

loud voice, had been selected to act as cellor at the crowning ceremony, before was away at the Lower He show grounds, 30 miles away. Return about 5 p.m. the Misisoner found the waiting, and at 5.15 they set out for the Coorimungle Prison Camp, 30 the opposite direction. After tea as we had arranged a service for the ers as usual. We were astonished having tea, to find that the Roman prisoners had asked to be allowed the service. This was granted by the and also by the warden in charge, so first time all denominations worshipping together. What a service it was, to men had chosen their own hymns as "I need Thee every hour," "Abide v "Lead, Kindly Light," and "Pass n Gentle Saviour." The Bishop was at the volume of music that these duced. Accompanied by the minister on the little harmonium, t shook the building. The Bishop to terwards that he could see the vein necks bulging as they let it go. pity we don't get that inspiring tional singing in our churches.

The Bishop's address on "The the world" was certainly approp these men, who try unsuccessfully er through life without Light of lighten their path. Many of the up and thanked the Bishop for h address and also his interest in they do feel that they are the c society. After supper with the c journeyed home another 30 mile about midnight, very tired but ve It was well worth while, because two things. First, that the Cl mean something to these men, ar love the services; and, secondly, love our Bishop. I would say the most popular visitor to the priso

The following day was very muggy—one of those days when to feel really enthusiastic. Af Holy Communion at Cobden, v Peterborough, 32 miles away, for munion at 11 a.m. Back 18 mi boon Public Hall for 2.30 p.m. back another 18 miles for Evens den at 7.30 p.m. At this service girls were received into full me the Church by Confirmation. A afterwards concluded a crowded day. At 9 a.m. next morning th turned to Ballarat to attend a w

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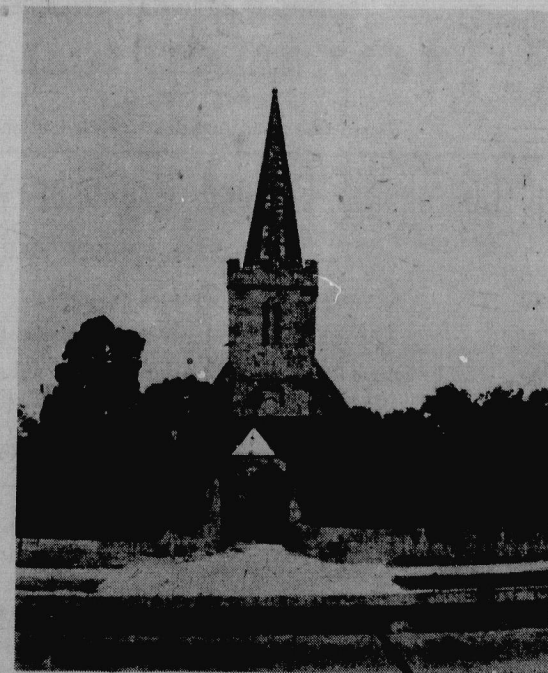
# The Australian Church Record

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APRIL 25, 1946

No. 6

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Sydney



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Catholic  
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## NOTES AND COMMENTS.

To-day is Anzac Day, and because  
last Sunday was Easter Day, Anzac  
Sunday is to be on Sunday  
next, April 28th. It is al-  
ways most appropriate that  
this great memorial day  
should occur in the Easter-tide. For  
Easter's message is just the right one  
to comfort hearts that will always find  
the Anzac remembrance a sad one be-  
cause of the loss of loved ones who  
made the great sacrifice in the two  
Great Wars. The Anzac Spirit is the  
spirit that has been manifested on  
many battlefields in which Australians  
and New Zealanders have fought and  
its memory will be practically undy-  
ing as long as the finer ideals of life  
are preserved amongst us. The  
memory of those fine men will best be  
regarded not by treating the day as  
a time for jollification, but by keeping  
alive in our midst those great prin-  
ciples of true life for which the Anzacs  
laid down their lives. Only so shall  
we as a people be worthy of the great  
sacrifice whereby our lives and liberties  
have been preserved.

It is very encouraging to hear and  
read press reports concerning the very  
general observance of Good  
Friday and Easter through-  
out the Commonwealth. The  
Processions of Witness  
were well supported—in  
the metropolis, some 6000 church-  
people joined in, and the great meeting  
in the Sydney Town Hall was supple-  
mented by overflow services in the  
Cathedral and the largest, congrega-  
tion city Church. The communicants  
were present in large numbers for  
their Easter Communion. It has been  
a time of splendid witness to the great  
facts of our Christian Creed and

lends support to a hope that Christian  
people are bestirring themselves to  
face the great responsibility of witness  
in a war-worn and war-torn world that  
needs some power for a new life which  
it doesn't yet possess.

Easter bids us in Christ's name and  
strength to lift up our hearts and live  
on the plane of life  
which is the Christian's  
calling and to have  
ever in view the fact  
that "our citizenship"

is in Heaven, which is the Christian's  
hope. There is every reason for our  
emphasising this great calling and "the  
hope that disappointeth not," for the  
great danger that besets the Christian  
to-day is the slender hold that a very  
large number of people, including even  
many professing Christians, have upon  
the reality of the other life—the life  
hid with Christ in God. D. R. Davies,  
in his trenchant article, which we ven-  
ture to reprint on our leader page, be-  
cause of its relevance to current situa-  
tions, emphasises the drift that has  
taken place from the Christian view of  
life. It is the conviction of the Risen  
Living Christ that we must cherish in  
our own hearts and minds, and in the  
hearts and minds of other people. The  
Christian Church can only be a truly  
witnessing Church if its members have  
a deep and strong conviction of the  
reality of the eternal life which is in  
Christ Jesus. Lacking that conviction  
she will quickly yield to the strong  
current of materialistic ideals which  
really evacuate life of any true mean-  
ing.

The Bishop of Tasmania's recent  
illness has evoked much sympathy  
from Church people in  
the diocese. It has proved  
Redemptive  
Suffering. more extended and ser-  
ious than at first contem-  
plated and only after Easter has pass-  
ed will the Bishop be permitted by his  
medical advisers to return to his im-  
portant work. But "there is a soul of  
goodness in things evil." The illness  
has given occasion to a very beautiful  
and Christian testimony from the  
bishop as to the sweetness of "the  
uses of adversity." Many a sufferer  
will be encouraged by the fine senti-  
ments expressed in the bishop's "Let-  
ter" for April, out of the heart of his  
own experiences of suffering. The  
bishop writes:—

"I have been very touched and helped  
by the number of kind messages and en-  
quiries from people in many parts of the

Diocese about my illness. As I have been  
told to continue to rest as completely as  
possible till Easter, will all those kind  
people please accept my very sincere thanks  
through this letter? Doctors and those on  
whom I have had to depend for treatment  
have been generous and considerate in the  
extreme. All this is far more than I deserv-  
ed for I have been guilty of committing  
Martha's folly! The urge and desire to  
"get things done" and to "have something  
to show" for our untiring and gallant efforts  
is very human. Bishops and clergy as well  
as the laity are liable to fall into the sin  
of pride which is, perhaps, the commonest  
and the most deadly of the mortal sins.

"We, in our folly, like to think that we  
can run our own lives and our Church,  
our nation and our world by our own ef-  
forts and brain power. We Christians too  
often ask God to bless our plans for putting  
His Church and world right. An illness  
such as I have had and the malady of war  
from which the world had hoped it had  
recovered may be to us the voice of our  
Father, saying, "Be still and know that I am  
God." It is a salutary reminder that the  
Almighty, through the Holy Spirit, can and  
does "get through" to men and communi-  
ties be they Protestant or Catholic, Eastern  
or Western, black or white, rich or poor,  
cultured or simple. All Church people pro-  
fess to believe in "a God who speaks." And  
God is speaking to-day to individuals and  
Churches—nay, He is pleading with them in  
and through the welter and chaos caused by  
war, to be still and seek to know Him  
through the Word made flesh, Who died to  
reconcile mankind to Himself.

"Religion, according to our Lord, is a  
simple thing, not the complex and intricate  
business ecclesiastics and legalists would  
make it. It is, "Follow me"; "If you love  
me, you will keep my commandments";  
"You cannot serve God and mammon"; "I  
am the way and the truth and the life."  
In short, it is personal and affectionate  
loyalty, resulting in worship of and life  
service to the Divine Lover who asks for all  
or nothing. Some of these profoundly simple  
things have been revealed to me during the  
last two months. I have been compelled  
to stop and think and learn again the deep  
and real things about life and health and  
death and life beyond."

We imagine that many a heartfelt  
thanksgiving to God will be felt and  
expressed for this beautiful word of  
encouragement and hope.

A Canadian exchange publishes a  
protest against the scant attention the  
Associated Press of the  
United States of Ame-  
rica is giving to the  
activities of the Pro-  
testant Churches. A  
few months ago a great  
meeting of some 20,000 people at St.  
Louis, Mo., in observance of Reform-  
ation Day, addressed by the President  
of the Federation of Churches of  
Christ of America was practically ig-  
nored by the inaction of the Associat-  
ed Press. A strong protest was  
made signed by fifty clergymen and  
prominent laymen in Washington.



A belated apology was received and the Canadian paper says:—

"This apology hardly makes good the neglect in dealing with this important address. Anyone who was not a Roman Catholic could not but realise that the Bishop's remarks were dynamic and had a high news value. But they were suppressed at the distribution source? Why? There are only two explanations. Either it was the work of Roman Catholics at the source or the A.P. feared the reaction of the Roman Church if it dealt adequately with the speech. There can be no other explanation. And yet we think we have a free press in the North American continent!"

Some church people are wondering at the meagre space given in the secular press to the presence and utterances of one of the greatest military leaders of modern days. We cannot give as a reason the reaction of a religious organisation for our secular press gives scant evidence of the presence in it of any special regard for religion of any kind.

### "NOT INTOLERANCE."

Bishop B. Bromley Oxnam, president of the Evangelical Council of Churches of Christ in America and Methodist Bishop, is the Protestant spokesman for the U.S.A. Churches.

Addressing a gathering of 18,000 people in St. Louis, Missouri, on October 29th last, in celebration of Reformation Sunday he gave a great utterance under the battle cry: "It is not Intolerance."

Here is what Bishop Oxnam said, to which our British readers will add full endorsement.

"It is not intolerance to protest against Roman Catholic activities that seek, through boycott, to threaten newspapers and therefore control them in Roman Catholic interests. This is to endanger a free press and to destroy civil liberty.

"It is not intolerance to point out the Roman Catholic position on religious liberty that in effect means a demand for religious liberty when the Roman Catholic is in the minority, but denies it in practice when the Roman Catholic is in the majority.

"It is not intolerance to protest against actions of certain Roman Catholic leaders to deny Protestant ministers access to the radio by threatening the loss of consumer support of products advertised.

"It is not intolerance to refuse to accept dictates that would deny Protestant churches the right to engage in missionary work in other lands at the very moment the Roman Catholic Church affirms its right to carry on missionary work in all lands.

"It is not intolerance to protest against Roman Catholic support for the fascist regime of Franco Spain, when our sons died to destroy fascism everywhere, and to preserve democracy for mankind.

"It is not intolerance to insist that a church must be a church, that it cannot be both church and state. Protestants, therefore oppose the establishment of diplomatic relations with the Vatican."—"The Churchman."

### RECOVERY.

"The Fittest to Survive" is not the same thing as "the survival of the fittest"; it is worth impressing that on our minds. In 1914-18 some of the fittest to survive failed; they were left behind to make some far distant place forever Australia, or forever England. In 1939-45 a new generation which might have helped us to recover our lost ground in spiritual values, are amongst the dead. If the dead can secure alien soil, then our boundaries are widespread indeed, but their loss to us is really beyond our capacity to bear. We are impoverished.

Deeply entrenched in the minds of people of nearly all countries, is the belief that the great sacrifices demanded by war have the effect of enriching the nation. It is, of course, utterly false. Obviously it is true that a nation which refused to fight for its existence would be craven, but we must distinguish between the two propositions. War has robbed us of our best, and, until we recognise that, as a nation we are likely to drift into endless confusion.

Probably we fooled ourselves during the war by giving heed to those who sought a right-of-way for indulgences which the community frowned upon in times of peace. It was termed "Keeping up the morale of the people." Our people, as a matter of fact, showed during the war years, with very few exceptions, that they flourished best under the call to serve, and under the demand for self-control and self-sacrifice. The stories which are being gathered up of self-sacrifice, both on the field of battle and in the factories, are soul stirring; actually they are so great that they fill us with a sense of awe as we read them; but mingled with them there is over much evidence of the success of those who, with limited vision, betrayed too many in their off hours to unworthy standards of pleasure and recreation.

And now that the war is over, we are confused beyond measure. The devil of dissension and destruction has grown into a still mightier power. The unity of effort we gained in each land is largely dissolved; where there was co-ordination during the war years there is now disunity and confusion. Even on the material level there is practically no progress; houses for example, are unbuilt because we are not—as we were in the war years—an integrated people.

And in the spiritual sphere our position is exemplified by the race-

course and the sports oval; a few straining to the utmost for a victory, while 30,000 or more tell them where they are wrong, or, not so frequently, applaud them for some mild success. The test match of life makes no provision for seats around the oval; it demands effort from everyone. It is as much an all-in-fight as the war itself.

When the cry is raised, and it is now and again, for someone to give a lead, it seems that what is demanded is someone to tell us when to utter cries of encouragement; like the "cheer-leaders" of the American ball-game.

There is only one leader in this post-war problem worth following, it is Jesus Christ as our personal Saviour. And it is for each one of us in our daily tasks to endeavour to carry out His will.

There is no other solution. A dis-integrated community needs to find its right centre and that centre is Christ. —From the "Brisbane Church Chronicle."

### Special Psalms and Lessons.

#### April 28. 1st Sunday after Easter.

M.: Isa. lii 1-12; Luke xxiv 13-35 or I Cor. xv 1-28. Psalms 3, 57.

E.: Isa. liv. or Ezek. xxxvii 1-14; John xx 24 or Rev. v. Psalm 103.

#### May 5. 2nd Sunday after Easter.

M.: Exod. xvi 2-15 or Isa. lv; John v 19-29 or I Cor. xv 35. Psalms 120, 121, 122, 123.

E.: Exod. xxxii or xxxiii 7; John xxi or Phil. iii 7. Psalms 65, 66.

#### May 12. 3rd Sunday after Easter.

M.: Numb. xxii 1-35 or Isa. lvii 15; Mark. v 21 or Acts ii 22. Psalms 124, 125, 126, 127.

E.: Numb. xxii 36-xxiii 26 or xxiii 27-xxiv end; John xi 1-44 or Rev. ii 1-17. Psalms 81, 84.

### NOTABLE CENTENARIES.

The Dioceses of Melbourne, Adelaide and Newcastle are to celebrate their centenary next year. Preparations are already in hand for a proper celebration. We understand that an invitation has been sent to the Archbishop of Canterbury, and the Bishops of Oxford and Chelmsford to be present for the occasion. It was a great day for the Australian Church when by the generosity of Bishop Broughton these dioceses were made possible of creation.

### QUIET MOMENTS.

#### THE CHRISTIAN YEAR.

(A Presbyterian Appreciation.)

By Rev. Norman L. D. Webster, B.A.

From time immemorial the Christian Church has observed the Christian year which opens with Advent, and leads us steadily on to Trinity Sunday. Dr. Millar Patrick, who is a safe guide in all things Presbyterian, says, "The observance of Christian Year ceased in the Church of Scotland at the Reformation. At that time there were cogent reasons for such a departure from ancient custom. With the disappearance, however, of the conditions from which they derived their force, these reasons have long since lost their validity. Other conditions have now emerged which make it desirable that a return should be made to the general practice of Christendom on those great occasions when the transcendent facts of the Christian faith are the subjects of the commemoration."

The Christian Year quite fitly opens with Advent in which we direct our attention to the Incarnation of the Son of God. Advent Sunday is the "New Year's Day" of the Church. The sun in the heavens rules our ordinary year, but the Church's year is governed by the "Son of Righteousness." It has been the custom of the Church to deal at the Advent season not only with the First Advent, but also with the Second Advent. That means that it is not only merely retrospective. It does more than point us backward to the manger-cradle; it also points forward and makes us remember the truth of the words we sing in the children's hymn:—

"Never more a helpless baby,  
Born in poverty and pain,  
But with awful glory crowned,  
With His angels standing round,  
He shall come again."

Then there is the season of Lent. Though as Presbyterians the question of fasting or abstaining from certain foods does not interest us, surely we have a duty to give teaching on the life of our Lord leading up to Palm Sunday, the great events of Holy Week, and Good Friday. Then comes Easter, the crown of the Christian festivals. Next comes Ascensiontide and then Whitsunday when we emphasise the fact of the gift of the Holy Spirit to the Church. We may put it this way: Christmas Day is the birthday of the Christ; Easter Day is the birthday of the Faith; Whitsunday is

the birthday of the Church. Trinity Sunday is a festival of comparatively recent origin, for it was not until the Fourteenth Century that it became commonly recognised. It is not observed either in the Greek or the Roman Church. It differs from all the great festivals of the Church in that it is not commemorative of any event which actually took place, but exists rather to bring before our minds a doctrine. One other season we do well to celebrate, and that is Hallowtide. Its social observance on Hallowe'en, the eve of All Saints' Day, is most enthusiastically carried out in Scotland. All Saints' Day is 1st November. It emphasises the Christian doctrine of the Communion of Saints and presents an opportunity of preaching on some aspects of the Life Everlasting. I have found that in the Southern Hemisphere this has an added advantage. At the Easter season so many regular members of our congregation are absent on holiday that it is good to have another stated occasion on which some aspects of a great doctrine may be stressed.

Now my special point is that there is a great advantage in observing the Christian Year (1) First of all it provides a welcome variety in our religious lives and saves worship from monotony. Nothing can be more tiring than one dead level of monotonous journeying. If there is a hill to be climbed or a valley to be passed through or a bridge across a flowing stream to be crossed it adds variety to the journey. The great Christian festivals provide this variety. (2) Then, again, it has the very great advantage of enabling us to keep the proportion of the Faith. Each great foundation truth of the Christian religion is brought in its turn to our notice and none is overlooked or omitted. The Incarnation, our Lord's earthly life, the Atonement, the Resurrection, the Ascension, the Holy Spirit, the Communion of Saints and so forth make their appearance each in due order, and are thus recalled to our remembrance. I have a vivid remembrance of the thanks expressed by a leading layman of another denomination who worshipped in a seaside church of which I was minister, because he had attended for eight Sundays and had not heard a sermon on the Second Coming. He had heard fifty the year before from his own minister with a promise of another fifty in the coming year with the result that his young sons were beginning to rebel. That particular minister

had what is known as a "one-track mind." If he had followed the Christian Year he would have got his chance of preaching on the Second Coming on the second and third Sundays of Advent and thus would have kept the doctrine in its proper place. The Christian Year at least aims at keeping the right balance of the Faith and gives each truth its due place and proper weight. (3) Another advantage is this: When all is said and done, the real object of our religion is to enable us to make our lives and characters as much like our Lord's as we can possibly make them. Now it is patent that the Christian Year is based on our Lord's incarnate life on earth. We begin with his birth at Christmas; we follow Him through His Temptation, His Passion, Resurrection, and Ascension. We get, therefore, what amounts to a series of object-lessons on the life and character of Christ, and thus are helped to follow the steps of that most holy life from point to point and are invited to make Him the model of our own living and dying. The religion could proclaim that fact more loudly than the scheme of the Church's Year. The Church exists to proclaim Christ and who so follows the Christian Year may be very certain that he is not deviating from what should be the proper path to follow in expounding and teaching the Christian Gospel. —From "The N.S.W. Presbyterian."

### Churchman's Reminder.

"What reason weaves by passion is undone."—Eop. 2.

"Hath not God made foolish the wisdom of this world?" I Cor. i. 20.

April.

28.—1st Sunday after Easter. Also named "Low Sunday," supposed in contrast with Easter Day, but more likely, according to some writers, it comes from a word meaning praise. The Greek Church call it "New Sunday" in reference to the New Life entered by those who are admitted on that day to full church membership.

30.—St. Mark. This remembrance is transferred from 25th, being in Easter week.

May.

1.—St. Philip and St. James. St. Philip is said to have been crucified for the Faith. St. James the Less was killed in the Temple. He was Bishop of Jerusalem.

5.—2nd Sunday after Easter. The Collect is a fine illustration of the value of the Book of Common Prayer as a teacher of orthodox theology. And in what exact and clear and helpful wording. Christ as "a sacrifice for sin and also an example of godly life" positively corrects much false doctrine of our day which denies the reality of sin, and the need of a Saviour.



## PERSONAL.

The engagement has been announced by the Bishop of Gippsland of his daughter, Kathleen, to the Rev. C. G. St. Clair Tisdall, C.M.S. Missionary in Iran, Persia, grandson of Rev. Dr. W. St. Clair Tisdall, the well-known Orientalist and author of the early days in Persia.

The Rev. B. Boddington, formerly rector of Temora, N.S.W., has commenced his new duties as rector of Bodalla, N.S.W.

The Rev. P. de M. Pickburn, who has served as a chaplain with the R.A.A.F., began duty on the staff of St. Saviour's Cathedral, Goulburn, N.S.W., on April 1. Before taking up chaplaincy duty Mr. Pickburn was rector of Binalong, N.S.W.

Bishop of Carlisle Resigns.—The Bishop of Carlisle resigned the See at the end of March. Dr. Williams, who is 73, was educated at St. Peter's School, York, and Oxford. In 1913 he was appointed Principal of St. Edmund Hall, Oxford. He was Bishop of Carlisle for 26 years.

The Rev. W. T. C. Storrs, who is well over 80 years, has retired from a "War Service" ministry in the Parish of St. Luke's, S. Melbourne. The Vicar and congregation of St. Barnabas' Church, Montague, made him a farewell presentation in appreciation of his faithful ministry.

The Rev. R. V. S. Adams, Rector of Payneham, S.A., has been appointed Archdeacon of Broughton by the Bishop of Adelaide. The Rev. H. P. Finnis, Bishop's Vicar of Adelaide Cathedral, has been appointed to the Hale Canonry.

The Rev. R. S. Correll has been appointed Rector of the combined parishes of Kadina and Wallaroo in the Diocese of Adelaide. After his release from the R.A.A.F. Mr. Correll hopes to take advantage of one of the "Refresher Courses" provided for Chaplains before beginning his new work.

Mrs. E. L. Panelli, wife of the vicar of St. Luke's Church, South Melbourne, is making good progress after a serious operation. She is receiving medical attention at St. Andrew's Hospital, East Melbourne.

The Rev. C. H. Partridge has accepted nomination to the Cure of Souls in the Parish of Christ Church, Kilmore, and was instituted and inducted on Thursday, 4th April, at 8 p.m. The new Rector has for a considerable time been a member of the Rural Questions Committee, representing first the Diocese of Gippsland, and latterly Wangaratta.

The latest news of Dr. K. Blackwood is that she was on her way to India to try and get a passage to Australia, where she hoped to spend a short furlough before proceeding to England.

We regret to record that the Bishop of Goulburn has had a bad attack of influenza, which has given rise to a heart condition that calls for a definite period of rest. The latest report concerning Dr. Burghmann's condition is "a marked improvement."

The Rev. Colin Craven-Sands, Th.L., formerly Chaplain R.A.N. has been demobilised and is now organising the Hammondlea Appeal. Archdeacon R. B. S. Hammond's memorial will be a village of modern brick cottages at Bass Hill, on the Hume Highway, N.S.W., which will provide homes for Old Age Pensioner couples and for incapacitated ex-servicemen and war widows with their families. Ring MA 2036 for information.

Miss Mary Andrews, of China, will be in Victoria on deputation (from N.S.W.), in May and June.

The Rev. C. Ashley Wilson, after three years as Chaplain to the 114th A.G.H. Goulburn, has been elected as Rector of Temora in succession to the Rev. B. Boddington, who has been appointed Rector of Bodalla.

The engagement is announced of Barbara Hazell (late of the W.A.A.F.s) of Campsie, N.S.W., to Stephen Short (formerly of 8th Division and a P.O.W. for 3½ years), the eldest son of Rev. and Mrs. C. C. Short, of The Rectory, Campsie. The prospective bridegroom is a grandson of Archdeacon and Mrs. H. S. Begbie.

Misses French and Cable are to be in Melbourne in April and May under the auspices of B.F.B.S. Monday, May 6th, in Collins Street Baptist Church, will be the central public gathering.

Miss Gwen Watts, who was assistant to Bishop Cranswick, of Tasmania, at C.M.S. Headquarters in London, has been appointed Secretary to the Bishop of Tasmania with the unanimous approval of the Diocesan Council. The appointment will be most helpful to the bishop after his late illness through overstrain of work.

Mr. Ciercteko, until recently Missionary in charge of the C.M.S. Oenpelli Mission, has been appointed Catechist of Holy Trinity, Kingsford, N.S.W., while studying for Holy Orders at Moore College, Sydney.

The new Bishop Coadjutor of Melbourne is to be consecrated on St. Phillips and St. James' Day, May 1st.

The Rev. D. E. Hart Davies, the well-known lecturer on the Bible and Archaeology, died suddenly in England at the beginning of March. In 1934 and 1937 he was awarded the Gunning Prize of the Victoria Institute, for papers dealing with the early chapters of Genesis in the light of Archaeological research. He visited Australia and New Zealand, on a lecture tour, in 1935 and 1938.

We are glad to note that the O.M. of the B.C.A., Rev. Tom Jones, is to have a holiday and trip to the Old Country. It is now some 20 years since Mr. Jones came from England as a volunteer for work under the late Bishop Kirkby for the Bush Church Aid Society. Some eleven years ago he was called to fill the important position of organising missionary, and phenomenal progress has been maintained. Last year's income was £21,000. There has arisen a small army of missionaries, doctors, nurses and matrons who carry on a fine work for the men, women and children of the outback. During Mr. Jones' absence the Rev. C. A. Baker, rector of Rose Bay, N.S.W., has been released from his parochial duties to fill the

vacancy. Mr. Baker is a former missionary of the Society and is an excellent choice for the locum tenency during the O.M.S.'s absence.

We desire to express our sympathy with the Rev. W. K. Deasey, upon the recent death of his sister, Miss Kathleen Deasey.

The death occurred of Miss A. Molster, of Belmore, sister-in-law of the late Rev. P. W. Dowe.

Mr. Thomas Timewell, for many years churchwarden and Synodman of All Souls', Leichhardt, died last week.

The Rev. H. R. Gough, M.A., has been appointed to the important charge of Islington in the City and Diocese of London. He has a great record of scholarship, sportsmanship and service as chaplain of the Forces. The Vicar of Islington is looked upon as a leader of the Evangelists in the diocese of London.

The Rev. W. H. Stanger, a former rector of St. John's, Milson's Pt., Sydney, has returned to Australia on two months' leave from the R.A.F. after an absence of nearly seven years.

The Bishop of Singapore (Dr. Wilson) has appointed the rector of Manly, Sydney (the Rev. A. R. Ebbs) as his commissary in Australia and New Zealand.

The Rev. E. P. Pfizner, who has resigned from the Brotherhood of St. John the Baptist (Diocese of Adelaide) on account of family claims, and with the full approval of the Bishop of Adelaide (the Rt. Rev. B. P. Robin) has been appointed rector of St. Mark's, Maylands, S.A., and was to be instituted on April 24.

The Rev. A. Talbot, who is in his 70th year, has resigned the Parish of Murtoa, Victoria, and has entered upon his retirement.

**RUSSIAN MISSIONARY SOCIETY — ANNUAL MEETING, MONDAY, MAY 13, 8 p.m., in Hall of B. & F.B.S., 95 Bathurst St., Sydney.** Guest speaker: Canon T. C. Hammond, M.A., soloist Mr. R. H. Hickson, Jr. (Bass). Song and testimony by Russians from Serapol, Harbin, and Brisbane. Musical items, instrumental trio, etc., annual reports. All are welcome. Albert T. Whale, Hon. Sec. for Aust.

## A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: Rev. R. G. B. Ashcroft, £1/1/-; Anonymous £1; St. Stephen's, Willoughby, £2/2/-; Mrs. Setchell, Snr., £1. Amounts under 5/-: 6/-.

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## THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, Bible House, Sydney.)

A Digest of an address recently given by the Rev. A. H. Wilkinson, one of the Secretaries of the British and Foreign Bible Society, London.

## THE TASK OF HEALING.

I shall outline the position which faces the various Bible Societies in these tragic days, and reiterate that this task is primarily and entirely a spiritual one. There are times when the staffs of the Societies may forget it, as they think in terms of paper, and printing, and printing presses, bindings, despatching, and circulation. We may get our minds diverted for a time to think, too, much of material things, to think in terms of mere circulation, and to forget that within the Kingdom of God this is one of the greatest spiritual tasks vouchsafed to any Society. Now, that task is intensified one hundredfold in these days. Most of us date our early education back to the nineteenth century, when we were accustomed to think of humanity climbing a golden stair to a perfection that was inevitable. I never go up an escalator in a railway station, where there is a crowd of people on it, but I think of what would happen if the machinery inside were suddenly to crumble. This is what has happened to this world of ours, which we thought was progressing to this perfection. The machinery of the escalator has given way, and down below are all the mangled bodies of the dead and the dying.

## CLOSED DOORS.

During the past few years, the operations of the Bible Societies have been hampered in a calamitous way. First of all, there was Russia, then there was Spain that was closed to us, and then increasingly, China, and then the whole of Europe, and not only in these places devastated and closed to us by war, but in places like Africa and South America, and in Great Britain we have not been able to meet the demands by even one-half of what the people normally get, and during these years the demand has increased enormously. In Europe, I estimate that during these years, at least seven to ten million copies of the Word of God have been withheld from the peoples, but that is nothing to what has happened in China, where the Societies used to circulate in the region of ten million copies of the Scriptures. Mul-

tiple that by the six or seven years, and, even allowing for the circulation we have been able to do, there is a deficit there of at least fifty million copies that should have been circulated amongst those peoples.

## DOORS ARE OPENING.

Now we are beginning to visualise the day when we can enter into the closed lands. It is not going to be easy, and may I remind you here that it has been essentially upon the British race, and the race that has sprung from the British race, that God has laid primarily the task of the translation and the distribution of His word? In the year 1804, when the British and Foreign Bible Society was founded, there were seventy-two languages only into which any portion of the Word of God has been translated. There is no record of the actual circulation; the total world circulation in these days probably amounted to fifty thousand copies. To-day there are over one thousand languages into which the Word of God has been translated, and up to a few years ago, the joint circulation of these three Societies — the American Bible Society, the Bible Society of Scotland, and the British and Foreign Bible Society — amounted to somewhere near twenty million copies each year. Mention may be made of Continental Societies. The Dutch Bible Society was perhaps the greatest of these. Another great one was the Württemberg Society, which did a considerable distribution among the Protestants of Germany, but the work of distribution of the Scriptures in Roman Catholic and Orthodox Church lands fall entirely, or almost entirely, upon the British and American Societies. Now we have to start all over again. So far as we can discover, these other Societies have been crushed, partly by the action of the enemy, partly by the lack of paper, and so we shall have to start again, and bear the burden alone.

## LIGHT FOR THE IGNORANT.

There is also another tremendous factor with which we are faced. The greatest enemy of the Bible Societies during the whole course of their history has been illiteracy. The number of literates in the world has grown enormously since 1804, but those who are in a position to know, estimate that there are over sixty per cent. of the human race who are still illiterate. In other words, over one thousand millions of men, women and children cannot yet read the Word of God. On the other hand, there is afoot to-day one of these movements of the human race which may well alter the whole course of its history. Everywhere there is a new

desire to read. Millions, probably one hundred and fifty millions, have been taught to read in Russia during the last twenty-five years; that is the most striking fact. There is a claim that forty to fifty million Chinese have been taught to read during the period of the war alone. At any rate, in China this literacy movement is making great progress, and in India there are also great plans being made, partly by the Government, and partly by the Missionary Societies and the Churches, to make India literate—four hundred millions — of whom a relatively small number to-day can read anything at all. We know also the plans that the British Government is making for the Colonies, particularly in Africa, and this literacy movement is beginning there. I am told that as a result of hundreds of thousands of Africans being levied for military service there is a new desire to learn, and men in the Forces are learning to read, and will go back to their bush villages and create a new spirit and a new desire, and already in these villages throughout Africa men and women are fingering out a letter at a time, where a few years ago they had not even an alphabet for their tribe. Now that means that these hundreds of millions of people who are likely to be literate are going to present, within the next ten or fifteen years, a tremendous opportunity for our Bible Societies, which it will be almost impossible to meet. It is certainly a task for which we shall have to rely upon God and upon our many interested keepers.

"Indifferent as people may appear, there is no question that touches the people so nearly as that of the people's religion and the people's Church. It may not be easy to formulate the thought quite accurately. But there is a deep truth in the words of one who loved his country dearly, passionately, and who used these remarkable words: 'The Church is the soul of the State; where there is a Church a State grows up in time; but if you find a State which is not also in some sense a Church, you find a State which is not long for this world'."—Bishop Ryle.

Rise, heart, Thy Lord is risen! Sing His praise without delays.

Who takes thee by the hand, that thou likewise with Him mayst rise.

That, as His Death calcined thee to dust, His Life may make thee gold, and much more just!

—Herbert.



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## TO AUSTRALIAN CHURCHMEN

## THE WORLD WE HAVE FORGOTTEN.

(By D. R. Davies.)

Whether we are Christians or not, we cannot but recognise that we are living in a very strange, disturbing and critical time. By no means the least strange or disturbing feature of our present situation is the indisputable fact that in this year of 1946, which is almost exactly the middle of the twentieth century, the vast majority of people do not really believe in any existence except in this present world. The idea of a world, a life, beyond the grave does not count. We simply do not take it into our calculations. We just do not bother about it. It is a very ghostly affair anyhow. We have got real things to bother about — next week's rent, which isn't at all ghostly, to-morrow's rations; how to make our clothes coupons last, in a world of decomposing shirts and socks. We are too preoccupied with real, concrete problems to take any account of a world beyond this place of time, I imagine that most people, even still, if they were asked whether they believed there was anything beyond the grave, would answer: "Yes, I suppose so." Just as they would say "Yes" if they were asked whether they believed in the existence of the North Pole. But who bothers about the North Pole? Certainly not, Mrs. Jones, as she sets off with her shopping basket to wait in the queue. The North Pole is never taken into account. Neither is the idea of existence in another world. It is in this sense that I say that men and women have mostly ceased to believe in another life. This is the point at which we have arrived in the middle of the twentieth century.

## Problems of Bare Survival.

But on the other hand, it is not the only point of arrival. This world, which has become our one and only existence, is now being threatened with the loss of the very existence in which alone we have ended in believing. Just cast a glance at the problems which are oppressing, crushing the world today. Every one of them is a problem of bare survival. Here we are, after a process of centuries, putting all our trust in this world only, leaning on it alone all our weight, only to find that it is beginning to wobble and disappear. Let me indicate a few of the problems which are keeping states-

men and all serious people awake at night.

Take the problem of population. In another twenty-five years, if we continue at the present rate and in our present fashion, the British people in these islands will begin the process of extinction. The number of people dying will be slightly bigger than the number of babies being born. Now if that situation continues from 1970 onwards, the disappearance of the British race becomes a question of simple arithmetic, which even a mathematical duffer like myself can work out. I can sense a tremendous significance in the fact that a generation which has dismissed the hope of existence beyond this world is going to have a colossal job to save its own existence in this world. Can you see in this perilous question of population nothing but mere biology? Can't you suspect that it is a matter of spirit as well as of sex? That it is at least as much an affair of religion as it is of economics? However you answer these questions, here is the problem of the physical survival of our race beginning to assume a most grisly shape; how can we ensure that the number of births shall exceed the number of deaths? Here is a problem of how to survive, not after death, but before death, in this world on which we have staked everything.

Again, there is the problem which rides under the term "social security" — another problem of survival. There isn't the time to go into the implications of this question. But permit me to ask whether you do not find it strange, just a little bit strange, that at a time when man's power over matter has reached its highest peak, society should be so obsessed with the question of security? I see in that situation a tremendous contradiction. Why does progress breed a feeling of insecurity? Is it not a little hasty to take it for granted that the acquisition of more power over nature will give us security, when the chief result, so far, of the power we have gained is to make most of us feel insecure? Steam, oil and electricity — what have they done for us? They have created a nightmare of insecurity. And now comes atomic energy. Are you sure

that that is going to achieve security, of any sort? Anyhow, the majority of people are finding existence in this world so uncertain that the cry for social security is drowning every other cry.

And now comes the greatest problem of all, the problem of avoiding another war. The splitting of the atom, the release of nuclear energy, as the scientist puts it, stakes the entire existence of civilisation on one single issue. Really, it is an appalling situation, and one that is entirely new in human history. The author of the Book of Ecclesiastes in the Bible, it seems, was wrong in saying that there is nothing new under the sun. The atomic bomb hadn't been invented when he wrote his bitter wisdom. For the first time in the long and painful history of the human race, we are in the position that, if another war breaks out, nothing less than the very existence of civilised society everywhere will be at stake. Here is a problem of social survival with a vengeance. There are scientists, not just theologians, but scientists, who go even further than that, and say that another war will mean the end of physical existence, not simply of civilised existence, but of any sort of existence whatever. On December 7 of last year, at a meeting of the British Association, the President, Sir Richard Gregory, quoted these words from the second epistle of St. Peter: "But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." He then went on to say that unless the nations could agree on the prevention of war, that day would surely come.

Does that sound fantastic? Look at those words again. You will find them in the tenth verse of the third chapter of the second epistle of St. Peter: "But the day of the Lord will come as a thief in the night." How does a thief come? Well, silently and without warning. He doesn't ring the front door bell, does he? But isn't that how Pearl Harbour happened? Isn't that exactly how the atomic bomb fell on Hiroshima? The last war wasn't declared. You can stake your bottom dollar that the next one, if another war does happen, will not be declared either. It will come exactly as St. Peter says, "like a thief in the night," and before people will have a chance to know anything about it, they will be

"trailing clouds," if not of glory, certainly of vapour. It is really remarkable how ominously the New Testament prophecies of the end of the world seem to describe modern developments in diplomacy and military strategy.

## Society becoming ever more Materialistic.

Now I beg of you to ponder the significance of all this. The world as an organised society is faced by the very real, grim threat of being blasted out of existence. We are in mortal peril of being deprived of the only existence with which we have concerned ourselves to the exclusion of the hope of life after death. That is not an accident, believe me. There is more in this than meets the eye. There is a very deep connection between abandoning belief in the reality of existence beyond the grave, and the endangering of existence this side of the grave. But meanwhile, the things which do meet the eye are enough to be going on with. It isn't at all difficult to see that, as the Christian belief in an eternal world gets less and less, so civilisation becomes more and more materialistic in its objects, ideas and values. Materialism, open or disguised, is the inevitable result of thinking that above and beyond this world there is nothing else. Individuals, living unconsciously on the capital of principles that have come from the past, may not themselves be materialistic in their character and outlook. It is certain, however, that society, civilisation, is quite definitely becoming ever more materialistic. A typical modern secularist thinker, Professor J. B. Haldane, for instance, has said that he cannot distinguish between economic and spiritual values. He has expressed the characteristic modern outlook or dogma, which identifies spirit with matter. He said recently that "the realisation of economic values is a necessary prerequisite to that of spiritual values" — a fatal misconception. Right down at the root of our calamities is this assumption that without a maximum consumption of material things, the good life is impossible. If that isn't materialism, what is? It is a direct consequence of loss of belief in another world.

Along with this growing materialism, we can see another dreadful process at work — the rapid de-humanising of men and women. What does this mean? The quality which marks human beings off from the animal is freewill, self-consciousness, the power

of self-determination, which means a sense of personal responsibility. To de-humanise men and women is to treat them as though they have no sense of responsibility, to lump them as masses, as mere raw material for the plans and purposes of others. The tendency to do this reaches its worst pitch precisely when the rejection of the Christian view of life and man is most complete. We have seen that happening in Germany under the Nazis. In lesser degrees, the same thing is happening all over Europe and the rest of the world. It is one of the by-products of the belief that this world is the only sphere of human existence and being.

Another broad result, already dealt with, is to make our life here and now much more precarious and uncertain. The atomic bomb is but the latest and most dramatic instance in this direction. Less dramatic, but just as deadly, is the growing sense of inner fears, loss of faith and personal resources with which the psycho-analysts are so familiar. "The age of enlightenment," said a recent writer, Mr. Arthur Koestler, who cannot be accused of being a Christian, "has destroyed faith in personal survival; the scars of this operation have never healed. There is a vacancy in every living soul, a deep thirst in all of us." It is a thirst which no amount of social, material progress can possibly quench.

We have in effect, then, thrown away the Christian hope of the life everlasting. What has that brought us? A pervading materialism of thought and life; a debasement of our common humanity, an inner emptiness and a terrible threat to bare existence. Do you consider that all this is a gain? Think it over. — "Home Service."

## I PRAY.

I pray, Dear Christ, because on Calvary Thy tender Hands were nailed upon the tree,  
And there, Dear Lord, in Love you died for me;  
May I be ever worthy Lord of Thee.

I pray, Dear Lord, because Thy agony And bloody sweat, and bitter, bitter pain Were borne within Thy loving Heart for me; Thine was the sacrifice — and mine the gain.

And now, Dear Christ, I pray that ne'er may I Thy sacred side or tender hands give pain, Nor press the thorn crown on Thy brow but try To live to prove Thy love is not in vain.  
— R. G. Lovell.

## ST. PAUL'S LIBRARY.

The Canterbury Press, a new Evangelical venture is presenting some new works on Theology, Liturgy and practical religion, "translating into the language of to-day, the essence of that for which Christianity stands." Under the title of St. Paul's Library it is issuing a new series of Handbooks on Christian Faith and Practice under the general direction of the Editor of the "Record" (the Rev. W. A. Kelk, with the Provost of Bradford, the Very Reverend John G. Tiarks, M.A.), as Coadjutor and a strong Advisory Committee, amongst whom we are interested to note the Bishop of Tasmania's name. The series includes the following subjects: The Bible, The Church, The Ministry, The Prayer Book, Baptism, Holy Communion, Preaching, The Inner Life, and the Doctrine of the Holy Spirit.

A general preface to St. Paul's Library has been written by the Bishop of Sodor and Man, the Right Rev. J. R. S. Taylor, D.D. This is of sufficient importance and interest for us to print in extenso:—

## GENERAL PREFACE.

The evangelical emphasis and interpretation in Christian theology for many years past has been voiced within the British Isles mainly by Free Church writers. It would be difficult to measure the obligation under which the whole Christian Church stands to thinkers like P. T. Forsyth, H. R. Mackintosh and J. S. Whale, among a host of others for their witness to the Protestant and Evangelical tradition in Christendom.

Too little contribution, however, has been made recently by those who share the same tradition within the Church of England. For there is a distinctively Anglican interpretation of evangelical theology, which needs to be emphasised if our Church is to fulfil the hopes which have been conceived of her potentialities in the great cause of Christian Reunion.

There is good reason to think that such a revival of articulate Evangelicalism would be particularly appropriate in the present phase of the development of Christian theology. The recovery of a more definite and authoritative tone in the representation of the full Christian faith, and especially the value now widely given to the doctrine of Redemption in the light of man's desperate need, has given new heart to those Anglican Churchmen, who, while welcoming the freedom of thought and discussion which Liberal Protestantism has encouraged, have yet deplored its vague humanitarianism as a barren substitute for the full Christian Gospel.

But there is a danger that this recent trend in the theology is being exploited, on the one hand by the reactionary forces of Mediaevalism and Ultramontaniam, and on the other by an unreasoning Conservatism which applauds the Barthian mistrust of all human endeavour mainly because it shrinks itself from the challenge of modern scientific thought.

It is all-important to maintain a right proportion between Traditionalism and Liberalism, and to retain as far as possible the advantages of both by combining single-hearted loyalty to the Apostolic Faith with "boldness to examine and faith to trust all truth."

Such a balanced statement of Church of England teaching, which is in true succession with those religious leaders who gave us our Prayer Book and Articles, should be peculiarly pertinent at the present time. For the exigencies of a life-and-death



struggle have indeed demanded the immediate replacement of what is obsolete by more efficient methods and instruments, but at the same time they have accentuated the value of those truths and qualities that have enduring worth.

Young men and women, with whom are the hopes of future years, will respect the Church that bears loyal witness to the eternal verities of her Faith, but they will also expect her to show her efficiency and realism by interpreting those truths in language that is both intelligible and relevant.

St. Paul's Library, therefore, does not consist of exhaustive academic treatises, but of a series of volumes of moderate length, which present Church of England teaching on the basis of an integrated Evangelical theology, expressed in a way that is readable alike to the intelligent amateur and to the trained student. While each author has been left entirely free to express his own opinions for which he alone is responsible, it is hoped that the series will constitute a constructive and homogeneous contribution to evangelical theology.

—Ralph Sodor and Man.

The first three volumes to be printed have just come to hand for notice and review. "The Book of Common Prayer," by Archdeacon Harrison, of Sheffield; "Strange Victory," (The Holy Communion) by Canon M. A. C. Warren, D.D., General Secretary of the C.M.S., and "Preaching," by the Rev. F. D. Coggan, D.D., the new Principal of St. John's College, Highbury. The English publishing price is 6/- per vol.

## CORRESPONDENCE.

### THE BRITISH AND FOREIGN BIBLE SOCIETY.

(To the Editor, "Church Record.")

Dear Sir,

Thank you for the very useful paragraph which appeared in a recent number of your paper, concerning the Commonwealth Report. This is having a good reception and is in great demand.

You refer to my "impending" departure. You will, however, be pleased to hear that London has asked me to stay on as permanent Commonwealth Secretary, and this has been confirmed by the Commonwealth Council. I shall, therefore, in the natural course of things, remain here for several years.

Believe me,

Very sincerely yours,

WILLIAM H. RAINEY,

Commonwealth Secretary.

### THE ORNAMENTS RUBRIC.

Dear Sir,

I notice that one of your correspondents, D. C. Watt, in your latest issue, has repeated the common misstatement that "the Ornaments Rubric in the Book of Common Prayer . . . makes it not only optional, but obligatory that the chasuble be worn at the offering of the Eucharist." This error is so often asserted by those who wish to justify the wearing of the chasuble that it should from time to time be confuted.

The Ornaments Rubric first appeared in the Prayer Book of 1558 (not 1662 as your correspondent states). It would seem that

the intention was to retain the Eucharistic Vestment till, as the Act of Uniformity went on to say, "other order shall be therein taken by the authority of the Queen's Majesty . . . ." This "other order" was taken when the Archbishop of Canterbury, directed by the Queen, issued the Advertisements of 1566, which ordered the cope to be used in Cathedral and Collegiate Churches and in other churches "a comely surplice with sleeves." Thus the use of the chasuble was made illegal.

The Advertisements were confirmed by the 58th Canon of 1603 which orders that "Every minister . . . ministering the Sacraments . . . shall wear a decent and comely surplice with sleeves." These canons are legally binding on the clergy. It is interesting to note that the Bishops of Australasia, meeting for their first conference in 1850, re-affirmed these canons as "generally binding on themselves and the clergy of their respective dioceses."

The Prayer Book of 1604 left the Ornaments Rubric unaltered, but in 1662, though the rubric was re-enacted, the clause "until other order shall be therein taken by authority of the Queen's Majesty . . ." was omitted. When the question arose in the last century as to whether this omission meant that the Parliament of 1662 wished to re-introduce the Eucharistic Vestments, the Privy Council decided that no such intention was meant. Certainly there is no evidence of an attempt by authority to revive the chasuble at this time. Even the Cope itself fell into desuetude. Some churchmen reject this decision because it was made by the Privy Council and not a board of bishops. But they forget that the point at issue is not a point of doctrine, but the interpretation of an Act of Parliament. For this, the Privy Council, with the expert legal minds of its judicial committee, is the proper final authority.

But indeed it requires no great legal training to answer the question whether the framers of the Act of Uniformity of 1662 intended to re-impose upon the clergy the obligation of wearing the vestments of the Prayer Book of Edward VI. It is plain that the omission of the last clause of the rubric was done with the intention of tidying it up (for reference to other order to be taken by the Queen's Majesty was now obsolete); and not with the intention of altering the rite of the Church. For, as Warre Cornish, the Church historian says, "There is no question of permissive use, or of a maximum or a minimum use. If these ornaments (the Eucharistic Vestments) are lawful no others are; and the Injunctions, Canons and other documents which enjoin the use of the surplice only, or of the Cope on certain occasions, and in certain places, and which represent the almost universal practice of the Church since the reign of Elizabeth, have no authority. In other words, the Sovereign, the Episcopate and the Clergy have for three hundred years assisted in a flagrant breach of the law."

"This idea could never have obtained currency had not the extreme party in the church, on the principle that 'whatever is not expressly forbidden is permitted,' re-introduced medieval ceremonial with all its ornaments, while they openly disclaim any wish to obey the spirit of the law and even avow the intention to go as near to disobedience of the letter as possible." (History of Church of England in 19th Century, II, p. 153.)

To sum up: The current canons of the Church, enacted by the Bishops and clergy

in convocation, and binding on all the clergy of England and Australia, exclude the use of the chasuble and order the use of the cope in cathedral and collegiate churches and in other places, the use of the surplice at all the services of the church. For those whom the voice of the Church is not sufficient, there is the Act of the Parliament of 1662, which, as interpreted by the Privy Council, the proper supreme authority for interpreting Acts of Parliament, forbids the chasuble and enjoins the use of the surplice.

No doubt the use of the chasuble will continue to be favoured by those who hanker after medievalism, but at least let us be spared the barefaced assertion that its use is legal.

Yours faithfully,

D. B. KNOX.

Clarke Island,

April 9, 1946.

### AUSTRALIAN STUDENT CHRISTIAN MOVEMENT.

(To the Editor, "Church Record.")

Dear Sir,

I would be grateful if you would publish in a May issue of your paper a note to the following effect:—

"The Australian Student Christian Movement is preparing to celebrate its Jubilee in the week June 16 - 23. The Movement was founded by the great Christian evangelist and statesman, Dr. John R. Mott, during his first visit to Australia in 1896, and has had a continuous history of Christian witness and fellowship in the Australian Universities, colleges and schools ever since that time.

The chief feature of the Jubilee Week will be a Thanksgiving service for members of the Movement and its friends and supporters. This service will be held in all the capital cities on June 18th. There will also be special meetings in each University, and in the schools and other branches of the Movement.

The week will end on Sunday, June 23rd, which according to custom will be observed as the Day of Prayer for Students. On this day student speakers will visit many churches, and prayers will be offered widely for the students of the world. The national broadcast service at 9.30 a.m. on that day will be conducted in Melbourne by Movement leader, with the help of the splendid choir conducted by the Rev. Henry T. Wells."

A further note will be sent to you in time for your June publication. We are also asking our State Councils to get into touch with editors of Church papers which circulate only in one state with a view to the provision of short articles on the story of the A.S.C.M.

We would be grateful for editorial comment which is calculated to help the Movement to do its work more effectively so that Christ may be known and obeyed in the Universities, colleges and schools of this land.

Yours faithfully,

DAVID A. GARNSEY,  
General Secretary.

The Rev. G. J. Peglar, a former Sub-Warden, of St. George's College, Perth, W.A., and for the last three years a chaplain in the R.A.A.F., has been appointed priest-in-charge of the Parish of Salisbury, S.A.

## "GOOD" MEN AND WOMEN.

(By "Alpha.")

When we talk about good people we use the objective to mean those who most nearly approach the standard of perfect goodness, the standard reached by only one Man, the Man Christ Jesus.

And used with this limitation of its strict meaning, we all of us can recall the names of not a few whom we feel we are justified in speaking of as truly good.

My thoughts have within the last few days been turned to consider this matter of relative human goodness by reading a letter sent to me by an old pupil of mine to whom I had written a letter of sympathy on the occasion of the death of her mother. I knew enough of the deceased lady's life and work as a faithful adherent of her church and as a participant in work outside the church not to be surprised at what her daughter told me of that work, and how she passed away to her rest in steady confidence in the God Who had been the inspiration of her life, and had made her an inspiration to others.

I set myself deliberately to think of those with whom during my life I have had sweet intercourse, and to ponder on what made their lives so pleasant and helpful. I singled out, as far as I could the best man and the best woman I have known; and then I was led on to speculate on the source of their goodness and the goodness of others that ranked high in the list of really good people. I invite my readers to do the same, feeling assured that they will, probably without exception, come to the same conclusions that I reached.

## "GOODNESS" EXAMINED.

Let me state negatively and positively the ways in which those of whom I am thinking and writing revealed that they were good.

First of all, they were not "goody-goody," a term defined by the dictionary as "mawkishly pious." Their goodness was the manifestation of an inner nature that was sane and morally healthy. They were not given to the utterance of pious platitudes in season and out of season, but they showed forth God's praise not only with their words, but also in the habitual tone of their conduct. They made no parade of good deeds, but preferred not to let their left hands know what their right hands did. They did not frown on harmless pleasures; many of them had a keen sense of humour, and had found out by experience that pure religion is a source of true joy.

They did not waste spiritual energy by worrying unnecessarily about their troubles and difficulties, for they obeyed the injunction to cast their cares upon God, Who cared for them individually. They did not fear death, but looked forward to meeting the Master face to face, and to a blessed reunion with those they had loved long since and lost awhile. Grateful to the Author and Giver of all good things for their share of worldly possessions, they did not over-estimate the value of things temporal, but were bent on acquiring the true riches of spiritual excellence.

They did not resent the need for strenuous effort and patience in the pursuit of a livelihood for themselves and those dear to them, but aimed at doing all, even menial things, to the glory of God.

They were not perfect; they never thought of themselves as such; they were at times guilty of more or less grievous lapses from their high ideals; but after such lapses they came in penitence to Him Whose nature and property they knew to be always to have mercy, and obtained pardon and peace and strength for further conflict with evil.

## THE SOURCE OF HUMAN GOODNESS.

If the experience of my readers has been the same as my own, thought along the lines we have followed will have led to the conclusion that those who have in our opinion most truly deserved the name of "good" have been those to whom the message of the Gospel of Love has been the guiding principle of their lives. Love of God, and love of one's fellows, showing out in sacrifice and service, in selflessness in an unmistakable likeness to the Master, their Saviour and Exemplar. And when we see in persons outside the communion with the Churches evidence of love for others, we earnestly desire for them that revelation of the privilege and blessing of fellowship within the Body of Christ which is to all humble but sincere Christians such an inspiration to all good works. And we further believe that those good deeds which we see in such are in a large measure the result of faithful following of Christ by His avowed followers, who help constantly to create and maintain in the community that "tone," which differentiates a Christian from a non-Christian community.

I was conversing lately with one whose ideas about the best people we had known coincide with my own, largely because of our close kinship. Speaking of one, he said

that when asked once about himself and his upbringing, he was proud and glad to say, "My mother was left to bring up a family of seven orphaned children on very limited means; but she was rich in having the resource of unlimited faith in Almighty God, and that carried her through."

Of another member of the same family the testimony was given at her funeral, "Our dear one has passed to her rest after a life of faith in the Gospel and fellowship in the service of others."

Is there anything other than the Gospel of Christ, heard and received and lived out that is capable of producing real goodness? I trow not!

## 2CH BROADCASTS.

### DEVOTIONAL.

Monday, 29th April, 10.15 a.m. Rev. G. R. Delbridge.

Saturday, 4th May, 9.30 a.m. Rev. H. H. Davison.

Friday, 10th May, 10.15 a.m. Rev. H. N. Powys.

### CHURCH SERVICES.

28th April, 11 a.m.; St. John's, Parramatta.

5th May, 7.15 p.m.; St. Andrew's, Summer Hill.

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### THE GREAT TRADITION. THE FIRST BISHOP OF MELBOURNE.

The latter end of January this year provided a date which deserves to be "writ large" in the church history of Australia, for on Sunday, January 23, 1848, Dr. Charles Perry landed in Melbourne to take up his duties as Bishop, only about thirteen years after Edward Henty had made the first permanent settlement on Victorian soil and John Batman had first traversed the site of Melbourne and noted in his diary, "This is the place for a village." The "village" has now grown to the seventh city of the British Empire, with a population of more than a million souls, while not least among its famous buildings is the cathedral of St. Paul.

Charles Perry was born at Moor Hall, near Harlow, Essex, on February 17, 1807, and received his early education at a school in Clapham, where he numbered Thomas Babington Macaulay among his school fellows. He was afterwards sent to Harrow, and proceeded to Trinity College, Cambridge, in 1824, where, four years later, he achieved the double distinction of Senior Wranglership and a First Class (seventh on the list) in the Classical Tripos. After studying law at Lincoln's Inn he returned to Cambridge in order to read for a Fellowship at Trinity, which he obtained in October, 1829, at the same time as William Carus. After a period of doubt and difficulty, through which he was greatly helped by one of his pupils, Edward Hoare (afterwards Canon Hoare of Tunbridge Wells), he was ordained (1833) by the Bishop of Gloucester. Among his other pupils while tutor at Trinity was Edward Henry Carr, the founder of Ridley Hall, of which, many years later, Dr. Perry himself became permanent chairman. It has been well said that "Edward Carr was the Founder, Charles Perry the Father, and Handley Moule the Creator of Ridley Hall."

But to return. While still a youthful Fellow of Trinity, Perry had noted "the spiritual destitution of Barnwell"—a dingy district to the north-east of Cambridge. In 1841 he resigned his Fellowship, and, having previously purchased the advowson of the living of Barnwell, he divided the parish into two districts and was instrumental in getting two new churches built—Christ Church (1839) and St. Paul's (1842), he himself becoming first

vicar of the latter. Of this period of his life the Rev. Edward Conybeare has said: "Renouncing the comfort of college life, he took upon himself the charge of this hopeless district... He laboured devotedly himself, he inspired others to work, he invoked the help of a band of pious undergraduates who had already begun a Sunday-school on their own account, and when he departed to become the pioneer Bishop of Australia, he left a well-equipped parish organisation which is still in full activity."

#### Pioneer Work in Australia.

In 1847, when the "wild colony of Victoria" was made a diocese independent of New South Wales, Charles Perry was offered the Bishopric, and,

though it was "not to his worldly advantage," he accepted it and was consecrated in Westminster Abbey on June 29 of that year. "Some of his friends," Dr. Bullock has written, "doubted whether he was fit for the rough life, as it was then, of the Australian Bush, for his habits were refined and retiring, and he was not very strong physically. But, on the other hand, the work which he had accomplished so successfully in Barnwell was a good training for what he would be called upon to do on a larger scale in Australia." Accompanied by his wife and three colleagues, he embarked on the "Stag," a vessel of only 700 tons, and reached Melbourne after a voyage lasting 108 days. What he found would have surely dismayed a

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less heroic heart. There was but a single finished Church in the whole of the colony; and that one at Geelong; two others were in course of construction in Melbourne. Apart from the three helpers he had brought with him there were only three Church of England clergymen there, but, undaunted, Dr. Perry plunged into the work, constantly making long and arduous journeys through sparsely populated and indeed almost unexplored country. When, a few years later, the discovery of gold caused not only a rapid increase of population but a wave of demoralisation inseparable from a wild inrush of speculators, the necessity for Church extension, and the difficulty of finding suitable labourers for the uphill and missionary work, proved anxious problems for the Bishop, but he attacked them with determination and vigour, and in the administration of his ever-growing diocese he was eminently successful.

Through his untiring efforts the Church Assembly Act (1854) was passed by the Legislature, enabling a body of lay representatives to assist in the government of the Church, and this became the model for similar democratic measures in other Colonies. He also established a system by which lay readers could be ordained after giving proof of their fitness and ability. On June 29, 1872, the twenty-fifth anniversary of his consecration was celebrated at Melbourne with joyful enthusiasm, but his resignation in 1876 was received with profound and universal regret.

#### "The Father of the Hall."

But to a man of his Evangelical ardour, retirement, in the sense of inaction, was impossible, and his work for the Church Missionary Society and the Society for the Propagation of the Gospel is too well known to need recounting here. With Ridley Hall he had long and intimate associations. As early as 1841 he had written a pamphlet on "Clerical Education, considered with an especial reference to the Universities," and when, thirty-six years later, the Council of Ridley Hall was appointed, Bishop Perry became its first chairman. Among the original members of that Council were the Rev. Canon Edward Hoare (his one-time pupil) and the Rev. Canon William Carus, his friend and brother-Fellow of Trinity in earlier days. Indeed, the list of distinguished names that make up that historic Council affords an eloquent refutation of the criticism that was not infrequently heard in those days—that the Evangelicals were not

intellectual or learned men, that their outlook upon life was restricted, and their influence on thought correspondingly small.

On October 17, 1879, Bishop Perry, now over three score years and ten, laid the corner-stone of Ridley Hall. "Here," he prayed, "let true faith and sound doctrine, the fear of God and brotherly love always abide. May this Hall remain ever dedicated to the glory of God and of our Lord Jesus Christ..." At the luncheon which followed he expressed the hope that "they might be able to find a suitable man for the office of Principal, one who might be able to exercise an influence similar to that of Charles Simeon"—and we know how instrumental he was in securing the services of Handley Moule.

Bishop Perry died on December 2, 1891—in the same year as Canon Carus. At the Hall which he loved so dearly and served so faithfully and generously he is fittingly commemorated. His arms, with those of the See of Melbourne, are carved on the exterior of the building; the chapel contains a memorial window (in which is depicted, appropriately, the figure of Ridley); his portrait, by Weigall, adorns the dining hall, while certain of his books, may be seen in the Library. In St. Paul's Cathedral, Melbourne (where a memorial to him has also been erected), an impressive service was held on the day of his funeral when a touching tribute was paid to his memory by his old comrade, ninety-three-year-old Dean Macartney, who had come out with him in 1848. — F. E. Hansford (From "The Record.")

### Australian Church News.

#### NEW SOUTH WALES.

##### Diocese of Sydney.

The 35th Annual Meeting of the Ladies' Home Mission Union will be held in the Chapter House on Friday, 3rd May, at 2.30 p.m. The Chairman will be the Archbishop and the speakers will include The Lady Mayoress, the Rev. F. Hulme-Moir and Deaconess Ruth Jackson. We hope that many members and friends will be with us on this occasion.

A musical afternoon arranged by Mrs. Arthur Scrivener and Mrs. T. Philson will be held on Friday, 24th May, Empire Day. You are assured of a great musical treat, so do make a note of this date and come along. The following meetings have been arranged for the month of May: Wednesday, 1st May, Wentworth Falls; Thursday, 2nd May, Blackheath; Wednesday, 1st May, Naremburn; Thursday, 2nd May, St. Matthew's, Bondi; Thursday, 2nd May, Wilberforce; Sunday, 5th May, St. Thomas,

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Auburn; Tuesday, 7th May, St. Paul's, Bankstown; Wednesday, 8th May, G.F.S., Cammeray; 8th May, St. Andrew's, Sans Souci; Sunday, 12th May, St. Peter's, Watson's Bay, 7.15 p.m.; Tuesday, 14th May, Kurrangong; Wednesday, 15th May, St. Peter's, Neutral Bay; Thursday, 16th May, St. John's, Campsie; Tuesday, 21st May, St. Mary's, Waverley; 21st and 22nd May, Port Kembla; Thursday, 23rd May, West Wollongong; Sunday, 26th May, St. George's, Earlwood, 7.15 p.m.

#### GREAT YOUTH MISSION.

From May 5th to 12th a great mission to Youth is being held in Parramatta. There will be the Annual Procession of Youth to the National Park where at 3 p.m. a combined service will be held. Each week day there will be a Praise and Open Air Service at 7.30 p.m.

#### UNITED SERVICES.

United Holy Week Services for members of all churches in Mosman, Cremorne, and Neutral Bay, were held in St. Luke's, Mosman, each evening, Monday to Thursday in Holy Week at 8 p.m.

Preachers at these services were: The Rev. Cumming Thom, D.D. (Presbyterian); The Right Rev. Bishop G. H. Cranswick, D.D. (Anglican); The Rev. B. R. Wylie, M.A., B.D. (Methodist); The Rev. H. P. Campbell (Congregationalist).

These services were arranged by the Ministers' Fraternal of the district.

#### ST. MICHAEL'S, VAUCLUSE.

On Palm Sunday, at St. Michael's, Vaucluse, the inspiring "Les Rameaux" was finely sung by the Rev. H. N. Powye at Martins—Mauder's "Olivet to Calvary" was sung by the choir at evensong under the direction of the Rev. Leicester Johnson, the tenor and bass solos of the cantata being devotionally sung by Messrs. H. Phillips and H. E. Evennett. Immediately before the final chorus Stainer's beautiful duet, "Love Divine" was sung by Mrs. Leicester Johnson and Mr. Cliff Brookes.

On Easter morning the four chorales, "Since by Man came Death," etc., and solo, "I know that my Redeemer liveth," from "The Messiah," will be sung at 10.30 a.m. served by the choir and chorister, Leon Smith.

#### SOUTH COAST FESTIVAL, 1946.

The South Coast Festival, 1946, will be held at Wollongong on Wednesday, May 1. Tea at 5.15 and 6 p.m.; Interval Meeting at 6.45 p.m.; and Public Meeting at 7.45 p.m. At the interval meeting, Mrs. Mowll will describe with pictures her recent journey through China with her husband, the Archbishop. His Grace, the Archbishop of Sydney, will be one of the speakers at the Public Meeting. Note: The tea will be held in St. Michael's Parish Hall.

#### Diocese of Newcastle.

##### A REPORTED MOVE IN NEWCASTLE.

(A reader of the "Record" sent this extract from the "Clarion" dated March 14, 1946.)

"There is a proposal afoot to change the constitution of the Church of England in Australia. A new constitution is advocated to give the Church here greater independence.

"If that were all that was proposed one might sympathise with such a movement. But evangelical Christians realise that much is involved. There are great doctrinal issues at stake.

"Some want to revise the Prayer Book and bring it into closer conformity to the revision which was rejected by the British Parliament in 1928 because of its Romish tendencies.

"In a brief article in "New Life" Canon I. C. Hammond points out, 'Some bishops would like to introduce what is known as "mass vestments." The Australian Church Union wishes to establish the "sacrament of penance".'

"Evangelicals both inside and outside the Anglican Communion will view with grave concern these suggestions which, if carried into effect, would destroy the Reformed character of the Church of England and weaken the cause of Protestantism generally.

"It is to be hoped that real Anglicans will resist this dangerous trend with every means at their disposal—spiritual and temporal."

(Unfortunately the Reader's comments are anonymous and it is contrary to our rules to print correspondence without the Editors knowing the name and address of correspondent, not necessarily for publication.)

#### Diocese of Grafton.

##### PARISHIONERS WELCOME THE BISHOP OF GRAFTON.

Paying his first official visit to Lismore since his enthronement, the Lord Bishop of Grafton, Rt. Rev. C. E. Storr, M.A., was tendered a public welcome by parishioners of St. Andrew's Church of England in the Apollo Hall recently.

Speakers to address the crowded gathering in tendering a welcome to the Rt. Rev. Storr and Mrs. Storr were Archdeacon E. S. Benyon, who presided, the Mayor (Ald. C. A. H. Dalziel), Mr. E. J. Eggins, M.L.C., Mr. W. Frith, M.L.A., Mr. S. Roberts, Mr. W. Tippet, and Mrs. Benyon.

Ald C. A. H. Dalziel, who was accompanied by the Mayoress, said: "We appreciate that the visit of Rt. Rev. and Mrs. Storr is a great boost to the church and we are glad to welcome them. We know that it is on the moral and spiritual teachings of the church that the foundations of our civilisation rest. Without them we would become pagans. Lismore is the most populous part of the diocese, but the church headquarters are not here. We feel that Grafton is only a small town in comparison to Lismore. As the most populous part of the diocese we would like to be able to call Lismore a city."

The Rector's warden (Mr. W. Tippet): "On behalf of the parishioners and officers of St. Andrew's I would like to congratulate your Lordship on your election to the episcopate. Coming to St. Andrew's you must be thrilled with the marvellous foresight of Bishop Tyrrel in selecting a site in such a commanding position facing the gateway to Lismore. During your administration we pray that this parish will not only enjoy material prosperity, but will receive the richest spiritual blessing."

##### "ANOTHER DIOCESE."

Mr. E. J. Eggins said he was pleased to join in welcoming the Bishop not merely

to the parish of St. Andrew's, but to the Diocese of Grafton. "The diocese extends from Kempsey to the border and inland to the ranges. His Lordship thus takes on a great responsibility. We feel he has come to a diocese which is outstanding in Australia for size, for the fertility of its soil and the potentialities of its development."

"We hope that the people of the diocese will so increase in number that one day there will be another diocese and we will have one Bishop at Grafton and another at Lismore. We look forward to great things and I believe his Lordship will play a very important part in that progress."

Mr. S. Roberts, on behalf of the Parochial Council, said he was glad to join in the welcome. I would like to congratulate the Bishop on the high distinction he has attained and the great responsibilities that have fallen upon him. High honour without responsibility is an empty thing. The Bishop comes as one who will display great leadership and from his vast experience deal sympathetically and courageously with the problems he has to face," he said.

Mr. W. Frith said he felt sure he was expressing the sentiments of everyone in saying that they looked forward to many more visits from the Bishop and Mrs. Storr. "I feel sure that as you continue to pass through this district you will more and more admire its fertility and beauty and become enamoured of it. Many of its people have sprung from its early pioneers and their industry and integrity is something of which we are all proud," he said.

Mrs. Benyon extended a special welcome to the Bishop's wife (Mrs. Storr), and on behalf of the women of the church, the Mothers' Union, Women's Guild and Girls' Friendly Society presented her with a bouquet of roses.

##### BISHOP'S RESPONSE.

We thank you very sincerely for the warmth of your welcome. We have appreciated the kind words of your speakers and the quality of your foremost artists who come to entertain us. We admire your Church and your town and I would like to say that I regard myself not only Bishop of Grafton but Bishop of Lismore. (Applause.) This morning at the early service it was a moving sight to celebrate the sacrament at that wonderful gathering before our Lord and with you His brethren."

Though he was proud to be a Londoner, the Bishop said he was next proud of being an adopted Australian and that he hoped to attend the Lambeth conference next year as an Australian to barrack for Australia.

"With two world wars just behind us it is disturbing to read in the papers the possibility of another world war," he said. "It is incredible but it is true and this despite U.N.O. and UNRRA. If you want to reconstruct any country or the world you have to reconstruct the man and make men and women who are above bribery, corruption and selfishness."

"How beautiful a thing it is to dwell together in unity. The war produced unity, but it seems that when fear dissipates unity evaporates."

"I wish we could learn as Australians to feel the thrill of unity. We know the thrill of competition, of a good quarrel and of war, but we have yet to learn the thrill of unity. We should at least try to experience it in the Christian church."

"If not united in body we must be united in spirit. Not as yes men, but having charity, tolerance, breadth of mind and vision. I pray I shall do nothing to mar the spirit of unity in this diocese."

Soloists who contributed to the musical programme were Mrs. Pearl Brooker, Mrs. A. A. Barnett, Mr. Lindsay Gray, and Mr. F. Gamble. The accompanist was Miss Pledger.

#### LARGE CONGREGATIONS at THREE SERVICES.

Crowded congregations greeted the Bishop at the three services at St. Andrew's. At the early service he celebrated Holy Communion, assisted by Archdeacon Benyon and Rev. W. L. Sanders and at the 11 a.m. Communion Archdeacon Benyon was the celebrant and the Bishop pontificated.

The Bishop took as his text, Hebrews 4, v. 15: "He was tempted in all points, like as we are, without sin."

The church seating capacity was taxed at Evensong conducted by Archdeacon Benyon, with the Bishop as special preacher. Rev. Sanders read the lesson, and the choir, with Mrs. P. Brooker as conductress, rendered the anthem, "Praise ye the Lord." The organist was Miss M. Pye. His Lordship based his address on "Our Individual Prayers."

#### QUEENSLAND.

##### Diocese of Brisbane.

##### LIEUT. GOVERNOR OF QUEENSLAND.

The appointment of the Hon. Frank Cooper, ex-Premier of the State—has been welcomed in all directions. As a political leader of the highest integrity, he added to the dignity of the office a strong sense of duty, and great personal charm. For many years he held the office of Churchwarden in the parish where he lived, and has been a member of the Synod of the Diocese. Above all, his regular presence in Church as a worshipper gives us cause to be thankful for his appointment to the high office of Lieut. Governor of Queensland. This expression of our appreciation and goodwill has been forwarded to him in a motion passed unanimously by the Diocesan Council:—

"The Diocesan Council desires to place on record its sincere gratitude to the Hon.

#### NEW BOOKS.

"Prophetic Messages for Modern Times," by speakers at the Colonial Hills Bible Conference, Atlanta, U.S.A. 14/- (14/5).

"These Remarkable Men," by John A. Patten. Wilberforce, Teignmouth, Sharp, Thornton, Stephen, Macaulay, Grant, Babington, Buxton, 12/- (12/3).

"A Doctor in Many Countries," Claud F. Fothergill, 37 illustrations, 19/6 (20/-).

"Preachers I Have Heard," Alexander Gammie, Biological Sketches of 59 great preachers. 19/6 (20/-).

"A Very Present Help," a tribute to the faithfulness of God, by Lieut.-General Sir William Dobbie, 6/- (6/2).

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F. A. Cooper for all the faithful service which he has rendered to both the Church and the State during his term of office as Premier of Queensland and it trusts that he may long be spared to use his great abilities in the best interests of the people."

#### VISCOUNT MONTGOMERY, OF ALAMEIN.

When Viscount Montgomery's Peerage was conferred upon him, I wrote a short note of congratulation and good wishes, on the ground that forty years ago on the football field, we had probably been opposing captains. His reply has just reached me, and being of general interest, I am reproducing it here:—

"T.A.C. Headquarters,  
British Army of the Rhine,  
24th February, 1946.

"My dear Archbishop,

"I have just received your air letter of the 5th of February, and was very glad to hear from you. I cannot actually recall that we ever met, but it seems most likely that we played football against each other way back in the Stone Ages. If at any time in the future I am able to visit Australia, I should very much like to meet you. I am, as you may know, well acquainted with Australia and lived for some fourteen years in Hobart, where my father was Bishop of Tasmania. During that time I often used to visit Melbourne, Adelaide and Sydney in my holidays, but I have never been to Queensland.

"I hope that if you ever come to London for a Lambeth Conference, or some other purpose, you will let me know.

"Thank you very much for writing.

"Yours sincerely,

(Signed) MONTGOMERY OF ALAMEIN."

—From the "Archbishop's Letter."

#### SOUTH AUSTRALIA.

##### Diocese of Adelaide.

##### APPOINTMENTS.

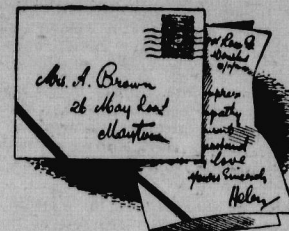
The Rev. W. T. Taylor was instituted and inducted as Rector of Yodketown by the Bishop on April 3.

The Rev. G. J. Peglar, some time Sub-Warden of St. George's College, Perth, and for the last three years a Chaplain in the R.A.A.F., has been appointed Priest-in-Charge of the parish of Salisbury.

The Rev. D. Thomas, who served for seven years in the Diocese of Willochra, and for the last three years as a Chaplain in the R.A.A.F., has been appointed by the Bishop to the charge of the Kangaroo Island Mission, where he will begin work after Easter.

##### C.M.S. RECRUIT.

With great joy we learn that Miss Frances Edna Moore is going into training for full-time Christian service. She is going to Deaconess House, Sydney, and we pray that she will be guided at the end of her training as to what kind of service her Lord requires of her. As a full member of the League of Youth "Freddie," as she is known to us all, has faced up to her promise to be ready "to give her life entirely to His service, either at home or abroad, as He may direct," and has felt the call to train for this service. Freddie will be greatly missed in Adelaide C.M.S. circles, especially in the L.O.Y., for which she has been the assistant secretary and has shown herself to be a



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loyal and devoted worker. May we promise her that we will remember her continually in our prayers?—"C.M.S. Newsletter."

#### CHURCH MISSIONARY SOCIETY. S.A. BRANCH.

The annual demonstration will be held on Wednesday, 22nd May, at Holy Trinity—tea in the hall, followed by a short service in the Church, then back to the hall—we are greatly privileged to be having as our speakers the Misses Mildred Cable and Francesca French, the well-known missionaries, travellers, authors. With us also will be Sister Ethel Nunn, of C.M.S., Old Cairo, and possibly the Rev. Arthur Riley, of the Southern Sudan, who, with Mrs. Riley, will shortly be spending two months in Tasmania and Victoria. Sister Nunn is very busy giving talks and lantern lectures, visiting also the South East and West Coast districts.

##### NEW RECRUITS.

Mr. Peter Witcomb, recently returned from England and America, where he was a Flight Lieutenant in the R.A.A.F., has been accepted as a candidate for training.

Mr. Clem Appleby, who belongs to a family who are staunch supporters of St. Luke's, Adelaide, and has been for six years a sergeant in the R.A.A.F., is now at Ridley College, Melbourne. To both these young men we extend our good wishes, and we would ask on their behalf for the prayerful support of all missionary-hearted friends.

##### ST. LUKE'S NOTES.

The Rector has been asked by the Bishop of Central Tanganyika to become one of his commissaries. There are few extra tasks the Rector would accept, but he felt you would all agree that this should prove an exception to the rule, so he has gladly accepted Bishop Chambers' invitation.

Mr. and Mrs. Max Hart have come to live much nearer to St. Luke's and so will



be able to attend our services. Few people would receive such a warm welcome as Mr. and Mrs. Hart; they are known and tried friends and formerly C.M.S. missionaries.

The Rev. and Mrs. Arthur Riley have arrived safely and are both well. Many of us have had the pleasure of meeting them during the last few days and we all look forward to hearing from them of their work in the Sudan.

Miss Isom was delayed in Western Australia but our friends there tell of the joy and inspiration that came to them because of that delay. "All things work together for good to them that love God."

#### NEWS FROM CHINA.

From Sister Rhoda Watkins, Feb. 9, '46:

Arrived in Kweilin yesterday evening at dusk—we had been travelling all day. I asked if there was any place at our hospital where I could stay, but I was told it was all destroyed. The truck delivered me at the mission house, servants' quarters. I found Mr. Leach and Mr. Hague both here and they gave me a warm welcome. A number of letters were waiting me here, amongst them one from Bishop Steven asking me to go to Tauchow and take charge there. I would like to stay in this much battered city, but I hear that UNRRA is not willing to build our hospital because it is the smallest. They have promised to rebuild the Provincial Hospital and the Baptist Hospital. I have had such a lot of visitors today, and have tramped over ruins, and it is past tears to see everything. Lots of shacks are going up everywhere, but it looks like ruins in a dead city. Mr. Hague and Mr. Leach went off this morning to Synod and when I have had a good look round I will follow them. Kweilin folk want us to build our hospital and their hopes are rising to see me here. Things are at famine price out here. I have been listening to stories of refugees and what people have suffered at the hand of the Japs. I am still feeling rather bewildered in this howling wilderness, but very thankful to God for travelling mercies.

(Sister had a terrible journey, on crowded house boat, ended in jeep on very rough roads, and places where bandits had two days previously robbed and killed; lost some luggage.)

Feb. 27th (received on April 15th).

Sister missed the Synod meetings after all as she had to nurse Mrs. Kent who was very ill.)

We arrived at Yangchow to find all the Synod meetings over and my appointment left in the hands of the Bishop, who wanted me to go to Tauchow to build up the work there. I went and had an interview with him in which I tried to convince him that my place was in Kweilin, but he was set on my going to Tauchow. He decided he would take the matter to the Missionary Conference, and after lengthy discussion it was decided I go to Kweilin and try and raise

funds for re-building. The members were all unanimous that I return here. The Bishop has given me permission to apply to C.N.R.R.A. for funds. I have had a letter from Dr. Bacon, (England) urging me to remain in K. and re-open. Now whether this is God's plan for me I do not know, but I feel it is and if so the money will be forthcoming. I have cabled to Dr. Bacon and she will try and raise money in England. I have told C.N.R.R.A. we need 30 million dollars, national currency. We went to see the director of the National Health Association (N.H.A.), and he is very sympathetic. On 5th March is a meeting of C.N.R.R.A. and probably the question will be brought up at that. The usual procedure is that the mission supply some of the funds, but C.N.R.R.A. the greater part. Would Adelaide like to help, do you think—it would be lovely to have special help from them? I am living at the servants' quarters at the mission house and the Rev. J. Leach is living at the Church but comes up here for meals. The Rev. E. Hague is now at Yungchow. We are the only two missionaries in the city apart from the R.C. nuns and priests. Yesterday I went round the hospital walls to see if there was any place I could patch up as living quarters. Mr. Leach and Mr. George Song and the carpenter were with me and we decided that we might be able to fix up the central guest room with a room over top for me to live in. As I walked round I might as well tell you I had a sinking feeling as I looked at the ruined walls of the hospital and of our house only the chimney remains. However all K. looked like that, and the people are braving. Please pray for the money for rebuilding that we may be guided all the way.

P.S.—After the meeting of the missionary conference I was laughingly accused of having given them a missionary address—so I said that I had had plenty of practice in Australia!

#### TASMANIA.

##### LAUNCESTON.

##### HALF-YEARLY WOMEN'S MEETINGS.

A large gathering of representatives of the Diocesan Women's Organisations throughout Tasmania met at St. John's Hall, Launceston, from 1st to 4th April. The Mothers' Union, Girls' Friendly Society, Women's Council for Church Work, Auxiliaries of the A.B.M. and C.M.S. and the Church Homes and Woodlands Hostel for High School Girls, were the organisations represented. Reports were read and business relating to each organisation was discussed. Mrs. G. Cranswick, wife of the Bishop of Tasmania, took the chair throughout.

##### ARCHDEACONRY OF HOBART.

The annual meeting of the Sunday School Teachers' Association was held in the Cathedral Parish Room on 9th April, at 8.15

p.m. Canon McCabe, who was in the chair, extended a welcome to the new superintendent of the Mail Bag Sunday School, Mrs. Lazenby, and to Miss Majda Williams, the newly appointed Diocesan Youth Organiser.

The Annual Report of the S.S.T.A. was read by the Hon. Secretary, Miss M. Carryer. The average attendance for 1945 was 25 at the basket teas, and 44 at the general meetings.

The election of officers and committee took place and the following appointments were made: President, the Rt. Rev. the Bishop; Chairman, Rev. Canon F. J. McCabe; Hon. Secretary, Miss M. Carryer; Assistant Secretary, Miss B. Muir; Hon. Treasurer, Mr. Debmán; and representatives of each parish in the Association.

The syllabus for the year previously drawn up by the Committee, was discussed, and final arrangements for speakers and places of meeting were left in the hands of the Chairman and Hon. Secretary.

Canon McCabe spoke of the apathy in regard to Sunday School attendance. Many parents were content to send their children to Sunday School, but did not go to church themselves, with the result that when the children left Sunday School they did not attend Church at all and so drifted away. There is an urgent need to-day for more male teachers for the boys' classes.

Mrs. Lazenby spoke briefly of the work of the Mailbag Sunday School. The work is growing rapidly and much valuable work was being done by the helpers who gave 4 days a week to the work. The number of lessons ordered for June this year is 1391. There have been 300 new scholars since Mrs. Lazenby took over the work.

**WANTED** — Homes for Protestant babies and young children of both sexes. Children not for adoption. Because of lack of accommodation in Protestant Institutions many of our young children have to rely on the kindness of the Convents. — The Family Service Centre. MA 4137.

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5th. MAY 1946

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