

ST. THOMAS' ENFIE

(By A.

In smiling contrast Cemetery which formed ticle in the "Sydney M cently is the old cemet the Broughton Church field, erected in 1848.

Handsome trees, flow number of stately palm features of this quiet, w of many who served th tion in the unhurried and the horse drawn v cemetery, with its geor paths, and well kept proaches the Park Cer the "Herald" correspo than most of the old and about the metropo

The cemetery is rec responsibility by the seek to keep it from the glect that is unfortunat of the smaller cemeteri

What has been des interesting tomb in the Edward Smith (Monito philanthropist and fine erno Darling's day sp period in goal in his courage for the wider c accept to-day as a matt tory of his time recor friend of Wilberforce a founder of the Sydney l

Among notable civil laid to rest in the cen W. Colbourne Mayne, of 94, and of whom F that he held a numbe including somewhat inc Inspector General of F ral and Agent General; of our ablest Railway Lambton, Deputy Postn days before Federatio pendiary Magistrate, an of the Peace and a p the Synod of his day.

On one of the ston of a lady well known of Sydney in those ear

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"ABBOTSI
CHURCH OF

For Prospectus,

Printed by Wm. And

The Australian Church Record



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No. 4

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NOTES AND COMMENTS.

From newspaper reports we learn that a welcome move is being taken to stem the tide of obscene literature and journalism. The New South Wales parliament is passing an Act to control the publication of obscene pictures and literature. The heart of every right thinking person will certainly swell with thanksgiving that at last serious steps are being taken to put an end to the flagrant violation of decency which has for so long offended adult citizens and poisoned the minds of the immature. It is to be hoped that the effect of the Act will be to enable a judge to suppress literature and other objects of an obscene nature and offensive to the morals of the community. The difficulty of securing a decision on what exactly constituted obscenity will probably remain to some degree. The decent elements of the community however, which is still the majority, should be able to make suitable representation against that which offends their moral sense. The way will be clearer, we hope, for Public Questions Committees to continue the good work they have already done in this direction. Newspaper reports, however, are disappointing, in so far as they record repeated rejection of the proposal to limit reports of proceedings in the Divorce Courts to the barest factual matters — names of parties grounds of petition, grounds of defence, judge's verdict and remarks. Such restrictions have proved acceptable and beneficial in Britain. It is with regret that we notice this hesitance on the part of parliament. If they are in earnest—and we do not doubt that they are—the members will find that they will have gained nothing in the end by "taking two

bites at the cherry." They will have to take the second bite later. The publication of salacious items of divorce case evidence is a well-known source of unclean dalliance which does much harm to the community. The upright citizen, who seeks wholeheartedly the welfare of the community, knows the wisdom of St. Paul's injunction to the Philippians: "Whatsoever things are pure . . . think of these things." To assist others we must remove the impure from our bookstalls, our theatres, our newspapers, our shops, our homes.

When the referendum on "hotel" trading hours is conducted we believe the people will not be in favour of longer hours. The provision of licences to clubs is not so far suggested as a matter for referendum. In this way it would appear that the decision to increase the consumption of alcoholic liquor has been taken, and will be carried into effect whatever the referendum may disclose concerning the will of the majority.

THE CHURCH IN JAPAN.

The news of the formation of an Australian Section of the World Council of Churches will be welcome to all. The Most Rev. the Archbishop of Sydney is President. The Executive met in Sydney early in the month. Among decisions made was one to send a telegram to the Prime Minister urging the recall of the Yoizuki.

Concern is felt by many who have the welfare of the community at heart as they read the progress of the preparations for the new Liquor Bill for N.S.W. The Labour Party appear to be anxious to increase facilities for the consumption of alcoholic liquor. They have declared their intention to include in the bill facilities for the licensing of authorised clubs and restaurants. Restaurants are sufficiently unsatisfactory already without this added horror. At present only the person who bravely orders a cold salad is likely to obtain his order within half-an-hour.

If the Bill is passed in its present form it appears that such a person will suffer the additional inconvenience of being surrounded not only by anxious humanity in a similar predicament but by semi-intoxicated humanity and the accompanying unpleasantness frequently caused by such company. A more serious aspect of the situation, however, is the fact that children and young people will find it more difficult to avoid the sight of people indulging in alcoholic liquors. It will be harder for the decent young person to enjoy a meal without being urged to "have one" or to "shout." Alcohol increases delinquency and decreases efficiency. A government that really seeks the welfare of its people will not place this stumbling block before

It has been possible to obtain a certain amount of news about the situation in Japan from (a) repatriated missionaries, (b) the reports of American Chaplains who have been in the country and have talked with Japanese Christian leaders, (c) the reports of delegations to Japan, and (d) one or two letters from Japanese subjects that have come through. Putting all the information together it is possible to give the following summary with reasonable confidence that it is true to the facts.

First, the Christian Church has suffered very heavy material loss through the intensive bombing of cities. In the city of Tokyo less than ten buildings remain intact out of some six hundred used for Christian activities. It is not known whether loss of personnel compares in any way with this great material loss; but the fact that there is news of many prominent Christian workers as still actively at work encourages us to hope that the same may be true of most of the others.

Next, there is abundant evidence that the Christian Church has carried on during the years of war. Worship has been kept up; schools have, for the most part, maintained their Christian standing; hospitals and other institutions have remained open; best of all, there is evidence on all hands that individual Christians have acted courageously and have exhibited Christian love.

This autumn, on the invitation of Japanese Christian leaders, a delegation of four members returned the visit paid to America by a party of Japanese shortly before the outbreak of war. Their detailed report is now awaited; but preliminary statements show that they received a very warm welcome, that their coming so soon after the cessation of hostilities was greatly appreciated, and that the visit has paved the way for further consideration of the way in which fellowship can be restored and co-operation renewed.

Bishop Binsted, formerly in charge of a missionary district in Japan, whence he went to Manila, where he remained during the war, has paid a visit to Japan and is to report on the situation as it affects Nippon Soi Ko Kwai. The question of a visit by an Anglican Commission representing the Church in England, Canada and the United States is now under consideration, and, if it seems to be both practicable and advisable, is likely to be paid in the early summer. Such a visit might result in a better understanding of the situation that has arisen in the matter of Church Union.

The political situation that developed in 1940 gave a great fillip to the movement for Church Union that had been under way

for many years previous to that. In the autumn of that year seventeen of the Protestant denominations announced their intention to unite and, in the event, the Japan Christian Church brought into one organisation all the Protestant Churches with one or two exceptions.

Nippon Soi Ko Kwai stood out until 1943 when three of the nine bishops signified their adherence to the Japan Christian Church, of whom Bishop Matsui has since retired and Bishop Naide has died. These three, in order to strengthen the episcopal element in the United Church, consecrated six more bishops. Together with these some part of the pastors and churches (variously estimated to be between one-third and one-half of the whole) have thrown in their lot with the Japan Christian Church.

The bishops who have stood out have filled vacancies by transfer or by new consecrations and clergy whom they regard as schismatic. The situation is admittedly difficult and calls for understanding prayer. Of the bishops, pastors and congregations that have identified themselves with the Japan Church some, but by no means all, have close C.M.S. associations; but the Society is not likely to express any opinion about their action until full information is available regarding the circumstances under which it was taken.

GENERAL DOBBIE'S TOUR.

- N.S.W. and Canberra ... April 2 - 22
Victoria ... April 23 - May 8
Tasmania ... May 11 - 14
Queensland ... May 15 - June 9
Sth. Australia ... June 17 - 28
West Australia ... July 1 - 8

These are some of the highlights of the arrangements for General Dobbie's tour in Australia.

- April.
2-Tuesday: Arrival in Sydney.
3-Wednesday: Civic Reception.
4-Thursday: Public Meeting - Stadium.
5-Friday: Meeting for Secondary Schools, Assembly Hall, Lady Dobbie.
8-Monday: University meeting.
9-Tuesday: Luncheon - Royal Empire Society.
10-Wednesday: Youth Rally-Town Hall.
11-Thursday: Mass Meeting at Parramatta.
14-Sunday: 3 p.m., Women's Meeting, Town Hall, Lady Dobbie; 7.15 p.m., Lyceum-Broadcast State-wide.

VICTORIA.

- April.
24-Civic Reception.
25-Thursday: Anzac Day, Shrine Service.
29-Monday: Public Meeting, Stadium.
30-Tuesday: University Meeting.
May
9-Thursday: Youth Rally, Town Hall.
10-Friday: Luncheon - Royal Empire Society.

Also visits to Bendigo, Ballarat and Geelong.

BACKGROUND TO GENERAL AND LADY DOBBIE'S PROPOSED VISIT TO AUSTRALIA AND NEW ZEALAND IN 1946.

The heroic resistance of the tiny island fortress of Malta against apparently insuperable odds captivated the imagination of the

whole world. Millions of newspaper readers watched the struggle, and the strategical importance of this key to Mediterranean domination became well-known and Malta symbolised the British Empire in its defiance of the military might of Germany after its allies had one by one succumbed. It was then that everyone heard of the British General who was Governor, who publicly stated his confidence and trust in God, and who was known to be a regular reader of his Bible. By their courage, General and Lady Dobbie became a rallying point for the Maltese and their faith almost legendary. During air raids the General might often be seen visiting places that had been hit, and encouraging the defenders. For their steadfastness and courage, the people of Malta were awarded the George Cross and the whole Empire felt it was richly deserved.

Since he relinquished his post after two arduous years, General Dobbie, who is President of the Officers' Christian Union and Vice-President of the British and Foreign Bible Society, has appeared in various public gatherings in England as a British General who has proved the reality of the Christian faith in the crucible of war. Last year, General and Lady Dobbie visited America where they both spoke to large audiences and were most enthusiastically received. A great impression was created by the simple recital of their experiences, and their testimony to the hand of God in Malta.

Christians in Australia, being desirous of a similar visit here, the Inter-Varsity Fellowship of Evangelical Unions, cabled an invitation on behalf of the Committee, which was accepted.

It was thought desirable that the invitation should come from an interdenominational representative of all branches of the Christian Church and that Christians in New Zealand should also benefit by the visit.

The I.V.F. ("The Inter-Varsity Fellowship") was felt to be a particularly suitable organisation to handle such a visit, as not only is it represented in every university in Australia and New Zealand, but also it is closely affiliated with a similar but much larger organisation in Great Britain, the United States, Canada, Scandinavia, Holland and China, the British I.V.F., which has among its office-bearers, leading members of all denominations. The I.V.F. stands for that adherence to the reliability of Holy Scripture, and that whole-hearted allegiance to Jesus Christ which finds such an exemplar in Sir William Dobbie.

The I.V.F. in Australia is still young, but is very active. The General Secretary of the I.V.F. in Australia, is Dr. Paul White, formerly a C.M.S. missionary in Tanganyika, Central Africa, and now well known by his broadcasts and his books as "The Jungle Doctor." Dr. White has charge of all the arrangements of General and Lady Dobbie's visit, but he will be assisted by Committees in each State.

The visit to Australia of General and Lady Dobbie is particularly opportune. If this country is to be rebuilt on a worthy foundation there must be a real awakening to spiritual values. General Dobbie has just that message for the present situation. To quote him, "After the war has been won, we have the tremendous problems of the peace to face—the reconstruction and re-energising of our nation and Empire. How can we solve these problems and overcome these difficulties if we leave God out of our

reckoning, and ignore Him and His laws? We talk much of reconstruction, and take much thought for the fair superstructure we desire to build. But do we give enough thought to the foundation on which this superstructure will rest, and without which it cannot last? Surely we need to make sure of the foundation, and to urge upon our nation the necessity of choosing the right one. There is only one foundation on which our nation can safely build, and that is Christ. God grant that our nation may build on Him."

Proper Psalms and Lessons

March 31. 4th Sunday in Lent.

M.: Gen. xliii or Eccus. xxvii 30-xxviii 9; Luke xv or Heb. xii. Psalm 119, 145-176.

E.: Gen. xlv 1 - xlv 8, or xlv 16-xlvi 7 or Eccus. xxxiv 13; Mark xv 1-21, or 2 Cor. ix. Psalms 39, 40.

April 7, 5th Sunday in Lent.

(Passion Sunday)

M.: Exod. ii 23-iii-end; Matt. xx 17-28 or Heb. xiii 1-21. Psalm 22.

E.: Exod. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10. Psalm 51.

April 14. 6th Sunday in Lent. Palm Sunday.

M.: Isa. lii 13-liii end; Matt. xxvi; Psalms 61, 62.

E.: Exod. x 21-xi end or Isa. lix 12; Luke xix 29 or John xii 1-19. Psalms 86, 130.

Churchman's Reminder

"The enduring power, not ourselves, which makes for righteousness." — Matthew Arnold.

"The inward man is renewed day by day." — 2 Cor. 4: 16.

March.

31st.—4th Sunday in Lent. Known as Refreshment Sunday. Of course every Sunday is Refreshing, or should be. But not often is our Lenten Fasting so exacting that we need to call a halt. But we may reflect that in a sense we are keeping Lent by the peculiar demands of living in these days. Surely it is Lent in England, and we are called to share of our plenty in Australia.

April.

7th.—5th Sunday in Lent. This day also bears an alternative title being known as Passion Sunday, when our Lord plainly foretold His Passion. We need to have that in mind, and one of the best purposes of the Lenten Season is that it repeatedly and forcibly makes us view the Cross of our Redeemer

THE LATE REV. R. S. BEVINGTON, M.A.

AN APPRECIATION.

Official news seems to be sadly definite that dear Ronald Bevington is on earth no longer. Some of us have consistently and confidently looked forward to his return and still it seems impossible to believe that we shall not see him breezily blowing in and doing us all good with his infectious smile. He arrived here in the early part of 1939, having spent the previous summer in New Zealand, where he worked with Dr. Laird and the N.Z. staff. He told us that ten years previously he had heard the call to Australia as the result of a word by Mr. Edmund Clark who spoke at a boys' camp he had attended, and for those ten years his prayers and thoughts and training had all been devoted to what he had felt was to be his life's work. He took his M.A. degree at Cambridge, was a man of splendid physique (he was over 6ft. lin.), a brilliant rower, an expert hockey player and had many other outstanding qualities. I cannot express what he meant to me per-

We were together at a boys' camp when news of the outbreak of war came through. We were sitting on the grass in the cool of the evening listening in to a neighbour's wireless, purposely turned on loudly for our benefit. I shall never forget our solemn thoughts and our prayer together that whatever God might have for us as a result of the news, we might be kept in the line of His will, and faithful to Him.

Thank God we know that He is "too wise to err, too good to be unkind," for otherwise we just could not understand why such an one should be called away in the very prime of life and living and leadership. To his father and sister in England and to Miss Sheila Nicholson, his fiancée, our hearts go out in deep sympathy, and we pray that the God of all comfort Who is the God and Father of our Lord Jesus Christ, may be to them all in all, and give "beauty for ashes, the oil of joy for mourning and the garment of praise for the spirit of heaviness." One thing we can be certain of is that dear Ronald is serving Him with the added inspiration of seeing His face.—From "C.S.S.M. Magazine."

QUIET MOMENTS.

"WHAT PRICE SALVATION?"

(By "B.S.P.")

"Is it a time to receive money and to receive garments. . . "—II Kings v 26.

Such is the challenge or question of Elisha, the Man of God, to Gehazi his servant, who has just returned from taking somewhat of Naaman the Syrian.

In the mind of Gehazi there was no doubt but that this was the time to receive, the time to garner in against the Near Eastern equivalent of a rainy day. Naaman was rich and he had had a tremendous boon conferred upon him through Elisha. He was eager to be generous. The Man of God, however, set his face absolutely against the receiving of anything. In the face of repeated urging, he refused.

As we consider the text, we may wonder if surrounding circumstances of crisis or emergency determined Elisha's attitude. We can imagine that under conditions of siege, or in the midst of something similar to the Battle of Britain, anybody might declare that this was no time to receive money and garments. There are, however, no indications that the events concerning the healing of Naaman happened in any hour of national peril. Therefore, we must look for some universal truth implicit in the Prophet's stand on this occasion.

The truth is this: Naaman had been as good as raised from the dead by the Lord God Jehovah. Leprosy was depriving him of his home, his honoured position and everything that went to make up his life. He had been restored something for which all his money could never pay and which all his skill in warfare could never bring.

Naturally, Naaman would like to have settled with Elisha for this boon with material goods, but Elisha left him face to face with the One with Whom he could never settle. The One to Whom he owed all that he was, and all that he had.

The sin of Gehazi was that he interfered with Naaman's spiritual education. He made it harder, or perhaps impossible, for the Syrian ever again to know God. That is just about the most terrible thing that anybody can do. It is the sin of putting the stumbling block in your brother's way. The consequences, horrifying as they are, do not seem out of proportion when we realise that the soul of Naaman has been tampered with through the act of a covetous and disobedient slave.

The custom of the market place and the temples of accountancy is all right in its place. It is a good thing that we can be released from ordinary human relationships and that when we do something for somebody or they work for us, this can be cancelled out by some form of reciprocal bargain. An account is squared. The slate is wiped clean. We go on our way free to enter into further contracts and other relationships in the world of business. We can "forget all about it" because we paid off the other fellow, or he paid us off.

But here is something which is possible with man, but impossible with God. We cannot pay Him off. Every little while this pagan attitude manifests itself in the minds of Christian people, but it should be ruthlessly dealt with. Anything that savours of fixing a price in dollars and cents for our eternal welfare instead of in terms of "the Blood so freely shed" is that which will blind the eyes of those who seek after God.

Gifts there may be, as expressions of love and gratitude and the desire that others may know. But never, never, never in the spirit of squaring the account for what God has done for us.

For we, too, are like Naaman. The simple, humble waters of Baptism



sonally. From our first meeting somehow we seemed to "click," and his life was a great blessing. He stayed in our home, we lived together through a boys' camp, he was with us for a month on one of our "outback" trips we travelled to Brisbane together and his refreshing candour his charming English humour his wise foresight and penetrating vision his thoughtfulness unselfishness—shown in countless ways—all endeared him to us, and my wife and I feel that we have lost a brother. The news that he jumped off the raft because there were too many on it, is just characteristic of his whole life.

He was modest and self-effacing, and for the first six months of his time out here would hardly even engage in prayer in a meeting, so much did he want to keep himself in the background and learn, under the entirely new conditions in which he found himself.

have been for us what the lowly Jordan was for the Syrian Captain. We have been thereby cleansed from the leprosy of sin. And as concerning this, the Apostle reminds us that we live a life henceforth that does not belong to us but to the One Who gave it back to us through His Redemption.

PERSONAL.

We regret to learn that Miss F. I. Clayton, Matron of the Home of Peace, Peter-shaw, has been away since the middle of January, on sick leave, and her doctor has ordered her away till the end of April. She is suffering from severe sciatica brought on by the mental strain she has experienced in maintaining this very necessary work, despite war-time and post-war difficulties.

Rev. H. S. Simmons commenced his work as Dean's assistant in St. Paul's Cathedral, Melbourne, on March 3.

Sister E. Kingsmill has taken over the work amongst the aboriginals at Palm Island while Sister Johnson goes on furlough.

Rev. John Carmichael Ramsay died in St. Martin's Hospital, Brisbane, on February 26 at the age of 61 years. Deep sympathy is felt for his family.

The preacher at St. Andrew's Cathedral, Sydney, on Sunday morning, February 24, was the Very Rev. the Dean of Melbourne.

The Bishop of Willochra, Rt. Rev. Dr. Richard Thomas, officiated at services at Crystal Brook, Warnertown, and Spalding (S.A.), on February 24.

The Bishop of Singapore, Rt. Rev. J. L. Wilson, is at present visiting New Zealand, and will visit and speak in all the main centres and attend General Synod in Dunedin.

The jubilee festival of the Mothers' Union was observed in Sydney on March 25, when the Archbishop, Dr. Mowll, preached at the special festival service at 2.15.

Rtv. Hugh Linton, of Raymond Terrace (N.S.W.) has been appointed rural dean of Paterson, in place of Rev. G. B. Stephenson, who has retired from the active ministry.

Rev. C. N. Lavender, will act as minister at St. Saviour's, Gladstone (Q.), until he is able to secure passages to England for himself and family.

Dr. Paul White was the preacher at 11 a.m. at Narrabeen (N.S.W.), on February 24, when the claims of the Church Missionary Society were stressed.

The Archbishop of Canterbury, Dr. Fisher, has accepted the invitation of the Primate of Canada to attend the Canadian General Synod in September. He will also attend the General Convention of the Church in the United States the same month.

At the evening service at St. Peter's Cathedral, Adelaide (S.A.), on Feb. 24, the Bishop, Rt. Rev. B. P. Robin, collated Rev. Donald Redding, Archdeacon of Mount Gambier.

Rev. A. E. Kain, of St. Paul's Church, Adelaide, recently held a back to St. Paul's there which proved most successful. More than £267 was contributed to the appeal.

Rev. R. B. Dransfield, Th.L., Ph.B., of the Goulburn (N.S.W.) diocese, presented documentary films dealing with the Battle for Britain and the Pacific war at the Parish Hall, Goulburn, on February 27.

The Archbishop of Sydney, Dr. Mowll, was elected the first Chairman of the World Council of Churches (Australian Section). Bishop G. H. Cranswick, the Bishop of Armadale, and the Dean of Melbourne were elected to the Executive.

Rev. H. M. R. Rupp, of Northbridge (N.S.W.), (retired), has given to the National Herbarium in the Sydney Botanic Gardens a collection of 1500 specimens of Australian and New Zealand native orchids. Mr. R. H. Anderson, Government Botanist and Curator, says the collection is unique.

After a retreat, conducted for them by the Bishop at Bishopcourt, Walter George Andrew Jack and Harry Chester Ezzy were ordained to the Diaconate by the Bishop in Christ Church Cathedral, Ballarat, on Sunday, 10th February. The candidates were presented to the Bishop by the Archdeacon of Ballarat, the Ven. J. Best, and the sermon was preached by the Ven. Archdeacon F. T. Morgan-Payler.

Rev. Richard Piper, for thirty-nine years in the ministry of the Methodist Church, of which nineteen were spent on Overseas Missionary service, has been elected Preident of the Methodist Conference.

Our deep sympathy is extended to Mrs. Laman and Miss Shirley Laman in the illness of Mr. Laman, Sunday School Superintendent of St. Paul's, Sydney, and churchwarden.

Congratulations to Mr. and Mrs. Hugh D. C. Hordern, of Sydney, on the birth of a son.

We hear with regret of the death of Mr. Hilda Gore Anderson, wife of Rev. Frank Anderson, of the diocese of Melbourne.

Rev. E. A. Leaver, of Alexandra (Vic.), has been appointed rector of Seymour and Broadford (Vic.), and was inducted to his new charge by the Bishop of Wangarata, Rt. Rev. T. M. Armour, on March 14.

We are glad to report that the Rev. R. Fillingham, at present curate-in-charge of St. John's, Milson's Point (Sydney), has been appointed Assistant Secretary of the Home Mission Society of the Diocese of Sydney.

We regret to announce the death of the wife of Canon Baglin, rector of Armadale (Victoria).

The Rev. and Mrs. Hawkins sailed for England this month. Mrs. Hawkins is the daughter of Mrs. H. Walker Taylor and the late Canon Walker-Taylor, of Orange, N.S.W.

Our hearty congratulations to Rev. and Mrs. R. S. R. Meyer, of Rappville, N.S.W., on the birth of a son. Mr. Meyer is a member of the A.C.R., Editorial Committee.

The engagement is announced of Miss Margaret Short, daughter of Mr. and Mrs. A. L. Short, of Willoughby, N.S.W., and Mr. Kenneth Mackay, of Willoughby. Miss Short is a granddaughter of Archdeacon and Mrs. H. S. Begbie.

Rev. R. Esmond Sutton (a son of Canon G. Sutton), warden of St. Barnabas' Theological College, Adelaide, and formerly of Melbourne, has been appointed warden of St. John's College, Auckland, the provincial theological college of the Church of England in New Zealand. Mr. Sutton is a B.A. of Trinity College, Melbourne, and M.A. of University College, Oxford. He served with the A.I.F. in the First World War.

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Rev. H. R. Smith, has been appointed rector of Wentworth Falls.

Rev. A. E. Smith, of Holy Trinity, Concord West, N.S.W., has been appointed rector of St. Mary's, Balmain, N.S.W.

The Rev. S. B. Babbage, M.A. (N.Z.), Ph.D. (London) has been appointed Diocesan Missioner for the Diocese of Sydney. Dr. Babbage was, during the war, Air Force Squadron Leader Chaplain with Bomber Command (including 404 Aust. Squadron). He served in England, Iraq and the Persian Command and had the privilege of visiting Babylon, Nineveh and Ur the Chaldees. Dr. Babbage is giving a series of addresses in St. Andrew's Cathedral during Lent on Mondays at 1.10 p.m., his subject being "The Christian Commando."

BOOK REVIEWS

Mine Eyes Have Seen the Glory.—A review of the history of the Church Army from its inception by Wilson Carlile in 1882, dealing more especially with its growth in Australia. The first Church Army team came to Australia under Captain J. S. Cowland in 1931, arriving at Fremantle on Ascension Day. Work was successfully established here. Work was also commenced in the outback. The team took up work next in Tasmania, and from then moved on to Melbourne. Then they visited Queensland. At length they came to New South Wales. South Australia was visited last. They left behind an officer in Newcastle and another officer in Tasmania who was carrying on caravan work. Captain and Mrs. Cowland returned to set up headquarters in Newcastle in 1934. The story of the growth of the work is a real encouragement. Its ramifications include caravan work, military camp work, prison visitation, local missions, parochial work, social relief, lantern work. (Published by the Church Army, Newcastle. Price 1/-.)

A.C.R. PUBLISHING FUND.

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ALEXANDRIA

WHITHER INDIA?

(Concluded.)

The second political party, within the Hindu fold, to which I would draw your attention, is

THE MAHASABHA.

In general terms, this party may be said to represent the middle castes, and while the cry is again for "Home Rule," this time it is along the lines of co-operation. The future of India, they say, is bound with the future of Britain and the British Commonwealth of Nations. If India has progressed during the past century, it is because of her connection with Britain. Should Britain go under in the present conflict, India would find herself a vassal of one of the totalitarian powers. The Mahasabha looks for that day when, within the framework of the British Commonwealth and enjoying Dominion status, India, as a strong and united nation, may bring her contribution for peace and goodwill to the post-war world. This, indeed, is the hope in which we all share.

THE UNTOUCHABLES.

The third great Hindu party, representing a powerful union of the Outcastes, numbering between sixty and eighty millions, is led by Dr. Ambedkar, Principal of the Law College in Bombay. One could sooner imagine a union of the Nazis and the Russians than a concord between the Untouchables and Congress. After centuries of serfdom, which has kept him crushed to the earth in spiritual, mental and physical bondage, the Outcaste, thanks to the patient, impartial and kindly administration of the British Government, and, in no small measure, to the uplifting service of Christian missions, is now beginning to stand on his own feet, and to prove that, given a chance in life, he may become as worthwhile a citizen as any from the higher castes. They know from whence they gained these rights, and the cause of Empire has no stancher friends in India to-day than this political union of the so-called "Untouchables"—so-called by whom? By the dominant religion in the country.

These three political parties are all within the general framework of Hinduism, and represent 71 per cent. of the population. There are other political parties, which are the results of other religionists seeking to protect both themselves and their faiths. The largest of these, of course, is the very powerful

All-India Moslem League.—This League, roughly twenty three per cent. of the population, and which is headed by their astute, and almost martial leader, Mr. Jinnah. Eighty million Moslems do not forget that when the British traders came to India, in the early Seventeenth Century, it was from their Mogul-Emperor, at Delhi, that they received permission to live in the country. Should Britain withdraw from India, and the country be administered along present Democratic lines, they would be outnumbered by the Hindus by four votes to one. Of one thing you may be assured; under no circumstances will the Moslems be dictated to by Hindus. They are fully prepared to fight to the death first, and now, are demanding the formation of a separate province, which they term "Pakistan" (Land of the Pure), which will be entirely Moslem. Who will be responsible for the formation of such a province? And having been formed, will this soothe the high tension of inter-political-religious strife, which, even now, frequently explodes with fatal rioting?

Then, there are various other political parties, formed by members of the minority religions; the Christians (of whom there are about ten millions), the Parsees, the Buddhists, and others. I think that one might truthfully say that, were it not for the presence of the Paramount power, there would not be the freedom to worship the God of one's choice according to the convictions of one's conscience. Britain, to-day, is the guardian of the rights of these minority groups. She would be false to her trust if she were to vacate the country without first ensuring their protection.

All this brings one to consider the Cripps' Mission, which failed when on the very verge of success. No one acquainted with the barest outline of the facts can doubt the sincerity either of the man or of the Government which he represented. There was a time when it appeared as though Sir Stafford was about to win through, and at that moment, Mr. Gandhi, seeing that if such were to happen, Hindu dominance would be lost, stepped in and virtually caused a breakdown in negotiations.

Let us remember that in the first draft of the "Quit India" Resolution, Mr. Gandhi said that the first act of Congress, on assuming power, would probably be to negotiate with Japan. This, of course, would mean Japan in charge of India, China strangled, and, therefore, the war lost. In this connection, Mr. Jawaharlal Nehru (Gandhi's able lieutenant) said: "The withdrawal of the whole apparatus of British civil admin- (Continued on page 10)

TO AUSTRALIAN CHURCHMEN

Archbishop Versus Parliament.

The Archbishop of York (Dr. Garbett) has returned to the subject of what he is pleased to term "spiritual independence and freedom for the Church." From his Presidential speech in the Convocation of York, on Oct. 11, we gather he desires four things:—

- 1.—The right to revise worship without appeal to Parliament.
- 2.—Reform of the English Canon Law.
- 3.—Provision of new Church Courts.
- 4.—Power over appointments to Bishops.

The penetrating eye sees in the whole matter a desire to outwit Parliament and to dig in that clerical and sacerdotal conception of the Church which has become the obsession of the moment. It undoubtedly throws out a challenge to the Protestant spirit of the English people, for it would rob the laity of that real freedom they gained at the Reformation.

In order to get the right perspective of the Archbishop of York's scheme it is well to define the legal position, as it exists in relation to the worship and discipline of the Church.

The Book of 1662 is the only Book of Common Prayer that can be legally used.

The Bishops produced an alternative Book in 1927, which they did their utmost to induce Parliament to accept. The House of Commons, in exercise of its rights conferred on it by the Enabling Act (1919) refused to pass the measure. In 1928, the same Book—with some minor alterations, which in no wise altered its character — was reintroduced, with the result that it was again rejected by Parliament.

Now the Archbishop of York proclaims that the Bishops take the rejected Deposited Book as the standard of permissive use. The Bishops have no power to do anything of the kind. The result of such a course must be to produce a wide gulf between the clergy and laity. If the episcopate possess such authority as claimed by the Archbishop, why did they take the trouble to go through the procedure of presenting the Book to the House of Commons on two occasions?

The House of Commons in rejecting the Prayer Book Measure acted in accordance with the provisions of the Enabling Act of 1919. This Act was the sole production of the Church itself, and not that of Parliament. When the Bill was under Parliamentary discussion it was made clear that a Measure of the Church Assembly to make changes in the Prayer Book would stand in the same position as any other Measure submitted to the Houses of Parliament. Unless such guarantees had been given, the Enabling Bill would not have been passed by Parliament at all.

It should be understood that the action of the House of Commons in rejecting the Deposited Book was not an attempt to force on the English Church a form of religion against the will of that Church. On the contrary, there is every evidence to prove that the majority of the House of Commons represented the religious convictions of a large majority of Church people.

The late Sir Lewis Dibden, Dean of Arches, the chief ecclesiastical judge in the

land, who was in favour of the Deposited Book up to the time of its rejection by Parliament professed alarm at the Bishops' claim to be a law unto themselves. "I find it," he says, "impossible to be altogether silent when we lay people are being told that the worship and the public services we are to attend week by week are to be such as a hierarchy, choose to approve."—"Christian State," p. 20.

It was thought that the verdict of the House of Commons would have been heeded by the Bishops; for even the late Archbishop Temple admitted that Parliament was Divinely guided in its action in rejecting the Prayer Book Measure. He said: "The volume of Prayer was specially great and earnest when the final decision of the House of Commons had to be made." . . . Consequently, I cannot doubt that the decision of the House of Commons was reached under Divine Guidance. I am driven to the conclusion that it was not God's Will that the measure should then pass."—"Times," December 6th, 1928.

After the defeat of the Deposited Book, the Bishops met in secret to consider their policy, and as a result the majority issued a series of questions with the object of inviting the co-operation of the clergy to aid them in their defiance of the law, and to abet them in making no further effort to keep within the law themselves. These questions, in the majority of dioceses, were submitted to the clergy met in "Synod," but such "Synods" have no legal standing. The two principal questions submitted to these clerical gatherings were "Are you willing that the use of the consecration or canon in the alternative order of Holy Communion should be allowed provisionally and in exceptional circumstances subject to such conditions as the Bishop may determine?"

The other main controversial question dealt with Reservation: "that this should be allowed in accordance with the rules contained in the Deposited Book." The result of the voting was a set-back to the Bishops, as they were unable to claim a majority for their proposals. The vote on the above two questions in the London Diocese was striking. The allowance of the Alternative Prayer of Consecration was rejected by 580 votes to 404, whilst that of permitting Reservation as laid down in the Deposited Book was defeated by 655 votes to 292. The Bishop of Liverpool asked a direct question: "Would you prefer that no sanction be given to the Book of 1928?" 285 answered "Yes," and only 12 said "No." So not only was the vote of the House of Commons against the Book, but the Bishops could not get the majority of their clergy to give them the desired support in flouting the law. It is to be noted that some of the Bishops rightly refused to submit the questions to their clergy.

The Archbishop of York now urges: "It is profoundly unsatisfactory that the Bishops and clergy should expose themselves to the charge of lawlessness in seeking to enrich public worship or adapt it to the needs of their people."

This plea is not consistent with the desire for the use of the Deposited Book, in which the form of service for the admin-

istration of the Holy Communion is more on the lines of the First Prayer Book of Edward VI., which is more than 100 years older than our present Book. It does not provide for many express wants. Then there are a number of antiquated Rubrics unaltered. There would not be any difficulty in meeting modern needs, and making our services more easy to follow, without betraying the principles of the Reformation.

The late Bishop of Norwich wrote, "It would, I feel sure, be simple to reach an agreed revision of the Prayer Book that would authorise unexceptional variety up to a safe point. . . . The book would omit features which have and would be the causes of acute differences." The late Bishop of Exeter declared that the Deposited Book "could not be followed by an ordinary congregation." The Canadian Church revised the Prayer Book, and here we find expressed needs and enrichments met without embarking on a form of religion which our forefathers at the Reformation repudiated. But this is not what is required by the Archbishop and those who think with him. They block the way to a revision which would be welcomed by the vast majority of church people. Further, the Archbishop enters a plea "that the Church should ask Parliament to give the Church power under certain safeguards to ask for the Royal Assent without previous debate in the two Houses." It is not likely that Parliament would give its sanction to anything like this. The veto of Parliament has safeguarded that which the Reformers handed down. The same recommendation is not new. Something like it was made before the Enabling Bill was finally drafted, and Parliament (through certain channels) made it emphatically known that such a curtailment of power could not be accepted. Such an outrageous proposal as that now made would be less acceptable to Parliament than it was then, as it has had the experience of knowing the necessity of the right of veto over Measures passed by the Church Assembly.

Further, "Future changes and additions should be sanctioned by Convocation." At the Reformation Convocation was shorn of its tremendous and far-reaching powers. The Reformation demanded it. To corroborate this Professor Gwatkin wrote, "It is important to observe that the two crucial Acts of the Reformation Settlement were passed in the very teeth of the protest of Convocation, and in spite of the opposition of the Bishops. The Acts of Supremacy and Uniformity and the Injunctions, from the transfer of the old law to the new, were all the work of the laity. Convocation were not even coerced into formal acquiescence as in Henry's time, but simply ignored. . . . Even Henry scarcely assented more strongly than Elizabeth to the principle of English law, that the competence of Parliament covers faith and discipline without regard to Convocation. The reform was not carried out with the assent of the Church, but the State took the Church in hand, and reformed it against its will."—"Church and State in England to the death of Queen Anne," p. 224). In view of these facts the claim now made that no revision may take place without the consent of Convocation is against the testimony of history.

It should be noticed that the House of Laity is ignored in the scheme of the Archbishop.

Appointment of Bishops.—It may well be said that the present Episcopate is not the best that might have been chosen. The

has been too much ignoring of true Evangelicals. This is evidently due to the advice tendered by successive Archbishops. But all things considered, the present system is to be preferred to that of allowing the ecclesiastical authorities the say in these appointments. A Prime Minister should recommend only those who are loyal to the principles of the Reformation.

The policy of the Bishops is like that of the dog in the fable who, while crossing a stream with a bone in its mouth and, seeing his own reflection in the water, snapped at the shadow and so lost the substance. So it must be remembered that the Church has a bone, and a substantial one; it is the position of being the Established Church. She holds this unique position because of the nation's "will" that it shall be so; but if this will is destroyed by the Bishops kicking against the law, then humanly speaking nothing can save the Church, notwithstanding her history, however illustrious and useful it may have been. If this is lost through episcopal folly, then we may be sure that disestablishment will be inseparable from disestablishment. Such proposals as these are offensive to the great body of English people. Let the whole Episcopate seek instead (humbly relying on Divine help) to put our distracted Church in order. Let them cease from trifling with the Romanised Deposited Book, and the like. Then let them address themselves to the Christ-like task of bringing the Gospel into the lives of the people; and of labouring for that much desired godly unity with our Protestant brethren at home. In this way we are convinced it would be possible for the Bishops to recover the confidence of the English people; and the Church would inaugurate a new era of influence for truth and righteousness. This work would undoubtedly receive the blessing of God. Our Bishops are called to remember that a church divided against itself cannot stand. The Nation demands the clear maintenance of those Protestant principles upon which our freedom and greatness rest.

The Protestant Truth Society has passed a Resolution reviewing the above matters and warns that the scheme which removes the essential veto of the laity held by its Parliamentary representatives invades the powers of the Crown as guardian of the Protestant Reformed Religion, established by law, and this being the case it will offer the most strenuous opposition to the whole project, and claims that the failure of the Bishops to suppress Romanising lawlessness cannot be rewarded by giving increased power into their hands. — "The Churchman's Magazine."

TUTORIALS ON CHRISTIAN MARRIAGE, AND CHILD TRAINING.

The two series of Tutorials conducted under the auspices of the Christian Social Order Movement have just begun. Members are still being enrolled; visitors to individual lectures are welcome.

The series on Child Care and Training is being given in the Crypt of St. James' Church, King Street, on Tuesdays from 2.30 to 4.0 p.m. A child-minding service is provided. The series on Christian Marriage is being held in C.S.O.M. Rooms, 6th Floor, 72 Pitt Street (near Hunter Street) on Wednesdays at 8 p.m.

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NAVAL EXPERIENCES.

WAR-TIME LESSONS.

(The Rev. D. B. Knox, B.D., R.N.V.R.)

With the coming of peace comes the time for the review of the experiences that the war has provided, so that by sifting and analysing them past mistakes may be corrected and the future work of the Church directed into those methods which bring real and permanent results. To this task Chaplains have a great contribution to make, for they have had a unique opportunity of learning the thoughts and the outlook of the present generation.

My experiences as a Chaplain in the Royal Navy may be different in some respects from the experiences of Chaplains in the Australian Forces, but I have no doubt that a feature common to all will be memories both of great encouragements and of great disappointments. One lesson stands out clearly. The war has taught, by positive observation, that fundamentally every man has a need of God. In times of great danger the services on board have been crowded; and men have been eager to listen to, and indeed anxious to initiate, discussions on religion. But the war has also made clear the abysmal ignorance about the Christian faith that characterises the present generation.

This ignorance leads to an indifference which sometimes breaks the hearts of the Chaplains. I well remember the poignant feelings of a fellow Chaplain on his first Christmas Day in the Navy. He had spent the previous weeks in visiting personally all the confirmed members of his ship's company, and getting from each a promise that he would attend on that most sacred day. Yet when the day arrived no one came. I had a similar experience on the Good Friday following. I had just joined a small craft maintenance base on the Firth of Clyde. The whole yard was very busy preparing for the invasion of Europe so that it was not possible to have a service in the morning, but the evening service had been well advertised and I hoped that out of a ship's company of 500, nominally Church of England, a goodly number might come to worship God on the day of our Redemption. But none came.

These incidents point to the conclusion which for many reasons I am certain is correct, namely, that Christians to-day have no sense of the transcendentalism of their religion, no sense that their "citizenship is in Heaven." Like the man with the muck-rake in Pilgrim's Progress, their minds are fixed on mundane matters. The cares of this world choke the word. Though acknowledging that Jesus Christ was the Son of God they spend no time in contemplation of that unique and extraordinary event, the coming of God to earth and the manifestation of his love of mankind. The Christian truths have no place in their consciousness nor do they affect their lives.

In keeping with this lack of realisation of the transcendent character of Christianity is the almost blank ignorance that exists about the more spiritual aspects of the Faith. In particular, the present work of the Holy Spirit is not known, so that for the average man Christianity is something which happened two thousand years ago with little connection with the present. He equates it with a body of ethical teaching from which he

chooses out those things which appeal to him. Being a Christian is very often regarded as being the same as being a good living man. Such a caricature of the Christian faith can only have arisen through faulty teaching. The truth is that the present generation have as a whole never been taught, even in an objective way, what that faith is; but they have been left to pick up what they can from occasional sermons, snippets and hearsay. The vague outline of Christianity which they thus obtain omits the vital central core, which because it is spiritual, is difficult to comprehend and so cannot be picked up in the casual way by which people to-day learn the Christian Faith. The church is at fault here. Christian children should have been taught the Christian Faith systematically and fully while at school, for unless they are taught what the Faith is, they can neither accept it nor reject it.

A further aspect of the position to-day is that the faith of many churchgoers is shot through with gnawing doubts which unnerve them for Christian witness and prevent them from experiencing the joy that comes from believing. It is this aspect which is so saddening; for most of these doubts could be removed by the simplest teaching. But as it is there is no escape, for they have never been taught the reasons for believing that the great credal statements are true. They have not been given the evidence, so they cannot make a decision. Many are not even sure of the trustworthiness of the New Testament as an historical document, a doubt which need never have entered their minds if they had been given (a few hours) instruction at school on the origin and transmission of the New Testament writings.

This lack of knowledge, with its accompanying doubts, is reflected in the Padre's Hour, which is a week by week gathering of the ship's company, during working hours, for a discussion of some religious subject, led by the chaplain. In a recent Padre's Hour I set out to discover what was the result of modern religious training. All the sailors who were present had received religious instruction of half an hour daily while at school. This I elicited by questions. Yet only one of them had any idea what the fundamental tenets of the Faith were. The conclusion is that our present methods of religious instruction in schools are altogether inadequate. Time is spent on such incidentals as the camping places of the children of Israel or the routes of the Apostle Paul; but the Incarnation, the Atonement, the means of grace, the hope of Eternal Life, are by-passed. The boys and girls are permitted to leave school without having been taught what the historical Christian faith is, or what the reasons are for considering it true. That such a thing should be, is grossly unfair to the children. They cannot believe what they have not been taught. In the Padre's Hour of which I write there was one man who seemed to have an adequate knowledge of the Christian Faith. I commented on this to his officer as we were leaving. I learned later from the man in question that he was a Roman Catholic, educated at a school where, he said, three or four hours every day were given to religious instruction and worship.

The weakness of our church to-day is largely due to the inadequacy of the religious instruction given to Christian youth. Experience in the Forces shows that there is a general friendliness towards the Church; there is no hostility to the minister or to the Christian Faith; but there is a great

ignorance as to what that Faith is, or what the reasons are for believing it true. Instruction on these lines should have been provided in school-days.

Those who have no knowledge of the Faith cannot be expected to fulfil its duties. So our churches are empty and they will remain empty till we remedy the cause. But this is not yet being done. Church schools are still closing for lack of support, while some of the money they so badly need is being spent on the decorative embellishments of churches and cathedrals. The attitude of mind that approves such a suicidal policy must be changed and the Church brought to realise where her true interests lie. We must stand by our present church schools and we must build more. But this in itself is not enough; we must ensure that these schools give their pupils a religious outlook on the world. If God is in Heaven, there is no more important fact for a child to learn than this. Experience shows that children do not take in this basic fact, with all its ramifications, unless considerable time each day is set aside for religious instruction and Christian worship. Secular schools run by the state make no pretence to give an education based on religion. But Christian parents and Christian children have a right to expect that church schools will be different, and that their religious teaching and training will be efficient. Judged by the experiences gained in the Forces, this has not been the case in the past. We should see that it is so in the future.

WHITHER INDIA?

(Continued from page 7)

istration will create a vacuum which cannot be filled immediately. If Gandhi's approach is accepted, we become passive partners of the Axis. A draft like this weakens the British Government's position. They will refuse our demand for military reasons. They cannot allow India to be used by the Japanese against them. Our position (that is, the position of the Congress), in the event of their refusal, will be a theoretical lining up with the Axis powers. These factors influence our decision, Indian freedom, and the probable outcome of the war. It is Gandhi's feeling that Japan and Germany will win.

It would be difficult to sum up the Cripps' offer better than in the words of M. N. Roy, the head of the All-India Socialist organisation. "The Cripps offer gives India everything, except the right to set up a Vichy government." The subsequent action of Gandhi and the Congress Party is too well known to repeat—his arrest was followed by mass sabotage throughout the country, violence, murder and arson. There is no doubt whatever but that Congress struck against the military security of India. Britain could adopt no other course when dealing with the extreme political blackmail to which Gandhi resorted when on his hunger-strike. Mr. Churchill was right. "The responsibility, therefore, rests entirely with Mr. Gandhi himself."

ADMINISTRATION.

For many years the goal which the Administration has placed before itself and the people, is "Indian Self-Government." To this end, the members of the various Services have received a thorough training in the theory and the practice of the British

system of self-government; and in reply to your question, "What part do the Indians play in the government of India?" may I just give a few illustrations.

The eleven Provinces in British India have enjoyed self-government since 1937. A typical example is Central Provinces and Berar, where, in the Indian Police force, there are but five hundred Britishers among two hundred thousand men. In other words, one among five hundred.

In the Central Legislature Indians are in the large majority.

In the Council of State, there are forty-eight Indian members and ten British.

Among the one hundred and forty-three members of the Legislative Assembly, one hundred and twenty-three are Indian.

The Viceroy's Executive Council, the highest in the land, has eleven Indian members and four British. The Indians hold the portfolios for Defence, Labour, Commerce, Civil Defence, Education, Health and Lands, Posts and Air, Information, Supply, Indians Overseas, and Law. The British members hold those of War, Finance, Home and Transport. (It was this Council which ordered the arrest of Mr. Gandhi last August, and it is interesting to note that, at that time, there was present but one British member. The Council ordered Mr. Gandhi's arrest; and, with him, other important leaders of that organisation.)

In the Law Courts of the land, out of every eleven judges, ten are Indian.

In the Indian Civil Service, that famous covenanted service, last year there were just over five hundred and seventy British.

It is well for us to remember, too, that India pays no taxes or tribute of any kind to Britain. In 1938-39, interest charges on India's sterling debt amounted to thirteen million pounds. To-day, the debt is extinct. British payments to India for war services and products have been responsible for its elimination.

THE WAR EFFORT.

This brings one to a consideration of India's war effort. It is a fact of which I think we might well be proud, that for many years, there has been no occasion to rule the country by force of arms. When the war came, in 1939-40, there was but a garrison force of two hundred and twenty-five thousand men in the whole country. Within a year, this number had reached a million. In 1942 two million—and all this by voluntary enlistment, which reached a peak of eighty thousand a month, in August, 1942, when the self-styled leader of all India was arrested. To-day well over two million fully trained and equipped Indian soldiers, sailors and airmen are in Active Service, not only in India and Burma, but also overseas.

Ninety per cent. of the equipment required by the Indian army is now being manufactured in India; and the whole country, peoples and princes, and all political parties—save one—are marching proud-

Once Again it's . . . Youth Week

CHAPTER HOUSE

April 8th - 12th, 1946

AT 7.15 P.M.

MONDAY, 8th—

Rev. Alan Begbie, "Chaos or Christ."

TUESDAY, 9th—

Rev. Robert Fillingham "Life with a capital 'L'."

WEDNESDAY, 10th—

UNITED YOUTH RALLY: Sydney Town Hall; Lt. Gen. Sir William Dobbie. "God's Hand in Malta."

THURSDAY, 11th—

Rev. Frank Hulme-Moir, "What a Christian should think about love and marriage."

FRIDAY, 12th—

Rev. Dr. Stewart Babbage, "The question that has no answer."

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ly in the ranks of the United Nations, looking ahead to and working for the day of victory.

But the major problem of Indian disunity remains unsolved. If we, of the English speaking nations, are a great family of free people, constantly gaining strength in our fight against the forces of evil, we might well ask, "What is it that has made us great?"

This was the question asked of Queen Victoria when she was visited at Buckingham Palace by one of her Indian Princes. Leaving him for a moment, the Queen Empress returned, bringing her Bible, which she placed into the hands of her loyal subject, and said, "This is the secret of our greatness."

We, of the Democratic peoples, we of Canada, share fully India's aspirations for "Freedom," but knowing somewhat of existing conditions, we cannot but ask, "Will they gain this freedom by the mere withdrawal of the British from India?" If not, then how?

And now I would give you my text, in which alone I firmly believe is the answer. You will find this in the thirty-second verse of the eighth chapter of Saint John's Gospel. "Ye shall know the Truth, and the Truth shall make you free."

CORRESPONDENCE.

(The Editor, "Church Record.")

Dear Sir,

Although my views are diametrically opposed to your own on many matters, you will, I am sure, allow me to question one or two of the statements in the "Australian Church Record" of February 14, a record which I have only just seen.

First, in your leader on the Open Letter by the Bishops of New Guinea and Singapore, you write of a young priest who would have offered to go to the Mission Field but felt he could not accept the Bishop's ruling to wear the Chasuble.

The lack of teaching in the Sydney Diocese is notorious, but surely a fully-ordained priest of the Church of England might have been expected to know that the Bishop is only adhering to the Ornaments Rubric in the Book of Common Prayer (a Book so dear to the hearts of many in this Diocese though that very Rubric is treated as non-existent here) which makes it not only optional but obligatory that the Chasuble be worn at the Offering of the Eucharist.

The Bishop has seen the woeful results of the disunity in this Diocese, can he be blamed for being unwilling to have different schools of thought taught to his infant church, confusing the mind of his people and sowing the seeds of the same dissension as we have seen here?

Secondly, passing to the next article in your paper about the ordination of the Priesthood the writer says that the Episcopal injunction "Receive ye the Holy Ghost" means no more than "Accept the Holy Ghost Whom God is always offering to you. . . ." etc. . . .

This infers that the Church is not and never has been Apostolic, for it implies that when our Blessed Lord breathed upon the Apostles and said "Receive ye the Holy Ghost; whosever sins ye remit, they are remitted unto them; and whosever sins ye

retain, they are retained." He was giving them a temporary charge only which should end with their deaths. In that case the Apostles became no more than patrons of the early church and therefore the Church cannot be called Apostolic. Nor, in that case, is there any cause for an Episcopacy. If the Apostles were not given the authority and the power through the Holy Spirit to pass on what they had themselves received from our Lord Himself, why is it that only a Bishop can ordain and only Bishops can consecrate another to the Episcopacy?

Thirdly, in a letter signed "Two Churchmen" your correspondents speak of harking "back to a condition of things behind the Reformation Settlement" and go on to speak of the Book of Common Prayer as being "the only Prayer Book that is of proper authority in the church."

Apparently your correspondents do not know that the Book of Common Prayer is NOT the only Prayer Book of proper authority in the Church. As the 1549 Prayer Book was never either withdrawn or annulled it is equally legal and of proper authority as the Book of Common Prayer and indeed, the poor, craven-hearted and much to be pitied compilers of the 1662 Book, trying to hunt with the hare and run with the hounds, supported the earlier Prayer Book by inserting the Ornaments Rubric which definitely permits "a condition of things which go beyond (not behind) the Reformation Settlement."

That there was a Church of England long before the Reformation many people do not seem to know; but the Church of England is both Catholic and Apostolic and always has been. Whether we prefer the cold impersonality of the Book of Common Prayer or the warm-hearted charity of the 1549 Prayer Book is beside the point. The

thing that grieves so many of us who have found the joy of the earlier Prayer Book, is way in which the Blessed Sacrament is relegated almost to the background in the 1662 Book. There is no service of preparation, no thanksgiving, no many ways of learning how great a Reality the Blessed Sacrament is, no fresh ways to worship and adore our Lord.

But whichever Book we prefer, and it is only a matter of preference since both are equally legal, can we not put an end to all the bickering and fighting which is going on between the different schools of thought in this Diocese? It is so foreign to the Nature of our Blessed Lord Who died for each one of us, not just for those of one school of thought, but for every man, woman and child who has ever or will ever live. We who love Him, who try to serve Him and who look for His coming, can we not put aside these uncharitablenesses remembering that the Christian life is a bigger thing than that, remembering that our Blessed Lord shines through us to a darkened world, remembering that it was He who commanded us to love our neighbour as ourselves and pray in the words of the Litany in the Book of Common Prayer, "From all hatred, malice and uncharitableness, Good Lord deliver us."

Yours faithfully,

D. C. WATT.

Darling Point.

CHRISTIAN TEACHERS NEEDED.

(The Editor, "Church Record.")

Dear Sir,

May I, through your columns, appeal to Christian teachers to face the challenge of the present urgent need for teachers for

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our existing Church Schools, and for a supply of teachers through which we can establish more such schools?

There is a great opportunity to-day for the Church to establish kindergarten and primary schools in many parishes in the Diocese of Sydney. Rectors and Churchwardens are keen to have such schools, as are many parents of young children. The thing which prevents the opening of about 20 such schools is the complete lack of trained teachers to work in them. Admittedly the Church schools do not, in all cases, pay as high salaries as do certain others, notably the State Government. Economic considerations prevent them doing so.

It is just here that the situation presents a direct challenge to Christians who have the necessary qualifications. Just as the need for evangelists and pastors demands that some will hear and heed God's call to the Ordained Ministry of the Church, or to the Mission Field, so the urgent need for Christian education demands that some, who have the necessary qualifications, will hear and heed God's call (for such I believe it to be) for trained Christian teachers. Those who answer the call to the Ministry or the Mission Field do so with full consciousness that it will entail financial and other sacrifices. So must it be, for the present at least, with those who answer the call to Christian teaching. To those who do so in that spirit of self-denial the message surely comes, "My God shall supply all your need, according to His riches in glory, through Christ Jesus."

Yours sincerely,
J. R. L. JOHNSTONE,
Secretary,
Church of England Teachers' Training Fund.

BOARD OF DIOCESAN MISSIONS,
DIOCESE OF SYDNEY.

(The Editor, "Church Record.")

Dear Sir,
The Rev. George Rees has been appointed on the recommendation of the Board by His Grace the Archbishop, Diocesan Evangelist. Mr. Rees is already engaged in a programme of Missions and Lantern Talks. The Board would be glad to hear from rectors wishing to arrange Missions Evangelistic Services, Open-air or other meetings in their parishes.

Mr. Rees is a missionary to children and young people as well as adults.

I am, etc.,
DAVID J. KNOX,
Hon. Secretary.

Christ Church Rectory,
Gladesville.

THE DRAFT CONSTITUTION.

Dear Sir,
I was glad to learn from your issue of March 14 that you intend to discuss with your readers the Draft Constitution for the Church of England in Australia, which is presently to be commended to the Dioceses for their consideration and acceptance. It is a document which well repays careful study. It embodies the result of twenty years' hard work by a series of committees on which the highest legal skill, and the best historical and theological learning

available in Australia have been represented. If your articles serve the purpose of inducing your readers to study the Draft for themselves, they will have done a real service to the Church.

Will you, however, allow me to correct one rather serious misapprehension which might be conveyed by your first article to anyone who was not familiar with the Draft Constitution. The title of your article—"Under which Flag"—and your analysis of various methods which have been suggested from time to time for the settlement of doctrinal and liturgical disagreements within the Church, would almost seem to imply that under the terms of the Draft Constitution it was still uncertain what method the Church in Australia would adopt. This, of course, is not so. The Draft Constitution is very precise and very definite on this most important point. In the first place it sets forth certain fundamental declarations "as binding heretofore and henceforth on this Church." The standards covered by these declarations are the Bible "as being the ultimate rule and standard of faith," the Apostles Creed and the Nicene Creed, the two Gospel Sacraments, the three Orders of the Ministry, and the Doctrine and principles of the Church of England as embodied in the Doctrine and principles of the Church of England as embodied in the Prayer-Book and the Thirty-Nine Articles. The Church further binds itself ever to "remain and be in communion with the Church of England in England, and with national regional or provincial Churches maintaining communion with that Church, so long as communion

is consistent with the solemn declarations set forth in this chapter." And in the provision made for revisory legislation, the Draft further pledges the Church to make no changes in its statements of doctrine or modes of worship which would be inconsistent with these fundamental declarations. According to a memorable epigram of Bishop Hart's the Draft Constitution is a guarantee that the Church of England in Australia will remain unalterably Catholic, unalterably Protestant, and unalterably Anglican. That is the pledge to which the Church binds itself under the terms of the Draft Constitution. And no power, except Parliament itself, could release her from the legal obligation to fulfil that pledge.

The Draft, as amended by General Synod in September, provides a special body called the Appellate Tribunal to be the final court of appeal in all ecclesiastical disputes, including those concerning doctrine and ceremonial. This Court will consist of four laymen of guaranteed legal qualifications, and three Bishops. The mode of electing the members of the Court will ensure its thoroughly representative character. The Bishops in General will elect a Bishop and a Layman; the clergy will elect a Bishop and a layman; the laity will elect a Bishop and two laymen. The President of the Court will be one of the elected laymen, chosen for the purpose by the Bishops.

The Draft Constitution of 1932 provided that this Court should also determine questions of the consistency of any proposed actions. The Draft submitted to General Synod last September contained an alterna-

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- CRAFTSMEN

OUR BEST FOR HIM WHO GAVE HIS ALL.

GIVE that these may go forth:—

Normal Budget Requirements for year ending 30th June, 1946:—

N.S.W. AND QUEENSLAND	£27,500
VICTORIA	£17,500
TASMANIA	£2,000
SOUTH & WEST AUSTRALIA	£3,000

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tive proposal that questions of consistency should be considered and determined by General Synod itself. At the moment there is a division of opinion of the General Synod Committee as to whether or not the amendment which restored the Appellate Tribunal to the Constitution as a Court of Appeal restores it also as a Board of Reference for determining these questions of consistency. However, which ever view prevails on this point, your readers can be assured that there will be nothing uncertain or indefinite about the proposals to be submitted to the Diocesan Synod. Everyone who votes for the adoption of the Constitution will know exactly what he is voting for in this, as in every other respect.

I shall look forward with interest to reading your future articles on this tremendously important subject.

Yours, etc.,
FRANCIS NEWCASTLE.

(The Editor, "Church Record.")

Dear Sir,

It has been reported from Rome that under a new Italian electoral law it is an offence for ministers of religion to attempt to influence electors.

The Pope has challenged the right of the Italian Parliament and has told the parish priests of Rome that it was their duty to advise voters in the elections.

Whilst not agreeing with the electoral law I am also inclined to be rather sceptical as to the real reason underlying the Pope's utterances. The Pope has been reported as saying "Separation of religion from life is contrary to the Catholic idea." That is quite true. But is that the real cause of the Pope's challenge? I am afraid such is not the case. There is often a vast difference between what many of us would call the Catholic idea, and the Roman Catholic idea.

It is essential for any Christian society not to separate religion from its everyday life. We can have no better code of ethics and morals than that taught by our Lord Jesus Christ and his Church.

However, I venture to say, that it is not the cause of humanity as a whole that has perturbed the Pope, concerning the recent electoral law, but rather the fact that the Roman Catholic Church, has been restrained to some extent in furthering its own influence of the Roman Catholic Church in politics, has more often than not left much to be desired. The Roman Catholic Church is purely sectarian and in the majority of her political activities is striving to obtain power for her own personal aggrandisement, and has little hesitation, in relegating those outside her fold, to a position of almost negligible consideration wherever possible. For the most part the Roman Catholic political creed has always been self first, and all others second. History has shown us that the Roman Catholic Church has little sympathy, for those outside her fold. Those of us not belonging to her faith, are all heretics from her perspective, and are all to be looked upon with a certain amount of derisive pity, rather than have the hand of real Christian fellowship extended towards us. Therefore I maintain that whilst the Roman Catholic Church continues to persist in its present attitude it will be more a hindrance in politics rather than a help. There should be no room in our present everyday society for sectarianism in the

form so often adopted and encouraged by many in the life of our community whether it be of the Roman Catholic or bitter Protestant variety.

Even a very casual observer in world affairs must admit that the Roman Catholic Church is continually striving to obtain political power to further her own ends wherever possible. I say that without any reservations because all her public utterances would naturally lead one to believe that such is the case. Take for example her attitude towards Moscow and the Orthodox Church. Then consider her attitude and outcry when her churches in Italy were in danger during the war. Naturally I believe her outcry in this case was quite right, but then if the Roman Catholic Church was to be logical and consistent in her attitude, she should also have uttered a strong protest against the bombing of so many English churches. Here she was completely silent, the emotions of her inner soul were only awakened when the near destruction of her own churches became an apparent possibility. Once again showing her predominant selfish outlook which has been borne out by her actions and utterances throughout history.

Again, even here in Australia, we see the policy of Catholic Action being implemented and continually stressed in the minds of her people, so that they can carry out this policy by their very actions so often noticed in our everyday life. This policy is one of selfishness as regards the community as a whole. It is purely to further the aims of Roman Catholicism even to the extent of usurping power wherever possible. It is a well known fact, that in some government departments it is well nigh impossible to obtain any decent promotion unless one is a Roman Catholic. This I believe is one of the results of Catholic action.

It is because of these things of which I have written that I must naturally feel rather sceptical when I read some of the utterances made by the Roman Catholic Church.

Yours faithfully,
B. A. M. MOTTERSHEAD.

VISIT OF THE REV. W. J. PLATT TO VICTORIA.

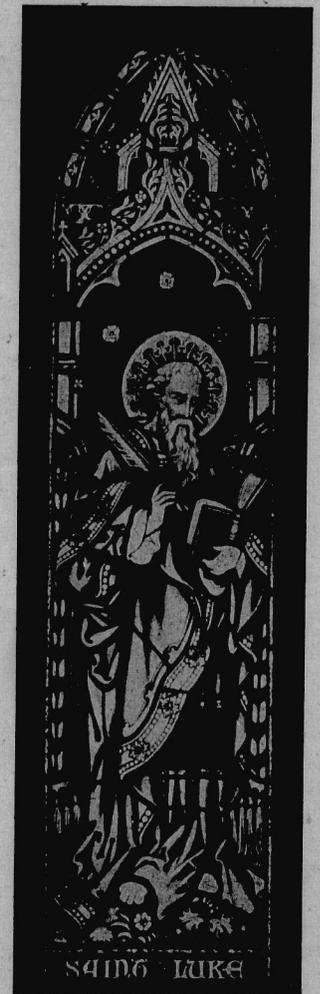
The Victorian Auxiliary of the British and Foreign Bible Society records its gratitude for the visit of the Home Secretary, the Rev. W. J. Platt. The far-sightedness and practical urge, together with the able presentation of truth — won for him, up and down Victoria, a lasting place and affection.

Into these fourteen days Mr. Platt poured a wealth of vision, and left behind him a force of determined effort to accomplish more.

By personal conviction and rich background of missionary experience, he stirred his hearers—in special meeting—in public demonstrations—in college and academy—in workers' meetings and committees—in the pulpit—and over the air.

On the other hand, Mr. Platt took from Victoria, an understanding of the deep loyalty of our people for England; an assurance of our unswerving co-operation in the work far away, and the increasing work at our doors; a knowledge of our problems and affairs, and of our State wide work, as well as a taste of our hospitality.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

MOVEMENTS.

Plans are being modified to permit of an early start in the erection of a Youth Centre at St. Alban's, Darington.

Sydney Preliminary Theological Certificate lectures recommenced on March 12th in Deaconess House. The Diocesan Sunday School Teacher Training Course also recommenced.

UNITED WITNESS OF CHRISTIAN YOUTH.

An Evangelistic Campaign, designed primarily for the youth of the district, will be held in May by the Parramatta and District United Witness of Christian Youth.

Final arrangements for the campaign were made at the last meeting of the general committee.

Commencing on May 5 and continuing until May 12, it will consist of the usual afternoon street procession and service of witnesses at Parramatta Park on the first Sunday.

On Monday, Tuesday and Wednesday nights, services will be held in the Leigh Memorial Methodist Church, and on the remaining two week nights, Thursday and Friday, the campaign will be continued in Parramatta Town Hall.

Sunday will conclude the campaign with a great combined Mother's Day service in the Hall at 3 p.m., followed at 8.45 by an after-church service.

Arrangements are also in hand for after-school meetings for the children. Speakers will include prominent Evangelists from Sydney.

The committee has appealed for the cooperation of other Christian youth movements in the district.

At a recent meeting of Parramatta and District United Witness of Christian Youth, eulogistic reference was made to the work of Mr. K. J. Flatters, former organising secretary. Mr. Flatters relinquished the office recently because of pressure of work.

NEWS FROM THE PARISHES.

Vaucluse.—Chaplain A. R. A. Freeman, formerly curate in the parish, took part in the Harvest Festival.

Professor L. Wilkinson has been asked to draw out a plan for the extension of the Sunday School buildings.

On 25th February, a memorial tablet was unveiled on the South Wall of St. Michael's Church, in memory of William Patrick and Martha Elizabeth Macdermott.

St. Anne's, Ryde.—Saturday evening, 16th February, 1946, will live for many years in the memories of all the friends of our past Rector who gathered, on that pouring wet night, in the Methodist Hall to say farewell to him and his family after their 24 years of service in the parish.

The occasion was of historic interest in several respects; for not only was the date, 16th February, the 24th anniversary of the induction of Rev. C. A. Stubbin as Rector

of St. Anne's, but his period of service occupied exactly one-fifth of the 120 years of the history of St. Anne's Church itself.

St. Andrew's, Summer Hill.—The series of addresses that have been given by laymen at the close of evening services have been very much appreciated.

The next one will be Sunday, March 31, after the 7.15 p.m. service and the speaker will be Dr. George Mackaness, O.B.E., M.A., D.Litt., Professor of English at Sydney University. He is a splendid speaker and well informed concerning World Affairs of To-day. We are hoping by the means of such talks to remove many of the difficulties of to-day between Employer and Employee and to create the spirit of harmony as against the turmoil and industrial unrest existing. The Christian Church has the only solution for present problems.

St. Paul's, Sydney.—The following facts have added point to the appeal to the parishioners to share in the "Food for Britain" Fund.

The following is the weekly ration table of food available to housewives in Great Britain—

Canned Corn Beef, 1½ ozs.; Jam, 4 ozs.; Bacon, 3 ozs.; Butter, 2 ozs.; Lard, 1 oz.; Margarine, 4 ozs.; Cheese, 3 ozs.; Sugar, 8 ozs.; Milk, 2 pts.; Meat, 12 ozs.; Meat (child) 6 ozs.; Eggs, 1 per month.

From 1940 till the end of the war, every factory and every home in Great Britain was literally in the front line. The numbers of separate properties destroyed or damaged by bombs is estimated at 3,280,000. The value of damage inflicted at £1200 million at 1938 prices; which means that repairs and rebuilding at 1946 prices will cost nearly £2000 million sterling.

Diocese of Bathurst.

PARISH OF DUBBO.

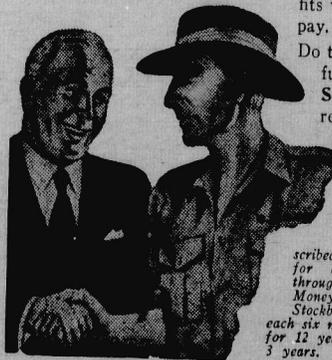
On a recent Sunday at Evensong, eleven recruits who had satisfactorily completed a period of 6 months' probation and qualified in the series of test required of them were admitted to full membership in the Order of Junior Anglicans and received their badges and certificates. They were presented by their Leader, Mr. E. E. R. Walker,

A debt of honour — now due for payment

When the going was tough, when the Japs were less than 40 miles from Moresby, when only the courage of our servicemen stood between us and disaster—then, and throughout the war, we incurred a debt which money alone can never repay.

But our money can discharge at least part of the debt—it can provide the fresh start in life, the medical care, the training and opportunities, the pensions earned by valour—the material benefits we owe and will gladly pay.

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FACTS ABOUT THE £70,000,000 SECURITY LOAN.

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Th.L. Those earlier admitted are proceeding to qualify in a higher series of tests appropriate to the Order. Several of the older members are rendering valuable service as junior members of the teaching staff of the South Dubbo Sunday School. This Sunday School was only established early last year and now has an enrolment of over 200.

C.S.O.M. SPREADS IN BATHURST DIOCESE.

As a result of a recent ten days' visit by the Director of the Christian Social Order Movement to parts of the diocese of Bathurst, Groups of C.S.O.M. are being formed at Holy Trinity, Orange and St. John's, Forbes. There will probably be Groups in at least two other parishes also.

The Director of C.S.O.M. (the Rev. W. W. Coughlan) met the members of the Broughton Archdeaconry in conference, preached at Services and/or addressed gatherings in the parishes of Blayney, Orange, Orange East, Eugowra, and Forbes, and spoke to the pupils in two Sunday Schools and in several primary, secondary, and rural schools.

Diocese of Goulburn.

ADELONG-BATLOW.

On Sunday, 17th February, a combined Young Anglican Tea was held in the Batlow Parish Hall when just on ninety young people were present representing the Tumut, Adelong, Tumbarumba, Kunama, and Batlow districts. On this occasion we were glad to have the Rector of Tumbarumba, the Rev. C. E. Nagle, to give the address.

Diocese of Grafton.

Ven. Archdeacon A. J. and Mrs. Thompson have returned to Samarai, where the Archdeacon will resume his duties as Secretary of the New Guinea Mission.

S.P.C.K.

The Secretary of S.P.C.K., Canon Parsons, has just sent to Rev. A. E. Kain, the Org. Sec., a letter concerning a gift of £122/5/11, from the Diocese of Grafton, and £698/9/5 from the Diocese of Adelaide for bombed British churches — (this money sent through S.P.C.K.).

The S.P.C.K. Committee thought it would be more acceptable to the donors if three specific churches in the three London Dio-

BOOKS ON CHINA.

"War Torn China"—The diary of a relief worker in 1944, gives graphic description of China and its people. The work of the China Native Evangelistic Crusade introduced and commended. 2/6 (2/8½).

"A Thousand Miles of Miracle in China," by Rev. A. E. Glover. New edition. The story of God's power during Boxer Rising in 1900. 12/3 (12/9½).

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ceses were helped rather than that the money be used in a general kind of way. We quote part of his letter which refers to this gift and should be of interest to all Australian church people.

"I write to tell you that the splendid gift sent from the Dioceses of Adelaide and Grafton towards the rebuilding of churches in the London area has been distributed between the three dioceses of London, Southwark and Chelmsford.

"The parish church in the diocese of London is All Saints', Poplar—in the diocese of Southwark, S. Luke's, Camberwell, and in the diocese of Chelmsford, S. Luke's, Victoria Docks. I am telling you this because I think it is only right that you should know where the money is gone.

"I am also asked by the Bishops of each diocese, as well as by the incumbents of the parishes mentioned, to convey through you to the donors of this money their very grateful thanks for this generous and most thoughtful help. All of them say how much they would appreciate it if you could in some way convey to the donors the gratitude they all feel.

Yours, ever,
(Signed) L. E. PARSONS,
Secretary."

S.P.C.K. Sunday, the third Sunday after Easter, falls this year on May 12th when prayers should be offered and the Society's work brought before Australian church people.

VICTORIA.

Diocese of Melbourne.

His Grace the Archbishop has announced that the Diocesan Synod is to commence on Monday, September 30.

An Ordination Service was held in the Cathedral on Sunday, 10th March. Rev. Canon J. T. Baglin preached the sermon.

ST. JOHN'S, CAMBERWELL.

The annual meeting reports showed steady progress. The Treasurer's report showed that of the total income of £2513, the sum of £700 was given to objects outside the parish.

ST. HILARY'S, KEW.

A stained glass window in memory of the late Rev. C. H. Barnes, was erected during the year, and three others are in course of construction.

HOLY TRINITY, COBURG.

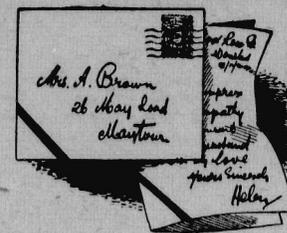
The Branch of the C.E.B.S. won the shield for the best branch in the diocese of Melbourne. The Sunday School is the best attended in the diocese.

HOLY TRINITY, HAMPTON.

All debt on buildings was lifted during the year. Financial receipts showed an increase of £800. Sunday attendances have increased by 6,000 during the year. Sunday School has also increased.

ORDINATION.

One of the biggest ordinations for some years added four priests and ten deacons to



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our diocesan strength, for though one was ordained for the Diocese of Bunbury he will remain here for some time.

On Sunday, 10th March, at St. Paul's Cathedral, the following were made deacons:

Eric Royston Baldwin, Th.L.; Geoffrey Morrison Browne, Th.L.; Keith James Coal-drake, Th.L.; Neil Reheiri Glover, Th.L.; Albert Naunton Haley; James Essex Holt, Th.L.; James Anthony Knife; Robert Griffith Mounthey; Colin Leslie Ware, Th.L.; Bertram Pilcher Wrightson, Th.L.

These men were ordained priests:—Rev. Robert William Dann, B.A., Th.L.; Rev. Howard Charles Hollis, Mus.Bac., Th.L.; Rev. Alfred Arnold Roberts, Th.L.; Rev. Noel Arthur Tolhurst.—Archbishop's Letter.

Diocese of Gippsland.

ORDINATION.

At an ordination service held at 10.30 a.m. on Wednesday, March 13, the Bishop ordained to the Priesthood the Revs. G. Harmer, N. W. Macdonald, D. E. W. Green and P. F. Taylor. Archdeacon L. Benn presented the candidates. The sermon was preached by the Rev. S. Taylor, B.A., of Sydney, father of the last named ordinand. There was a gratifying attendance of the clergy of the diocese including Canon Sansom, rector of Sale, and Sub-Dean, Revs. Alfred Gamble, William Leathbridge, K. Brodie, L. Sawtell, A. W. Sutton, G. C. Lovegrove, T. W. Hewlett, G. W. Edwards, H. A. Cairns, E. J. Chapman, P. J. Ackland, J. N. Ashton, W. I. B. Clayden, A. E. Clark, and Rev. Sisters Marie and Winifred. The service was one of the most impressive held in the Cathedral and the good congregation took an interested part in it.

TASMANIA.

OATLANDS.

Congratulations to Edward and Una McCauley, who were married in January at St. Peter's, Oatlands. Mrs. McCauley is the daughter of a well-known church family, the Thornton Thomas.

LATROBE.

The Rt. Rev. Bishop of Bunbury, assisted by Rev. R. B. Cranswick, celebrated Holy Communion, at St. Luke's, Latrobe, on 27th January.

NEW TOWN.

Visiting clergy have included Chaplain C. V. Longden, R.N.V.R., "Bermuda," and Rev. L. G. Harris, C.M.S. missionary from Groote Eylandt.

DEVENPORT.

We regret to report the serious illness of Mr. Lyndon Bishton, one of the Churchwardens at St. Paul's.

SMITHTON.

On Septuagesima Sunday the rector presented Mr. E. M. Podmore with a Bishop's Lay Reader's Licence. Mr. Podmore has been superintendent of St. Stephen's Sunday School since his return from service with the A.I.F.

CHURCH ARMY NEWS.

The Van has been having a successful time in the Channel district and Woodbridge and Kingston parishes.

The Church Army Training College at Stockton has just welcomed a batch of seven new students for training as evangelists and Mission Sisters. Amongst them are two full-blooded aborigines, Alan and Emma Polgen.

WYNYARD.

Deep regret was felt at the news of the passing of Miss Inman, of the New Guinea Mission. Miss Ruth Wall, of Hobart, will be supported by the Woman's Auxiliary. She is taking up work among aborigines at the Mitchell River station.

MACQUARIE PLAINS.

Rev. K. J. Hughes, rector for the past six years, has left with Mrs. Hughes and family to take up his new duties at Burnie. The parish will be administered during the interregnum, by Rev. L. E. F. Deal, of Victoria.

THE WOMEN'S WORLD DAY OF PRAYER.

Over four hundred women were present at the World Day of Prayer Service in the St. David's Cathedral on Friday, March 8, at 3 p.m. Lady Binney (wife of the State Governor) was present. Mrs. H. P. Fewtrell was the leader, and others taking part included Mrs. McAndrew (Presbyter-

ian), Mrs. Gordon Arthur (Methodist), and Mrs. M. Cole (Church of Christ). The address was given by Mrs. Inglis of the Salvation Army. The solos were rendered by Mrs. Pharoah. There were representatives of the W.C.T.U., the Red Cross and other women's organisations. The service was broadcast over 7ZR.

The Girls' Service of the Women's World Day of Prayer was held in the Wesleyan Church at 8 p.m. All denominations participated, the leader being the Rev. Lorna Stanfield (ordained woman minister of the Congregation Church).

SOUTH AUSTRALIA.

Diocese of Adelaide.

Miss Constance Isom, of St. Luke's, Adelaide, has left to take up missionary duties in India under C.M.S. She is the third C.M.S. missionary, from this parish to be membered among present-day workers.

CHRIST CHURCH, NORTH ADELAIDE.

Rev. P. H. Smith, a returned chaplain, has accepted a curacy in this parish for a year or two.

ST. PAUL'S, ADELAIDE.

A bequest of £25 less succession duty was made to the Church by the late Miss Rosa Francis.

GLENELG.

Canon Cavalier has resumed duties at St. Peter's after illness.

ST. LUKE'S CHURCH CELEBRATION.
90th Anniversary on Sunday.

St. Luke's Church, Whitmore Square, Adelaide, celebrated the 90th anniversary of its consecration as well as harvest festival, on Sunday, March 3.

The church was to be an iron one, but the Bishop, who was then in England, advised against this, then changed his mind, and sent one. By the time it arrived, a stone church had been started. However, part of the iron structure was incorporated into the building—as can be seen to-day.

In 1897 the chancel was showing signs of decay so was replaced by the present one, at a cost of £963. This structure adds another unusual feature of the building, in that its roof is above the main roof, instead of on the same level, or more usually—below it.

WANTED — NURSES.

for Home of Peace, Peterham.

TRAINED NURSE and EXPERIENCED NURSES, day duty, 44-hr. wk., award conditions, URGENTLY needed to enable this vital work to be carried on. Apply by letter or phone to Acting Matron. LM 4805.

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A trained nurse and experienced nurses, (or those who have an aptitude for nursing) are urgently needed. Will you answer this call to Christian service? Can you help? Can you interest anyone who is a nurse?

The Acting Matron will gladly welcome any enquiries, either by telephone or by letter.

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Amount already acknowledged 196-14-0, Master Geoffrey Watson 12/-; Total £97-6-0.

A.C.R. PUBLISHING FUND

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