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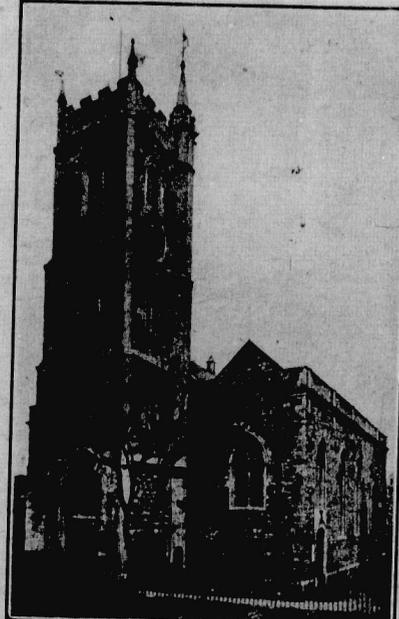
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NOTES AND COMMENTS.

The far-flung line of the War Front has necessitated an interval between the declaration of Peace and the official sealing of the terms of surrender.

Consequently after most careful preparation for security as well as for due ceremonial, the documents were signed on Sunday, embodying the terms upon which Japan's agreement to full surrender has been made. It has been a great relief to a large amount of anxiety that no untoward incident has marred the occasion and that there are increasing indications of Japan's resolve to abide loyally by the terms she has agreed to. Much remains to be done in settling up and no doubt there will be some heartburnings as justice is claimed against those men who are to be regarded as war criminals. Let us hope that Japan has learnt its lesson and will realise that the ghastly atrocities which have been committed against the Allied prisoners of war and others demand a natural and reasonable requital.

At the same time the Allied Nations can be trusted to temper judgment with mercy knowing that as we have appealed to God for help and guidance in the war, we are responsible to Him to observe His directing Will in the conduct of the Peace. So shall we be able to present an adequate witness to those principles of life which we accept as a Christian people.

Australia's demands against the Big Four now that Peace has come have not been allowed to pass without protest. We were glad to note the courteous refusal of the Prime Minister of New Zealand to make any similar

move that might embarrass the Government of Great Britain. It is an irony that a government which was unwilling to send men overseas to join with the Empire forces against the Empire's foes and which has had to be dragged into a proper attitude towards the war in this part of the globe, should now that victory has been won, be found demanding for itself a special position, separable from the Empire's central government, in the Council of the great Allied Nations. We have been overcharged by A.B.C. and a servile press with the magnitude of the tasks accomplished by our Government in this great war. The sacrifices of the men, who found at the beginning small encouragement as they set out to obey the Call of Empire, are now being utilised to boost the claims of their unwilling leaders to "places in the sun," now that Victory has come. We are, quite frankly, not impressed with the explosive oratory of Dr. Evatt and his henchmen as they seek to impress the world, and incidentally the Australian public, with their heroic spirit and their fine administration, or otherwise, in the conduct of the affairs of the Commonwealth.

The Synod is to meet on Monday next. We are glad to note that the Bishop of Tasmania is the select preacher at the opening service in St. Andrew's Cathedral, Sydney, at 11 a.m. The Business Paper indicates a Synod full of interest and influence and we hope that the various subjects will receive a full debate. Of course, the most important matter is that of the Constitution—a matter that has had a long and chequered consideration. The Bishop of Ballarat has been doing some previous spade work in his diocesan magazine, which has received a wider publication through our contemporary. We hope that our leader in this issue will receive a due consideration as an offset to much misunderstanding of the question.

We note with appreciation the Bishop of Armidale's motion regarding the World Council of Churches, Dr. Moyes' well known sponsorship of reunion will cause expectation of an interesting advocacy. The Bishop of Goulburn has a characteristic motion standing in his name and we are quite sure there will be large unanimity over the question in the Synod.

We welcome the motions regarding the Primary Task of the Church and

hope that some forward move will be entered upon for the evangelisation of Japan and its kindred races.

Canon Hammond's motion concerning the Rehabilitation of men of the Forces is sure to secure a sympathetic consideration. It makes a very equitable and understanding suggestion for government action.

We suggest to our readers the use of the Prayer in our issue of August 9th, that the Holy Spirit may "brood" over this august council of our Church so that its findings may be, without question, such as He wills.

From a Northern diocesan magazine we extract the whole of the monthly report of the Church's activity in one parish. We cannot help feeling sad at what seems to us a complete lack of realisation of the greatness and solemn grandeur of the Church's real task, and the record a waste of valuable space.

The June flood washed out the Lansdowne Harvest Dance. This represented a loss of £20 to Guild funds. At their July meeting the ladies considered what to do and finally determined to arrange a community concert for July 18th. A July flood nearly washed it away. As the concert takes place the day after these notes are written one cannot report on the extent of the success of the venture. However, everything promises well.

Lansdowne's fortnightly dances are going gratifyingly well. They were organised by Mr. Albert Bulley, Hon. Sec. of the Flower Show committee, assisted by members of the said body and Guild. The Flower Show will be held on the second Saturday in October.

Upper Lansdowne Women's Guild met on June 28th and arranged the annual ball for September 14th. Sympathetic references were made to the recent death of the father of the Guild's president, Mrs. Newton Atkins.

Mitchell's Island Young People's Society held a well attended and enjoyable social and dance on the night of June 28th, proceeds in aid of the annual ball on August 23rd. The Society held a meeting on July 13th to arrange details, and all augurs well for the success of this popular annual event. Members are asked to meet again on August 10th at 2 p.m.

The most outstanding social event of the month of July was the annual ball at Moorland. This engagement was a record for the district socially and financially. Never before was the hall so crowded, and never before were the door takings so great. We cannot be surprised at the phenomenal success of the ball because the joint secretaries, Mrs. Clyde Lambert and Miss Betty Lambert together with Mr. J. J. Bulley threw all their energy and organising ability into the effort. The secretaries and committee were generously supported in various ways by residents of the district, and we offer our best thanks to one and all. The nett proceeds amounted to a little more than £60, thus beating our recent Cooperbrook ball by some shillings.

Mrs. Vin McBroom and helpers have been busy raising money for Cooperbrook's Wild Flower Show. During June a Community Concert was held at Cooperbrook and a dance at Harrington. On July 11th a highly successful concert was staged at Mitchell's Island with hearty support accorded by local residents.

The cost of our liberties demands a thoughtful and serious use of them.

We sympathise fully with a rector in the Diocese of Bathurst who has felt impelled to utter a word of strong protest against the unthoughtful laxity that is growing in the community. This rector, writing in his parish letter, says:—

"I have been surprised at the laxity during these winter months of many of our townspeople at worship, particularly the menfolk. Now I put it to you frankly, we have been blessed in this land; we have not suffered the ravages of war. We have been left to enjoy our home-life in peace, to gather with our companions on the golf-course, the bowling green, the cricket-ground—wherever we take our recreation—because men and women died that we might retain such freedom. . . . They also died that we might be free to worship. Remember, that is one of the Four Freedoms in the Atlantic Charter.

"The thing that has particularly saddened me of late is the laxity of the young ladies who teach Sunday School or who are members of the choir—at times we have even had no choir! And so I want to say a straight and frank word to all the Church of England girls. . . .

"The girls of this district have been fortunate in these war years. In other parts the girls have grown up in towns where nearly all the young men have been away, but here there have been plenty of pleasant companions passing through our midst. Some of you knew some of them very well. As their Chaplain, I also knew many of them very well; and there is no need to remind you that there are those who will not be returning. They gave their lives for us, that our precious heritages might be safeguarded—and amongst those heritages is the freedom to gather Sunday by Sunday at our worship in church.

"I believe this is an age of great opportunity for the whole Church of God. But Christians must awake. Our concern is right here; let us strive to make our parish a really live part of Christ's Fellowship, the Church."

And so for every parish in the Commonwealth we say "Amen."

Mr. Frederick George Connibere, of "Southdean," Irving Road, Toorak, (Vic.), who died on August 10, was a member of the firm of Connibere, Grieve and Connibere, softgoods firm in Flinders Lane. He was greatly interested in charitable and philanthropic work, and presented the Yarra Junction Hospital to the Bush Nursing Association. He was much interested in church matters, and was for many years a vestryman, parochial nominator, and synod representative of St. John's, Toorak.

CHURCH MISSIONARY SOCIETY.

JOTTINGS FROM ACCOUNT OF 146th ANNIVERSARY MEETINGS.

Held in the Albert Hall, London, last May, and attended by 10,000 people, the Chairman being the Archbishop of Canterbury, President.

Key note: Planting Men, from an old Chinese Proverb, and Motto for the Year.

Report read by Rev. M. A. C. Warren, General Secretary. In the midst of wartime difficulties, 109 missionaries, including 40 recruits, were sent out in the year ending March 31, 1945; twenty-four men and thirty women were accepted for training; some are ready to sail.

New Contacts made with (1) all the Agricultural Training Institutions in England pioneering a new circle of interest; (2) by the Nursing Superintendent, with many hospitals, getting into touch with 300 nurses, many of whom it is hoped will help to make good the great shortage in C.M.S. overseas hospitals; (3) through the headquarters staff and members in the country, contacts were made with hundreds of W. Indians and others from the Colonial Empire who are taking special courses for leadership in higher training among their own countrymen. These have been given a real Christian welcome, and real missionary work has been done among them, many being Christians, a striking evidence of missionary work of the past.

Finance: Receipts for the year amounted to £454,919—an increase of £43,486 on those of last year, and expenditure had been covered. Much increase in this had been caused by the great rise in the cost of living, especially in China. For the present plans and commitments, an income of £1,000,000 p.a. is really needed.

"If you are planning for one year, plant grain;

If you are planning for ten years, plant trees,

If you are planning for a hundred years, plant men."—Old Chinese Proverb.

"We are labourers together with God."—Theme of Annual Report read by the Rev. M. A. C. Warren, General Secretary. Lord Harlick said to the Empire Society: "It is no use having a policy unless you have the right men and women for carrying it out." "I am glad to say that plans for the provision of refresher courses and extra training of missionaries on furlough are now being implemented. We have had the very great joy of holding the first Missionaries Conference possible since the outbreak of war, attended by close on eighty missionaries."

Tour by Society's Physician, Dr. Anderson.—This was most remarkable and successful—26,000 miles were travelled, 18,000 being by air, and the majority of our Mission Stations in Africa, Egypt and Palestine were visited, as well as Iran, where he met Sir Terry Holland, and got into touch with the situation in the Punjab and N.W. India—all in 168 days. Gratitude is expressed to the Ministry of Information, and the friendly co-operation which characterises so many C.M.S. relationships with the Colonial Governments. Dr. Anderson's personal report is a most impressive document, showing as it does the actual way the work is being done, and deep concern for the health and well-being of our missionaries.

New Tasks: Re-alignment of all work, which is not a disguise for retrenchment. "God is calling us to go forward to serve Him better in the future than in the past. He wants us to learn lessons taught us by Him in adversity. Amongst them is the supreme one that you do not do the best missionary work by spreading your missionaries so thinly that you condemn them to continual overstrain.

Opportunities of further work are presented by the Sudan and the Yun Kwei Area in China. Also there is an open door presented by the real opportunities being offered to us by the projected schemes for social welfare implied by the Colonial Welfare and Development Act in both urban and rural areas in Africa. Less spectacular but scarcely less real, are those offered for similar work in India, also China and Japan—self-evident opportunities, as present as the crying realities of human sin and human need—for men and women whose primary goal is the work of introducing men and women to Christ as Saviour and Lord."

THE BISHOP OF LONDON.

The long delay in the appointment of a Bishop of London is the more inexplicable in that Dr. Wand's name was freely mentioned months ago. Now the announcement has been made, bringing to an end speculations and guesses. The new bishop enters upon his new and vastly important responsibilities with many things in his favour. As his record shows, he is a scholar; he has had considerable parochial experience; his service in the last war and his sojourn in Australia give him a breadth of outlook which will be of considerable service. He has strength of character, and is regarded as a good administrator. It is hardly to be expected that Evangelicals should be enthusiastic over this appointment; they hoped and prayed that the new bishop would be a man of at least moderate churchmanship who would bring some show of order and obedience among the clergy of what has too long been known as a "lawless diocese." Dr. Wand is generally regarded as a decidedly advanced and determined High Churchman more in the Winnington-Ingram succession. At least we can pray and hope that he will recognise the contribution which Evangelicals have made and are making to the work and spiritual life of the diocese and be ready to accord them understanding and fair treatment.—From "The Record."

We regret to learn that Francis Ross, of the R.A.A.F., and son of the late Rev. A. E. J. Ross and Mrs. Ross, is reported as having died of wounds in Borneo. He was one of the first group of parachutists in the North.

THREE GREAT CONVICTIONS.

(By the Rev. W. Pyke, B.D.)

This world of ours is not in a happy condition. It is due very largely to the way man has handled his affairs. With all the development of the sciences he has not succeeded in solving his problems as he should have done.

There is one dimension of his life which he has neglected and in which he has remained static viz.:— that which links him to God and which enables him to see life as a stewardship.

Sir James Jeans has described the modern man with all his perfect technical equipment. He says he is like a sailor climbing to the masthead of his ship which is sinking. He has climbed higher, but the ship is doomed.

To-day through the emphasis on our social life and the community, we have become a self-sufficient and an acquisitive society. We usually get the kind of community we deserve.

The one thing that can save our modern world and preserve our civilisation is an attention to those dimensions of life that links a man with God and His way of life.

We must start again with ourselves and learn afresh to make decisions of character and have a continuity of policy in a hundred little things. These will give us sound judgments in public affairs and make us safe guides in times of crisis. There is no easy way.

Are we to be guided by principle or expediency? Leadership in the future (if we are to have a more Christian society) must come from individuals who are in touch with God. Persons who have committed their lives to His teaching and His Saving Love. Out of it will come peace of heart, a striving after better homes and work, the outlawing of racial and class warfare, and a real human brotherhood.

The White Paper recently issued in England on Education shows the importance of Christian Faith as the basis of true living. Every school throughout the land must now have a daily Corporate Act of Worship. The British Parliament came to the conclusion that without it the assimilation of knowledge will fail to give our growing youth the power to attain the highest purposes of life known to man. A secular education will not satisfy the demands of body and soul.

From the situation to-day and the utterances of leaders of thought in

every sphere, there has come out three great convictions, (1) The supremacy of the moral law. Men and nations who break the Ten Commandments are brought to judgment. We need to emphasise afresh the absolute difference between right and wrong, good and evil. The signs of the breakdown of the Moral Law are seen to-day in many avenues of life. Juvenile Delinquency, sexual licence, and the loosening of family ties. Many people are treating the Moral Law with contempt by the black market, forged passports, and organised assassination. The survival of the Jewish nation proves that in spite of terrible persecution they have survived in history. This is due to their belief that Righteousness will prevail.

The prophets of old certainly believed and taught this.

(2) The Value of the Individual. Man has always had an ultimate significance in the sight of God. We have seen in the past political tyranny in countries where a man could not call a man could not call his soul his own. Totalitarian methods mock at the individual. Man has been regimented, subordinated and sacrificed to the machine, the community and the nation.

(3) The Need of a Christian Understanding of the use of Power. We see this need in the political and economic sphere more than in any other to-day. Christianity has no preference for any political economy or any system of economic control so long as it does not mean a collectivism of the soul.

What is to be the basic pattern of our future civilisation? Will the British race stand for domination of any caste or submission to a militant majority?

We must strive for a spiritual interpretation of life as individuals, in our homes and business as well. Our Lord broke the power of a dominant class by means of self denying service to them. He taught that it is not enough to be clever, wealthy and healthy. We must possess the ideals which will constrain us to use everything we have as God meant us to use it. We must make conscience supreme in every realm and obey God rather than men.

Will the Christian ideal work in these days of change and unrest? Our Lord taught men are equal in the sight of God: That worldly greatness counts for very little. It is in the character

where true power lies. He levelled men up, not down. Ideals count more than many people think. They make or mar life. God's Love is for every man. He is no respecter of persons. Great music is just as good played in a backyard as in a palace; a great picture can be just as wonderful in a garret as in a mansion. The poorest and humblest can meet with God in prayer and corporate worship.

The main task of the Church to-day is to bring the Gospel to the masses outside all organised religion. To bring Faith back into life; Christian motives and principles are indispensable to the world's salvation. They must permeate our politics and economics and be given a chance to function. It is Christ or chaos.

PERSONAL.

Mr. G. M. Browne, Chief Commissioner of the Church of England Boys' Society, has been appointed as Commandant of the camp to be held for members of the movement during the September school holidays at the C.E.B.S. Permanent Camp, Frankston, and the Rev. C. R. Miles, Vicar of St. Luke's, North Fitzroy, will be Camp Chaplain.

Rev. F. W. B. Naughton, who has been acting Rector of Kyogle for some time, accompanied by Mrs. Naughton, has left Kyogle to take charge of the parish of Comphanurst (Dio. of Grafton).

Rev. C. Steele, of Mascot, N.S.W., has been appointed to the Parish of Canley Vale and Cabramatta.

The death is announced of Mrs. H. A. Pocklington, widow of the late H. A. Pocklington, who was for some years Manager and Secretary of the Church Record, Limited, and also a lay reader in the Sydney diocese.

Rev. W. J. Siddons, B.A., Th.L., rector of Penhurst, has been nominated to the rectory of St. Thomas', North Sydney, rendered vacant by the resignation of Canon Baker.

The Archbishop of Sydney last week visited the Diocese of Grafton for the purpose of holding Confirmation Services.

While on his way to a V-P service on Wednesday, Mr. H. S. Barker, of Blake St., Caulfield (Vic.), was struck by a motor car and died soon afterwards, aged 46 years. Mr. Barker was a keen churchman, being a valued member of the vestry at Holy Trinity, Balaclava's Synod representative, a vice-president of the C.E.M.S., and secretary of the Southern Federation, and helped to provide services at Marysville.

Rev. A. R. Ebbs, of Manly (N.S.W.) has been invited by the New Zealand Government to make a tour of that country at public expense as an expression of gratitude for what he has done for their servicemen while stationed in Sydney.

After a few weeks' illness, Mr. R. H. Shackell died at his residence, 28 Manning Rd., East Malvern (Vic.), on August 19. Mr. Shackell had a lengthy and serviceable association with St. John's, East Malvern, being a churchwarden, parochial nominator and synod representative. He was also a diocesan lay reader and interested in the work of the Church Missionary Society, the Sunday School Association, and the C. of E. Free Kindergartens. He was for many years a member of the Archbishop-in-Council and the Finance Committee.

Bishop G. H. Cranswick, Chairman of the Australian Board of Missions, arrived in Perth on Friday, August 10, to conduct the annual clergy retreat of the Anglican province of W.A., which was held at St. George's College, Crawley, from Tuesday, August 14 to Friday, August 17. He also attended the annual synod, which began on August 21. An extensive itinerary has been planned for the Bishop during his stay in the West. He will tour the Great Southern District and give addresses in a number of parishes.

The death of Sir Ambrose Fleming, D.Sc., F.R.S., at the advanced age of 96, removes a great Evangelical stalwart. His discoveries in the realm of wireless telegraphy and telephony were remarkable, the most notable being the invention of the thermionic valve without which modern wireless transmission and reception would not have been possible. With his vast store of scientific knowledge he maintained a simple faith in Christ and he became a redoubtable opponent of the theory of Evolution. Only last year he said publicly:—"We must not build on the sands of an uncertain and ever-changing science but upon the rock of the inspired Scriptures, which do not comprise the guesses of fallible minds but utterances of Holy Men of God who spoke by the Holy Ghost." The late Bishop Knox described the volume on "Evolution or Creation" as one which "should call a halt to widespread misconceptions as to the scientific theory of Evolution."

Archdeacon C. E. Storrs, of Perth (W.A.) is, at the invitation of the Bishop of Adelaide, to conduct the retreat of the South Australian ministers in October.

Chaplain Arthur Bell, formerly of St. Peter's, Balliarat (Vic.), has, in common with other chaplains, received from the League of Soldiers' Friends and the Federated War Council an amplifier and a large library of sacred records. In one case, only a few miles behind the Jap lines they were able to have a complete rendering of the "Messiah."

Mr. P. M. Edmonds, Ph.D., M.A., Dip.Ed. and Mrs. Edmonds, a triple certificated nurse and gold medallist, have been accepted as missionaries of the Church Missionary Society, and hope to shortly leave for India. Dr. Edmonds has been on the staff of the Melbourne Boys' High School.

The Rev. Hubert H. Treacher, General Secretary and Head of the Church Army, by his presentation to the Prebendal Stall of Oxgate in St. Paul's Cathedral, becomes by service the youngest Prebendary, whilst Prebendary Wilson Carlile, late Honorary Chief Secretary of the Society, was for many years the oldest Prebendary of St. Paul's in length of service.

CHRIST AND MODERN EDUCATION.

(By A. Layman.)

The heading of this article is the title of a book written by Canon Raven in 1928 after, and as a consequence, of the meeting of the International Missionary Council at Jerusalem in 1926.

As to the writer's fitness for the task, we need only remember that he wrote as one that had to the time of writing twenty years' experience as a teacher.

The present writer is sending these lines to the Editor with the hope of publication before the immensely important subject of Religious Education is dealt with in the approaching session of the Provincial Synod of Sydney. Over half a century spent in the work of education finds him more and more convinced of the overwhelming importance of full discussion of the place that religious teaching should have in school curricula; and it is his earnest wish and prayer and hope that those who read these lines will renew their acquaintance with the Canon's book, or make acquaintance with it for the first time.

The Scope of the Book.

It is not proposed here to do more than outline the scope of the book, to emphasise one or two of the points that deserve careful study at the present stage of educational reform, and to quote a few samples of the pithy sentences with which the book abounds. The introduction deals with the significance of the Jerusalem Council; chapter II speaks of the failure of our Religious Education; chapter III of the place of religion in education; IV of the content of religious education; V, A, B, C, D, of the methods of Religious education; and VI of its scope. In the introduction we read, "From first to last the Conference faced one issue, and sought for one solution; the issue was a world-wide prevalence of a definite type of malady; the solution was a right method of ministering the power of Jesus Christ for the healing of the nations."

In Chapter II.—"We in Christian countries had not thought of ourselves as living amongst multitudes who were simply pagan, not from choice, but through ignorance. . . . Christian schools become as much a matter to be striven for and sacrificed for in Europe as in foreign lands."

"We have believed that it is our business as Christian teachers rather to impart information about God than to help our pupils to experience Him."

In Chapter III.—Demanding a reform, he says:—"We need a radical change of view, consisting of an enlargement of the scope of education so as to include not merely the acquiring of knowledge, but also the development of personality. It is, indeed, with persons that the task of the teacher is concerned. . . . No education is worthy of the name unless its methods are adapted to this wider objective, unless it promotes fullness of aesthetic and moral, as well as intellectual and economic worth. He pleads for a stable and satisfying centre of interest or ideal, one that will preserve body, soul and spirit entire. The last sentence of the chapter reads thus: "Unless education fosters the appreciation of aesthetic, intellectual, and moral values, satisfies man's aspirations after eternal reality, and enables him to fashion his whole relationship into a coherent unity,

it fails; and religion alone among man's interests is concerned with these things and can claim to achieve them.

Chapter IV.

After discussing the reasons why religious teaching is absolutely barred in some schools notably in U.S.A., Canon Raven goes on to plead for what he believes to be eminently desirable and practicable—an agreed syllabus of teaching which should follow rather than precede agreement on doctrinal and institutional differences. "The ideal procedure would certainly begin with the attempt to formulate an universal corpus theologiae, and then to adapt this to the requirements of a teaching syllabus." He sees in the World Student Christian Federation an agency that might be used for this purpose. "Their business is with the simple facts of the faith, with God and Jesus Christ, with the Christian character, with worship and service; and for children, at least after adolescence, the matters that divide us do not, and in any sound education could not, arise."

"Our task should be to determine the content of the revelation which Christ brought to the world, and to set ourselves to give this to our children, helping them to discover and apply it more and more fully guiding them, but not dictating the conclusions which they draw from it. . . . The method of Jesus is to leave our pupils to develop at a later stage of growth the expression of their faith in appropriate forms of doctrine and order."

The teaching of Christ is thus summarised:—"His object was not to tell His hearers about God so much as to enable them to experience the consciousness of His reality, and hence to discover His nature and purpose, not as something routine and academic, but as a vital element permeating the whole fabric of their existence."

Chapter V.

The Method of Religious Education.

Regrettably we pass this section of the book, merely drawing attention to its four-fold divisions, dealing with the methods of development, and noting specially the stress laid by the writer on Hero-worship, and on Christ as the greatest Hero of all the ages. As such He has an irresistible appeal to the pupil of pre-adolescent age. "All the native hero-worship which is the first flowering of a child's affection should be fixed upon Him, as the supreme figure in human history, the one perfect Son of Man."

The Scope of Religious Education.

This chapter, like all the rest of the book, deserves and rewards careful reading and re-reading, remembering that the author is a man whose standing as a devout cleric and as an experienced teacher makes all he says well worthy of attention.

OUR LOCAL REQUIREMENTS.

Whether or not these lines appear in print in time for reading before Synod opens, the present writer would strongly urge the attention of all earnest lovers of children and believers in the potency of education, to two matters of importance. The first is the urgent need of an agreed syllabus such as Canon Raven asks for. If such were drawn up by leading members of the various Chris-

(Continued on page 11.)



AMONG GOOD BOOKS.

14. THE LIFE OF WILLIAM CAREY, by George Smith.

Christians are deeply indebted to Professor Smith for what is a most comprehensive life of the "Apostle to India." His close personal knowledge of the Serampore Mission, an intimate acquaintance with the relatives, friends and co-workers of Dr. Carey, and the fact that he wrote at a sufficient interval after the events he describes to have them in proper perspective, make his work rich and varied in detail and thoroughly accurate.

Friends of modern missionary enterprise would do well to read such a work as this to appreciate the magnitude of the difficulties which the initiators of Christian work on foreign fields had to face. Never was the power of the simple prayer-meeting more amply proved.

The East India Co. placed every obstacle in the way of Carey's aim to establish a mission in Bengal, and it makes interesting reading to trace the steps of the "cobbler missionary" by which he finally established his mission and printing press. It was by his linguistic genius that he eventually won through. He so developed this great talent that the company was forced to make use of his services, for none equal to his were available. The company's attitude is in complete contrast to that of the great Sir Stamford Raffles, who encouraged Carey to extend his work to Java, Malaya and Ambona.

Carey's unique greatness lies in his extraordinary ability as a translator of the Word of God. He published his New Testament in Bengali in 1801. He followed this pioneer work with portions of scripture in at least seven other Indian languages, in addition to his translations in Persian, Malayalam, Burmese, Singalese, Japanese and Malay. He also edited and printed his colleague, Dr. Marshman's Chinese translations. The name of Carey will be forever venerated as the Wycliffe of the East. He laid the foundation upon which all other missionaries built.

When our Church Missionary Society opened its first India mission station at Agra, Carey sent the Baptist missionary there to

Allahabad. This is indicative of the deep humility of his nature and the sincere desire to co-operate with all really Christian enterprise.

There were scarcely any limits to the extent of his love for India and its welfare. He became a careful scientific observer and had an extraordinary love for botany. He was the founder of the Agri-Horticultural Society of India, and was the first to press for afforestation in India. He wrote papers and gave addresses on agricultural reform and where he could, he led the way in the use of new and scientific methods of husbandry. It is needless to say that all his work was subordinate to preaching the gospel and saving souls.

The book, perhaps more than any other, is a complete justification of the pioneer missionary enterprise. The testimony of the Bengal Asiatic Society on his death in 1834 may justly be claimed as conclusive:—"The Asiatic Society cannot note upon their proceedings the death of the Rev. W. Carey, D.D., so long an active member and an ornament of this institution, distinguished alike for his high attainments in the oriental languages, for his eminent services in opening the stores of Indian literature to the knowledge of Europe, and for his extensive acquaintance with the sciences, the natural history, and botany of this country, and his useful contributions on every hand towards the promotion of the objects of the Society, without placing on record this expression of their high sense of his value and merits as a scholar and a man of science; their esteem for the sterling and surpassing religious and moral excellencies of his character and their sincere grief for his irreparable loss."

THE MOBILE CHURCH.

The Anglican Building Crusade was established in 1941 by the Archbishop to help forward the work in the Church of the Diocese by prompting and assisting in the building of Churches in the quickly growing suburbs of Sydney and in the country centres of the Diocese.

It was realised that the parishes could not be expected to cope with the rapid expansion of population within their boundaries, and consequently all church-people should assist in ensuring that there were places of worship provided for all our people.

This fund was at first known as "The More Churches Fund" but later it was changed to the name it now bears.

During the four years of its existence a splendid piece of work has been accomplished, and we contemplate further buildings as soon as conditions will permit us to undertake the work of building. I am pleased to

be able to report that we have met all our commitments and have in hand a sum of money towards the erection of a Church at Clempton Park, in the Bexley-Earlwood area.

We contemplate further buildings as soon as conditions will permit us to undertake the work of building. I am pleased to be able to report that we have met all our commitments and have in hand a sum of money towards the erection of a Church at Clempton Park, in the Bexley-Earlwood area.

We have now in hand a completely new undertaking, and yet one which we feel will be a great help in fulfilling our objects, as well as being a most useful instrument for the extension of Christ's Kingdom in our Diocese. We hope in the near future to be able to put a Mobile Church on the road.

The idea of a church-on-wheels is new to Australia, but is well established in America, where the Bishop of Ohio has his Cathedral on wheels and is thus able to move it to different parts of his diocese. You no doubt have read of the mobile churches which were used by the British Army during the invasion of Europe.

A correspondent writes about his first contact with one of these units in France. He tells how, one Sunday morning, he saw a notice that a Church service was to be held in a certain field, and, mindful of a safe crossing, he wended his way towards the spot. As he drew near he heard a peal of bells and thought that they came from the near-by village; at the same time he had a wistful longing for the sound of his own parish church and its bells, and then: "As I burst from the wood a strange sight met my eyes. There in front of me was a three-ton lorry which had been converted into a caravan church. The mystery of the bells became apparent. The outfit was furnished with a loud speaker, a gramophone and a set of records of famous chime and organ voluntaries."

We feel that our unit can render an equally splendid work in the days of peace by helping people to find the worship of God according to our glorious old Church brought within their reach.

We need £1500 to put the unit fully equipped on the road. It will have every necessary article of equipment, even to a cabin for the Missioner who will travel with it.

What a wonderful memorial to some dear one a church such as this would be, as it travels from place to place witnessing to the things of God.

If you are interested, contact the Hon. Secretary of the Crusade, the Rev. C. E. Hulley, Diocesan Church House, George St., Sydney, or the Hon. Treasurer, Mr. H. V. Archinal, at the same address. — "Sydney Diocesan Magazine."



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

The Proposed Constitution for the Church of England in Australia.

In the "Church Chronicle" for the Diocese of Ballarat, in its issue of August, 1945, the Bishop of Ballarat has supplied an article dealing with the proposed Constitution for the Church in Australia. The article has been reproduced in the "Church Standard" of August 24, 1945, and demands the attention of Church people.

In offering some comments upon this article, we would direct attention to the great importance of careful statements in all matters relating to the Constitution of the Church. The Bishop has occasionally misrepresented the situation, not, we believe, willingly, but by reason of his strong opinions which have led him to represent the facts to himself in a way that would not command the support of all students of the history of the Constitution.

The History.

The Bishop supplies what he calls a brief history of the movement towards the Constitution. Most of the facts which he supplies are, or ought to be, well known. He traces the development of the Church in Australia from 1787 until 1824, when Archdeacon Broughton was appointed with responsibility to the Bishop of Calcutta. He then carries us forward to the year 1836 when Broughton was made first Bishop of the whole of Australia. We are then introduced to the meeting of the six Bishops in 1850, which outlined a scheme for diocesan and provincial synods. It is here that we think the Bishop has unconsciously misrepresented the actual situation. He writes regarding the formation of bishoprics in 1847 that for years the unity between the different Dioceses was practically nothing more than a geographical unity. A moment's reflection will show how strangely exaggerated is this statement. At the time there were in Australia representatives of the Methodist, Presbyterian, Congregational and Baptist Churches. If by "geographical unity" the Bishop means that all these bodies were comprised within the territory of Australia, then that unity attached to them all. But the Bishops had accepted the 39 Articles and the Book of Common Prayer and the Orders of the

Church of England. This alone constituted a closer unity and it is foreign to the true situation to say that no step was taken to unite the different Dioceses as one Church of all Australia. In point of fact the different Dioceses were Dioceses of one Church, the Church of England and had accepted the liturgy and discipline of that Church. It is this persistent depreciation of the factual unity that is, or ought to be, possessed by members of the Church of England, that causes concern to those who study the course of events. Similarly, speaking of the meeting of the six bishops, he states "Each Bishop carried out the proposals in such a way as seemed best to his own individual judgment. The co-operation between them was almost negligible." This is a serious charge to bring against a body of men who published their agreed opinions and pressed for the recognition of certain duties on the part of the clergy and laity of the Church of England. Does the Bishop mean to assert, for example, that each Bishop, having declared that the Canons of 1603 were binding upon them all, would disregard the authority they had invoked or that the Bishops having suggested that each of the services, Morning Prayer, the Litany and the Communion Service should be read entire, at once proceeded to disregard their own injunction. If accusations like this could be established it would inspire little confidence in the present efforts of the Bishops to secure a wider Constitution. If they cannot be established it is a grave mistake to commit such rash statements to print.

Grounds of Change.

We are more concerned with the attitude of the Bishop towards the proposed new Constitution. The three grounds on which the Bishop urges a change create more misgivings than they allay. The first is that "the Church is a living organism which ought not, in the interests of truth, to tie itself irrevocably to a particular set of documents which were the product of one period of its history in one particular century." Later on, with an inconsistency which runs through all the writings of advocates who urge

this plea, we are told that while the Bishops who share the Bishop of Ballarat's view "cannot accede to Sydney's request to make the 39 Articles and the Prayer Book the unalterable standard of doctrine and worship" nevertheless they cannot and do not want to alter those things which we share with the rest of the Catholic Church, such as the Creeds of the Church. So it comes to this that the Bishop would tie us irrevocably to a particular set of documents which were the product of one period of the Church's history, but refuses to tie us irrevocably to another set of documents which are the product of another period of the Church's history. We naturally ask "Why?" The only answer that can be given is a hankering after the misused term "Catholicity."

It might occur to the Bishop, for example that there is nothing in the three Creeds, to which we are irrevocably bound, concerning the Holy Communion, nor is there anything regarding the doctrine of Apostolic Succession. There are parties in the Church of England who deny the binding authority of the words of Institution. We may quote, for example, the words of the present Bishop of Truro—"The details of the original institution of the Lord's Supper and of the subsequent history of its observance in the earliest times are far from certain. It would be most unwise to base anything that we regard as fundamental for our religion upon uncertain details of this kind. Indeed it is plain—the evidence, in the providence of God, being so scanty—that we are not intended to do so." And again—"the cup should be taken separately and such words as 'This is My Blood' should not be said over it, but only a simple grace; and it should be drunk in honour of the coming of the Kingdom of God." The Bishop of Truro is well within the limits laid down by the Bishop of Ballarat. He has not contravened the ancient creeds. Are we therefore to assume that the Church of England is at liberty to adopt his very drastic suggestions? This illustrates the inconsiderateness with which certain positions are advanced.

The Second Ground of Change.

The second ground which the Bishop urges is that in fact "these particular formularies have in practice given rise to wide diversities of interpretation and consequently to wide variations in practice and to endless

disputings. It was felt, therefore, that it was important for us to rid ourselves of the necessity of arguing about what the Church did not intend to do in England in the seventeenth century and be free to decide what the Church means to do in Australia in the twentieth."

We have two observations to offer to this argument. In the first place it justifies the belief so frequently put forward and up to the present ignored, that before members of the Church are invited to join in a Constitution which gives practically unlimited power of change in the traditional formularies of the Church of England, there should be some indication as to what the Church does mean to do in Australia. The Bishop does not seem to realise that he is offering to the community a blank cheque. The various Dioceses are to attach their signature and then decide what shall be done. If a certain type of opinion exists that attaches an exaggerated importance to the Mass and seeks to restore the mediaeval vestments; if the Australian Church Union believes that a new Constitution will at last enable it to realise its expressed intention of re-introducing the Sacrament of Penance in the Church of England, we can understand the anxiety for change, but what about those members of the Church of England who are at present protected at least by law from such a treatment of diversities of interpretation and wide variations in practice as would make these objectionable features not unauthorised deviations, but the expressed views of the Church to which they belong? There is little sympathy for tender consciences indicated by the proposal to place in the hands of the dominant party the power of imposing its will upon those who have adhered to the Church of England and believe that the present aberrations from the Prayer Book are dictated alike by false theology and a false interpretation of Church history.

The second observation we would make is that there seems little concern in this proposal for the unity of the Church in Australia and the Church in England. It passes comprehension how it can be imagined by anybody that the formation of separate churches with varying traditions will make for the ultimate union of Christendom. Already in some of the Dioceses in Australia large numbers of people have been estranged from the Church of England. Only the other day we heard of men who had been active officers of the

Church, driven from their parish church because of what the Bishop calls "wide variations in practice." These people were compelled to seek refuge in another communion, while earnestly protesting that they wished to remain loyal members of the Church of England. Quite recently a clergyman in the Diocese of Sydney was approached by a body of people from another Diocese, who asked him would he be able to give them an 8 o'clock celebration of the Holy Communion. When he enquired why it was that they were so eager for this service, believing that the answer might be that there was some special association with the day, he was astonished to find that they were hungering for what they called the real Church of England Communion Service from which they had been estranged by the arbitrary action of their Rector, who insisted on imposing on the congregation a type of service which they disliked and which was not truly Anglican.

In England a company of priests translated the Roman Missal into English and this type of service was used in what was professedly a Church school for girls. There can be no doubt as to the wide variations in practice but the Bishop's proposal is that these wide variations shall all be legalised so that one Diocese may exhibit one type of religious worship and another Diocese another, and this, *mirabile dictu*, is the means of securing in the different Dioceses something more than geographical unity. It almost provokes a smile!

The Third Ground of Change.

The third ground is the most amazing of all. The Bishop assures us that the Judicial Committee of the Privy Council has, in practice, been unable to secure conformity with its decisions, simply because its authority to make such decisions cannot conscientiously be conceded by a very large body of Churchmen, laymen as well as clergy. And so we come to the crux of the matter. It is quite true, as the Bishop states, that this is not just a partisan assertion, but it is equally true that it is an assertion of partisans of a particular type of theory in the matter of Church government. It is earnestly contended that Bishops alone are the sole judges on questions of faith and morals. We are not prepared to surrender the right of the laity to a voice in decisions which materially affect them. If the Bishop had pursued the history a

little further he would have seen that the failure of the Privy Council is one of the most potent signs of disruption and anarchy that the present condition of affairs exhibits. We are sometimes told by advocates of the new Constitution that a parallel to the Statute of Westminster should be observed in ecclesiastical affairs. We should like to point out that the Statute of Westminster has had one very startling result to which attention has not been directed. It has permitted Eire, while professedly a part of the British Commonwealth of Nations, to remain neutral in a life and death struggle in which our English brethren were almost defeated and are at present suffering acute distress as a consequence of the tragic happenings of the last six years. It strewed the shores of Ireland with the bloated corpses of the seamen of the Royal Navy and Royal Merchant Navy. It embarrassed the people of Liverpool by presenting a blazing beacon in the lights of Dublin that enabled hostile planes to take their bearing and level a great part of that large English port to the dust. We do not gather much encouragement from these facts for a similar rash experiment in ecclesiastical matters.

The Bishop's third reason ought to consolidate all Evangelical churchmen against the proposal which he advocates with such earnestness. It means, to put it plainly, that a knife is put to the throat of loyal sons of the Reformation. They are bidden to surrender at discretion their only instruments of protection or suffer the continual assaults of the petty minded followers of revived mediaevalism. Our contemporary, the "Church Standard," offers an illustration of the effect of pleadings of this kind. We cannot, and we will not yield to entreaties to surrender our birthright and to treat with contempt an institution which was set up at the request of a Commission including six Bishops of the Church of England and with their full consent. This is a matter that is fundamentally ignored when discussions on the Judicial Committee of the Privy Council are tabled. The Bishops of the Church of England were dissatisfied with the court of delegates. They believed that a more equitable system of determining the law of the Church, or to speak more correctly, the interpretation of that law, could be found in the system then devised. Because the Judicial Committee of the Privy Council supported in the main the contentions of those who are now

regarded as evangelical — though it would be much truer to say the great body of sane Churchmen who were willing for change but did not desire revolution — the flag of revolt was raised. Mr. Gladstone secured, in an evil moment, the passage of the bill giving the Bishops the right of veto in ecclesiastical suits. As a result justice was paralysed at its source and helpless parishioners were left without redress. No doubt the Royal Commission in 1906 admitted that the Privy Council judgments could not be enforced, but it is a lamentable fact, illustrating for us the lengths to which partisans will go in their zeal for a particular cause. These are the three reasons which the Bishop urges for support of the proposed Constitution. We hope in a further issue to examine the development of his argument. We are content at present to say that the first of them is misleading because it suggests that truth changes with changing years and that what is right in one period of history may be wrong in another. It confuses changing development with simple change. The second reason invites us to introduce further diversity in order to secure unity which seems to be a contradiction in terms. The third reason suggests that when the law is broken the law should be changed without any prior consideration of its merits. If this is the best that can be adduced in favour of the new Constitution, the hope of commending it to the attention of earnest people must be faint indeed.

Proper Psalms and Lessons

September 9th. 15th Sunday after Trinity.

M.: Dan. iii; Luke ix 57-x 24 or 2 Tim. i. Psalms 84, 85.

E.: Dan. v or vi; Matt. xxviii or Eph. iv 25-v 21. Psalm 89.

September 16th. 16th Sunday after Trinity.

M.: Jer. v 1-19; Luke xi 1-28 or Titus ii 1-iii 7. Psalms 86, 87.

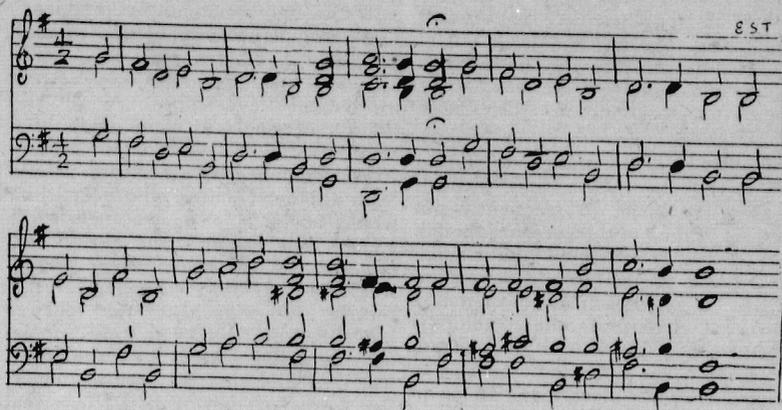
E.: Jer. v 20 or vii 1-15; John viii 12-30 or Eph. v 22-vi 9. Psalms 90, 91.

September 23rd. 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or 1 Pet. i 1-21. Psalms, 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31 or Eph. vi 10. Psalms 100, 101, 102.

An Anthem.



God gave to us Australia
Thanks be to God!
A glorious land in Southern seas
Beneath the Cross of Sacrifice
Her flag unfurls to every breeze.
Glory to God!

God bless our King and Country free
O Lord we pray—
Gainst foes without and strife within
Give strength of will and nerve to fight
For truth and liberty and right.
Glory to God!

THE VIA MEDIA.

II.—Its Lessons.

Now after this brief sketch of the history of the phrase, let us turn to its significance, especially as it affects present policies and tendencies in the Church of England. It is a day when reunion is in the air. Our divisions and partisanships and our atomism appear less important to-day than perhaps even to the last generation. It is an age of large unified movements in politics and economics. The world view so successfully exploited by the captains of industry such as Rockefeller in the beginning has not been without its effect upon the modern mind. If we try to put the clock back we are wasting our time. The religious mind tends to be conservative and reactionary, so many kind and unkind critics of the Church never weary of telling us. All right. Let us accept these comments. Let us see how we can face the world of to-morrow without regret for the world of yesterday.

On every hand it is to be heard the statement that the Church of England is a convenient bridge-church for the reunion of Christendom. We are asked not to destroy possible reunion with Rome by tampering with a certain theory of episcopacy. Some would say that reunion with other Protestant Christians can be bought at too high a cost. We are urged to preserve our heritage, the via media.

You will recall to mind the first preface to our Prayer Book: "It hath been the wisdom of the Church of England, ever since the first compiling of her Public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it." This remark appears to be the

only justification in any of our formularies by law established which would seem to teach any doctrine of a via media. Now as long ago as 1880 it was pointed out by Bishop Barry in the Teachers' Prayer Book how this opening sentence in the 1662 Preface had been mistakenly interpreted in various quarters (6). He wrote that the celebrated phrase of the "keeping of the mean between two extremes" has been commonly used as a description of the general character and policy of the Church of England. But the phrase properly refers only to the line taken in connection with the revision of the Prayer Book in 1661 at the restoration of the monarchy after Cromwell's time. The mean between the two extremes was a description of the attitude which the Prayer Book took at that time in the bitter controversy then raging concerning the correct and scriptural way for conducting Divine Worship. Some contended that all written prayers were wrong; others maintained that the only proper way of conducting worship was to use written prayers. This pronouncement, then, is a statement of the attitude of the Church of England by law established towards the vexed question of forms, rites and ceremonies. It is not a proclamation of policy concerning the doctrines which we hold concerning Episcopacy when Reunion is being considered. Nor is it meant to explain the nature and the function of the Church. Nor does it greatly impinge upon the relationship between the Church of England and the Church of Rome. It is difficult for any impartial historical observer to see in these two extremes cited in the Prayer Book the Romish doctrine on the one hand concerning purgatory, pardons, worshipping and adoration as well of images and reliques, the invocation of saints; and on the other hand those Protestant Churches which have discarded any outward obser-

vance of Episcopacy accompanied by the laying on of hands.

Therefore, there can be in our Church no official doctrine of the via media as interpreted in the Tractarian sense. It is important to understand and appreciate this fully. For reunion schemes to-day are not just the visions of unpractical enthusiasts but very much a matter of practical Church politics. And there is a doctrinaire section of the Anglican Church which would try to establish in the thought of Anglican and non-Anglican alike that the Church of England is officially committed to a view of Episcopacy, called the via media, between the extreme hierarchical development found in the Roman Church and the principles of Congregationalism. This is not so. There is no official theory of monarchical Episcopacy found in our lawful pronouncements. Even the Lambeth Quadrilateral expresses only the view of the Bishops themselves in 1888, and did not attempt to propound any authoritative doctrine of episcopal government.

The Reunion of the Churches.

My personal view is that I can visualise a reunion of divided Christendom which uses the episcopal function as the bene esse and not as the esse of the Church. In other words, it is the Church who makes the Bishop, not the Bishop the Church.

All fair-minded Christians would then be able to unite in the common service of their adorable Master, for union is strength. If a friend is worth keeping, then it is worth while making an effort to convince him that he is as good as you are. Not that we should forego episcopacy, but only that attitude that seems so arrogant to our friends: "We have not fallen into this mistake at any rate." That is the attitude which so many non-Anglican friends find so troublesome amongst us.

The history of the doctrine of the via media makes it suspect to all who love true religion and virtue. The significance is that as a Church we have spiritual affinities nearer the Assembly than the Lateran, and that a happy Reunion can best come along the line of our psychology.

(6) Bishop Hensley Henson, at one time of Durham, also writes in *The Church of England* (1939) p. 60: "With the development of theological controversy... the Church of England was compelled to extend this principle of reasonable moderation from rites and ceremonies to the Church's doctrine."

The recent death of Mr. H. B. Waterhouse at the age of 84 years removes from the Diocese of Grafton one of its best known and most respected laymen. He had resided in the Diocese all his life, most of his work for the Church being done in the parishes of Grafton, Casino and Maclean. He was proud of and loved the Church of England and gave of his best for it. Being by profession a journalist, with a wide knowledge of the early pioneers and history of the North Coast, he was of great assistance to the late Bishop Druitt in the founding of the Diocese. Later in his life he acted for some time as editor of the "N.C. Churchman." He was a member of the first Diocesan Council, and for many years a member of Synod.

USE OF THE TERM "MASS."

(Dr. Stubbs, Bishop of Oxford, Fourth Visitation Charge, 1899.)

"I would beg the clergy to abstain from using the word 'Mass' for the service of celebrating the Holy Sacrament.

"The word 'Mass' signifies that form of celebration which is proper to the Roman and unreformed Church of the West... To use the name that belongs to one particular form of rite for another form which, in all matters of form except the repetition of the words of Institution, is distinct from it, is not only inconsistent, but incompatible with truth. And where and when it is done, either with an intention of promoting discord, or with a wish to conceal difference of opinion and belief, it is altogether to be discountenanced. Where it is used to disguise differences of detail so as to provoke charges of fundamental division between schools and sections of the Church, it is to be condemned. And the wanton misuse of it in applying it to our order of Holy Communion is to be very strongly condemned. The Reformers in the first Prayer Book retained the word, but when they realised the state of the case they gave it up. Even if the 'Mass' were identical with the Order of the Administration of the Lord's Supper, the use of the name

would be offensive—but as certainly as it is not, it is false and suggestive of more falsehood and more insincerity. Of the silliness of this I prefer not to speak. On this point I would peremptorily insist; and would forbid the employment of the term absolutely, were I not apprehensive that those who are so foolish as to use it would not be wise enough to obey my injunction."

CHRIST AND MODERN EDUCATION.

(Continued from page 6.)

tian denominations, lay or clerical, preferably by men and women who have not only given evidence of piety of life but also have had practical experience in teaching, it would then be possible to do in connection with our Public School religion instruction classes, what should have been done long ago, viz. (a) mass children for such classes irrespective of religious denomination, (b) grade them according to their standing in the schools, (c) subdivide them into classes of manageable size.

Then we would not longer see the impossible task allotted to certain visiting teachers of handling classes numbering up to two hundred or more, and consisting of pupils of widely different ages and standards. Of course this would necessitate the considerable increase of the number of such teachers, a great desideratum indeed.

And if it be objected that under such a system the visiting clergy would be less in touch than at present with the children of their respective flocks, it would be quite easy for the representatives of the various denominations to work on a roster, so that in successive terms they would make contact with their young people as now.

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CORRESPONDENCE.

ATOMIC BOMBS.

(The Editor, "Church Record.")

Dear Sir,

Further to your comments on the Atomic Bomb, may I contribute a few observations? While the military significance of this weapon cannot be overestimated, and, its scientific significance is as yet incalculable, I believe that it has also great moral and spiritual significance. There is in the hands of men a force which can be handled by two or three men to wipe out of physical existence in a moment of time vast numbers of their fellow men. This force, we are told, brings about the disintegration of some of the most durable substances. Surely this discovery and the inventions which have followed it must have consequences of great moral and spiritual significance. Since there exists such a force which has been and can again be directed to achieve the ends of men, this fact should surely compel men everywhere to think more about the importance of a right ethical standard. What is the real value of knowledge and power if they are not controlled by persons of good character? Then again, this terrible fact should surely result in more earnest thought about the immortal soul of man, and a recasting of views as to the relative values of things temporal and things eternal. Consideration of the wonderful structure of the Universe, so far as it is known to man, in its immeasurable magnitude, and of the minute but tremendously powerful units of which it is composed, should surely result in a deeper reverence for, and a wholesome fear of, God, the Creator. The fundamental questions with which theology deals are bound up with the significance of the facts and forces which science is revealing. This knowledge and power which men have newly acquired affords a scientific sidelight on an interesting prophecy in the Bible as to the "end of the world," that is contained in 2 Peter 3: "And the elements shall burn with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Yours sincerely,

J. R. L. JOHNSTONE.

ACKNOWLEDGMENT.

(The Editor, "Church Record.")

Dear Sir,

Will you kindly insert these further acknowledgments in the "Record," in answer to the appeal for new Comleroy Church, Kurrajong:—

- Anonymous 10/-
- Mrs. Broadfoot 10/-
- Miss Harvey 5/-

A set of linen for the Holy Table was donated by the Ladies' Auxiliary of the Colonial and Continental Church Society, England, as a result of the appeal in the "Record." Thanking you, I remain,

Yours sincerely,

L. DANIELS, Rector.

TEMPERANCE SUNDAY.

(The Editor, "Church Record.")

Dear Sir,

Temperance Sunday falls this year on 9th

September. We would be grateful for the co-operation of preachers and teachers in emphasising the benefits of total abstinence, and also the dangers and challenge of the liquor traffic. Information will be gladly supplied. If possible, we also desire that a special pledge signing effort be made, not only as far as children are concerned, but adults also. Those who are already pledged, could be urged to sign again, as an example to others. We will supply pledge cards if required.

I am, etc.,

O. A. PIGGOTT,

General Secretary, N.S.W. Alliance.

We regret to learn of the death of Mr. Ransome T. Wyatt, for many years Registrar of the Diocese of Goulburn. The deceased gentleman was a keen student of Australian Church Life and wrote the history of the Church in the Dioceses of Goulburn. He will long be remembered for a remarkable kindness of monner and the efficiency of his work.

The Rev. F. Hulme-Moir, C.F., has accepted nomination to the Parish of St. Clement's, Mosman, N.S.W., in lieu of the Rev. R. J. Hewett, who has been appointed General Secretary of the C.M.S. (N.S.W. Branch).

Church Missionary Society

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- Establishment of New Stations in North Australia, and a New Boat for the Aboriginal Work.
- Additions to our Schools in Hyderabad, India.
- Mission of Help, Netherlands East Indies, and new work in the Pacific.
- Additional Responsibilities in Iran, Travancore, Japan and South America.

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Churchman's Reminder.

"Pride, the never failing voice of fools." —Pope.

"Pride goeth before a fall, and a haughty spirit before destruction." —Proverbs. September.

9—15th Sunday after Trinity.—The Collect leads us in prayer for the Church, which much needs our prayers. Shortage of clergy — both at home and abroad. The growing difficulty of reaching people. But above all we must pray not for a successful, but for a faithful, Church, in its witness and its furtherance of the Gospel.

16—18th Sunday after Trinity.—Another Church petition to remind us to be constant in prayer for the Church. What revival would ensue in our congregations if families joined in prayer for their clergymen, and for the Church in general.

21—Friday. St. Matthew's Day. The tax-gatherer who gave us what we cannot repay—the Holy Gospel of the life of the Saviour of mankind.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

U.P.A.

The United Protestant Association, which is doing a great constructive work for children is appealing for £25,000 for the extension of their work in providing more homes for children and one for aged people, where elderly couples may spend the evening of their lives together free from the worry of separation. The State Managing Director is Mr. T. Agst, 8 Spring St., Sydney.

ALLIANCE SUNSHINE FAIR.

The two days Annual Sunshine Fair of the Temperance Alliance will, this year, be held on the 4th and 5th October, in the Central Baptist Hall. There will be an afternoon and evening session on the Thursday and afternoon only on the Friday. The Alliance is planning a vigorous extension of its displays in the trams and on the railways, to which the proceeds of the fete will be largely devoted. Major Gen. A. C. Fewtrell, C.B., D.S.O., V.D. is to open the fair on the Thursday. All Protestant denominations are co-operating.

LEAGUE OF YOUTH.

Croydon District Convention, Sept. 15, 1945.

Subject: The Second Epistle to Timothy, "A Good Soldier of Jesus Christ."

3 p.m. to 4 p.m.—His Enlistment and its Circumstances. Rev. S. C. S. Begbie.

4.30 p.m. to 5.30 p.m.—His Training and its Methods. Bishop C. V. Pilcher.

6.30 p.m. to 7.30 p.m.—His Conflict and Its Hope. Rev. George Rees.

8 p.m. to 9 p.m.—His Commission and Its Glory. Mr. Alex Gilchrist.

The Convention will be held at St. James' Church, Croydon.

90th ANNIVERSARY.

(Communicated.)

On Sunday, August 19, St. Paul's, Cleve-

land St., Sydney, celebrated the 90th Anniversary of the consecration and opening of the Church contrary to the day of the opening, when it was raining, Sunday broke fine and warm. The services were very well attended throughout the day, which was also the first Sunday of Peace, after nearly 6 years of war, and His Majesty the King had invited his people to make the day a Day of True Thanksgiving to God, a day of rejoicing.

The Rev. Canon R. B. Robinson was the preacher at the 11 a.m. Service, and spoke of the wonderful deliverance and keeping of God through the dark days of the war, also speaking of the Witness of St. Paul's during the past 90 years.

Besides the presence of many of the past parishioners, the South Sydney Boy Scouts paraded.

In the afternoon a most enjoyable organ and choral recital was given in the Church, Mr. A. J. Lamb, St. Paul's choirmaster and organist, presided at the organ and members of the Roseville Presbyterian Church Choir with Stanley Clarkson as soloist, assisted St. Paul's choir of 60 voices.

The Ven. Archdeacon Denman preached at night to a crowded congregation. The Lord Mayor of Sydney, accompanied by the Lady Mayoress, was present, and read the lesson 1 Cor. 3, which was read 90 years before at the opening of the Church. Very many of the past parishioners were present, also the Mayors and Aldermen of the surrounding municipalities; also members of the V.A.D. and the Returned Sailors, Soldiers and Airmen of Redfern, and the Redfern Boys' Band and others.

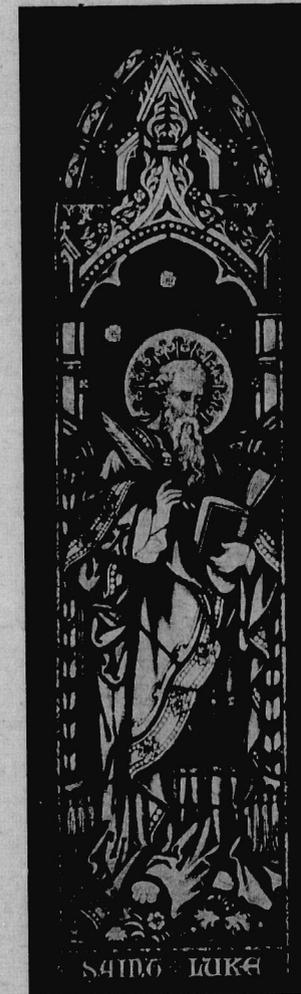
On Wed., August 22nd, a most successful and happy reunion and social evening was held in the Parish Hall, the large hall being well filled. Again many of the past parishioners who had worshipped here 50 years and more ago met and enjoyed fellowship together. Mrs. A. Flower, the oldest present parishioner, who has been a member of the choir for over 50 years, was asked by the Rector to cut the 90th Birthday Cake. Dr. Paul White acted as chairman, and gave a most interesting and inspiring talk on Tanganyika and his work there with Bishop Chambers, who was a choir boy and was brought up in the Parish of St. Paul's.

Major Dally Watkins, recently returned from New Guinea, and Mr. McKenzie, spoke on behalf of the past parishioners and of their early days 50 years ago, when they attended the day and Sunday schools of St. Paul's.

The choir, under Mr. A. J. Land's able leadership, contributed a most enjoyable part to the programme including an opera burlesque. Mr. C. Verne was greatly enjoyed by all.

The Rector, Rev. F. A. Hordern, spoke of the Witness of St. Paul's, down through 90 years, pointing out that there have been only four rectors since 1855, when the Church was opened and consecrated. The Rev. N. Fox spoke on behalf of the Rural Deanery, and the Rev. D. F. Brandt, of Chalmers St., Presbyterian Church on behalf of the other churches in the district. Many congratulations and good wishes were received, among these a letter from Miss Stephen, daughter of the first Rector, Rev. A. Stephen, who was inducted 90 years ago. The speakers pointed out the important part St. Paul's had filled in Sydney down the 90 years.

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THE ROYAL MARINES.

Much interest is being created by the large parades of Royal Marines on Sunday mornings at St. Michael's. These men are in camp in Moore Park and on your behalf I have welcomed them to the parish and our dear old Church which was used 90 years ago as a Garrison Church and was attended by the old "Red Coats." It is not possible to have the parade at the usual time of morning service as so many of the men attend. I have been approached by the officers and the fleet captain and have agreed to act as Chaplain to the camp. This will require a fair amount of time and I know that you will be patient if you do not receive as many visits as you would like. I will still maintain the school work, the hospital work, the sick visiting, the usual meetings and services, but I am afraid that general visitation will be entirely the lot of our Deaconess and Catechist so that when they call on you they will represent me in a very real sense. —St. Michael's, Surry Hills.

NEWS FROM THE PARISHES.

St. Bartholomew's, Prospect.—On Sunday, July 8, this Church celebrated her 104th Anniversary. In the absence of the Rector, Mr. T. Dryland conducted the service. The special preacher was the Rev. M. L. Loane, M.A., Th.L., the Vice-Principal of Moore Theological College. The service was enjoyed by all.

St. Michael's, Rose Bay.—The Rector will preach a special course of sermons on "The Fundamentals of the Christian Faith." These sermons will be delivered on Sunday mornings at eleven o'clock. The subjects are as follows: "Why I Believe in God," "Christ's Divinity," "Christ's Humanity," "The Virgin Birth," "The Atonement," "The Resurrection," "The Ascension," "The Second Advent," "The Holy Spirit," "The Catholic Church."

The object in preaching these special sermons is to instruct our people in Christian knowledge. It is to be hoped that many will attend who are not in the habit of doing so on Sunday.

COMMEMORATION OF THE WRECK
"THE DUNBAR."

(Contributed.)

The annual gathering in connection with the above was held in the Camperdown Cemetery on Saturday, 18th ult., and the attendance was the greatest since pre-war days. Mr. P. W. Gledhill, Chairman of the Cemetery Trust, presided.

Proceedings were opened by the planting of trees by the following:—His Honor Mr. Justice Street; P. D. Blaxland, Esq., Pres. Royal Aust. Hist. Socy.; G. F. V. Cole, Esq., Pres. Socy. Aust. Genealogists; Miss G. M. A. Cardew, and Mr. Cardew; C. R. Allen, Esq., Pres. Rangers' League; Mrs. Dobson, grand-daughter of Frances Peat, of Hawkesbury River fame.

After this ceremony a short service was conducted at the Dunbar Tomb by the Chaplain, Rev. A. E. Rook. The lesson was read by Mr. Aubrey Halloran, and short addresses were delivered by Mr. Justice Street and Mr. C. D. Blaxland.

The President, Mr. P. W. Gledhill, gave a short history of the cemetery and mentioned that nearly 18,000 burials had taken place in this hallowed ground.

At the conclusion of the service a Union Jack, which had been used by Admirals

and Archbishops, was held while coins were thrown in and a substantial amount was received.

A visit was then made to the memorial erected by the Ranger's League in memory of the aboriginals buried in the cemetery and an address was given by Mr. C. R. Allen, President of the League.

The visitors then entered the Church where prayers were read by the Chaplain who pronounced the Benediction. After the singing of the National Anthem the Rev. A. E. Rook and Mrs. Rook entertained some of the gathering at afternoon tea at the Rectory.

The Church flag, the flag of St. George floated gaily in the breeze during the proceedings.

Diocese of Armidale.
PERSONAL.

The Rev. H. E. West, Th.Schol., is temporarily in charge of Narrabri, pending the appointment of a new Vicar to succeed Archdeacon Young.

The Rev. Canon T. May, who has been locum tenens at Narrabri, has returned to Newcastle.

The Rev. Canon W. P. Best, Vicar of Barraba, who has been ill for some months, suffered a relapse recently, and will probably have to undergo specialists' treatment.

VP-DAY OBSERVANCES.

Archdeacon F. S. Young, was probably the first in the Diocese of Armidale to celebrate VP-Day. Following a report over the wireless that the war was over, the Archdeacon held thanksgiving services on the Sunday prior to the Official Announcement.

From all parishes come reports of large congregations at united service and thanksgiving services in the churches on VP-Day, but in most instances there seems to have been small attendances on the Sunday following the declaration of the cessation of hostilities with Japan.

A NEW CHURCH.

A large number of parishioners have taken collecting boxes in connection with the straight-out appeal for funds for a new church at West Tamworth. Already the parochial treasurer reports that the sum of £1283 has been contributed for this purpose and more contributions are in sight.

BARRABA FESTIVAL.

The annual Parish Festival at St. Lawrence's, Barraba, was an outstanding success. The Bishop of Armidale and other clergy were present at the social afternoon and at festal evensong on St. Lawrence's Day. The returns from the annual straight-out-giving appeal amounted to £305, compared with the previous year's record of £239. This amount has since been increased to £330. The Bishop congratulated the parish on its 23-year record of financing the parish entirely by direct-giving. Missionary contributions for the past two years have also exceeded previous records. The Rev. H. E. S. Doyle is locum tenens.

Diocese of Newcastle.

CHURCH ARMY NOTES.

Sister E. Parsons, who has been attached to Church Army Headquarters in Newcastle

has gone to England on furlough after ten years of faithful and devoted service. She left Australia by ship as an escort to evacuees returning to their homes in the Old Country.

On Sunday, August 12th, the preachers at all services in Christ Church Cathedral were Church Army officers; the second Sunday in August being set apart by the Dean of Newcastle, as Church Army Sunday, and all collections throughout the day are given to the work of the Society.

On Wednesday, August 22nd, three male students (all ex-A.I.F.), were commissioned, together with one Mission Sister, by the Chairman of the Society, the Rt. Rev. F. de Witt Batty, Bishop of Newcastle, at a celebration of Holy Communion at 8 a.m.

They were "farewelled" at a public meeting in the main hall of the new College at Stockton, N.S.W., on the evening of the same day, the Ven. Archdeacon H. A. Woodd being the Chairman. Captain M. Edwards goes to Babinda, Queensland, for parochial work, Captain M. Brookes to the motor van in Tasmania, Captain R. Newin is relieving in military welfare work, Sister J.C. ryer goes to Wagga under Archdeacon West for Youth Work.

Diocese of Grafton.

Ballina.—The Rev. W. Burvill, B.A., writes:—"We sympathise deeply with all who suffered from the recent Richmond River flood. Our Ballina fishermen did wonderful service up and down the river wherever needed. St. John's Church, Uralba, got yet another doing from the inundation. We are planning to move our little Church of St. John Baptist, North Creek, from its present site, now far from where it is most needed, to the new and growing seaside centre at Lennox Head. A most suitable block of land has been donated by Mr. George Williams, and the necessary money is coming in splendidly.

St. Mark's, Nimbin.—Despite short notice, crowded services marked the celebration of Victory Thanksgiving Day throughout the Parish. The collections, earmarked for the Restoration of Bombed Churches of Britain Fund, amounted to the splendid sum of £15.

Wyan-Rappville.—The Most Rev. the Archbishop of Sydney and the Rev. Canon R. B. Robinson visited the parish on 29th August. Driving through the parish from Casino to Ulmarra, they passed through its entire length of some 40 miles, and also visited Rappville, inspecting the Church and Vicarage. The parish is administered by the Bush Church Aid Society, of which His Grace is President and Canon Robinson a member of its Council.

VICTORIA.

Diocese of Melbourne.

A GOLDEN JUBILEE.

Saturday, September 29th, is the date chosen by the Young People's Union (formerly Sowers' Band), at St. John's, Camberwell for their 50th Birthday Celebrations. Though this was not the first branch to be formed in Victoria it is the oldest; that has

continued functioning for these many years.

The celebrations are to begin with a Service of Thanksgiving at 4 p.m., when the Thanksgiving Offering will be made and the address given by the Venerable Archdeacon Roscie Wilson. At 5.40 a tea meeting in the Parish Hall will take place followed at 7.30 by a session of musical vitem interspersed by two addresses, one given by Rev. C. B. Chambers, Victorian C.M.S. General Secretary, and the other by Mrs. Ken Prentice on furlough from E. Africa. Opportunities for meeting and talking with friends will be found between the various sessions. There will be a variety stall and a book stall.

A MEMORIAL HOSPITAL.

C.M.S. supporters in Victoria are being invited to share in the "Marjorie Hannah" Memorial Hospital to be erected at Berega-Tanganyika Territory. An appeal is being made for £2714.

SYNOD.

The Diocesan Synod begins its sessions on Monday, 1st of October, at 7.30 p.m. in the Chapter House. The Rev. H. M. Arrow-smith, Th.L., will be inducted by the Archbishop as incumbent of St. John's, Toorak, on Thursday, 27th September, at 8 p.m.

The Rev. Dr. A. Law will preach finally as vicar of St. John's, Toorak, on Sunday, 23rd September, after 27 years of incumbency.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CHURCH MISSIONARY SOCIETY.

(Communicated)

The annual meeting was held on 13th August in the C.M.S. Rooms in Worando Building, Chesser Street. The key-note of the Annual Report was one of praise for the goodness of God during the past year, and a challenge for continued and greater service in prayer, work and giving in the year to come.

Our financial results are as follows:—Ordinary income: budgeted, £2700, received £3038, including £350 for special items not included in the budget and £811, from the W.A. Sub-Committee. Since there was no special famine appeal this year, the figures are not quite as high as those of the previous year. For 1945-6 we are budgeting for £3000—we foresee a greatly increased need for the work in China, where there has been a fabulous increase in the cost of living; but we go forward in faith and ask for prayers that this increased amount of money for which we have budgeted may be forthcoming, and may be used to the Glory of God and for the making of His Peace among the nations.

Recruits.—Enquiries have been made by several young people. Miss Ellen Measday has been accepted for a short period of training prior to teaching probably in a school in Tanganyika. Unfortunately there is at present a hold-up with the man-power, but we hope this difficulty will shortly be overcome. Miss Measday, B.A., is a trained Kindergarten teacher of the S.A. Education Department; she also has her Th.A. and is working to complete her Dip. Ed. She has

played an active part in the C.M.S. League of Youth, and is a member of the General Committee of the S.A. branch. We ask for prayer that, if it is His will, the way will open up for Miss Measday to go to Africa, and that she will be greatly used and find much joy in service.

Our Book Depot. — Miss Mudge reports that parcels of new books are continually coming in, so we trust that we shall be able to help many who will be thinking about buying prizes and gifts again for Christmas.

C.M.S. Day of Fellowship and Inspiration will be held on 8th October (Labour Day) at St. George's Hall, Magill. The day will begin with the celebration of the Holy Communion at 11.00 a.m.; in the afternoon will be a missionary session; and at night a service of Praise and Rededication to the service of God.

TASMANIA.

"A CHURCH GUEST HOUSE."

A most important item of business that was discussed at the annual meeting was the proposal to establish a "Hostel for Aged People." This had been carefully gone into previously by the Churchwardens and Vestry, who warmly recommended it to the meeting. The proposal received equal support from those present and it was unanimously decided to go on with it. This particular Hostel will not be a Nursing Home on the one hand nor a Home for poor people on the other. Both these sections of the community are catered for by existing institutions. This is intended to be a Church Guest House for lonely and aged people of both sexes. It will be owned and controlled by St. John's Church. It will not seek any profit but will be, when properly established, self-supporting. It will meet a real need as there are many people of advancing years, whose families or relatives are scattered or out of touch with them, yet who would like the home life and companionship that a Church Hostel can supply.

There will be a good deal of work to be done in this matter and many obstacles to surmount, but it will mean bringing our Mission House back to the purpose for which it was built 45 years ago. The financial side of the undertaking will be in the hands of our vestry and a House Committee, consisting of St. John's representatives on the Women's Council for Church Work, will look after the inside arrangements. I would ask your prayers and sympathetic interest for this fine piece of Christian work.

—St. John's, Launceston, Rector's Paper.

CHURCH HOMES.

The Annual Meeting of the Diocesan Church Homes comprising the Home of Mercy for fallen women, and the Clarendon Children's Home, was held at the Clarendon Home, New Town on 20th August at 3 p.m. The Bishop was in the chair. Among those present were the Lord Mayor and the Hon. Mr. Culley (the Chief Secretary), the Secretary of the Homes (Miss Henslow), read the report for the year. The chief difficulty they had laboured under was a shortage of staff. In the Home of Mercy 13 of the babies were adopted out. A pre-school mothercraft nurse looked after the toddlers. Five new cots were given and supported by various parishes. They had also the gift of two legacies during the year.

A great loss was sustained in the resignation of Matron King.

In the Clarendon Home girls were taken up to the age of 16, and boys to eight years. The total number of children in the Home was 40. They owed a great deal to Dr. J. Tremaine, the Hon. Medical Officer. A new property has been acquired in "Mount Royal," with 20 acres of ground, at Kingston Beach, and the home was to be moved there in September.

The Financial Statement for the Home of Mercy showed the receipts as £2980 and after all expenses had been paid, a credit balance remained of £56. The Clarendon Home receipts amount to £2451 and there was a small deficit of £13 odd. Apart from these separate accounts there is a joint fund made up of Good Friday collections from parish churches, which are given in support of these Diocesan Homes every year.

The Bishop in moving the adoption of the report, congratulated the matrons of the two homes, who had laboured under such great difficulties, and the committee for all their work and care. He also welcomed the Rev. H. Cuthbertson, Rector of St. John's, New Town, as the new Chaplain. The Bishop also mentioned that the purchase of the property "Mount Royal" was a great venture of faith and that of £8000 required, £1200 was already in hand.

The Lord Mayor (Mr. Soundy) seconded the motion and paid tribute to the faith and hard work of the committee, especially mentioning Canon and Mrs. Cowan. The Chief Secretary (Mr. Culley) also spoke highly of the Clarendon Home, and the happy, contented lot of children who lived in it. He was glad to know that the committee had stepped out in the matter of "Mount Royal." Other speakers were Archdeacon Barrett, and the President Mrs. Cowan.

ARCHDEACONRY OF HOBART.

The monthly meeting of the Sunday School Teachers' Association met at St. Peter's Church Hall, Sandy Bay, on Tuesday, 21st August, at 6.30 p.m. for tea. At 7.15 there was a kindergarten demonstration by Miss G. Russell, of the St. Peter's Sunday School, and her helpers. This lasted an hour and was followed by the business meeting, and then a lantern talk by the Rev. Kew, Prentice of Uganda. Altogether the evening was felt to be most profitable and interesting.

The first Ruidecanal Conference for many years was held in the Synod Hall, Hobart, on Friday night, August 10th. The chairman was the Dean, the Very Rev. H. P. Fewtrill. The object of the conference was to enable those who held official positions in the various parishes to get together for discussion on certain subjects which were of immediate interest to those concerned.

The first subject discussed was that of resolutions for Synod in October. This was followed by a talk on the Diocesan Assessment by the Dean, who made certain explanations about the matter. The third and final subject was that on youth work, a report being received from the Rev. K. Kay on behalf of the sub-committee formed recently to go into a matter of co-ordinating youth organisations in the Rural Deanery.

PAPUAN WEEK.

A united meeting was held in the Hobart Town Hall on Friday, 17th August, at 8

