

FOR OUR

(From the excellent
the B. &

What times are little
That hour is regal
guard.

"That night when I
a large Bible lying
bedroom. My mind
by the news I had re-
plete change in my
task entrusted to me
Book at random, a
chapter of Deutero-

"Hear, O Israel: The
Jordan this day, to go
greater and mightier
great and fenced up to

"A people great as
the Anakims, whom
whom thou hast heard
before the children of

"Understood thereof
Lord thy God is he who
thee; as a consuming
them, and he shall bite
thy face; so shalt thou
destroy them quickly,
unto thee.

"Speak not thou in
the Lord thy God has
before thee, saying For
Lord hath brought me
but for the wickedness
Lord doth drive them

"Not for thy right-
rightness of thine
possess their land;
of these nations the Lord
them out from before
perform the word
unto thy fathers,
Jacob."

Need it be said
Churchill who once
read those words
is well known and
ed, took place in
Mr. Asquith had
and brilliant lieuten-
tion of First Lord

"ABBOT
CHURCH

For Prospe

The Australian Church Record

Vol. 11

AUGUST 29, 1946

No. 15

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



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NOTES AND COMMENTS.

We read with interest in a parish paper of recent date, the first letter of a newly appointed rector to a city parish with heavy responsibilities in the matter of population and poverty. The difficulties of work in such a parish lead a responsible minister to much anxiety of mind in two directions: (1) How are the wandering sheep to be gathered in? (2) How is the work to be financed?

These are not easy questions to deal with; and in too many cases means are employed which place the material before the spiritual and wrest from the spiritual leader the time and opportunities he sorely needs for the real work of building up the Body of Christ and of extending in men's hearts the Kingdom of God.

It was refreshing then to read our brother's first words to the people of his new charge. After reminding them of the ordination service he went on to say:

"From this you will see that the duty of a Priest of the Church of England is—

"1. To preach the Good News of Salvation. (Isaiah 52:7.)

"2. Warn men of the peril of sinfulness and neglect of God. (Ezekiel 33:7.)

"3. Dispense the spiritual truths revealed by Christ and by His Spirit in Christian experience. (1 Corinthians 4:1—2.)

"In other words, the work of the Parish Priest is wholly spiritual. It is not his job, either to be an organiser for the raising of funds for the Church, nor to be the head of an Entertainment Bureau. Later in the exhortation, the candidates for Priesthood are instructed "to pray earnestly for His Holy Spirit," and to be studious "in reading and learning the Scriptures" and "to forsake and set aside (as much as you may) all worldly cares and studies."

"From the above, you will understand that if I fail in the above, I disobey the Archbishop, fail in the work of the Ministry, and

prove myself an unworthy and unprofitable minister of Christ. Now, it is my desire to concentrate the whole of my time and energy on spiritual things, so that my ministry amongst you shall be fruitful, and so that I shall be found pleasing, not so much in the sight of men, but rather in the sight of God. I desire, like St. Paul, to 'press toward the mark for the prize of the high calling of God in Christ Jesus.'"

This is bravely said. Every man to his calling. "It is not meet that we should leave the Word of God and serve tables."

We remember the experience of an enthusiastic young cleric in the past years, who was called to preach at a very fashionable church on the West Coast of

England. When he got into the pulpit and had finished the collect his congregation in the main settled down in their comfortably cushioned pews as if to sleep. He was so startled by their attitude of seeming indifference that he set himself to the task of stirring them from their sleep and to some effect. We are reminded of this incident by the following cutting from the parish letter of a Sydney rector.

"At a certain city hotel a guest secured this notice on the outside of his bedroom door before he went to bed which read: 'Do not disturb me.'"

"It is a notice some churches might well supply to their members. In their smugness and indifference, many church folks conduct themselves as if saying, 'Rector, do not disturb me.' It is true the world is in desperate straits, but they don't want to be reminded. It is also true that Jesus Himself is the answer to every human need and that He is made known to the world only by Christians, but they will not be troubled. They agree to all the truth the clergy proclaim, and they do nothing about it. They are sound in doctrine and sound asleep at the same time. This is an appropriate place to remind you of St. Paul's double exhortation — 'Awake . . . arise.' This means not only wake up, but get up. Did you ever find yourself awakened by the alarm clock only to reach over and turn it off and go back to sleep? You were awake, but because you didn't arise you were soon asleep again. St. Paul says, don't be like that. You are not only to open your eyes, but to move your limbs and get going. Oh, the potentialities of a Parish if the indolent would but arise!"

We imagine that this straight talk has an application far beyond the limits of the Rockdale parish. Have you noted the curious wording of the "Prayer for the Clergy and People" at Morning and Evening Prayer? "Almighty and everlasting God, who alone workest great marvels." The implication of these latter words is surely clear enough, reminding us of the parson to whom the proposition was made of a "Quiet Day" for his congregation

whose blunt reply was: "They don't need a Quiet Day, but an earthquake." Indifferent Christians, clergy and people, are hard to awaken to the claims of the great Master. "The God who alone workest great marvels" can alone quicken them to service and witness. Curiously enough in the Canadian Prayer Book the phrase has been changed into that of "The Giver of all spiritual gifts," which does seem to indicate a misunderstanding. The same book is responsible for another strange alteration in the same prayer from "Bishops and Curates" to "Bishops and Clergy" as if forsooth the Bishop is separate from the clergy.

The criticism of our daily press is becoming more and more widespread. A Sydney conference of the R.S.L. recently complained of incorrect reporting in that press and from Melbourne there comes a C.E.M.S. description of Parliamentary broadcasting not very flattering to Parliament indeed, but including criticism of the daily press. It is as follows:—

"There is a side to this broadcasting of debates which must be gratifying to those of us who are interested in the affairs of our country, and that is that instead of receiving our political news in a garbled and one-sided way through the medium of the daily Press, we can now get it 'straight from the horse's mouth.' This is for the good, and should lead to far saner and more equitable judgment by the electors of those who purport to represent them in the National Parliament."

Then again, in a recent issue of "The Methodist" there is a letter arguing the need of a "Christian" daily paper, in which the writer says:

"In two recent copies of 'The Methodist' mention has been made of the urgent need for a 'Christian daily paper.' Such a paper has been needed for years, but the 'urgency' increases every day. Of course this paper would need to be entirely undenominational, just as in politics it would be non-party. Its religious basis would be the principles Jesus taught and summed up in the two great Commandments, and operating through the 'Golden Rule.' Its objects, Righteousness, Goodwill, Understanding, and World Peace. This paper would be entirely free from the 'profit motive.'"

Evidently there is a restlessness, becoming more and more vocal, begotten of a growing distrust in the bona fides of our daily press. It is a sorry plight for a people to be in, for the old saying, "The pen is mightier than the sword" reflects the strength in leadership that the Press has exercised in the past. The time was when the men who ran our daily newspapers were men of ideals — sometimes no

CURRENT TOPICS.

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

There have been a good many interesting ideas in the Church, at home and abroad.

In England the Church has had its Convocations and Conferences and much has been said to show that both clergy and laity are alive to the need of tackling the problems of Church and State.

Archdeacon Hartill of Stoke-on-Trent recently stated that "many people have mistaken for Christianity a code of conventional morality to which God is largely irrelevant and they have therefore assumed that the Church exists to give people good advice rather than to proclaim the 'Good News.' The attempt to produce more 'popular' services for the uninstructed only led in the long run to forms of service which ignored the great Christian verities. The right method of approach was not to produce services for the uninstructed, but to discover methods of instructing people in the significance of the historic worship of the Church."

At the Missions to Seamen's Annual Meeting Admiral Sir Geoffrey Leyton, Commander in Chief, Portsmouth, commented on the extraordinary difference between the men who came to the Navy from schools where religion was not taught and the men from Church schools, or places like the training ship "Mercury," where religion was one of the foundations of education.

The Archbishop of Canterbury has issued an appeal for £600,000 to help train candidates for the ministry. "Some of the best material ever offered to the service of the Church is on hand now from the Army and Navy Services."

At a C.E. Men's Society Conference held recently a speaker lay emphasis not on the friendly intercourse of its members but upon the "fact that the principles of the Christian Faith must be applied to all human relationships—social, commercial, industrial, national and international." If we can look forward to the building up in the parishes of keen bodies of men who are determined to understand the creed that they profess, to live by it and to witness to it, then the main obstacle on the side of the Church to bridging

the gulf that has grown between them will be in process of being overcome.

The Prime Minister of England, Mr. Attlee, said at Edinburgh recently: "No international machinery would bring peace unless it had the driving spiritual force of idealism. No social system will bring us happiness, health and prosperity unless it is inspired by something greater than materialism."

ITALY.

A PLEA FOR RELIGIOUS FREEDOM.

On May 20, 1946, the Evangelical Christians in Italy addressed the following appeal for religious freedom to the Italian people:

"Italians! Until the middle of the nineteenth century religious freedom was quite unknown in Italy, and after 1848 non-Catholic services were hardly tolerated by the State, which was definitely confessional.

The liberal governments which succeeded one another until the advent of Fascism tried to carry out the essential principles of religious freedom. But the laws which are being passed to-day are a return to the retrograde confessional attitudes which one hoped were dead for ever in Italy.

For the sake of the dignity of our country, we Italian Evangelical Christians wish to put the problem of religious liberty in all its gravity before the people and the Constituent Assembly. The shameful distinctions in the treatment of citizens before the law must disappear, so that all faiths can express their needs, without interference from the State.

Italians! Since no real human freedom either civic or political can exist, unless it is based on equal religious freedom for all, we must abolish the last traces of the old confessional State. We Evangelical Christians therefore claim the following principles:

1. Full and complete freedom of conscience and religion, namely absolute and universal freedom to hold meetings and discussions, freedom of the press and freedom of propaganda, so that everyone (if he is a believer) can adore God and witness to His truth in accordance with the promptings of his own conscience;

2. Absolute independence of all Churches from the State, by virtue of which the Churches would have complete freedom (within the limits of the law) to open places of worship, to nominate ministers, or organise ecclesiastical bodies and to carry on their activities.

3. Religious neutrality, which is not a profession of atheism on the part of the State, but one of impartiality, the State being non-confessional and free from all ecclesiastical interference. The equality of the Churches and of citizens, who are independent of any State religion, is the resource of the free activity of the Churches, the undenominational teaching in the public schools, and the freedom of private religious instruction.

In liberty and equality no one loses his rights, but everyone lives on a basis of mutual respect for the spiritual requirements of all."—I.C.P.I.S., Geneva.

QUIET MOMENTS.

DRIFTING.

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

The idea of Drifting runs right through the Bible. It goes under various names. Settling on the lees, backsliding, apostasy, falling away. But Drifting is only used in Hebrews 2.1.

The Epistle to the Hebrews was written against the sin of drifting. Jewish Christians were in danger of drifting back into Judaism. They felt cut off from their religious inheritance bequeathed by Abraham and enriched by Jacob, Moses and David. The very scriptures, e.g., the Law, the Prophets and the Psalms, seemed to have passed out of their possession. They were disappointed and discontented. The writer tries to remove their discontent. He proves that Christianity is better than Judaism.

Drifting is a modern complaint. It is the besetting sin of the age. Although we have entered into a larger inheritance than the sons of Abraham and have centuries of Christian life and experience behind us we are drifting away.

We are drifting away from our first love, learned at home and school and church. We are drifting from an open acknowledgment of God in Christ which gives stability to any nation.

The moral drift is apparent to all of us. There is a carelessness, a compromise with evil, a losing of the "vision splendide." Drifting is often doing nothing, just allowing the stream to carry us down from the higher levels to the lower.

We are drifting from the things of God, from definite convictions about religious truth. We are drifting away from Christ. There is a strong current at the present time carrying people away from assured convictions about the things of the Spirit; about the authority of the Bible. The sin of unbelief is strong to-day.

The popularising of the physical sciences has caused many to drift from religion. Absorption in the physical facts of the universe has had the effect of destroying the faculty of realising the "things that are unseen." How few of the rank and file of workers in science are concerned about the "life that is hid with Christ in God." They let themselves drift away from the faith that once was theirs, becoming content to be known as "agnostics."

There are other who seem to stifle their need of God which they were

born with and seek to satisfy or smother it in what they call "social service."

THE ENIGMA OF DR. KAGAWA.

(By Edwin Orr, M.A., Th.D.)

Amidst the ruins of the great cities of Japan—ruins immeasurably worse than anything in London—Dr. Toyohiko Kagawa is as busy as ever in efforts both laudable and effective to improve the lot of the common man born under the Rising Sun, now eclipsed.

The most striking thing he said to me in conversation a short time ago was that he felt that the present crisis in Japanese life presented an opportunity for evangelism even more than for social reconstruction. He further said that as soon as he had fulfilled his commitments as adviser to the Japanese Cabinet on food problems, he intended to devote himself to evangelism.

So nearly blind that he has to hold his New Testament within a couple of inches of his eyes, Kagawa nevertheless is a tremendously busy man. A long queue of hunger-stricken Japanese was waiting to see him whilst we talked, a queue which seemed usual around his office except in his absence.

A Strange Mixture.

In the English-speaking Christian world one finds various evaluations of Dr. Kagawa's work—some admire both his social work and his theology; some admire his social work but deplore his theology; some regard him as the spearhead of Christian resistance against Japanese militarism; others regard him as the pseudo-Christian spokesman for Japanese militaristic aggression. Each school of thought can offer support for its position.

It is quite true that Dr. Kagawa lent support to the Japanese military clique in their Greater East Asia programme. He wrote articles, made speeches, and broadcast talks with a definitely anti-Allied flavour. A bishop in China assured me that the Japanese leader had propagandised Chinese Christians to the extent of comparing the self-sacrifice of Japan with the messianic reference in Isaiah 53 to the Suffering Servant of Jehovah. (This was told me after my talk with Dr. Kagawa, so I did not get a chance to ask him for explanation or denial.) Suffice to say, Dr. Kagawa certainly aided the cause of Japan. But it should also be said that he gladly suffered prison for criticising Japanese brutality in China, and throughout the war he held a prayer meeting for peace. He was a strange mixture of patriot and Christian in a crisis which would have made a Westerner one or the other.

Kagawa told me that he regarded America as a mixture of good and evil, of extraordinary philanthropy on the one hand, and racketeering crime on the other. He entirely missed a point which occurred to me after three years' sojourn in Chicago, city of churches and city of crime, that the good is enshrined in the principles of American social democracy, and that the evil occurs in sporadic rebellion against the law of the land. There was no equivalent in either American gangsterism or total war for the crime which was committed half a league from my tent on Palawan, where 150 American prisoners of war were thrown into an air-raid shelter, soaked in petrol, and burned alive or bayoneted, except for the dozen who escaped to tell the tale. Dr. Kagawa complained that American marines had sent home skulls of dead Japanese. This was too true, but he ignored the fact that President Roosevelt and public opinion united in condemning such barbaric atavism, whereas no Japanese leader (except Dr.

Hawken (nee Walker-Taylor), August 18, at the Charlton Nursing Home, Plymouth, Eng., to Marjorie, wife of the Rev. Russell Hawken, the gift of a son (Gregory Alfred).

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Kagawa, to whom be honour) condemned the atrocious brutality to living Chinese and other helpless captives.

Dr. Kagawa told me that he owed a debt of inspiration to British Christianity, and he mentioned Wesley in particular. He was extremely critical of British imperialism, an attitude quite common throughout Asia, but likely to subside with the reorientation of British policy.

As there were many hungry-looking people waiting patiently outside the door, I did not feel justified in taking up Dr. Kagawa's time further, but, in lieu of direct questions, I asked his immediate friends (with whom I had happy fellowship) about his theology and sociology. If one may say that Dr. Kagawa in wartime was a mixture of mistaken patriot and sincere Christian, one may likewise say that he is a blend of vague Liberal and ardent Evangelical. How can one say otherwise of a man who declares that Christ was the apex of evolution, yet who preaches the need of individual conversion. I heard Dr. Kagawa preach comparing the background of Greek thought as a preparation for Christianity with the background of Japanese thought as a preparation for the same; it was interesting, but rather remote. On the other hand, my pilot through the tortuous alleys of bombed-out Tokio was a young Japanese soundly converted from Communism through reading Kagawa's writings whilst in prison.

Future Activities.

Dr. Kagawa was a prime mover in the Japanese Government-sponsored Union of Christian Churches. He is working desperately hard to maintain this union, which, now that official pressure has been withdrawn, is facing secession or a return to the status quo on the part of the Anglicans, Baptists and others. I am in sincere sympathy with any movement to heal the breaches of Christendom without doing injury to convictions based upon the Word of God.

Recent despatches from Japan say that Dr. Kagawa has been elevated to the House of Lords, but that approval by General MacArthur has so far been withheld on account of an unfavourable report, say commentators, by the Intelligence Section of MacArthur's Command. I have read the summarised dossier of Kagawa's activities, freely shown me by intelligence officers in Tokio. I regret that I do not feel free to refer to matters disclosed in this eminently fair (I wouldn't call it unfavourable) report; but I think I can say that the dossier provided background for my impressions of Dr. Kagawa.

How should an Evangelical regard Dr. Kagawa? I have never been imprisoned on account of Christian convictions, so I honour him as one willing to suffer for conscience sake. I deplore his acquiescence in a hateful militaristic adventure, but I remember that I did not have to choose between patriotism and Christian conviction, so I have forgiven him long ago. I would not advise any young convert to lean heavily upon Kagawa's theological pronouncements, but I rejoice in every convert that he has helped to bring to Christ. And I raise my hat to

a man who was not content to preach Christian truth, but actively demonstrated its impact upon society as much as did William Booth in his day.

(Captain Edwin Orr, M.A., Th.D., once widely known as a boy preacher and youthful writer, has returned to this country after an absence of ten years. Besides continuing evangelistic preaching and writing, he hopes to do some historical research at Oxford to complete work already done at the noted North-western University in the Middle West.)

—From "The Record."

PERSONAL.

The Rev. Tom Thomas, latterly assistant at St. Mark's, Camberwell (Vic.), was inducted to the charge of the parish of Doncaster, on August 6, by Archdeacon Wilson.

The Rev. C. L. Moyes is to be inducted to St. James', East Malvern (Vic.), on Friday, August 30, by the Bishop of Geelong.

Canon P. W. Robinson has been re-elected unopposed as Chairman of the Church of England Boys' Society in the Melbourne Diocese, for the twelfth successive year.

The Rev. F. L. Oliver, Chaplain to the Victoria Missions to Seamen, Melbourne, has gone to London for a conference on the work.

The Right Rev. Daniel Ivor Evans, who has been Assistant Bishop to the Bishop in Argentina since 1939, has been appointed bishop of the new amalgamated diocese of Argentina and Eastern South America with the Falkland Islands.

The diocese is the largest in the world. It covers an area of more than 8,000,000 square miles, comprising Argentina, Uruguay, Paraguay, Brazil, Chile, Peru, Bolivia, Ecuador, parts of Columbia and the Falkland Islands.—"C.E. Newspaper."

The Rev. F. L. Cuttriss, Th.L., has been appointed Rector of Hay and Canon Residentiary of St. Paul's Pro-Cathedral. He will be inducted on Wednesday, September 4, at 8 p.m. Mr. Cuttriss has been a chaplain with the R.A.A.F. for the past two years.

"Canon Baglin has resigned from the parish of St. Alban's, Armadale. He feels that he can no longer carry the responsibility for full service to the Church and that a younger man is needed for a forward move in that area. Many of you know the great affection I have for this man who claimed me for the ministry of the Church in 1910. He and the late Mrs. Baglin gave me the freedom of their home and encouraged me on my way. I am their debtor for more than words can express, and not I only. All down the long years—Omeo, Footscray, Moonee Ponds and Armadale—men and

women have been inspired and uplifted by the work of these two wonderful people. May the Canon enjoy a happy eventide! May his health improve and peace be his portion in the coming days"—From the Archbishop of Melbourne's Letter.

Archbishop Amba Yousab of Egypt was chosen 113th Patriarch of the Coptic Church at elections in Cairo, May 13, 1946. He succeeds to an office said to have been first held by St. Mark, and will have spiritual authority over 1,500,000 Copts in Egypt and Ethiopia.

The last of the famous band of missionaries known as the "Cambridge Seven" has died at the age of 84. He was the Rev. Dixon E. Hoste, who returned to England last year after being interned by the Japanese. The "Cambridge Seven" which included the famous C. T. Studd, went to China in 1885 to join the China Inland Mission founded by Hudson Taylor. In 1903 Mr. Taylor appointed Mr. Hoste as his successor in the office of general director of the Mission, an office he held until 1935.

Canon Bloomer, Vicar of Barking, is to be the new Bishop of Carlisle. He is an Evangelical, like most of the Bishops of the Northern Province, and a graduate of Trinity College, Dublin.

Rev. Eric Seatree, M.C., Th.L., was recently inducted to the cure of St. Matthew's Church, Botany, N.S.W.

Rev. W. P. Hart has been appointed Assistant Curate of the Parochial District of St. Paul's, West Manly, N.S.W., of which the Rev. W. J. Owens, M.A., is vicar.

Rev. A. W. Setchell, at present in charge of the Hawkesbury River Mission, is taking up his new duties as rector of Ashbury, N.S.W., early in October.

Rev. A. R. B. Morrisby, has taken up his work as Secretary of C.M.S., in Brisbane. He and Mrs. Morrisby left Sydney last month, and are now established in the work. Rev. R. J. Hewett, General Secretary, visited Brisbane at the same time, to meet the Subcommittee and introduce Mr. Morrisby.

In the Diocese of Bathurst the Rev. J. Richards, of Canowindra and the Rev. H. S. Taylor, of East Orange, have exchanged parishes.

The Rev. George Polain, previously chaplain to the A.I.F. and prisoner of war under the Japanese, is serving as Assistant Priest at All Saints', Parramatta North, Diocese of Sydney, N.S.W.

Rev. and Mrs. F. W. Slater have arrived in Sydney from Norfolk Island. Mr. Slater has been Chaplain in the Island for the past two years and has now been appointed by the Archbishop of Sydney, Chaplain to the Hawkesbury River.

The Rev. E. H. Newman, who has been at Cheviot (Nelson) since 1941, has been appointed Vicar of Woodend, in the Christchurch Diocese.

The Bishop of Aotearoa was ordained Deacon on St. Bartholomew's Day, August 24th, 1896. This year, therefore, is the golden jubilee of his ordination. He is coming to Nelson for the occasion, when there will be a service of Holy Communion on Saturday, August 24th, and on the Sunday the Bishop himself will preach at All Saints'. We thank God for his life and long and effective ministry. It is an especial joy to us that he had his training and served his first curacy in this Diocese. — Bishop of Nelson's Letter.

The death of Mr. J. H. Harkness recently at Westport, N.Z., has removed one who held an honoured place in the Church life of Nelson, and in the Educational world. As long ago as 1889 he was appointed Headmaster of the Bishop's School, Nelson, and thus his share in the life and work of the Church, went back to the days of Bishop Suter. In 1897 he was appointed a Lay-reader, and at the time of his death he was the oldest Lay-reader in the Diocese of Nelson. From 1918 to 1943 he was Synod representative for Westport, and was Churchwarden for many years.

The Rev. V. H. Williams, rector of Corryong, has accepted the Bishop of Wangaratta's offer, and the Cure of Souls in the combined parish of Murchison and Rushworth.

The Rev. C. H. Rose was ordained to the Priesthood by the Bishop of Tasmania on July 21 and later was instituted to the parish of Holy Trinity, St. Mary's.

Rev. E. K. Chittenden, M.A., Th.Schol., was married on July 24 to Miss Kathleen Joan Wooderson, by the Bishop of Grafton.

We regret to learn that Miss Milsop, formerly G.F.S. Secretary in Sydney, is laid aside with serious illness.

The Rev. A. W. Morton, formerly Rector of St. Barnabas', Chatswood, and Chaplain in the R.A.A.F., has left for post graduate study in England. Travelling via the U.S.A., Mr. Norton expects to visit several churches and colleges, and will attend the General Convention of the Protestant Episcopal Church during September in Philadelphia. He will also confer with the InterVarsity Fellowship leaders, and will visit Rotary Headquarters.

Mrs. Stephenson, wife of the Bishop of Nelson, has arrived in Sydney and is staying with her daughter, Mrs. A. W. Prescott, Normanhurst.

Sir Edward Bairstow, Mus.D., D.Litt. F.R.C.O., Organist of York Minster, died on May 1 at the age of 72.

We are sorry to note that Deaconess Mary Andrews, of C.M.S. (China), is in St. Luke's Hospital, Sydney, for an operation. She expects to be out in a fortnight.

Mrs. Robert Taylor, for so many years Hon. Secretary of the Mothers' Union, celebrated her 92nd birthday on Wednesday last. We are glad to note that she is still addressing M.U. meetings in the near suburbs of Sydney.

Captain Moyes, R.A.N., whose work in Antarctic exploration is well known, has resigned from the navy. He has always identified himself with the C.E.M.S. and is a brother of Bishop Moyes, of Armidale, National Vice-President of C.E.M.S.

There died at Prosperine (Q.) at the age of 73, Henry Tyser Macartney, son and grandson of early-Queensland pastoralists, and great-grandson of the famous Victorian churchman Dean Macartney, who preached his last sermon in Melbourne in his hundredth year.

Mr. A. J. Batchelor, who went to England last year as secretary of the New Guinea Mission Association, has resigned because of his health. He will be succeeded by Chaplain A. Bell, of Ballarat (Vic.).

Rev. D. H. Wicking, Th.L., of the Bush Church Aid, has been appointed to the Delegate-Bonang (Vic.), Mission.

After a prolonged battle against failing health the Vicar of St. George's, Epsom, Auckland, the Rev. John Lawson Litt, B.A., has announced his intention of retiring from parochial duties at the end of this month. This will bring to an end a parochial ministry of 55 years.

Give scope to your feeling of the beautiful, great within yourself; conceive that every new idea you get does actually exalt you as a thinking being, every new branch of knowledge you master does in very truth make you richer, though there were no other being but yourself in the universe to judge you.

—T. Carlyle, l-28 or Eph. ii. Psalms 67, 72.

QUALITIES NEEDED IN A PRIEST.

"It is not enough for individuals to feel the call to ordination; the Church must also be confident that they have the necessary qualifications."

"In my opinion these are the things they need; First an inward call, secondly a blameless life, thirdly intellectual vigour, fourthly a strong physique, and fifthly, those qualities which will make a man acceptable as a leader and a friend to his fellow-men. I cannot stress this last qualification too strongly.

"The final decision on all these factors has to be the Bishop's, which, I think, has been one of the most harassing of my office. You will all remember how the great Ember Prayer warns the Bishop to lay hands suddenly on no man, but faithfully and wisely to make choice of fit persons to serve in the sacred ministry of the Church."—Bp. H. B. Holland.

Proper Psalms and Lessons

September 1. 11th Sunday after Trinity.

M.: 2 Kings v or Ecclus. xviii 1-14. Psalms 56, 57.

E.: 2 Kings vi 8-23 or xvii 1-23 or Ecclus. xxxviii 24; Matt. xvi 13, or Acts xxviii. Psalms 61, 62, 63.

Sept. 8. 12th Sunday after Trinity.

M.: 2 Kings xviii 13 or Micah vi; Luke iv 1-15 or Philemon. Psalms 65, 66.

E.: 2 Kings xix or Isa xxxviii 1-20 or Micah vii; Matt. xviii 15 or Eph. i. Psalm 68.

Sept. 15. 13th Sunday after Trinity.

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

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii-2; Matt. xx l-28 or Eph. ii. Psalms 67, 72.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

Extracts From The Speech Of Mr. Winston Churchill

IN THE HOUSE OF COMMONS DEBATE ON THE PALESTINE CRISIS, AUGUST 1st, 1946.

"Trade made notable progress, and not only did the Jewish population increase, but the Arab population, dwelling in the areas colonised and enriched by the Jews, also increased in almost equal numbers. The Jews multiplied sixfold, and the Arabs developed 500,000, thus showing that both races gained a marked advantage from the Zionist policy which we pursued and which we were developing over this period."

"The right honourable and learned gentleman, the President of the Board of Trade, spoke of the past 25 years as being the most unkind or unhappy Palestine has known. I imagine that it would hardly be possible to state the opposite of the truth more compendiously."

"This (the policy of the White Paper) was in my view a failure to fulfil the obligations we had accepted, and I immediately protested against this departure. I found myself in full agreement with the Labour and Liberal Parties of those days . . ."

"I have never altered my opinion that the White Paper constituted a negation of Zionist policy which, the House must remember, was an integral and indispensable condition of the Mandate. That is the view which I hold to-day."

"I cannot admit that we have not done our utmost to treat the Arabs in a way which so great a race deserves and requires. There was no greater champion of Arab rights than the late Colonel Lawrence. He was a valued friend of mine, and of my right honourable friend the Member for Hordsham (Earl Winterton) who served with him in the Desert. With him I always kept in very close touch. There was great anxiety and dispute about this matter of the last war, when I was in the responsible position, at the Colonial Office, of dealing with it. When Colonel Lawrence gave me his book, 'The Seven Pillars of Wisdom,' he wrote in it that I had made a happy end to this show. I will not have it that the way we treated this matter was inconsiderate to the Arabs. On the contrary, I think that they have

had a very fair deal from Great Britain. With all those countries which are given to their power and control, in every way they have had a very fair deal. It was little enough, indeed, that we had asked for the Jews—a national home in their historic Holy Land, on which they have the power and virtue to confer many blessings for enjoyment, both of Jew and Arab."

"Had I had the opportunity of guiding the course of events after the war was won a year ago, I should have faithfully pursued the Zionist cause as I have defined it; and I have not abandoned it to-day, although this is not a very popular moment to espouse it."

"I have the strongest abhorrence of the idea of anti-Semitic lines of prejudice."

"There is the figure of Dr. Weizmann, that dynamic Jew whom I have known so long, the ablest and wisest leader of the cause of Zionism, his whole life devoted to the cause, his son killed in the battle for our common freedom. I ardently hope his authority will be respected by Zionists in this dark hour, and that the Government will keep in touch with him, and make every one of his compatriots feel how much he is respected here. It is perfectly clear that in that case we shall have the best opportunities of carrying this matter further forward."

"That idea, which I always championed, of a wider union—an Arab-Jew Federal system of four or five States in the Middle East, which would have been one of the great Powers, with Jew and Arab combined together to share the glory and mutually protect and help each other."

"If this Anglo-American co-operation fails, as it seems so far to have failed, then I must say that the record of the Administration during this year—and a Government must be judged by results—in the handling of Palestinian affairs will stand forth as a monument of incapacity . . ."

"I will not go so far in criticising and in censuring without proposing positive action, with all the responsi-

bility and the exposure to counter-attack which one incurs when one proposes definite and serious action. Here is the action—action this day. I think the Government should say that if the United States will not come and share the burden of the Zionist cause, as defined or as agreed, we should now give notice that we will return our mandate to U.N.O., and that we will evacuate Palestine within a specified period. At the same time, we should inform Egypt that we stand by our Treaty rights and will, by all means, maintain our position in the Canal zone. Those are the two positive proposals which I submit, most respectfully, to the House. In so far as the Government may have hampered themselves in any way from adopting these simple policies, they are culpable in the last degree, and the whole Empire and the Commonwealth will be the sufferers from their mismanagement."

THIS ORGANISED AGE.

(By the Hon. L. W. Joynson-Hicks, M.P.)

Our country, as history teaches us, has passed through many ages—the Stone Age, the Iron Age, the Bronze Age—and now we have reached the Atomic Age; but mostly these historical ages refer to the types of weapons with which people have fought one another. Less generally appreciated, because not usually referred to in school textbooks, are the ages through which we have passed in the building up of our national character. They might be called the Feudal Age, the Independent Age, the Reformation Age, and now we are passing from the Industrial or Material Age to the Organised Age.

How little do we realise even now the extent to which we are organised! In our work, in our play, in our passage from place to place, in our assimilation of news and ideas, in health and sickness, birth and death, the upbringing and education of our children, and now even our homes. Organisation has become a national habit and the designation of organiser covers the occupations, as well as such qualifications as they may possess, of a quite surprising proportion of our population. It is bad enough surely for the main purpose of many people's lives to be the organising of their fellow men, but the habit has begun to attack our national character and to undermine our natural independence.

In no sphere of our existence is this more noticeable than in our spiritual life and our Church. We know that there are 6,000 clergy fewer in the country than there were before the last war, but what would be interesting to know is the increase in the amount of time which the remaining clergy have to spend on the Church organisation. It is not only the parish clergyman who suffers; his lot is bad enough with electoral rolls, parish meetings, parochial church councils, ruridecanal and diocesan conferences, the whole interlarded with an endless rota of committees, upon which structure is

breathlessly superimposed the endless problems of finance. How in these conditions any man can fulfil his primary duty to his parishioners of ministering to their spiritual needs is beyond my understanding.

The Episcopate.

But if the parish priest is overwhelmed by the organisation of the church life of his flock, how much more so is it with the senior representatives of the Ecclesiastical Hierarchy. The working day of a bishop must be one ceaseless round of committees, conferences and journeys to attend to the organisation of his diocese. Small wonder is it that it has become an almost essential qualification for a man to become a bishop that in addition to all else he must be one who in civil life would have become an outstanding financier, diplomatist, educationist or just a plain organiser.

Surely this is a return to the mediaeval conception which was overthrown by the Reformation; a reversion towards the days when our prelates as great landowners, the heads of great orders and as statesmen played a large part in the temporal affairs of our country. Where will this increasing development of organisation lead us to in our Church? I believe that one of the great influences which cause people so doggedly to cling to the form of the Prayer-Book is the feeling that it represents the heritage of their spiritual dependence upon God and independence of man, and the fear that in yielding up this heritage they will receive instead some compromise doctrine—the product and charter of the new organised age.

Man is becoming daily more dependent. Less and less he is called upon by the needs of his own life, by his home or his children to exercise his initiative. He is increasingly looked after by the State; in other words those fellow men of his whom by taxation, he pays to house him, to a substantial extent to feed him, to nurse him in sickness, to introduce him into the world, to educate his children, and, finally, to remove all traces of him cleanly from this world. I do not say that in themselves these are bad things—and they could be enumerated ad nauseam—but let us realise the fact that in his material life a man's character is subjected to the perpetual and increasing pressure that in all things he is dependent on the State.

Independence of the Church.

As ever, the Church is our one rock which stands above the engulfing tide. When on every side we turn to we see more and more the reasonable needs of life being supplied or supported by money provided by taxation, the Church remains dependent only on the efforts of her members and her own resources. Long may it remain so; once we accept a subsidy from the State we must become subservient to the influence of the Government. For he who pays the piper calls the tune, and it is the Government's duty to watch over the disbursements it makes from the taxpayers' money, whether those payments are in food subsidies, for the provision of houses, towards health services or to the Church.

The great efforts which are being made in almost every diocese to improve the finances of the Church and to render them independent of the need of State assistance shows that people recognise how essential it is for the Church to be financially free as well as spiritually independent. Individuals are recognising here they have a responsibility which they do not desire should be thrown over to the State. Fundamen-

tally we have a loving pride in our own church in which we may have learnt to worship as a child or been married or which may have unique spiritual, emotional or traditional associations for us. We are all backsliders and habits, easily formed, are far more difficult to eradicate; all too often during the war, duty or work required us to treat Sunday as any other day of the week because the war had to be carried on; but the evangelistic crusades which are now taking place all over the country show how deep-rooted are the beliefs of men and women and how they can again be reminded of their duties towards God and their Church, despite the stress which it is popular to lay upon their rights in their human relationships.

The Duty of Leadership.

The Church to-day has a stupendous task before it because the belief and practice of Christianity is the only way for us to achieve that spiritual impetus which is the only alternative to materialism. If world civilisation is to survive the war and its aftermath it will be through the leadership of the British Empire and Commonwealth of Nations, and unless we, at the heart and as the mainspring of that greatest fellowship of history, are imbued with a spiritual impulse we cannot be worthy of leadership.

Let us not fall into the error of blaming the clergy for all the shortcomings of the Church. We, the laity, are the members of the Church and ours is the responsibility. Let us remember that it is of little use if a parson preaches to an empty church; and just as an editor fills his paper with the material which will cause his readers most readily to buy it, so must a parson, as a general rule, though of course there are exceptions, conduct his services and preach his sermons upon lines which his congregation will attend to hear.

The Church then is what, under God, we make it, but little by little we have been tending to let it slip away from us; we have deputed our responsibilities to others and more often have left undone those things which we ought to have done. Nothing can be achieved without inspiration, and inspiration has never sprung from a committee.

We must, therefore, fight for our independence and not give way to the ensnaring delusion that our job as members of the Church can be left to an official or a committee to look after. Once we delegate our responsibilities we become dependent and no Church can survive indefinitely whose members' lives are stultified and oppressed by a feeling of dependence upon the decisions and shackles of an organised administration. Such ineptitude is the antithesis of virility and without virility there can be no spiritual advance. Look back at the men who freed this country from the organisation of the Roman Catholic Church, recall the achievements and the characters of men like Hooper, Farrar and Laurence, Latimer and Ridley, Tyndale, Romaine, the Venns and Grimshaw, Wilberforce and the Wesleys.

They were men of independent spirit, and if our church is to flourish again to-morrow we need in it to-day men of a like grandeur of independence to break through the gradually paralysing effects of the modern trend of organisation.

WANTED TO PURCHASE — for Sunday School, copies of Eugene Stock's Lessons on the Life of Our Lord, and Lessons on the Acts. Gelding, The Rectory, Sutherland. LB 2244.

THE ANGLICAN COMMUNION.

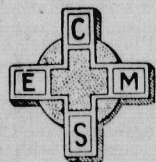
The Archbishop of Canterbury is the Primate of All England. He is the Metropolitan of the Province of Canterbury, and the President of Convocation of that Province. He is the senior spiritual peer of the House of Lords, and in the order of precedence for constitutional affairs he has place immediately after the Royal Family and the Ambassadors. The secular constitution provides many responsible duties for the Primate, whose titular throne is sometimes known as the Chair of St. Augustine. But his primatial office is also the focal point of the visible unity of the Anglican Communion, just as the Crown is the symbol of union of the British Commonwealth of Nations. The title of Anglican Communion has come into wide use in recent years, and its full meaning is not always appreciated even by properly instructed Church people. The term, however, was closely defined at the Lambeth Conference of 1930, when more than three hundred bishops, from home and overseas, gathered in solemn convocation at Lambeth Palace to consider matters relating to the good estate of the Anglican Communion. Such conferences have been held at regular intervals since 1865, and at the conference in 1930 it was agreed that "the Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church of those duly constituted Dioceses, Provinces, or Regional Churches in communion with the See of Canterbury, which have the following characteristics in common." These characteristics are enumerated as the holding of the faith and order as is generally set forth in the Book of Common Prayer, that the various parts are particular or national Churches, promoting within their individual territories a national expression of the Faith, and that all are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through the common counsel of the Bishops in Conference.

Down to the last century, the Anglican Church was regarded as the Church of England at home, together with some missionary dioceses overseas. But many of those overseas dioceses have since developed into self-governing Provinces of the Church. Just as the British Empire is made up of the Mother Country, with self-governing Dominions and dependent Colonies so the Anglican Communion is made up of the Church of England, the Mother Church, together with the daughter Churches overseas and a few isolated missionary dioceses which have not yet gained independent status as separate Provinces. All these units, however, are knit together in one world-wide Church, the bond of visible union being affectionate loyalty to the See of Canterbury, although they are not subject to the jurisdiction of that Archbishopric.

It will have been noted that the constitutional position of the Anglican Communion closely resembles that of the British Commonwealth of Nations. The Crown is the symbol of Imperial unity, the Chair of St. Augustine is the point of ecclesiastical unity. The self-governing Dominions send representatives to negotiate with the Mother Country at Imperial Conferences, while the Bishops of the whole Anglican Communion meet for mutual welfare at Lambeth Conferences. The first Lambeth Conference was held in 1865, but the first Imperial Conference did not meet until 1887. Every bishop of the Anglican Communion can attend the Lambeth Conference, but only the representatives of

self-governing Dominions can attend the Imperial Conference. The Church is in the vanguard!

When the full ideal of the Anglican Commonwealth is appreciated, then the vision of the missionary work of the World-wide Church falls into its proper place. So also the unique experiment of the British Commonwealth needs knowledge of its history and constitutional position for a full appreciation of the part it should play in world affairs. Church people should be as fully aware of the responsibility of membership of the British Commonwealth as they are of other secular matters, and in this question they can have no better guide than a book entitled "Imperial Commonwealth," by Lord Elton. It has recently been published by Collins and it costs one guinea, but it should be in every parochial missionary library. Lord Elton is a Churchman, and he was a member of the Archbishop's Commission on Evangelism. He writes with deep knowledge as well as with the delicate touch of a ready writer who has a message to unfold. In this book, one can follow the great story of Imperial development from the fifteenth century down to the present day, and it is good to know that the great missionary societies have so often exercised such power for good in dealing with the spiritual and material welfare of those whom commercial enterprise have sometimes exploited. He who reads this book will be inclined towards a fuller realisation of citizenship and he will also have a feeling of greater responsibility for the missionary work of the World-wide Church. — Horace Keast in "The Church Monthly."



NOTES FROM SYDNEY.

(By the Provincial Secretary.)

At our July monthly luncheon, Canon T. C. Hammond, M.A., the well known Principal of Moore Theological College, was the speaker. His subject, "Eternal Values in a Changing World," was brimful of interest. Science and invention, said that Canon, had in the last 20 years brought about enormous and startling changes in the relations of countries and peoples towards each other, and it was difficult to see much light through many of the problems raised by these considerations. More and more, the speaker said, he believed that thinking men were being drawn to the fact that only in God could be found the solution of the problems and difficulties confronting men in a changing world.

The date of our next annual N.S.W. Conference has been fixed for Monday, October 21st. The President, His Grace the Archbishop, will preside. It is the practice to hold the Conference in a parish where a branch of the Society is well established, and this year it will be held at St. Oswald's, Haberfield, where the Chairman of our Council, Rev. C. E. Hulley, is the Rector.

THE BIBLEMAN'S CORNER.

THE GOBI TRIO.

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

The "Trio" have come and gone, and there remains a fragrance as of beautiful flowers. In the calm after a whirl of public gatherings, one can still feel the gracious presence of three of God's good women. They came to Sydney on the wings of the wind, and they flew into the blue distance where Ao-tea-roa waited in turn to receive them. The "Trio" have landed in New Zealand and the capture of the warm-hearted people of the Dominion is assured.

New South Wales responded at once to the world renowned Gobi "Trio" in the tour which commenced in Newcastle on Saturday, August 3rd. On Tuesday, 6th, the Lady Mayoress of Sydney, Mrs. R. J. Bartley, welcomed them to the capital, and then commenced a dizzy round of meetings, conferences and broadcasts. Through it all the "Trio" moved serene and calm, capturing huge audiences with their messages. The largest halls were packed to overflowing, and in a fortnight of public gatherings more than 20,000 people flocked to hear the story. In the Assembly Hall, Margaret St., on Friday, August 16th, Miss Mildred Cable lectured in the main hall on the subject, "In the Steps of Marco Polo," while Miss Francesca French gave a similar lecture in the basement. Two thousand three hundred people gained admittance, while hundreds were disappointed. At an afternoon gathering at Lindfield on Wednesday, 14th, the Masonic Hall speedily filled, overflowing to St. Alban's Church, kindly loaned by the Rector, Canon F. W. Tugwell, B.A., until the beautiful house of God overflowed. Nearly 1200 men and women came eagerly to do honour to the "Trio." Regional meetings were held also in Ashfield, Manly, Mosman, Auburn, Campsie, Burwood and Waverley, and everywhere the buildings were crammed.

WHAT IS THE SECRET?

Everybody enjoyed them. Those who met them personally and those who listened as units in great meetings enjoyed them to the full. We felt they belonged. They were personally interested in each listener. Of all their amazing qualities, quickly unfolded with charm and versatility, one thing emerged. They are so human. They have moved with kings nor lost the common touch. They conquered all with their deep earnestness, shot through with sparkling humour, a combination of easy simplicity with depths of thought. Through the sandy wastes of the Gobi we were led to be reminded first hand of the incredible wonders previously read in "The Gobi Desert" and in other volumes. But ever there emerged the People. We met Turks, Qazaqs, Mongolians, Chinese, Russians; we came face to face with prodigals hiding in the desert, with needy men and women held and bound with mental and spiritual chains, and always there was one insistence. Jesus Christ is strong to heal, no matter in what language came the wistful cry for remission. They saw broken lives mended; they beheld the dawn come in darkness minds; they saw encrusted gems flash and scintillate with the light of God's love and they were glad to travel the pitiless Gobi because Christ had commanded them to go. "The title they prefer is that of 'Ambassadors.'" Everywhere

they distributed God's Book and to-day volumes of Scripture are read in Tibet and along the Gobi trade routes.

So they moved among the people, meeting individuals, small groups, university students, massive assemblies, and they were accessible and helpful, radiating the love of their Lord and Master. Whom they love and Whom they serve.

JAPAN AND GERMANY.

(By Rev. A. W. Stuart, B.A.)

Two needy lands will be given special attention by the Bible Societies. Referring to Japan one writer has said, "Japan's interest in the Bible since her surrender is as overwhelming as it was unexpected. The Japanese people, freed from the patriotic necessity of believing in the divinity of the Emperor or of adhering to Shinto as a national faith are closely watching the forces of occupation. The Japanese are reputed to have a high standard of literacy. They value books and they use them, and they are asking for thousands of copies of the Holy Scriptures. There is eagerness also to master the English language, and this opens the way for the provision of English copies. A great consignment of Scriptures has been delivered in Japan, including 100,000 Japanese Bibles, 2,500,000 New Testaments and 100,000 English New Testaments.

10,000 Japanese New Testaments.

Recently we received at the Sydney Bible House 10,000 Japanese New Testaments, attractively bound, to be sent to the Pacific islands for Japanese prisoners. They are being distributed as widely as possible at the present time.

Germany's Need.

The need of Bibles in Germany is almost unlimited. One has written that in one prison camp there were three Bibles for 1,800 men — an appalling condition, especially as there is a widespread demand for spiritual guidance and instruction. Many thirst for the healing water of the Christian message. One man said "We look to the Christian nations for Bibles and religious literature that will enable us to return to God." Another wrote, "The demand for the Holy Scriptures is great. There is a thirst for the Word of God." One grateful man wrote, "I can hardly describe with what joy I received a New Testament from our camp padre. It means a lot to me, you may imagine." Yet another prisoner said, "You can hardly picture what your parcels mean in our camp life. Each Scripture travels through many hands, and the Bible is studied by many comrades." Under the circumstances of occupation there seems no hope for many months that the production of Scriptures in Germany will amount to more than a handful.

Our Part.

Such extracts from letters stress the deep need of the human heart. No one can stray altogether from God, and the human mind must have its moments of yearning for peace. A man may read a copy of Scripture when he will not listen to another telling him the Way of Life. When friends support the Bible Society they take part in the sowing of the life of God in the human heart.

CHRISTIANITY MUST PROVE ITSELF TO THE JAPS.

(By Rev. A. F. Thomas, with acknowledgments to the "Mercury.")

The question whether Japan will go Christian has been asked by the West each time there has been a national crisis in Japan. The answer was given as far back as 1549 by St. Francis Xavier. In his admirable diary Xavier pointed out that the Japanese are pragmatic. They judge by results. They judged Christianity by results in the 16th century and they do to-day.

Much, therefore, will depend on the Allies' attitude to Japan in the near future whether there is any chance of her going Christian.

Soon after Japan's capitulation last year her temporary leaders asked that Christian missionaries who had remained at their posts in Japan through the war might be permitted to stay. Her leaders said this was because they recognised that the old order, with its pagan polytheism, must go. They felt that Christian leaders from other countries might help in re-creating the new Japan.

The Japanese leaders might have been sincere. But it might also be claimed that at such a time they would feel impelled to make the request with a view to ingratiating themselves.

There was a time in Japan's history when she sent Christians to Europe to judge whether it was worthwhile officially to adopt Christianity as her national religion, as later she adopted Shintoism. But those delegates came back disappointed with what they had seen, and even apostates themselves.

Later, after Japan's doors had been blasted open by Perry in 1853, and Japan determined on her restoration of the Imperial rule in 1868, she again seriously considered adopting Christianity. She thought it might be Christianity which had given the West the power to dictate to her.

But her emissaries investigated and quickly learned that it was rather the material advantages of modern armaments which provided that power. And so again Japan declined to adopt Christianity as her national religion.

It would of course have been disastrous had she decided otherwise. Even Japan's type of totalitarianism would not have succeeded in making the Japanese Christianity righteous by legislation.

It seems certain that Japan will not attempt a third effort in this direction. But it cannot be gainsaid that Christian missions rightly administered in Japan within the next few years might find the greatest chance in Japan's history to evangelise many of her people. How can this be done?

First by learning of the mistakes the Christian missionaries made there in the past.

There was the golden opportunity missed in the 16th and 17th centuries, when 10 per cent. of Japan's population accepted the faith. There were then approximately 300,000 Christians in a 3,000,000 population.

It is not without touch of irony that missions compute this same figure — 300,000, but in a population of some 0,000,000 — before Pearl Harbour.

This chance was lost in the 16th and 17th centuries because of a split among Christian missionaries aggravated by predatory western traders.

Japanese authorities became suspicious of the political designs of the countries send-

ing missionaries. They started a persecution of native Christians and missionaries, than which the persecutions of Nero and Diocletian revealed nothing more horrible.

The Japanese Christians took it bravely; so did the missionaries from the West. And it should be emphasised that Japanese Christians always have borne persecution with exemplary fortitude, and been willing to face martyrdom unflinchingly.

The outcome of this fear on part of the Japanese authorities was that they closed their land for 230 years. During this long period they imagined they had stamped out Christianity. This was disproved when the missionaries again penetrated Japan after Perry's invasion. The missionaries then found that some 50,000 Christians were practising the faith, without bishops, priests or deacons. The faith had survived thanks to what might be called a patriarchal form of Christianity in which the fathers of families from generation to generation had baptised, taught, and trained their children in the faith. The discovery is known as the "Miraculous Finding of the Christians."

Following this the missionaries made the then pardonable mistake of penetrating Japan behind the smokescreen of extra-territoriality. They even penetrated beyond the boundaries circumscribed by extra-territorial rights.

They considered it Christian zeal at the time. But at length it rebounded somewhat to the discredit of Christian missions. The Japanese have never forgotten or forgiven that error of judgment.

From 1854 to 1940 the progress of Christian missions was pedestrian. But the quality of some converts was that approximately to saints. During the war they stood fast against a moral persecution to which physical violence would have been but a pin-prick.

There have been apostates. But there is material on which to build a new and virile Church, if care is taken not to repeat errors of the past.

What are these errors which Christian missions must avoid? First they must wait for the invitation to resume missionary work there. Some consider that the invitation already has been extended. But it will come unequivocally if the Allies treat Japan fairly in defeat.

To deserve that invitation Allied Christians will have to look seriously to their example at home and among their compatriots. Japanese wish to be persuaded of the "marketable value" of Christianity in relation to their indigenous religions. And if the nations which send missionaries to Japan first set the example of a Christian life, and stimulate their leaders to do likewise, more will be won than lost in the long run.

Western Churches must realise that it is no longer possible to impose Christian missions on other peoples as in the past. This is as it should be.

Next, there is little hope for Christian missions unless Christendom unites. The un-Christian picture of some hundred different missions competing for the souls of the Japanese caused the intelligentsia there to hold Christian missions in contempt. And should it be surprising?

One of the first things to happen when Christian missions were threatened by Japanese militarism in 1940 was for 40 denominations voluntarily to unite in a Federated Church. This Federated Church must continue. If not Christian missionaries might as well pack up in Japan.

Again, the day is gone when Imperialist nations can impose their type of worship in every detail on peoples of entirely dif-

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ferent manners and customs. There must be indigenous Churches, administered by native leaders, with whom westerners on invitation will work, and under whom also they will work in perfect equality.

The missionary must foresee that the greatest day in his ministry is when he can preach his farewell sermon to the natives whom he leaves to carry on. Many have been reluctant to do this in the past.

Along with this indigenous worship must go Churches in native architecture. Native ministers must be accepted in full fellowship in the United Church. The native Churches must be encouraged increasingly to contribute their quota to the symposium of the true Catholic or World Church. Christianity must be completely dissociated from national interests and Imperialism.

FOR BOMBED CHURCHES OF ENGLAND.

The Archbishop of Canterbury has received cheques for £2,425 7s. 11d. from the Church of the Province of New Zealand and for £448 8s. from the Diocese of Tasmania, as contributions towards the restoration of Bombed Churches in England. They have been added to the other contributions from overseas now held by the Central Board of Finance for this purpose.

CORRESPONDENCE.

(The Editor, "Australian Church Record.")
Dear Sir,

In response to Principal Hammond's enquiry; I well remember some sixty years ago at the Church of Saint Peter, Canons Marsh, Bristol, hearing a congregation of thoroughly conservative "born Protestants" recite the Lord's Prayer and the General Confession in just his way: Priest: "Our Father." People: "Our Father." Priest: "which art in Heaven." People: "which art in heaven." Forty years ago, it was still usual in the Solomon Islands: Priest: "Tata amare." People: "Tata amare." Priest: "ahemu vi sabuga." People: "ahemu vi sabuga." And in the New Hebrides: Priest: "Mama eulu." People: "Mama eulu," and so on. While accepting his "in accordance" view, I feel strongly that "subsequent to" has place also: especially in the Mission Field.

Not so long ago, at Marychurch, Torquay, in the late nineties perhaps; a young cousin of mine with a leaning to slang, objected to the parson "having the first kick-off"—and the congregation, though slightly "subsequent" were only slightly so. In fact, truth to tell, the "recital" tended to become rather a "race" — of the type, unfortunately too familiar elsewhere.

A much happier memory of Bristol Liturgies, and for which (in turn) I should be glad to have Rubric: was the Communal (and very orderly and hearty). Reading of the Psalms "in Antiphone":—Priest: "O come let us sing unto the Lord." People: "let us heartily rejoice." And so on. Or, better still, the Decani side of the choir and congregation, would take the first part of each verse; and the Cantoris respond—

thus maintaining the Hebrew parallels, in quite a helpful and delightful way. This was especially during Advent and Lent.

Yours sincerely,

S. A. HOWARD.

Bowral—6/8/46.

SHORTAGE OF CLERGY.

(The Editor, "Australian Church Record.")

Dear Sir,

May I through your columns make known the fact that three curates are urgently needed in Tasmania. Training and/or experience in Youth Work would offer special opportunities here. We in Tasmania are loyal, but not exclusive Anglicans. Neither "peculiar" Protestants nor "cranky" Catholics would fit into our happy and comprehensive family! Applicants should write to me personally.

Yours sincerely,

GEOFFREY TASMANIA.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney. SUNDAY SCHOOL TEACHERS' CONFERENCE.

The 136th Quarterly Conference of the Parramatta Sunday School Teachers' Association was held at St. Paul's, Wentworthville, on 12th August. Seventeen Sunday

Schools were represented. The large gathering filled the Church hall where tea was served to the visitors by the local teaching staff and members of the Ladies' Guild.

The Rev. C. E. A. Reynolds, Rector of the Parish, officiated as chairman and conducted the service in the Church. Other clergy present were the Revs. E. Walker, A. E. Hodgson, L. J. Harris, and the Rev. J. A. Price, M.A., Dip.Ed. (Oxon.), Assistant Chaplain of the King's School, who gave an address on "Religion and the Growing Mind."

In opening his address the speaker informed the Conference that the subject was so vast that full justice and expression could not be given to the subject matter covering all ages concerned, in one address.

The Religious sentiment (Christian Religion) should be the most dominant sentiment and characteristic in our lives. If we develop this in children we would have a powerful Christian force in our community. A baby's most important contact is with people, because he is dependent on them for the fundamental needs of life. Through the love of Christian parents the child can learn of the love of God. The fatherhood of God means little to a child unless he knows parental love in his own home. He learns the meaning and value of worship through the atmosphere of his home and the example of those he loves.

After the age of three a child's imagination becomes a vital part of his life. The objects of this "imagination age" are very real to a child, seeking to know the relation

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of the truth to this "imaginary world." He must not be taught anything that he will later have to unlearn.

The child's mind absorbs not so much what he is told as what he sees and hears, and the atmosphere he "feels." We, mystery, and imagery have a strong appeal, therefore there is much in the Old Testament that makes good story material for him. But tell him the story—do not "point" the moral. Teaching is not the mere "pumping" of knowledge into a child's mind, and Christianity is "caught" rather than taught. The Christian Religion is to be loved and lived if it is to be enjoyed in all its fullness and power. In all this there is that which answers the child's needs—the impulse of his curiosity, the truthfulness of his wonder, and the simplicity of his worship—"And of such is the Kingdom of Heaven." After the address discussion ensued which was brisk, and drew from members questions and remarks which assisted all in a deeper knowledge, appreciation and value of Christian teaching; also of the mind of the infant. At the close a hearty vote of thanks was accorded the Chaplain for his helpful, practical and inspiring lecture, and to all who had helped during the evening.

The National Anthem and Benediction concluded a very happy and profitable reunion.

AN INTERESTING CENTENARY.

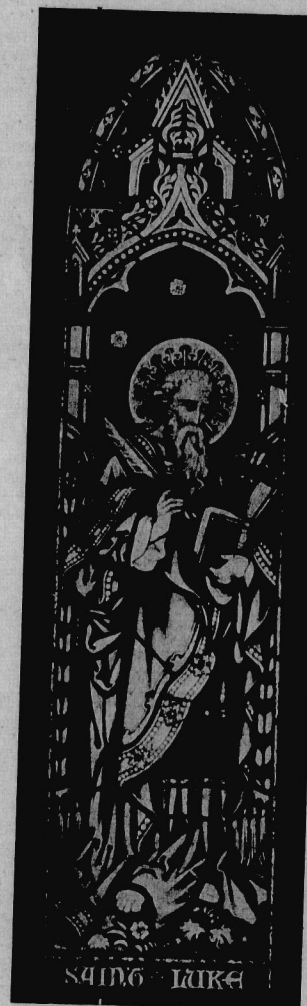
The centenary of St. Mary's Church of England, Balmain East, was celebrated on August 18, 1946, and through the following week. The church which forms an important link with the past, was built in the year 1845-46, a few years after the first settlement in Balmain had taken place. The first baptism took place in the church in June, 1846, and the first marriage was solemnised in May of that year, but the property was conveyed to the Right Rev. William Grant Broughton, Bishop of Australia, as Trustee, on August 19, 1846.

The Rev. Frederick Wilkinson, M.A., was the first incumbent, having charge of the Balmain and Ashfield districts. In November, 1849, the parishes of Balmain and Ashfield were separated and the Rev. Francis Cameron, M.A., succeeded Frederick Wilkinson as incumbent. He had charge of the parish until his return to England, when he was succeeded by the Rev. William Stack, B.A., who later was appointed Canon of St. Andrew's Cathedral. During Canon Stack's incumbency the church was enlarged and the present building erected. Apparently the present chancel was part of the original building, for it has in its wall a stone bearing the date 1845. The licence issued by Bishop Frederick Barker on August 22, 1859, for the extension states that "it is considered expedient to unbuild portions of the present edifice and to re-erect the same upon an enlarged foundation." At first candles were used for illumination and the brochure that has been prepared by the churchwardens in connection with the centenary celebrations refers to an entry in the Treasurer's statement for 1854: "Candles: £19 18s. 4d." Before very long gas became available. Canon Stack was incumbent for sixteen years. He was killed in a coach accident while travelling to the north-west of the Colony to see a son who had been injured. The late S. N. Hogg, in his researches into the history of Balmain the manuscript is in the Mitchell Library) states that Canon Stack propheti-

cally preached his last sermon from the fourth verse of the Gospel according to St. John: "I have finished the work which Thou gavest me to do." A mural tablet is erected in the church to his memory. On September 22, 1871, the Rev. Henry Archdall Langley became incumbent. He was a brother of the Rev. John Douse Langley, of St. Philip's Church, Sydney. Henry Langley subsequently became first Bishop of Bendigo, and his brother John succeeded him as second bishop. Two of Henry Archdall Langley's sons took orders and one is now Dean of Melbourne. (The Editor is Archdeacon W. L. Langley, who did a great work in the Diocese of Sydney.—Ed.) He was succeeded at Balmain in 1877 by the Rev. Thomas Broughton Tress, who had been locum tenens for a year. Thomas Broughton Tress moved to Woollomooloo in 1822. One of his sons took orders and afterwards became Archdeacon of Grafton; he himself eventually went to Melbourne, like his predecessor, H. A. Langley. He was succeeded at St. Mary's Church in 1882 by a cousin of Henry Archdall Langley, the Rev. Mervyn Archdall, M.A., who later became Canon of St. Andrew's Cathedral. Canon Archdall's incumbency was the longest in the history of the Church—he served for more than twenty-five years. Early in his ministry he conceived the idea of establishing an institution for the training of deaconesses. He founded, under the name of "Bethany" and for many years directed, the present Deaconess Institution of the Diocese of Sydney; it celebrated its jubilee in 1942. The parishioners were at first fearful that this extra-parochial activity might take him too much from his pastoral duties. As a result of this fear assistant clergy were introduced into the parish. These assistants included such well-known men as the Rev. J. H. Maclean (later of Lavender Bay), the Rev. H. N. Baker, M.A., (later Canon and Rector of St. Thomas, North Sydney), the Rev. R. B. S. Hammond (later Archdeacon and founder of "Hammondville"), the Rev. Donald Baker (later third Bishop of Bendigo and now Principal of Ridley College, Melbourne). One of Canon Archdall's sons took orders; he became Dean of Newcastle and is now Principal of St. David's College, Lampeter, Wales. Canon Archdall was succeeded in 1908 by the Rev. H. T. Holliday; the present rector, the Rev. A. J. Smith is the ninth since the retirement of the Rev. H. T. Holliday in 1910.

Of the laymen associated with St. Mary's Church in its early days mention must first be made of Ewan Wallace Cameron. He lived in a large stone house, "Ewenton," in Ewenton Avenue, and had carved over the stone porch the words, "Thou God seest me." He was a partner of T. S. Mort and had a family of twelve children. One son, Ronald, took orders and became rector of the parish of Turramurra. S. N. Hogg reproduces from the "Town and Country Journal," of June 3, 1876, an account of E. W. Cameron, in which is told the story of his presence in church when an appeal was made for reduction of the church debt. He tore a leaf from his prayer book and wrote on it a cheque (the sum ran into four figures) which wiped out the whole indebtedness. The beautiful stained glass window at the east end of the church and the pulpit are in his memory. Captain Thomas Stevenson Rowntree, another business associate with T. S. Mort in the establishment of Mort's Dock, was a churchwarden for many years. The Honourable J. H. Young, sometime Speaker of the Legislative Assembly of

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N.S.W., was prominent in the councils of the church. He had a large family, all the members of which were musical. The eldest daughter, Alice, was organist for many years. Theodore James Jaques, to whom a memorial tablet is placed, was Registrar-General of the Colony and a Colonel of one of the volunteer regiments. He was a benefactor of the Church. His daughter, Laura, married George Bagot, son of Canon William Stack; the latest memorial to be placed in the church is to their memory. Charles Richard Walsh, once Prothonotary of the Supreme Court, and later Registrar of the Diocese of Sydney, was a prominent member of the church in the eighties and nineties. Andrew Thomas Lown was a saintly man who did good by stealth; his memorial was erected by the parishioners. The memorial to those who fell in the war of 1914-1918 was given by the late James Peter Franki and his wife in memory of their son who was killed. Other names that might be mentioned include those of Captain John Broomfield, Captain Bracegirdle (whose wife was tireless in her work for women), Captain Trouton, Arthur J. Reynolds (for many years licensed lay reader in the parish), Joseph Auburn Reynolds (now in Holy Orders and Rector of Bundarra, N.S.W.), and Frederick A. Corkhill (another licensed lay reader). Samuel Kirkby, an engineer, was for many years superintendent of the Sunday School. When Dr. Gilbert White was appointed first Bishop of Carpentaria, he was asked by Canon Archdall to preach at St. Mary's Church; Samuel Kirkby in all seriousness invited the children to tell their parents that the Gulf of Carpentaria would preach at such and such a time at the church.

The old church is a landmark in the history of Sydney and a monument to the faith of those who built it and worshipped in it in the early days.—M.A.

ST. STEPHEN'S, NEWTOWN. 1846—CENTENARY—1946.

Ex-parishioners kindly invited to send names and addresses to Rector.

CHURCH MISSIONARY SOCIETY.

The Annual Meeting of the Church Missionary Society will be held on Friday, 20th September, 1946, at 7.45 p.m. in the Sydney Town Hall. Chairman: The Archbishop of Sydney. Speakers: Bishop Wynn Jones, of Tanganyika; Dr. Kathleen Blackwood, of Iran; and Dr. Paul White ("Jungle Dr"). The Massed Choirs will render musical items. Please make this meeting widely known!

THE LADIES' HOME MISSION UNION.

The Annual Holy Communion Service will be held in the Cathedral on Thursday, 10th September at 11 a.m. The address at the service will be given by the Most Rev. the Archbishop. After the service a Basket Luncheon will be held in the Chapter House at which the Archbishop will preside and several of the Deaconesses will tell of their work during the luncheon. Tea will be provided. We would like every branch to be represented at this service. So please mark the date.

DEACONESS ORDINATION.

Four Deaconesses were ordained in St. Andrew's Cathedral on Saturday last by the Archbishop, and Archdeacon Begbie preached the occasional sermon. Sister Symons, of H.M.S., Sister Pamela Nicholson, Children's Court, Sister Mary Andrews, C.M.S., China, and Sister Rosalind Michael, of Yarra Bay.

MORE HISTORICAL RELICS.

In our church at the present we have stones from 1) Canterbury Cathedral, the Mother Church of the Anglican Communion; (2) St. Alban's Abbey—erected on the site of the martyrdom of the first British Saint, after whom our Church is named; (3) All Saints', Lindfield, Sussex—after which village our own suburb is possibly named.

Further stones have been collected by parishioners, and at some future date can be incorporated in the fabric of our Church. For the time being they will, on arrival, repose as objects of historical interest in some suitable spot. One is of the old Bermondsey Abbey. This Abbey was dissolved in the time of Henry VIII. Originally, in the Abbey there was a Church where surrounding residents could worship, but the population increased so much that St. Mary Magdalen's Church had to be built just outside the walls of the Abbey in 1483 to accommodate the worshippers. This was the Church to which your Rector was appointed as Curate in 1911. The stone is a part of the wall of the Abbey, and was unearthed during the bombing operations of the recent war. The stone was sent to us through the courtesy of the present Rector of Bermondsey and by the Borough Surveyor, V. Field, F.S.I., M.I.M., and Cy.E., who spent what he described as six happy years in Australia, on the East-West Transcontinental Railway.

—Lindfield Parish Paper.

REAL UTILITY TRUCK.

The light truck of Mr. L. Evans, of Dapto, is a real utility. It contributes towards material needs by conveying the milk of the farm and towards spiritual needs by furnishing a means of transport for Rev. Tom Gee, rector at Dapto, who has been unable to acquire a car to cover his parish duties. Mr. Evans previously came to the rescue of a former acting rector by freely making the utility truck available.—Local Press.

PARISH JOTTINGS.

Narrabeen.—The congregation of the Church at Narrabeen (N.S.W.) have paid a debt of £2,200 off the church, and the land next the church has been bought and paid for. It is proposed to build a new rectory on this site and to sell the old one.

St. John's Park.—The 31st Anniversary of St. John's Park will be celebrated on Saturday, 14th September, with a Tea Meeting arranged by the Ladies' Guild commencing at 5.30 p.m., and a Concert Evening, being organised by the Rector, to commence at 7.30 p.m. Tickets available from Guild members. The Anniversary Service will be held at 11 a.m. (thus combining with the Sunday school) on Sunday, 15th September. The Rev. A. H. Funnell, Th.L., will be the preacher. He has visited us before while a R.A.A.F. Chaplain, and is now in charge of the work at South Canterbury.

CAMPERDOWN CEMETERY.

(Contributed.)

COMMEMORATION SERVICE— WRECK OF THE DUNBAR.

Although the day was black and cold a large attendance of people in sympathy with the above service was present at the gathering on Saturday, 17th.

The Chaplain, Rev. A. E. Rook, Rector of St. Stephen's, Newtown, conducted a short service, opening with the hymn "O God our help in ages past," which was followed by

the usual prayers and the reading of the Lesson by Mr. Aubrey Halloran.

Mr. P. W. Gledhill in a few well chosen words welcomed the visitors and then called on the special speaker for the occasion, The Hon. T. D. Mutch.

Mr. Mutch in his remarks spoke of the hallowed significance of the occasion and the regret felt by many at the projected resumption of a large part of the ground for a park.

He referred to an experience he had in Philadelphia when walking down a long street. He came on an opening surrounded by green grass and well cared for, in the middle of which was a monumental stone simply inscribed: "Benjamin Franklin," and showed the contrast there with the treatment accorded here to the memory of many of our pioneers.

For the benefit of any who did not know the circumstances, he graphically described the wreck of the "Dunbar," with the great loss of life and the saving of one man.

As in the short time at his disposal he could not say much about those laid to rest in the cemetery, he mentioned a few names including Sir Maurice O'Connell, who married a daughter of Admiral Bligh, and after whom several places in city and suburbs are named. He related the story of Judge Donnithorne, whose home was not far from the cemetery and told of the heroic deeds as an explorer of Sir Thomas Livingstone Mitchell, whose name will go down the ages always remembered.

Mr. Mutch at the close of his stirring address, which was much appreciated by his audience, said there was no justification for the desecration of the cemetery as intended at present, and stated there was a definite obligation and responsibility for the preservation of the remains interred there.

The gathering afterwards assembled in the church, where closing prayers were recited, the hymn "Abide with me" was sung and the ceremony concluded with the National Anthem and the Benediction.

Miss Nettie Juleff ascended the bell-tower and the bells under her skilful handling chimed forth various hymns of praise.

Diocese of Newcastle.

The Evangelistic Week-end arranged at the Church Army Training College, Stockton, for August 10-12th, was undoubtedly a very successful series of Conference lectures. Over seventy people attended the Conference, fifty-six of them actually living in the Training College for the week-end. The Rt. Rev. the Bishop of Newcastle opened the Conference and the tone of his message was admirably suited to the occasion. The Rt. Rev. Bishop J. Moyes and the Very Rev. Dean J. Bell were at their best. The contrast of personality and approach to the various aspects of the subject added considerably to the interest in every session. At the end of the Conference representatives of the twenty-three students, who came from Moore Theological College and St. John's College, Morpeth, expressed the fact of the tremendous help the Conference had been to them in their personal lives and had widened their outlook for future service.

The Church Army will be publishing most of the addresses in the course of the next few days and those desiring to have them may do so by applying to the Headquarters of the Church Army, Tyrrell House, Newcastle.

The opening session of the Conference was felt to be a fitting time to present to

the Rev. J. S. and Mrs. Cowland, their fifth star (a star being worn on the tunic or coat for every seven years of completed service in the ranks of the Society).

Diocese of Grafton. MISSIONARY GIVING.

The sum of £1710 was raised in the diocese for foreign missions for the year ending 30th June last. This constitutes an all-time record. It will be remembered that Dr. Paul White visited the diocese and spoke in an unforgettable manner to the last Synod of the diocese in 1945, giving a great impetus to the missionary spirit.

DIOCESAN SYNOD.

The Second Session of the Twelfth Synod of the Diocese will be held at Lismore, 16th-19th September next. The Synod will be a day longer than usual because of the very important nature of the business to be transacted. It will be the first session presided over by the new bishop, the Right Rev. C. E. Storrs, M.A.

FOOD FOR BRITAIN.

The Bishop has initiated a diocesan-wide appeal for support for the Food for Britain Appeal. £57 was forwarded as a result of the first month's appeal in July and contributions continue to come in in a steady flow for this fund.

CASINO-LISMORE RURAL DEANERY.

The first Chapter meeting of this re-constituted rural deanery met at Casino on 20th August under the presidency of the Rev. O. N. Manny, Rural Dean. The Rev. Canon W. Burvill, B.A., of Ballina, read a paper on "Liturgiology" with special reference to the question of Prayer Book revision. The demonstration on "The use of Visual Aids in Evangelism". He used his 35mm strip film projector and a lantern slide projector in the course of the address. The preacher at Evensong was the Rev. E. R. Chittenden, M.A., Th.Schol. of Kyogle. Ten clergy were present. The Rev. T. I. Lawrence was elected Chapter Clerk.

APPOINTMENTS.

The Rev. J. V. Robinson, formerly Chaplain to the A.I.F., has been appointed Vicar of Copmanhurst. The Rev. T. I. Lawrence, formerly Chaplain to the A.I.F., has been licensed as Curate at St. Mark's, Casino. Upon the re-constituting of the Rural Deaneries in the diocese the following Rural Deans have been appointed: Rev. O. N. Manny, Th.L., Casino; Rev. E. A. Warr, Th.L., Kempsey; and the Rev. C. H. S. Egerton, Th.L., Murwillumbah.

VICTORIA.

Diocese of Melbourne.

ORDINATION OF DEACONESS.

On St. Peter's Day, Miss Hilda Garner was ordained as a deaconess for work in the Diocese of Melbourne in St. Paul's Cathedral by the Right Reverend Bishop Donald Baker.

The sermon was preached by the Very Reverend the Dean of Melbourne. He referred to the recognition of the deaconess in the ancient Christian Church and of her work and function in the ministry at that time. Following this thought, he spoke of the necessity for and the scope of the deaconess in modern church life, especially amongst children, girls and women. She has a special vocation to fulfil.

Diocese of St. Arnaud.

TWENTY YEARS OF DIOCESAN LIFE.

The diocese is soon to celebrate its 20th Anniversary of foundation. The Bishop has compiled a very interesting illustrated lecture on the History of the Diocese. The founder of the Diocese, Bishop Maxwell Gumbleton, formerly Bishop of Ballarat, has sent what Bishop James describes as "a very gracious letter of goodwill enclosing a gift of £200 to our diocesan funds in connection with our 20th anniversary, as an expression of his affection for and interest in what was originally part of his old Diocese of Ballarat."

Bishop Gumbleton expressed regret that distance and age prevented him from being present for the celebrations.

Missionary Contributions.

The Bishop has received a letter from the Rev. C. B. G. Chambers, General Secretary of the Church Missionary Society, in which he gratefully acknowledges the valued co-operation of the Priests and Readers during the recent tour of the Diocese. He also says a collective "thank you" to his kind hosts and hostesses.

He also says that the total amount received from the Diocese for the year ending June 0, 1946, was £291, an increase of £72 on the previous year.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



There are vacancies in the Choir School for 1946, for choir-probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

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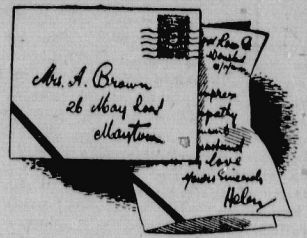
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"Borden of Yale," by Mrs. Howard Taylor. The story of a consecrated life and his call to China and the Moslem world. 7/- (7/5½).

"Gongs in the Night," by Mrs. Gordon H. Smith. Life and work among tribes of French Indo-China. 7/- (7/3½).

"Hudson Taylor and the China Inland Mission," by Dr. and Mrs. Howard Taylor. The standard biography of the founder of the C.I.M. An inspiration and challenge to faith in God. 2 vols. 31/6 the set (32/9½).

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TASMANIA.

The annual meeting of the Church Missionary Society (Tasmanian Branch) was held on the 7th August in the Synod Hall, Hobart. There were about 60 present. In his presidential address the Rt. Rev. Bishop Cranswick (who occupied the chair) said that he noted three outstanding things in the annual report. The first thing was the generosity of the people of God in the way they had given. The second thing was the inspiration given by the missionaries who returned from the field with the story of what was being accomplished. The third thing was the challenge of the future. There was a challenge to know more of what was going on, and the challenge to give more. There was also the challenge to induce more young people to hear the call and go forth. "The difficulties we face to-day," said the Bishop in closing, "are tremendous. We need to get down on our knees and pray that C.M.S. will not be daunted."

The Hon. Secretary, Rev. L. L. Nash, presented the report, and the Ven. Archdeacon W. R. Barrett (Hon. Treasurer) the financial report. A notable feature was the presentation of a new boat for the Northern Territory by the Hobart Tea Room.

A missionary item was rendered by the members of the League of Youth and the evening was brought to a close by a showing of a film, "Do thou likewise."

HUTCHINS SCHOOL'S CENTENARY.

(From "The Mercury," of August 5th.)

Saturday was the foundation day of the school and in addition to parents and pupils old boys were present from all parts of the State. Main ceremonies were the unveiling of the centenary memorial plaque on the school building and the laying of the foundation stone of the chapel.

The Governor performed both ceremonies and the stone was consecrated by the Bishop (the Rt. Rev. G. F. Cranswick).

A guard of honour from the school cadet corps gave the general salute on the arrival of the State Commandant (Col. Chapman) and the Royal salute for the Governor, who was met by the chairman (Mr. V. I. Chambers), members of the board of management, and their wives, the president of the Old Boys' Association (Mr. A. J. Miller, jun.) and Mrs. Miller, and the headmaster (Mr. Radford), and Mrs. Radford. Sir Hugh inspected the guard.

Among those present were two former Headmasters, Messrs. J. R. O. Harris, who is an old boy of the school, and L. H. Lindon.

New Sub-primary Block.

Mr. Chambers said the late Mr. C. C. Thorold, headmaster from 1917, to 1928, first urged the necessity of a school chapel. The Old Boys' Association had decided to commemorate the centenary by providing one.

The design gave accommodation for 300 boys, and though only £3,440 had been subscribed towards the building, he was confident the remainder would be raised by the time building was undertaken.

Mr. Radford announced that the new sub-primary block on the Sandy Bay site would be opened in the third term and would take about 70 boys.

Old Scholars' Record.

The Governor paid a tribute to the work of the school for the benefit of the State and Empire during the first 100 years. It had a wonderful record of old boys who had come forward at critical times and were ready, as many did, to give their lives for an ideal.

"It is a privilege to belong to such a school," he said, "but you must remember you do not belong to any privileged class."

"If you aspire to be leaders you have many rivals. When you go out into the world I can only recommend to you those principles of conduct, duty and service which I believe you are learning here."

Mr. W. K. Hudspeth, son of an original scholar, the late Canon Francis Hudspeth, asked the Governor to unveil the memorial plaque.

Results of the election for two vacancies on the board of management were announced by the returning officer (Mr. A. J. Miller, jun.), Messrs. L. G. Murdoch and W. R. Robertson were elected from five candidates in place of Messrs. V. I. Chambers and G. A. Roberts, who retired, and did not re-nominate.

Unrivalled Contribution.

"A church which has the support of old boys of church schools has an unrivalled contribution to give the new world," said the Bishop at evensong at St. David's Cathedral last night. A large number of old boys, parents and pupils attended.

The service was conducted by the Precentor (the Rev. J. L. May), an old boy, and the lessons were read by the headmaster (Mr. P. Radford), and the president of the Old Boys' Association.

The Bishop, taking as his text a verse from the Epistle to the Corinthians, "Quit you like men; be strong," said the supporters of the school must look forward, keeping the faith of the founders. The text, with the school motto, might be the ideal for the second century, as they were given by their faith and tradition.

They could rightly be proud of old boys' achievements, but the great lesson to be remembered was that the average boy should be taught to live the principles of Christian manhood.

Over 100 old boys attended a communion service in the morning and had breakfast at the school afterwards.

Pioneer Honoured.

Tribute was paid during the celebrations to Archdeacon William Hutchins, in memory of whom the school was founded.

On Saturday morning a wreath was laid on the monument in St. David's Park by the chairman of the board of management. Mr. Chambers eulogised his work in the establishment of the Church of England in Tasmania during the time of office of Sir John Franklin.

"In just over four years Archdeacon Hutchins was instrumental in establishing 17 churches in Tasmania," he said.

Churchman's Reminder.

"The best of what we do and are, just God, forgive."—Wordsworth.

"Be ye tender hearted forbearing and forgiving one another.—Col. 3.13.

September.

1—11th Sunday after Trinity. What inspiration guided the compilers of our apt and impressive collects, colouring our Prayer Book, and greatly, if quietly, affecting the users of it. There is the story of an offending, yet valued, soldier, who was punished in every possible way without avail. At the end some one suggested trying forgiveness. It is recorded that the unexpected action altered his character and led to the gain of an able soldier.

8—12th Sunday after Trinity. Here we have the association of the two great acts of God — Forgiving and Giving. What is so often forgotten by man is that God gives. Even to the impernitent "He maketh His Sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust." This is a puzzle to so many. But for more than one reason is the Divine action justified. And one great reason is that God cares for all men alike, and Christ died for the evil as well as the good, all equally needing Him and His mercy.

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