

able to go to the secondary schools, no use pouring civilisation into the Bishop, "unless we give them a foundation to build upon, and we have no other foundation than that is Christ."

On Tuesday, 11th, the subject was "The Home," and the speaker was Mrs. May Dobson of Mvumi School, and Mrs. Wynn Jones. The girls are taught practical as mothercraft and nursing, in which they may go back to their own homes and carry on in an efficient way. Mrs. Dobson also spoke of the preparation for them in the life of God. Morning and evening prayers and fellowship were held. Miss Dobson also spoke of the Chapel, so that the girls know where to go for quietness.

Mrs. Wynn Jones introduced with a reading from John Nicodemus. The most interesting part of the service was the teaching of the children who were the Saviour. Mrs. Jones gave women who, despite hardships, remained faithful to their husbands and did their best in their homes. Their children are to be Christ.

On Wednesday, 12th, Dr. Kathleen Taylor, of the subject being "Christ in the present situation and the future," said Dr. Taylor, "the work in Iran, and where a church is sure to follow, surrounded by a ring of Moha. There are only two classes, the rich and the very poor. The situation in relation to disease is not to be imagined. Ignorance of Persian babies. The cost of equipment in Iran is enormous. For example, a pair of shoes is 1/- each. A pint of milk is 1/6 a pint. Sheetings, so narrow that down the middle, is 8/- left to our imagination costs to run a hospital.

A Thanksgiving Service night, marked the close of the school, when the preacher was Mr. Jones. A thankoffering was taken up.

Afternoon meetings were held at St. George's, Trinity, St. John's, New Sandy Bay, Richmond, and Mount.

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LIFE

Bishop Westcott's definition of Life—

"Life is a Mission;
Its Object is Service;
Its Law is Sacrifice;
Its Strength is Communion with God."

"Life is a mission"; you and I are sent,
Sent by Almighty God and sent to serve,
Private or General in that great Regiment
We call the Church. Nor may we swerve
From the steep road, refuse the cup that's bitter,
Forgetful of Christ's path and of His chalice;
For no one serving self can serve another—
"The law of Christian life is sacrifice."

But how can I, in spirit so ill-shod
E'er hope to climb so hard, so rough a path?
"The strength of life is fellowship with God."
We need the great Apostle's noble faith;
Not I, but Christ within me climbs the hill,
And I am what I am but by His grace,
His love o'erpowers the weakness of my will;
Leaning on Him, tho' lame, I run the race—
The race that all, weakest of men, can run,
Looking to Him, the race the lame have won.

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NOTES AND COMMENTS.

Although the season of Lent is much advanced we cannot refrain from emphasising some excellent queries for self-examination provided by a country rector. After referring to the need for a practical use of the season the writer submits the following points for an honest self-questioning:—

- (1) How can I make my life a better sort of life—happier, more useful, more truly human, more Christian?
- (2) How can I make my local Church a better Church—stronger, more vigorous, more effective in the community as the instrument for the propagation of the Master's spirit?
- (3) How can I help the Church as a whole to make an impact upon the world and to establish an effective peace?

After all Church and Community are so made up of the individuals that it makes essential that the individuals should seek to be true to their calling as saints or citizens. It is a satanic delusion to think that any of us can sit back and do nothing without weakening the membership of Church or community in meeting the urgent tasks that lie ahead.

The Archbishop of Brisbane closes a very helpful Pastoral on Lenten Observance on a very practical note. Self denial in relation to food and pleasure, etc., fails of the true object of the Lenten observance if it does not lead to the fruition of Christian love. As the Archbishop put it:—

"A well-spent Lent is rounded off, when we think less of our own material needs and find happiness and joy, in giving more and more of our time and money to the needs of the Church at home and in Missionary enterprise, and in supplying the wants of those who are suffering through lack of food and clothing in the famine areas of the world."

Here is a right suggestion of a practical self-denial.

A pamphlet has been issued with this caption by the Rev. K. T. Henderson, M.A., B.Litt., of the A.B.C. with some useful notes on microphone technique by Mr. John Antill, which should be read by the authorities of every Cathedral and Church who desire to broadcast their services. There is much sound advice in Mr. Henderson's portion of the booklet designed to help clergymen and others to do their broadcasting efficiently and so effectively. We have not had the painful experience of "the parson's voice," so far in our experience of broadcasting. But we are concerned with the major subject of the title of this booklet: "As a religious opportunity." We suppose this may be interpreted in a myriad of ways, but to the Christian Church, so far as we understand it as being put in trust with the Gospel, there is a supreme message to be got across to the large circle of hearers, and no aestheticism in arrangement and production of broadcast services or nebulous declamations on the beauty and necessity of love or any other virtue, can take the place of presenting to a world of sinners the only way that men may share the life which is life indeed. All other preachments are inconsiderable beside that one and only Gospel that tells us that "God so loved the world that He gave His only-begotten Son, that whoso believeth in Him may have eternal life"—the Son "who bore our sins in His own body on the tree" and is the propitiation for our sins and the sins of the whole world, and the only preachers who have the power of preaching this gospel are those who can say, from their heart, with the Apostle "The Son of God loved me and gave Himself for me," and again "we speak that which we do know and testify that which we have seen." Broadcasting may be a glorious Religious opportunity when men who know, are given the opportunity of making known that gospel.

The Archbishop of Canterbury discusses Christmas Communion in his "Diocesan Notes." He

Midnight Mass! says:—

"I wish to ask all parish priests who are in the habit of having a midnight celebration of the Holy Communion at Christmas to consider very carefully whether it makes for edification. It has for some an emotional appeal; for many I fear lest it is used chiefly as an easy and attractive way of freeing Christmas Day itself of obligation. There have been very undesirable incidents in connection with this service. Where it is held, I earnestly ask that parish priests will require notice beforehand of those who intend to communicate and take every possible step to avoid abuses. I am quite sure that, generally speaking, this practice is one that should be diminished rather than extended."

This is a distinctly "Catholic" observance and is usually advertised as "Midnight Mass." Of course the term has no place in relation to the service of the Lord's Supper in the Anglican Church.

PRAYERS FOR THE DEPARTED.

The following from the English "Record" (18/10/46) has been sent to us for publication:—

A Parable.

Canon S. M. Warner sends the following parable: Three sons served in the war—John in the Navy, Peter in the Air Force, and Tom in the Army. John was the first to be demobilised, and the other two were serving still, but were hoping soon to get their release.

Peter and Tom happened to meet on the continent, and they discussed the demobilisation of their brother John, who by this time had reached the old home. They decided to send the following letter to their father:—

"Dear Father,—We have just heard that John has arrived home after his release, and we write to beg you to give him a welcome. Remember all the dangers of his sea warfare, and grant him on his return light and rest. Remember all his courage, and be mindful that he is your child. With earnest and ever-longing desire that you will listen to our request.—Your dutiful sons, Peter and Tom."

To this letter, the father replied:—

"My dear Boys,—I am always delighted to hear from you, but surely

that your letter was needless, thought-derstand of my love for you all. One day, if God blesses you with the privilege of fatherhood, you will understand that your letter was needless, thoughtless, and faithless. Do you really think I needed to be begged to give John a welcome, to give him rest after his labours, and light and nourishment? All this has been waiting for him ever since he left for the war. The moment he returned he received everything you mention in lavish abundance, and you will receive the same when you return. When you do return, do not ask your comrades to write a similar letter to me, for this home was made ready for you a long time ago, and I love to feel that the distance between us is lessening every day.—Your ever-loving Father."

THE MASS.

The Mass is the name given to the most distinctive service of the Church of Rome; it is the title which that Church gives to what we call the Lord's Supper. It is also now applied by Anglo-Catholics to the Communion Service of the Church of England.

The Romish doctrine on the subject is set forth very clearly in the well-known Creed of Pope Pius IV. published at the close of the Council of Trent in the year A.D. 1564. This Creed consists of the Nicene Creed, which dates from the fourth century, and twelve new articles added to it by the Pope on the authority of the Council. In that Creed we read the following statement as to the Mass.

"I profess that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead."

Their doctrine is briefly this—that when the priest celebrates that ordinance he does truly offer up Christ Himself, His Body and His Blood—not merely in the sense of commemorating or representing the great sacrifice of the cross; but that Christ Himself is contained under the forms of bread and wine, and immolated in an unbloody manner! Accordingly when their priests are ordained they receive a commission from their Church "to celebrate masses and to offer sacrifice for the living and the dead." This is the Romish doctrine of the Mass, and the Anglo-Catholics do not differ very much from it—in some cases not at all.

When we ask for proof of the truth of this monstrous doctrine, we are

given the words of Christ. "Do this in remembrance of Me." (Luke xxii 19.) It is evident that they must be very badly off for proof when this is the only text—and this text proves the very opposite.

It is quite plain from the context, that all our Lord intended his Apostles to do was to eat bread and drink wine as a religious ordinance in remembrance of Him and of His blessed sacrifice on the Cross, as well as of the benefits or blessings we receive thereby; just in the same way as the Jews had been accustomed to eat the Paschal Lamb and drink the cup of wine, called the cup of salvation, in remembrance of their deliverance from Egypt.

We read in Luke xxii 19, that the same night in which he was betrayed, as they were eating, Jesus "took bread and gave thanks, and brake it, and gave unto them saying, This is My body which is given for you; this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the New Testament (or covenant) in My blood, which is shed for you." "This do ye, as often as ye drink it, in remembrance of Me." (1 Cor. xi 25.)

It is sometimes said, for want of a better argument, that the words "Do this" mean "sacrifice this."

But so advanced a Churchman as the late Bishop Gore says that "there is not sufficient evidence to entitle us to say that 'poiein' (do) bears this sacrificial sense in the New Testament."

What had our Lord done when He said "Do this?" He had taken bread, given thanks, broken it, and distributed it to the disciples with the words, "Take and eat this," and then he adds "This do in remembrance of me." Not one word does it contain about offering a sacrifice, but simply the commemoration of a sacrifice, to be continually observed in remembrance of their absent Lord. Absent we say, for if not absent, He could not be remembered. We do not, and cannot remember things present and before our eyes—we see them. The first grand argument therefore against the Mass is that it is wholly unscriptural, i.e., without the shadow of authority from the words of our Lord; on the contrary, the words quoted plainly disprove it.

But there is stronger reason still for rejecting it.

St. Paul tells us very plainly that there is and can be no sacrifice of Christ, but that which was finished on the cross eighteen hundred years ago.

And that this sacrifice admits neither of repetition nor continuation. It is repeated it shows that the sacrifice of Christ was not sufficient—if continued it shows that it was not finished—yet who will dare to say that the sacrifice of the cross was not sufficient? and Christ Himself tells us that the work of redemption was finished on Calvary. (John xix. 30.)

The following passages from St. Paul to the Hebrews bear on this subject, and utterly explode the doctrine of the Mass.

"As it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many." What can be plainer than this? Men die but once. Christ can be offered but once.

Again St. Paul contrasts the continual sacrifices of the Jews with the one sacrifice of Christ.

"Every priest standeth daily ministering and offering oftentimes the same sacrifices which can never take away sins; but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. For by one offering he hath perfected for ever them that are sanctified. Now where remission of these is, there is no more offering for sin." (Heb. x 11, 12, 14, 18.)

It would be an insult to the understanding of a child to try to make these words plainer.

But again the doctrine of the Mass is blasphemous in its character. For what is blasphemy? It is not merely to revile sacred things, as many erroneously imagine, but it is also to claim divine honour, prerogatives, or power. Our Lord was accordingly accused of blasphemy by the Jews, because he declared he was the Son of God. "For a good work," they say, "we stone thee not, but for blasphemy and because that thou being a man makest thyself God." "By our law he ought to die because he made himself the Son of God."

Now the doctrine of the Mass necessarily involves blasphemy in this sense, for by it the priest professes to do what Christ only could do, and He never did but once. The Incarnate Son of God alone could offer an atonement for sin. He was at once, and He alone the only one Priest, Sacrifice, and Altar. Hence the Church of England strongly, but rightly, calls the Mass "a blasphemous fable and a dangerous deceit." A blasphemous fable, for it is false and involves a daring intrusion into the exclu-

sion of office of Christ; a dangerous deceit, for it deceives the souls of those who rest on it for salvation. The doctrine of the Mass, therefore, is no harmless doctrine which a man may believe or not without any serious consequence. Quite the contrary; for it alters the whole plan of salvation and the method of its application to the souls of men. For by the Mass it is taught that not only is the sacrifice of Christ "daily renewed," and "the life giving victim by which we are reconciled to the Father daily immolated on the altar by priests," but also that by it the merits of Christ are applied to the soul.

Now in opposition to all this false doctrine, the Word of God teaches that the sacrifice of Christ was finished on the cross, and that the precious blood of Christ is sprinkled on the heart by faith alone. "Let us beware therefore, lest of a memory it be made a sacrifice." "Apply His merits unto thyself by faith. Herein needest thou no other man's help. No other sacrifice or oblation, no sacrificing priest, no mass, no means established by man's invention." (Hom. Ch. of England on the Sacrament.) Resting on His finished work, by Him let us offer the sacrifice of praise continually, that is the fruit of our lips, giving thanks unto His name. (Heb. xiii 15.)

RECENT NEW-TESTAMENT STUDIES.

The most noteworthy development in the realm of New Testament scholarship during the seventy years that have elapsed since the Revised Version was issued, is the numerous discoveries of ancient manuscripts which go far to bridge the gulf between the autographs of the New Testament and the great vellum copies of the fourth and fifth centuries which formed the basis of the Revisers' Greek text. Most of these discoveries have been of papyri preserved from decay through the centuries by the hot sands of Egypt. One scrap discovered contains a few verses of St. John's Gospel. It is dated by the experts about 135 A.D. and so affords ocular proof of the absurdity of the Tübingen school of theology, which argued that St. John's Gospel was not written till the end of the second century! Another find, the Chester Beatty Papyrus, which came to light about 1930, has been of importance in establishing beyond all doubt the general trustworthiness of our Greek text. The date of these papyri is about 200 A.D. They are our oldest New Testament manuscripts.

Another interesting fact of New Testament studies of the last half century has been the discussion of the relationship between the Aramaic languages and the Greek Testament. It is generally agreed that Our Lord spoke in Aramaic, though it is probable that he also spoke in Greek and perhaps in Hebrew as well. Many scholars have attempted to explain the obscure passages of

the Gospels as due to faulty translations of an Aramaic original. But nothing certain has yet emerged from the welter of suggested emendations. Most New Testament scholars are ill-equipped to evaluate theories which are based on so obscure a language as Aramaic.

The discoveries in the Egyptian rubbish heaps have not only furnished new manuscripts of the New Testament but have provided a mass of literature which throws light on the language and thought of the Hellenistic age. Letters and other homely documents, newly unearthed in Egypt, show that the language of the Gospels and Epistles was the ordinary colloquial language of the day; so that many of the grammatical rules which guided the Revisers of 1881 have to be given up as too academic. But more important is the fresh knowledge we now have of the religions of the first century. This shows that the theory, dominant earlier this century, that the New Testament writers had incorporated *holus bolus* into the Christian religion ideas culled from the Greek mysteries is an exaggeration. The Christian writers certainly used the current religious language of their time but the content of their message was startlingly new. It is this aspect that holds the stage of New Testament studies at present. We now know much more about the rabbinical and hellenistic environment in which the early Christians thought and taught. But the process of sorting the new knowledge is still going on. It is to be hoped that when the new commentaries which have been delayed by the war are published, they will distil for us conclusions which are at present tucked away in learned journals or in German encyclopaedias and word-books.

QUIET MOMENTS.

A LENTEN MEDITATION.

THE SUFFERINGS OF CHRIST.

(By Laicus.)

There are those who find it incredible that God Himself, in the person of Christ, became man, that He lived as man on earth, taught, healed, suffered, and died to effect the atonement—that at-one-ment, by which prodigal children might be won back to the bosom of the Father. There are others who if pressed for a reply, would avow a belief in the doctrine, but whose lives show little sign that they have ever seriously considered the implications of such a belief.

But to those who are humbly but sincerely trying to live lives worthy of the children of God, the Sufferings of Christ are vitally important facts.

Why Did Christ Suffer?

Why did Christ suffer? The answer is found in the Divine Love, the love of the Father for His erring children who had misused His wondrous gift

of freedom to choose, and of Christ our Elder Brother.

We have it on the authority of our Lord Himself that His sufferings were necessary to bring man to God, into filial relationship with the Father; and the plan for human salvation involved the assumption by the Son of human form and the perfect performance of God's will in human life which man had failed and has ever failed to accomplish.

When Christ was made man, when He made himself of no reputation, He made it His chief aim, as we ourselves should do, to finish the work given Him to do, to glorify His Father by rendering perfect obedience to God's will.

And those who are "in Christ," to use the Scriptural description of membership of His Kingdom, can, with confidence and deep gratitude quote the words of the well-known Communion Service hymn:

"Look, Father, look on His anointed face,

And only look on us as seen in Him?

Look not on our misusings of Thy grace,

Our prayer so languid and our faith so dim.

For lo! between our sins and their reward,

We set the Passion of Thy Son our Lord."

Suffering Alleviated.

Christ told His disciples that tribulation is a condition inseparable from human life. And if we remember that He was very Man as well as Very God, we may expect to find in the records of His earthly life that He was the recipient from the Father of alleviations of the tribulations which He voluntarily underwent for our sakes. In all His life. He was conscious of His Father's presence and help; and so we may if we be like Him we make it our chief business to find out and to do that will. He could say, "I do always those things that please Him."

The Triumph of Love.

Finally, in the Passion of our Lord we have an assurance of the invincibility of Love. From the love of God and of Christ nothing can separate His faithful and trustful children, who are kept in perfect peace while and because they trust in God, and are assured that "He that spared not His own Son, but delivered Him up freely for us all" will "with Him freely give us all things."

THE OENPELLI MISSION.

(By Rev. Alfred Dyer, for 20 years a Missionary of the C.M.S. to the Aborigines of the Northern Territory.)

MY PARTNER.

I have often wondered, what Adam thought of Eve as she came into his world. With all the pros and cons, she was there, "bone of his bone and flesh of his flesh." One Adam would not have been much of a world. I certainly, by myself, could not have done, the work of the household; and of a family which was often over the 200. You could never teach a nomad people in twos and threes, wandering and looking for their food. There seems to be no other way out than to gather them in and feed them, which entails a lot of work, for one woman to direct and teach people, who had never cooked in the ordinary way until they got some tins from the white man. For these people have no village life, nor gardens. While the missionary task is largely to teach, the people can build for him and feed him with native foods. But a little thought would convey to your minds the difficulty of teaching naked primitive stone age children who were coming in. Their parents had a great desire for them to be taught, so that during the first year none were taken away; in spite of the fact we had no flour left for them at the end of the year; because our boats remained promises only.

16 hours a day was often my wife's time of work of love, except "the Lord's Day," which was always a day of rest, for man and beast; except for feeding, milking and worship. I feel sure no nation ever prospers which breaks God's first law to man in the time of his innocence. France tried it and fell. Never have the other nations enjoyed such unrest as to-day, or covered the earth with weeds, pests, in spite of wonderful machinery to cope with, and freak storms.

The training of undisciplined children is no easy task. Take one girl as an example, she had always got what she wanted by throwing a fit, but Mrs. Dyer handled her with firm tact and love, which had been enriched by a deep love to Christ. When the girl found the fit trick did not work, she settled in and became the smartest scholar. Later she was taken away by a husband who was cruel to her, before the first baptisms, but she had been in the classes. After we left she was brought back to the station very ill, and died, in the faith asking the missionaries to sing as she lay dying:

"Rock of Ages cleft for me
Let me hide myself in Thee."

SOME HELPERS.

Fortunately there were several older women who had cooked for the buffalo hunters, who were a great help to us. But the kitchen was black with smoke, I helped my wife to whitewash it. There was a big open fireplace to cook at, with logs of wood. There was lots of old iron about, from the

Butter Factory days, so I made a big one-fire stove. I had to make every bolt. The nearest shop was 250 miles away.

This stove was a lot cooler for the women to work with. It lasted till we built the new kitchen 8 years later. Then there were shelves and cupboards to make, which were easy enough compared with the human nature, we had to handle, people who had done things in their own way, as long as they produced the food.

Aboriginal marriage laws are very strict; more so than the last page of the English Prayer Book, which follows the law of Moses. Cousins are not allowed to look at one another. All these other customs had to be handled wisely in order not to break down that which was good.

Mrs. Dyer loved flowers and we had brought many with us. To begin with, all was bare around the house, such as it was; the low galvanised roof you could touch with your hands in the low parts. It had iron sides and no lining; one side had no windows for it was the buffalo hunters' house. The £25,000 had been spent on the butter plant and herds, etc. Another house had bark sides; in this we slept. Often you could hear the snakes crawling in it. It was a bad place for snakes; one of the staff later found one in his boots. So snakes, or no snakes; my wife planted flowers and creepers, and hid somewhat the ugliness of the house. Working among her garden, I heard the remark, "Is she a white lady?" she makes her hands like ours." So as she cooked and worked with them, they began to realise that great truth, that "In Christ there is neither male, nor female, nor bond or free, but one man in Christ Jesus, for He stooped so far to serve men. Yet none commanded so hardly as he; "No man looking back is fit for the Kingdom of God."

HEALING THE SICK.

Sick parade was always a big task, no case was too unclean to handle, she had to do the work of a doctor, to find the cause and to know the treatment is not easy. But most cases were healed, except the lepers, and the old. My old family doctor said to me on leaving, "you only need three things: Castor Oil, Epsom Salts, and Quinine." It is wonderful how simple remedies act with native people. Sir Baldwin Spencer also told me jokingly, "Have a large bottle of red medicine and blue mixed up it works wonders," nevertheless we had a good medicine chest. Our Lord was wise, when he said heal the sick, for it opens the door to many hearts. Here is another example. One day while in the camp a new party of natives had just arrived, with a new born baby some weeks old. The birth blood was mingled with the earth, its bed, for it had never had a wash. After much compelling I brought it to the station for a wash; my wife washed it again and again. Some time later when it was clean and powdered, quite a little crowd stood and watched. I happened to pass by as she kissed it, and heard the cry of "white mother." So heart doors were being opened by love; yet she ruled firmly. These women

had no say in the government of their tribe; no secrets were told them. Yet in their own way, like most women, they did not let the men have it all their own way. But what could we do without them?"

PERSONAL.

We are glad to know that Mr. M. D. Davies, of Glen Davis, is making a good recovery after his serious illness. He had to be brought 160 miles to hospital for an operation.

We extend to the Rev. F. M. Hill, Rector of Young, our sympathy on the death of his mother on January 11th, at Northampton, England.

Deaconess D. Bransgrove has been appointed Warden of the G.F.S. Hostel, Forest Lodge, N.S.W.

Miss E. M. Cheers, Matron of B.C.A. Hostel, Mungindi, has returned to duty after visiting Sydney. Miss Cheers has had about 18 years service with B.C.A.

Mrs. Vanston, wife of Canon Vanston, the "Father of the Diocese," of Bendigo, has been in Kurmala Hospital for the last fortnight following an attack of acute appendicitis. She is making a good recovery.

The Rev. Evers, who for the past three years has been attached to the staff of All Saints', Brisbane, set out during January to become Rector of Alice Springs.

"I wonder how many people realise that the organist of Westminster Abbey is an Australian, William McKie, Mus.-Doc., the son of a former priest in the Diocese of Melbourne, and brother of John McKie, Bishop of Geelong.

"There are many Adelaide organists who will remember his recitals on our own cathedral organ some years ago. From the post of City Organist of Melbourne he went to Oxford where he was organist at Magdalen College. Then came the war and Dr. McKie served in the Air Force. Now he is facing the difficulties and up-hill tasks of musical post-war reconstruction. In a recent letter he congratulates us in Adelaide on our Wednesday choral Evensong. He calls it "A great step forward." Then he gives a glimpse of his own difficulties in the matter of daily services: "We are still 'men's voices on week-days, but we hope to get the choir school re-opened in January, and if all goes well, I hope to have the daily evensong restored by the end of 1947."—Adelaide Church Guardian."

The Rev. Mark Robinson is leaving the Diocese of Pretoria in order to return to Australia. He was ordained in the Diocese of Adelaide and hopes to return to his old diocese, or to one of those in the West. Before working in the Transvaal he was for some years chaplain at Santiago de Chile.

IN MEMORIAM.

AMY AUSTRALIA BRAGG.

The death is announced of Mrs. Edgar Bragg, of Croydon, N.S.W., for many years an earnest supporter of the Church's wider work under the aegis of the C.M.S., B.C.A. and kindred big-hearted institutions. The deceased lady was in hospital for an operation for appendicitis when pneumonia supervened and she was called quite suddenly to her rest.

News was received last month that Dr. H. C. McDouall, of Warrawee, N.S.W., had passed to his rest. Dr. McDouall was a noted psychiatrist and until recent years took an active part in Church affairs and was for many years a Synod Representative for the parish of Leura.

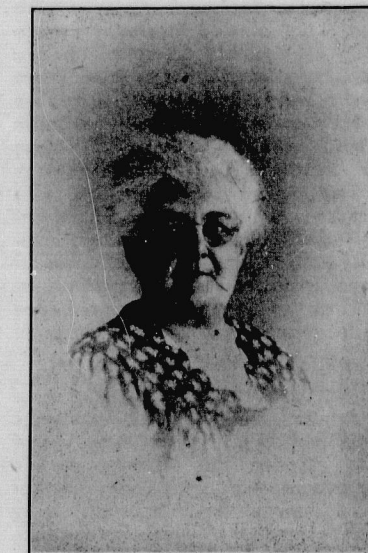
CHURCH MISSIONARY SOCIETY. BISHOP SONG.

A public meeting of welcome to the Rt. Rev. C. T. Song, B.A., Bishop of Western Szechwan, China, will be held on Tuesday, 18th March, at 4.45 p.m., in the Chapter House, Sydney.



The Chairman will be the Most Rev. the Archbishop of Sydney.

Bishop Song derives his support from the Church Missionary Society in Australia, and the visit of this great Chinese Bishop is therefore one of outstanding interest. He is to deliver a series of lectures at the University of Sydney on Chinese Culture.



auxiliaries. She gave unstintingly in time, energy and means for the promotion of the work, and by her capable management of the luncheon room made possible the support of three missionaries in the field. The late Mrs. Bragg was on quite a number of the various C.M.S. Committees, including a seat on the Federal Council, the N.S.W. Committee and Chairmanship of the Women's Executive.

But her love and support of the Church's work made her an invaluable worker for the Bush Church Aid Society, a nursing mother of the Record, the Mission to Jews, Moore

College, and the Deaconess work. The wide ramifications of her practical interest in Christian work were indicated by the large attendance of Clergy and laity who filled the Cathedral yesterday week for the first portion of the Burial Service. Mrs. Bragg had an outstanding capacity for organising and that gift was consecrated to the service of her Saviour and Lord.

As the Archbishop mentioned in his address at the Cathedral, Mrs. Bragg grew up in the spiritual home of St. Stephen's, Newtown, where from her earliest years she enjoyed the ministry of clergy and teachers, and caught the inspiration to a life of service, the outflow of a deep conviction of the love of God as manifest in our Lord Jesus Christ.

Many of us will in earlier years remember the husband and wife, of one mind in the consecration of home and powers to the work of Christ and the two sons growing up in an atmosphere of sacrificial service and responding to the example of their devoted parents. We can be quite sure that hers is the joy of reunion after the twelve years of separation and the greater joy of seeing the King in all His glory. Our sympathy goes out to the sons who naturally mourn their loss but rejoice in the joy that is hers.

"Even so them that keep in Jesus will God bring with Him."

Churchman's Reminder

Heb. xii. 2.—"Who for the joy that was set before Him endured the Cross, despising the shame."

March.

16.—4th Sunday in Lent. This is sometimes termed "Refreshment Sunday" because of some people's need of relief if Lent is kept with severity. But it is not an Anglican provision, for one reason that all Sundays in Lent are separate from the Lenten observance, for each one is a glorious festival day of the blessing of Christ, which predominate our minds upon his day. The reference in the Collect of "comfort" because we are "relieved" by Him, tells of this.

23.—5th Sunday in Lent. This is known also as "Passion" Sunday. But there is no special reference to the Passion of Jesus. The reason for the use of the word is that on this day Jesus foretold His Passion. Considering the extreme paucity of attendance at week day services it is fitting to use this day in teaching of the final sufferings of our Redeemer, that we may rejoice in His Day and glory in the sufferings which give mankind such joy.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

THE CHRISTIAN MINISTRY

The letter of the Archbishops and Bishops of The Church of England to young men of Australia offers food for thought. The letter tells us that "If Australia is to be a great nation, her citizens must have ideals and convictions, and above all, the belief that life does matter and that the world can become a better place." It goes on to declare, "Nowhere are there greater opportunities for peace, leadership and influence than in the Ministry of the Church of God." This frank appeal to young men to enter the sacred ministry will we trust meet with a ready response.

The Actual Statistics.

There is already an increase in the number of men who are studying for the Christian ministry. In 1945 twenty-six men completed the course for the Th.L. under the Australian College of Theology. In 1946 the number had risen to thirty-four, or an increase of over thirty per cent. The figures are more remarkable when we consider those who entered for the first part of the examination. In 1945 thirty-two men passed the first half and in 1946 the number had risen to fifty, an increase of slightly over fifty-six per cent. We have to take into consideration two factors in determining the significance of this upward tendency. The Repatriation Commission has provided facilities for men who are anxious to begin or to complete their professional training. This has given some men an opportunity of entering the Sacred Ministry who might otherwise have been hindered. Also some men who would have entered Theological Colleges earlier were engaged in military duties or in war work of primary importance. This would naturally swell the numbers to some extent. But it is remarkable that during the war years, largely because of the enlightened action of the Government in releasing a certain proportion of men after a certain period of active service, the lists do not show any marked diminution in the numbers presenting themselves for examination. Japan entered the war at the end of 1941 and the peak of Australian effort was reached in 1942. Yet the class lists for 1943 show that 38 students completed the Th.L. in that year as against 26 in 1945, while 33 either passed or were held over in the first part as against 34 in 1945. While the numbers have fluctuated we cannot say that the war

years show a marked contrast to the years that preceded them or the year that has succeeded cessation of hostility. The year 1938 records a much lower number both of those who completed Th.L. and of those who sat for the first part and were successful (12 in the first instance and 21 in the second) than in any war year. Nor do we think that the number of men who come in on deferred courses will make a very appreciable difference in the number of students year by year. There may be some slight fluctuation but we believe the records will be much more affected by other causes. Of course The Australian College of Theology does not examine all the men who enter the Ministry of the Church of England in Australia. It does, however, include such a large proportion of them that statistical results based on its figures may be regarded as fairly representative of the situation.

Is the Ministry Worth While?

If we discount, as the statistics seem to demand, any really serious influence occasioned by the war on the ranks of those entering the Ministry of the Church, we have to seek elsewhere for explanations of the degree of apathy which exists and to which, by implication, the Archbishops and Bishops direct attention.

Speaking generally, it may be said that there is a greater desire on the part of parents in England and Ireland and a still greater desire in Scotland, to encourage their sons to enter the Ministry, than is found here. The total population of the Church of Ireland is well under 600,000, much less than the Church population of Sydney, and somewhere in the neighbourhood of the Church population of the Province of Victoria. Yet up to recently that Church maintained a clergy list of over 9000, and as Dr. John Pentland Mahaffy wittily observed, "Did a large export trade in clergymen." At least ninety per cent. of these men were University graduates. Scotland can show the same or even a better record. The office of a minister of the Gospel is looked upon with respect and coveted by parents for their children. It is not otherwise with the situation in England. A very considerable body of students from wealthy homes enter the Ministry with the full approval and encouragement of their parents.

A remarkable illustration of this is the number of sons of clergy who enter the ministry. This circumstance is not unknown here but the numbers are much less. Out of about 280 clergy listed as serving in some form, either in Sydney or on missionary service, there are 15 cases in which fathers and sons share the sacred duty of preaching the Gospel. No doubt the total could be further extended if collateral ministerial connections were included, but it is a smaller proportion than obtains in England, Ireland or Scotland. There is a measure of reluctance to enter the Ministry. We hope the letter will do something to remedy this state of affairs. Can it be that those who have chosen this sacred calling no longer think it worth-while?

The Influence of our Church Schools.

We hope that the letter will be pondered seriously by Headmasters in our big church schools. As far as our information carries us, the number of applicants for the Ministry from our large church schools is not as great as might reasonably be expected. Generalisations are always difficult of proof and sometimes dangerous but it is safe to say that over eighty per cent of candidates for the Ministry come from the Public and High Schools. We are glad that the Ministry can be recruited so largely from these but it seems to indicate that the high vocation to which the Clergy are called does not find expression as fully as we might desire in our Church Schools. Perhaps some of our readers may be able to throw further light on this question.

Causes that Weaken the desire for the Ministry.

We believe that the prime cause that leads to a weakening, of the desire to enter the Ministry is the absence of what the letter calls "Ideals and convictions." Of course our critical friends will take exception to this sentence and point out that it is impossible for men to exist without ideals and convictions. That is of course true. But we think that the letter had in mind a form of ideal that reaches beyond the sensible and tangible and convictions that kept pace with these spiritual ideals. Professor Sorokin believes that our civilisation has become sensate and that we are discovering the inadequacy of this type of culture. Hence the birth-pangs of a new era. One of the causes that militates against a desire to enter the Ministry is the limitation of the worth-while to the so-called scientific or look on life. The man who discovers how to make two blades of grass grow where only one grew before is a bene-

factor to mankind. The rain-makers, if they succeed in making rain will be hailed as worthy of our highest esteem. They are up in the clouds, it is true, but they make the rain to fall on the evil and on the good, or since we have nearly got rid of good and evil, on dairy farmers and pastoralists. But what has a clergyman to offer? A whole lot of speculative fancies, that neither make the grass grow nor the rain fall. We are reminded of a cartoon in Punch when the German invasion was regarded as a bogey, and when Lord Runciman, when discussing Robert's warning, spoke of the "war lusts of an old soldier's brain." At that time a knife-grinder was solicited for his vote. "Suppose I give it," said he, "What then?" "Well!" said the canvasser, "If you don't the Germans may be here." "Well," was the reply, "Germans use knives, don't they?" That is the standpoint—What good is it? And good must be measured in terms of material comfort and prosperity. "The greatest scholar," says Sorokin, "is he who is paid the highest salary or has the largest audience." He adds, "Our Radio cities are enormous. And yet the music and art forthcoming from these are vulgar or mediocre." Perhaps if he had taken a glance at modern Australia, he might have said that the same sometimes applies to prize novels and certainly to the material on which the public is fed by the daily press. Some years ago, "The Sydney Morning Herald" refused to print an advertisement in an open letter written by Archdeacon R. B. S. Hammond because it began "A word to you, Mr. Boozel!" The letter appeared as "A word to you, Mr. Alcohol." We have advanced or retrograded rapidly since then and "The Sydney Morning Herald" publishes a serial that shocks Surry Hills. But we have not yet succeeded in publicising eternal values. We are still in the grip of a sensate culture and for that reason a small premium is set upon the work of the Christian Ministry. To remedy this state of affairs is the work of every serious person.

The Financial Lure.

Americans have coined the expression "The Almighty Dollar." We know the dollar is not almighty. It can never give us true love or true service. But the material standard is employed so extensively that parents and friends are strongly tempted to look on the Ministry from this angle. Young people are discouraged from entering this highest service because in the popular phrase, "There is no money in it." We

need to remind this generation of the words, "Man shall not live by bread alone." It is remarkable that in former times men pursued art or literature with a glowing ardour when the monetary rewards of their enthusiasm were poor indeed. A few rare souls are still possessed of the same ardour but the numbers are diminishing. Some say that Art and Literature with capitals are diminishing also. No man should enter Holy Orders with the idea of making money. That would be to degrade a sacred office. On the other hand the man who is set free for this spiritual duty should be relieved of financial strain. It is difficult to devote the whole energies of the soul to the great realities of eternity when the spectre of debt stalks sullenly beside the diligent pastor. This is an aspect of affairs that commands the attention of the laity. The stipends of the clergy have not been increased in proportion to the increased cost of living. Many men are hindered from entering Theological Colleges because they have liabilities which could not be met by the salaries offered. In all these matters the difficulty of preserving the mean is experienced but Church people generally should remember the Scriptural proverb, "The labourer is worthy of his hire." There is little use appealing for men if we do not provide sufficient for them to live. The need of concerted effort to overcome this difficulty is great.

The Dominant Reason.

But when all this is said we believe that the letter reveals the real secret of securing our objective. We need to revive the Christian ideal and conviction. The Gospel message in the early days came upon a dispirited and disillusioned world. It quickened the slowing pulse of endeavour and provided a new hope for those who were almost sunk in despair. As time wore on the original verve began to lose power. A settled habit of life through owing too much to the new message of hope, gradually atrophied it. Ceremonial that represented the exuberant delight of a new conviction becomes an end in itself so that the original impulse towards it is forgotten and the way is opened for less spiritual associations. This we know happened in the Christian Church. It is sad to realise that the most fine gold has been changed. Gregory Nazianzen accounted it "a disgrace to sit among such hucksters of the faith" as the bishops who opposed him in the Council of Constantinople. Gregory could not secure a compromise on the

bishopric of Antioch and was, as a schoolboy would put it, "slightly peeved." Still he had some justification. Have we not justification today for deploring lack of conviction. Shall we not try to recover the spirit that breathes in the eloquent passage of Diognetus: "The Christian's existence is on earth, but their citizenship is in heaven. They obey the established laws, and they surpass the laws in their own lives. They love all men and they are persecuted by all. They are ignored and yet they are condemned. They are put to death and yet they are endued with life. They are in beggary and yet they make many rich. They are in want of all things and yet they abound in all things. . . . So great is the office for which God hath appointed them, and which it is not lawful for them to decline."

ANCIENT DOCUMENT DESCRIBES THE BIBLE.

An unusual document has been found in Westminster Abbey. Who wrote it and when, nobody knows. It says of the Bible:

"It is the first book and the best book and the oldest book in the world. It contains the choicest matter, gives the best instruction and affords the greatest pleasure and satisfaction that can be revealed. It contains the best laws and the profoundest mysteries that were ever perused. It brings the best of tidings and affords the best of comfort to the needy. It exhibits life and immortality and shows the way to everlasting glory. It reveals the only true God and shows the way to Him, sets aside all other Gods and describes the vanity of them and of all who trust in them. In short it is a book of laws to show right and wrong, a book of wisdom that condemns all folly, and makes the foolish wise, a book of truth that detects all lies and confronts all errors, and a book of life that shows the way from everlasting death."

We need to know it to be wise, follow it to be safe and believe it to be happy.—The Family Mail.

A SPLENDID GESTURE.

We note with interest that the boys' class at the Chatswood Public School (N.S.W.), for religious instruction has passed round the class a B.C.A. box at the Scripture Lesson each week for some time past. In this way the boys have collected no less than £60 for the work of the Church in the outback of Australia.

Appreciation of the Archbishop of Sydney.

GREAT AUDIENCE FILLS SYDNEY TOWN HALL

REMARKABLE TRIBUTES.

The Archbishop of Sydney, the Most Rev. Howard K. Mowll, was welcomed back to his Diocese after his serious illness by an enthusiastic gathering in the Town Hall, Sydney, on Tuesday, March 4th. The large audience occupying every part of the Town Hall greeted the appearance of His Grace and Mrs. Mowll with round after round of applause. It was evident that the Archbishop has a very deep place in the hearts of the members of the Church of England, and not only in the members of the Church of England. Although the meeting might be regarded as a domestic one, representatives of other religious bodies could be seen scattered through the audience. Their cordial association with the members of the Church in this function was voiced by Sir Bertram Stevens.

Bishop Pilcher who occupied the chair, said he supposed the honour had been conferred on him because he knew the Archbishop longer than any of his friends in Australia. He recalled his happy association with him when Dr. Mowll was Professor in Wycliffe College, Toronto. One day Professor Mowll, as he then was, said to him, "I have had a letter from the Archbishop of Canterbury." The Bishop replied, "I think I know what it is about." The audience must not think that he, the Bishop had been in private consultation with the Archbishop of Canterbury. It was much simpler than that. Dr. Mowll had always taken a deep interest in the famous Cambridge Seven. The Missionary world had been thrilled when C. T. Studd the famous cricketer and six other prominent Cambridge graduates had volunteered for the Mission Field. He would like to be able to include Oxford, but as a matter of fact they were all Cambridge men. One of these had rendered signal service in China. It was easy to one who knew that a bishopric was being established to assist Bishop Cassels in his great work by a simple process of elimination to arrive at the conclusion that the Archbishop of Canterbury, on whom the duty of consecrating the new Bishop devolved, had written to Professor Mowll on that subject. And so it came to pass that his friend and colleague was chosen to assist Dr. Cassels, that distinguished missionary, and was consecrated as Bishop in West China, the youngest Bishop in the Episcopal bench in the Anglican Communion. They were here to-night to express their profound thankfulness to God that His Grace had been fully restored to health and was able to take up his arduous duties once more.

The Lord Mayor of Sydney, Alderman R. J. Bartley, in associating himself with the welcome reminded the audience of the Civic welcome accorded to the Archbishop thirteen years ago. He said that the Archbishop on that occasion reminded the company that his family was one of the few in Dover who received by right the freedom of that ancient city when he attained the age of twenty-one years. It gave the Archbishop the privilege of a vote in Dover Municipal affairs wherever he resided and also the right to sell fish on Sunday.

The Lord Mayor said that the Archbishop declared that he hoped to come amongst them as "a good citizen." All classes of the community had learned with what zeal

and diligence he had made good that earnest hope. During the war years he had given unfailing support to the Australian Comforts Fund which provided amenities for the men and women of the Forces. His own great effort in establishing and carrying on the great work of C.E.N.E.F. in which he was so ably seconded by Mrs. Mowll will never be forgotten. Millions of meals were served to the men home on leave or about to depart for the field of battle. Hostels were opened for those away from home. When the trumpet of war sounded immediately steps were taken to erect the first hut in the Cathedral grounds and from it a great network of organisations spread to help those who were giving themselves in the services of their country. The Lord Mayor recalled that it was through the Archbishop's initiative that a Civic Service was established in the Cathedral at the time of the Broughton Centenary which had continued ever since. He reminded the Archbishop that at his civic reception thirteen years ago he said that notwithstanding the fact that the Town Hall, had encroached on Cathedral property and destroyed Governor Macquarie's original scheme for a Cathedral with a splendid approach and excellent grounds he hoped to maintain happy relations with the Civic authorities. His Grace's influence had been felt in every department of Civic life affecting the moral and spiritual good of the City and he had nobly fulfilled his early promise of cordial co-operation.

Sir Bertram Stevens, as Premier of New South Wales on the occasion of the arrival of the Archbishop said he was glad to be associated with this gesture. He had enjoyed the personal friendship of His Grace the Archbishop ever since his arrival and remembered very many gracious and thoughtful acts of kindness extended to him. He would like to speak of the Archbishop as an individual. Perhaps there were some there who did not realise the great extent of the personal ministry exercised by the Archbishop. He had known him more than once after an exacting day's work to travel twenty miles in his car in order that he might hold the hand of a dying friend, kneel by the bedside and offer those words of spiritual consolation that meant so much and were often needed to strengthen the soul. He could tell how he was a true father to his clergy when in trouble and sorrow, and not to them only but to all the people of his Diocese. He could tell how an aged church cleaner was removed from the Old Men's Home and placed in St. Luke's Hospital for the best care that doctors could give through that active personal intervention of the Archbishop. He was glad to think that he had the privilege of introducing the Archbishop to the beauties and quiet of Mt. Wilson and that ever since he had journeyed with him to the shelter offered by a kind hostess. Mount Wilson had been a favourite spot for the Archbishop to obtain a brief respite from his exacting duties. Through the tact and skill of the Archbishop it was his pleasure to reach an agreement regarding the Cathedral property and to pilot a measure through Parliament that laid to rest an ancient grievance.

Mr. W. S. Gee, Advocate of the Diocese, said that after the eloquent tributes that had

been paid to the Archbishop he felt he was battling on a sticky wicket. However, frequently happened in such circumstances he would not stay long. He addressed them as Advocate of the Diocese, but the clergy were all so good he had no occasion to exercise his office. He confessed he got a slight shock, however, when reading his programme to say "Advocate of the Diocese—Jerusalem." He was glad of the reassuring knowledge that the last word referred to an item to be rendered by the choir. Mr. Gee spoke as a layman and bore testimony to the Archbishop's business capacity and his unfailing attention to detail. He prayed on behalf of the laymen in the beautiful words of the Prayer Book that Dr. and Mrs. Mowll might indeed attain God's gracious promises and in the end everlasting life.

Archdeacon Johnstone then read messages from various people:—

His Royal Highness the Duke of Gloucester sent the following cable:

"My best wishes to you on your return to duty. I hope you are completely restored to health.—Henry."

The former Governor General of Australia, Lord Gowrie, sent a cable of greeting on behalf of himself and Lady Gowrie.

The Lord and Lady Wakehurst recalled their happy association with His Grace and Mrs. Mowll when Lord Wakehurst was Governor of the State.

Sir Wm. and Lady Dobbie sent cordial greetings.

Greetings were sent from the Bishops of Melbourne and Brisbane associating their dioceses with their personal felicitations.

Apologies were received from the Bishops of Armidale, Bathurst, Grafton, Goulburn, who were unable to be present. The Province was represented by the Bishops of Newcastle and Riverina.

When the large audience heard Bishop Hilliard, many must have wondered how it is possible for anyone to ask, What is the Church of England doing? The great work of C.E.N.E.F. overtopping every other separate effort for the material and spiritual welfare of the troops; the more Churches appeal planting new churches in crowded areas; the work of Religious Education catering for the needs of children in Sunday Schools and Day Schools; the Chaplain for Youth Department with its continuing house parties and leaders' training classes; the steady growth of Moore College with its splendid set of new buildings; the Service Bureau affording information regarding employment, and the volunteer band of workers training students for various examinations; the Nurses organised to visit the sick and helpless; the provision for the scattered residents along the Hawkesbury River; the work in the days of depression and its permanent fruit in the Yarra Bay Churches; the great services for the Merchant Navy, Nurses' Association, Teachers' Christian Association, University, Municipal life bringing the Cathedral into touch with every activity and inspiring all with a sense of responsibility to God. In all these avenues of service the zeal and personal inspiration of the Archbishop counted for more than could be told. The Bishop wittily observed that the officials of the Diocese looked forward with trembling to the proposed accession of energy which the Archbishop received, but consoled themselves with the thought that His Grace would, as always, take the major share of the burden, and be-

use of that he could always count on their loyal service and utmost co-operation.

Bishop Pilcher then presented the Archbishop with a cheque for one thousand pounds as a token of the high esteem in which he was held.

In rising to reply, His Grace was again enthusiastically applauded. He said he would ever cherish this token of the love and affection on the part of those who presented this generous gift. He would use it to meet his expenses to Lambeth, and as he expended it he would remember afresh the very kind things that had been said and innumerable instances of generous esteem which it had been his wife's and his good fortune to have experienced.

He would like to thank the very many who had sent messages to him in his illness. He only wished that those present could see the profusions of flowers with which his room was decorated. He would fail in his duty if he did not pay a tribute to his doctors who gave such unremitting attention to his case. To Dr. Ritchie and Dr. Poate he owed a debt that could never be paid. They told him if he were good he would be able to resume duty in March. It was a surprise to everyone that he had been able to leave hospital before the date originally fixed, and he was glad to say he had continued to improve. Quite recently, as had been said in the course of the meeting, he and his wife had walked sixteen miles in one day. He would like also to pay a tribute to the nurses who looked after him so carefully. It would not, he thought, be invidious if he mentioned particularly Nurse Symonds, who, after her long day of visiting the sick and poor in connection with the Home Mission Society's work, cheerfully gave up her nights to looking after his needs. He also felt greatly indebted to Mrs. R. B. S. Hammond, who readily placed her experience and nursing skill at his disposal. He could not help feeling that in so doing, Mrs. Hammond felt that she was continuing the long and happy friendship with which the late Archdeacon Hammond had favoured him ever since he came to Sydney to the day of the Archdeacon's passing. During the days when he could think but little and read nothing, he derived strength and encouragement from the many messages constantly arriving, which were read to him from time to time.

In his convalescence he learned to attach a new and fresh value to the Psalms and he also felt he had secured a deeper insight into the Gospel of St. John. Words failed him to say all that was in his heart. But as they faced the future with its many problems they realised that we are set here as witnesses to the everlasting Gospel. Nothing can take the place of that personal testimony to the grace and power that is in Christ Jesus. They could all gather fresh courage from the message of the Master: "Go ye into all the world and preach the Gospel to every creature."

The Cathedral choir, under the guidance of Mr. T. A. Beckett rendered appropriate music during the evening. The band of St. John Ambulance Brigade under the baton of Ambulance Officer A. H. Baile, played selections while the large audience was assembling.

There was a note of pleasure, unmistakably manifest as the whole company stood singing the closing hymn "Now thank we our God."

It was a memorable night on a memorable occasion which will linger long in the memories of all who took part.

Proper Psalms and Lessons

March 16. 4th Sunday in Lent.

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

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

March 23. 5th Sunday in Lent

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

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

March 30. Sunday Next Before Easter.

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

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

April 4, Good Friday.

M.: Gen. xxii 1-18; John xviii. Psalm 22.

E.: Isa. lii 13-liii end; John xix 31 or 1 Pet. ii 11. Psalms 40, 69.

Rev. E. C. Yarrington is in St. Luke's Hospital, Sydney, seriously ill. We are glad to learn that there is some improvement in his condition.

PERSONAL

Bishop Nutter Thomas, sometime Bishop of Adelaide, expects to sail for England at the end of this month.

"Our sincere thanks are given to the Rev. Tom Jones, Organising Missioner of the B.C.A., who arrived home by flying boat from Australia last month, and who immediately made himself available to meet our friends and supporters. His wonderful story and his unique way of telling it, have deeply impressed those who have heard him. Warm-hearted and responsive meetings have been held at Tunbridge Wells, Coventry, Winchester, and Bournemouth, and there are also many others planned for him to take." —"Greater Britain Messenger."

Mr. Jones is visiting Belfast, Dublin and Cork in the interests of the Society.

The Right Rev. C. T. Song, B.A., Bishop of Western Szechwan, China, has arrived in Sydney by invitation of the University to give a course of lectures on "Chinese Culture." The Bishop preached in St. Andrew's Cathedral last Sunday evening.

The Rev. C. M. Kennedy, who for the last five years has been in charge of St. Columba's Hall, Wangaratta, has been appointed Rector of the parish of Euroa. He plans to begin his ministry there in Easter Week.

The Parish of Bright, Victoria, is again to lose its Rector, as the Rev. W. H. S. Childs has accepted nomination to the Parish of Wonthaggi, in the Diocese of Gippsland. With news of his appointment comes the announcement that he is the winner of the Frank and Elizabeth Cash Essay Prize for 1946.

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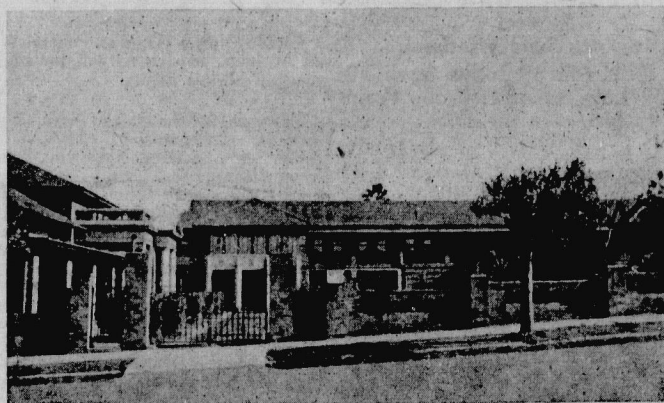
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THE HOME OF PEACE.

At a recent meeting of the General Committee of the Home of Peace, it was decided with the approval of His Grace the Archbishop, to communicate with the Rectors and Churchwardens of the Churches in the Diocese to secure their interest and support for this very necessary work of the Home of Peace.

In order to meet the increased maintenance expenditure and to cover the deficiency in our ordinary income which we incur year by year, it was resolved to establish Good Friday as the one day in the Churches' year when the Home of Peace could look for support from the Churches. We know that

some Churches already donate either part of their Good Friday Offertory, or have a retiring offertory on that day for the work of this hospital, and we would commend this suggestion to you with the hope that you will be able to do likewise.

In September, this year, the Home will have been in existence for forty years, and in this time nearly 6000 patients have been nursed and cared for in their last illness here on this earth. Not only have we served the city and metropolitan areas, but many of our patients have come from country districts as well as interstate. As you know this is the only Protestant Home of its kind

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in the State and with one exception, even within the Commonwealth, where patients who are dying are nursed, irrespective of age, nationality or creed. During all this time, we have only had the support of a small section of our church population; even today many people are ignorant of the existence of such a Home, and we feel that if the work was more widely known we would receive greater support.

A TRIBUTE.

There appeared in "The Fiji Times" of March 20th, 1875, the following paragraph concerning the Church of the Redeemer, Levuka. "Considerable praise is due to a younger son of Mr. W. H. Surplice for the services he renders to the orchestra of the Church of England, where, although only of the tender age of nine years, he presides at the harmonium, dispensing good music with an accurate ear and a taste far beyond his limited experience. Strange as it may seem for so young a musician to play such an important part in a choir, we are informed that his execution is faultless, and he displays a facility in the rendering of anthems and even difficult compositions that fairly justifies his relatives in cultivating a natural acquirement in their son, which will some day, not only afford him a comfortable means of livelihood, but make him an acquisition in musical circles, and an ornament to the society he may in time move in."

The Editor was referring to Percy Herbert Surplice who entered into rest on 21st Feb. 1947, and had until recently been organist of St. David's Church, Sydney, for the past 54 years, during which period he saw great changes take place in the Hills of Surry and Strawberry Hills. Percy Surplice became organist of St. David's Church when Rev. Joshua Hargrave was Rector, and continued to preside at the organ under Revs. George Brown, R. B. S. Hammond, J. F. Chapple, O. V. Abram, Cyril King, and for a few months under Rev. H. H. Davison, the present rector.

Besides being an organist of rare quality, he was a keen business man and worked in partnership with his father and brothers as W. H. Surplice and Sons, who took for their motto, "Civility at cost price." He brought his business ability into the counsels of the Church, and was on many occasions elected as churchwarden or parish counsellor, where his business motto was changed to "Civility at all costs." His body was taken to St. Jude's Parish Church, Randwick, where Rev. O. V. Abram, assisted by Rev. C. R. King, conducted the 1st Part of the Burial Service.

The Rev. C. R. King conducted the 2nd part of the Burial Service at the Waverley Cemetery. His very many friends will ever count it a privilege and an inspiration to have been acquainted with him.

Away with our fears!
The Godhead appears
In Christ reconciled,
The Father of Mercies in Jesus the Child.

He comes from above,
In manifest love,
The Desire of our eyes,
The meek Lamb of God in a manger He lies.
—Wesley.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

The Australian Board of Missions has arranged for a farewell to the Bishop of Melanesia (the Right Reverend Walter Baddeley, M.A., D.S.O., M.C.), in the Assembly Hall, Margaret Street, Sydney on Thursday, 27th March, at 7.45 p.m. on the eve of his departure to be Bishop of Whitby.

The Archbishop of Sydney will preside and in addition to Bishop Baddeley, the speakers will be Dr. H. V. Evatt, K.C., Minister for External Affairs, and Bishop F. L. Ash, the A.B.M. Centenary Commissioner.

INSTALLATION OF DEAN OF SYDNEY.

Dr. S. Barton Babbage, Ph.D., will be installed as Dean of Sydney at a service in St. Andrew's Cathedral at 3.30 p.m. on Thursday, March 13th. The Deanery has been vacant for ten years and has been served by only two deans during the whole course of the Cathedral's life. These are Dean Cowper and Dean Talbot. Between these two there was an interval of some ten years, while the Deanery was vacant.

Dr. Babbage is a Doctor of Philosophy of the University of London and has in recent years served as Senior Chaplain in the R.A.F. in the Iraq and Persia Command.

MOORE THEOLOGICAL COLLEGE REOPENING.

The Official Opening of Moore Theological will be on Thursday, 13th March, at 7.45 p.m.

At the Official Opening Th.L. diplomas, Moore College, Diplomas and S.P.T.C. Diplomas will be conferred upon successful students.

The opening day of the Sydney Preliminary Theological Course will be on Tuesday, 11th March, at 6.30 p.m. Last year 22

Canon Trapp, rector of Maseru, Basutoland, South Africa, has been appointed Bishop of Zululand in succession to the Rt. Rev. A. W. Lee, who recently resigned owing to ill-health. The new bishop was trained at the College of the Resurrection at Mirfield, and at Leeds University where he took a first class honours degree in philosophy. He has already spent some years in work amongst natives in Basutoland.

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people were successful in these examinations. Those who have taken this course have found it most helpful in connection with Christian work which they are doing. The course extends for two years, during which period New Testament, Old Testament, Doctrine, Church History and Prayer Book are studied. Enquiries may be addressed to the Principal of Moore Theological College, Newtown.

WAR MEMORIAL.

On Sunday, 13th April, His Grace the Archbishop of Sydney will dedicate the New East Windows in St. Peter's, Hornsby, which have been donated by Parishioners of St. Peter's in memory of the World War 1919-1945 and as a thank offering for those who returned.

HOME OF PEACE, PETERSHAM.

Miss F. I. Claydon has been re-appointed to the position of Matron of the Home of Peace, and she was warmly welcomed, on her return, by the staff and those patients who remembered her. Her bright Christian witness and service means a great deal to this hospital, and the patients have loving confidence in her as she seeks to ease their pain and suffering.

The great need of the hospital is still for more women who have an aptitude for nursing, and with the love of Christ in their hearts, will care for those who are dying. As this is not a training hospital, possibly those in their thirties and forties may feel a call to this work. The Nurses' Home is very comfortable, the hours of work are good and conditions generally are attractive. For the present, there is a waiting list of urgent cases, while some 40 odd beds remain closed.

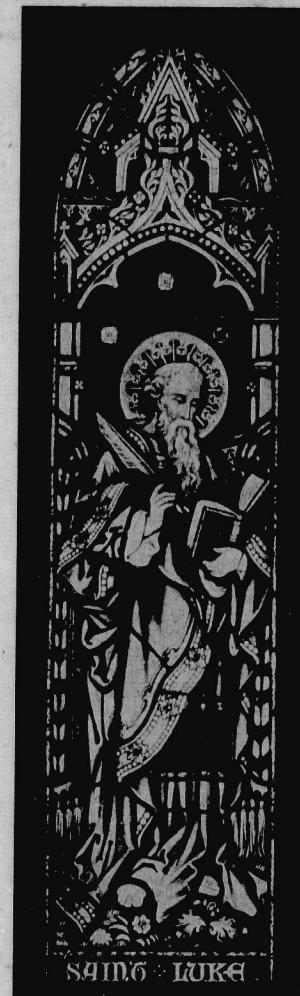
As a Church of England Hospital, this Home is supplying a need in our community. Still more could be done if only more nurses would come forward, to assist.

NEWS FROM THE PARISHES.

St. Stephen's, Bellevue Hill.—Mr. Merton B. Giles, LL.B., has accepted appointment as Organist and Choirmaster at this Church. He has acted in that capacity during the past three months, and previously, during the war period, relieved Mr. Pepper for three years while he was in the Army. We heartily welcome Mr. Giles, whose efficient and tasteful rendering of Church music is a pleasing feature of the services at St. Stephen's. He is anxious to strengthen the Choir, and will welcome additional voices.

St. Paul's, Sydney.—On Sunday, March 16, at 11 a.m., it is proposed to hold a

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Parade Service of the Life Boys in this district. Members are expected from all parts in the area. There will be a march assembling in Lawson Square, Redfern, at 10.10 a.m., which will proceed along Redfern St., then Pitt and Cleveland Streets, arriving at St. Paul's Church in time for the 11 a.m. service. The Life Boys is the Junior Reserve of the British Empire Boys Brigade, and it has for its object the advancement of Christ's Kingdom among young boys and the training of a body of suitable recruits for the Boys' Brigade.

GOOD FRIDAY PROCESSION.

"I should again like to remind all members of the Church of the solemn Procession of Witness, on Good Friday afternoon, which will assemble in the Domain at half-past four. I sincerely trust that all members of the Church who can possibly do so, will make an effort to take part in this annual public act of witness to our Faith and to the meaning of Good Friday for us. It is not easy for many to walk in a public procession. For many it means coming a considerable distance, and at a good deal of personal inconvenience. But it is an opportunity for each of us to bear public witness to the sincerity and tenacity with which we hold our faith, and the experience of past years has shown that it has had its effect on the many visitors to Sydney at Eastertime, and those who see the procession along the route. May I send this as a personal invitation to each reader not only to be present in person, but to ask your friends to accompany you. Details will be found on the posters in the porch of each church."—Archbishop's Letter.

THE PARISH NURSES.

A meeting is to be held in the Chapter House, adjoining St. Andrew's Cathedral, George Street, Sydney, on Monday, March 17th, at 8 p.m., under the chairmanship of His Grace the Archbishop of Sydney when the parish nurses will tell of their work. Also rectors from some of the parishes in which they have served will tell of what they have done and are doing in this amazing piece of Christian service rendered under the auspices of the Home Mission Society.

The object of the meeting is to launch an appeal for the sum of £20,000, which is required to establish a headquarters for the nurses, and a Hostel in the same building to house some of the aged sick folk for whom they have been caring.

The work has been going on now for some three and a half years, during which time approximately 6000 visits have been made. The work has grown tremendously each year and to adequately carry on the nurses must have their Headquarters close to the districts in which they work; and in order to avoid spending nights with patients (as they often do), they must have a Hostel to which they can take the most needy of their cases.

Come to this meeting at 8 p.m. on Monday, 17th March, in the Chapter House, and bring your friends with you.

ORDER OF ST. JOHN, OF JERUSALEM.

The King was pleased to establish the Priory of the Venerable Order of St. John of Jerusalem in Australia. Sir Winston Dugan was installed as the first Prior of the Priory by Viscount Bledisloe on 6th March in the Chapter House, after a service in St. Andrew's Cathedral.

The governors of N.S.W. and Queensland were present at the service.

ST. PAUL'S, CHATSWOOD.

At the morning service on Sunday, February 16th, the formal presentation and dedication took place of the piece of stone recently received from St. Paul's Cathedral, London. It came from the arch in the reredos behind the Communion Table, severely damaged by high-explosive bomb on the night of the 9th and 10th October, 1940. Mr. T. A. Strudwick made the presentation on behalf of the Dean and Chapter of St. Paul's, and Mr. A. E. Watt accepted the gift on behalf of the churchwardens and parishioners. The stone is to be incorporated into the fabric of our new church. As a small token of great appreciation to St. Paul's, London, for the historic gift, it is proposed to have a retiring offertory towards the Repair Fund of the Cathedral, on Sunday, 16th March, at all services.

ANNUAL FESTIVAL OF THE MOTHERS' UNION.

On Tuesday, 25th March, the Annual Festival of our Mothers' Union will be held in St. Andrew's Cathedral, Sydney, when the programme will be as follows:—

11.15 a.m.: Holy Communion.
12.30 p.m.: Lunch—Bible House (tea available).

2.15 p.m.: Service. Address, Archbishop of Sydney.

It has been requested by the headquarters of the Mothers' Union that this year be observed as a time of re-dedication to the principles and vows of the Mothers' Union. We therefore urge all members of our branch to be present at this service.

NAILING THE LIE.

The following par. comes from the monthly paper of Holy Trinity, Erskineville:

A MISTAKEN IDEA.

On the day of the Referendum one of the voters said that the salaries of the clergy of Holy Trinity were paid by the Government. If this wasn't a serious allegation it would be laughable. This mistaken point of view seems to be held by some members of the Roman Catholic faith, and for their benefit and for the sake of any others who might have the same idea, we would emphatically state that no clergyman of the Church of England receives his salary from the Australian Government for his parochial duties.

Diocese of Armidale.

A LETTER FOR LENT.

My Dear People,

Unless the Church prays, it dies;

Unless the Church grows, it dies;

Unless the Church saves the world, the world will slay the Church.

What do these facts mean to you—a Churchman or a Churchwoman?

The first should mean that every time the church bell calls you to prayer—you go. A church attendance isn't a mere duty to be done and finished with. The call to prayer can never be heard and obeyed too often. Only a praying Church can help a Godless world! Unless the Church prays it dies!

The second should mean that you set out to win others to the Church of Christ Jesus—your neighbours by the witness of

DYNAMIC BOOKS.

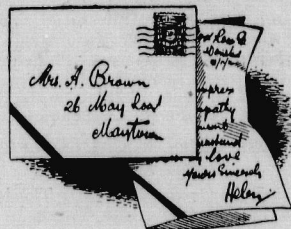
"Behind the Dictators," by L. A. Lehmann, D.D., late of Vatican University, ex-priest, shows how the Pope put Hitler into power, and how the Jesuits formulated Nazi plans for world conquest, which was to be the great Counter-Reformation. Astounding new information. 2/6.

"No Friend of Democracy," by Edith Moore, a noted English anti-Vatican writer. The secret history of how the Papacy worked as an Axis Partner and how papal agents stabbed the Allies in the back throughout the War. 2/-.

"Papacy in Politics To-day" (Revised) by Joseph McCabe, ex-monsignor of Jesuits, and greatest living authority on the Papacy. He exposes the criminal conspiracy of the Pope and his cardinals, bishops, and quislings to reduce, by the war, the world to the level of Spain and Portugal. 2/6.

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your life, and by your invitation, the heathen overseas by your prayer and your giving.

The third means that the Church (and that means every layman and woman) must in private and public life be seeking to influence others to live in terms of the Sermon on the Mount. There can be no peace for men in any other way—no life, but only death.

Unless the Church saves the world, the world will slay the Church.

Again I ask—what do these facts mean to you this Lent? Do go on your knees and ask God what you should do—and do it.

I am, your friend and Bishop,

JOHN S. ARMIDALE.

Diocese of Bathurst.

PARISH OF TRUNDLE.

A disused weatherboard shop was recently purchased at Tullamore and moved by road the 21 miles to Trundle where it now stands alongside St. Augustine's Church to serve as a parish hall. A brick front and porch are to be added to the building and a kitchen and a storeroom built on to the rear. When completed it will be a very fine hall indeed and an asset to the Church in Trundle, where a Sunday School and a place for the activities of the young people has been urgently needed.

A branch of the Church of England Fellowship has been commenced at Bogan Gate, and on a recent Sunday afternoon at an inspiring service in St. Luke's Church the Rector (Rev. Aubrey Reeder) admitted nineteen boys and girls to the Fellowship. There is already a flourishing branch of the Fellowship at Trundle, and it is hoped to start a branch at Tullamore in the near future.

The Rev. G. N. B. Lennard, Rector of Narromine, was the special preacher at St. Luke's, Bogan Gate, in the afternoon, and at St. Augustine's, Trundle, in the evening on Sunday, 16th February. After evensong at St. Augustine's a social gathering and supper was held in the new parish hall.

Parish of Grenfell.

Despite the adverse season suffered by the district recent harvest festivals held in the parish showed the gratitude of our people for blessings received, and the churches were beautifully decorated with goods representative of the products of the district.

The Harvest Festival at Warraderry was held in the afternoon on Sunday, Feb. 9th, and the amount of the offering was just over £40. The Harvest Festival in the Parish Church at Grenfell was held that evening but attendance was affected by a very severe storm, and the offering only amounted to £23.

The parishioners at Caragabal held their Harvest Festival in their beautiful little Church of St. Peter on Sunday, 16th Feb., and despite the adverse season the offering and sale of goods brought in a larger sum than last year, totalling £20. Likewise the Harvest Festival at Cowra Road centre was the most successful for some years, and the total amount for the offering and the sale of goods was more than £25.

"KESWICK" TEACHING.

"The Keswick Week, 1946" (just arrived). Principal addresses given at English Keswick Convention by Dr. W. Graham Scroggie, Rev. Guy King and others. 5/6 (5/10½).

"Possessing our Possessions." Dr. Handley C. G. Moule. 2d. each, 1/9 doz.

"Victory through the Name." By Rev. C. A. Fox. Three messages of outstanding merit. 2/5 (2/6½).

"A Holy Life and How to Live It." By Rev. G. H. McGregor, 2/5 (2/6½).

"The Life that Wins." By Dr. C. G. Trumbull. 1½d, 1/3 doz.
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VICTORIA.

Diocese of Melbourne.

C.M.S. NOTES.

We congratulate the three ladies of St. John's, Toorak, who invited their friends to an "At Home" at "the Grosvenor" to meet Rev. P. F. and Dr. K. Blackwood Taylor, and Miss M. Worrell. The result is a splendid new Chevrolet truck will accompany them to Iran! They expect to run it in by driving to Sydney, where they are to embark, and of course, on disembarking in Iran, drive the 1200 miles to their station. The truck will be an untold benefit in Iran, giving transport facilities between the stations, and enabling food to be purchased in bulk in the villages, etc.

We announce with pleasure that Miss Edith Stephenson, nursing sister, has been accepted in local connection, for short service in Iran. She expects to sail with the outgoing party on March 13, from Sydney.

Bishop and Mrs. Wynn Jones commence a vigorous deputation of seven weeks in Victoria, visiting most dioceses and country places as well as Melbourne. Please pray for definite results.

Miss Avis Richardson was entertained at a small, happy gathering in the Fellowship Rooms during her week's stay in Melbourne.

Other visitors entertained by Rev. and Mrs. Cyril Chambers were Dr. Noel Stephenson, son of Bishop and Mrs. Stephenson. He is now discharged from the Army; also Major K. Hadow, who is Hon. Treasurer of the C.M.S. work in Kashmir. He spoke in the highest terms of Dr. and Mrs. P. Edmonds, who are admirably suited for their tremendous task.

In the departure of Miss Joy Montgomerie we have lost our Hon. Pianiste for all our public meetings. We miss her, and are thankful to say that another L.O.Y. member, Mr. Lance Shilton, is willing to fill the post.

Mrs. H. A. Wittenbach wrote on receipt of the first food parcel sent by C.M.S. friends: "Please convey to the donors my grateful thanks for so generous a parcel." A second parcel will have arrived ere this, and a third will shortly be despatched.

We sincerely congratulate the Principal of Ridley College, Bishop Donald Baker, on the success of all students in the Australian College of Theology Examinations. We congratulate also the students, several of whom are L.O.Y. members.

THE CHILDREN'S CHURCH.

"Special mention should be made, however, of the Children's Church. This has now grown until at the end of the year the average attendance of teachers and scholars was over 160. As a matter of definite policy the Children's Church has been conducted in the Church, rather than in the Parish Hall. I have felt that one of the poverties in the Church generally, in recent years, has been the absence of teaching. I am very concerned that the rising generation shall have a true understanding, not only of the invisible Church, but of that congregation of faithful men which meets in a building set apart for the worship of God, and which building has certain features and appointments which can be an aid to the children in the shaping within their lives of the worth of God. An inspiration on one occasion by the Wardens and Vestry confirmed, in general, the advisability of the maintenance of the Children's Church in the Church itself. I am most grate-

ful to the teachers and officers of the Children's Church for their faithfulness, and I also gratefully record my thanks to those who live at a distant corner of the Parish. The proposed enlargement of the Kindergarten section will, however, make it impossible to maintain this Department in the Choir Vestry and in the new year it will be necessary to transfer this section to the Parish Hall." — St. John's, Toorak.

FIVE MISSIONARIES FAREWELLED.

On February 20 the Independent Hall, was crowded in spite of necessarily short notice. With Rev. K. E. Hamilton, Chairman of C.M.S. Committees presiding the outgoing party were Misses Maud Pethybridge and Dorothy Armstrong to Kenya, Rev. P. F. Taylor and Dr. K. Blackwood Taylor and Miss Millicent Worrell to Iran.

Miss Avis Richardson, en route from W.A. to N.S.W. was present and told of her work in Tanganyika.

No one present will readily forget the rich contribution made by each speaker to an evening of inspiration and challenge. The burden of each one surely was the opportunity and urgency; the confidence in God's leading and His ability to supply all their needs; and above all "Brethren pray for us."

Rev. C. H. Nash in his valedictory message commenced by saying how completely impossible a task they were setting out upon, the evangelisation of the world! After making his three points live his conclusion was "All things are possible to him that believes."

ORDINATION.

On Sunday, last, at the Cathedral, at 10.30 a.m., the following were advanced to the priesthood:—the Reverends N. R. Glover, J. E. Holt, G. M. Browne, E. R. Baldwin, A. N. Haley, R. G. Mountney, K. J. Coal-drake, C. L. Ware, and Messrs. W. Hardy, K. L. McConochie, L. J. McIntyre, H. J. Neil, L. Y. Pace, T. Stokes, ordained deacons. The preacher was the Rev. J. N. Falkington, Chaplain of Trinity College, Melbourne.

Diocese of Gippsland

THE LATE JOHN SACKFIELD.

Centenary of the Diocese of Gippsland.

In connection with the above celebrations it is proposed to erect a memorial either in Bendoc or on the ridge above the Lockup Creek to the memory of John Sackfield, a Church of England Reader, who lost his life while carrying out his pastoral duties in some of the wildest country in East Gippsland. The late Mr. Sackfield was an Englishman, not robust physically, of medium height and slender build, and reported to be dieting on special bread when he arrived in Bendoc in June, 1891. He had already served for four years in the Callignee district, near Traralgon, and was considered a poor bushman as he had a habit of tying up his horse when he got into difficulties instead of letting the horse take him out to settlement. In the spring of the same year he was crossing to Combeinbar when a fall of snow occurred altering the outlook of the country. He was never seen again, nor was his body ever found. The skeleton of the horse and the perished saddle were discovered many years afterwards by an Indian Hawker on the ride of the Lockup country towards Buldah. Some think he may have gone down into the creek to get a drink of water, and could not find the place where he had left his horse again.

This is the only known incident of a minister in Australia laying down his life for the Gospel in wild bush such as Croajingolong was 60 years ago. There have been other sudden deaths of clergymen while carrying out their pastoral work in this Commonwealth; some by drowning and being shot; a reader was murdered at Blackwood some 40 years ago, but this tragedy in a very real way sums up to those who know the bush, and the perils and hardships endured by the pioneers among the early ministers what constitutes a martyr, and instinctively suggests an enrolment in the calendar of Saints.

There are a number of pilgrimages held annually in Victoria. One to the grave of Adam Lindsay Gordon, another to Sir John Monash, another to Captain Jacka. It is hoped that a pilgrimage to the shrine of John Sackfield may become a regular event in future years, not only to mark his life and service, but as a means of addresses there given, so that other young men and women may be inspired to give service to the outback areas of this Continent, through the various societies that exist for the purpose; the Bush Church Aid Society, the Australian Inland Mission, and others of a similar nature.

The Prayer Book of 1928 rejected by the British Parliament proposed to remember Alred the Great and other Anglicans in its calendar.

We can be quite sure when an Australian Prayer Book is issued by General Synod the name of John Sackfield, along with the New Guinea martyrs will be added to the existing Church Calendar.

A WORTH-WHILE APPEAL.

The New South Wales Homes for Incurables were established at Ryde through the interest and efforts of Sir Harry Rawson during his term as Governor of N.S.W., who had heard of the work being done by a woman, Miss Susan Schardt, blind from birth, but endowed with a deep desire to help her fellow men. This work was carried on in a very small way first at Surry Hills and later at Redfern, before Sir Harry Rawson's efforts resulted in its being transferred to the present premises at Ryde.

As the name implies, these Homes, for the past 45 years, have cared for a great number of incurable sufferers. The patients come from all parts of the State, and some have been there for over 30 years. To them all, "Weemala" is truly their home, in the finest sense of the word.

The Homes are undenominational, and are maintained entirely by voluntary contributions, much of the necessary finance coming from the patients themselves and from the efforts of their friends.

This is the only charitable organisation in N.S.W., other than Government Asylums, which accepts as permanent indoor patients those suffering from incurable diseases. We have many applicants for admission to the Homes, but at present have no accommodation available. The need of those awaiting entry is in most cases pitiable, and one of our saddest tasks is telling them that there is already a long waiting list.

Portion of the new buildings will be used for children, from the N.S.W. Society for Crippled Children, for whom no further healing treatment is possible. At present there is no place to which these unfortunate little ones may be sent!

In view of this pressing need, the Board

has decided on extensive remodelling and erection of buildings.

It is necessary, therefore, to make a public Appeal for Funds. This appeal was launched by His Excellency the Governor of N.S.W.—Lieut.-General John Northcott, C.B., M.V.O., at a meeting in the Sydney Town Hall. Any contribution to this Appeal will be subject to the concessional allowances provided by the Income Tax Assessment Act, and will also be exempt from Gift Duty Tax.

If you have the opportunity, will you pay a visit to "Weemala," at Ryde, and see for yourself the magnificent work which is there being carried on?

Cheques should be made payable to "N.S.W. Homes for Incurables Extension Appeal" and sent to 104 Hunter Street, Sydney.

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The Church Missionary Society will gladly supply a C.M.S. Box to any applicant who will use it to save his small change for God's work.

* For £6/10/- you can support a Hospital Bed for a whole year.

Enquiries: 93 Bathurst Street, Sydney.

THE HOME MISSION SOCIETY PARISH NURSING SERVICE

A MEETING

IS TO BE HELD IN

THE CHAPTER HOUSE (adjoining St. Andrew's Cathedral)

George Street, Sydney

ON

MONDAY, 17th MARCH, 1947, at 8 p.m.

Chairman: HIS GRACE THE ARCHBISHOP OF SYDNEY.

ADDRESSES by the Nurses and by Rectors of Parishes in which they have worked Musical Programme.

OBJECT OF MEETING.—To launch an Appeal for £20,000 for Headquarters for the H.M.S. Nurses and a Hostel for the Aged and Sick.

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.
Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,
MISS G. GORDON EVERETT, M.A.

THE CHURCH RECORD LTD.

ADVERTISING 27th. MARCH 1947

IN

HOME MISSION SOCIETY (Usual & Special, special being 3" D/C)
BARKER COLLEGE
CATHEDRAL CHOIR SCHOOL
C. C. STANLEY & CO

WANTED URGENTLY a furnished or unfurnished room. Apply Miss Darby, C/o Church Record Office.

ES.

OUT

S.C.E. & G.S. D'HURST
HOME MISSION SOCIETY (NURSES HOME APPEAL)
AJAX ELECTRICAL
PROTESTANT ACTION SOCIETY
CHURCH FURNITURE
BRISBANE HOSTEL ASSISTANT WANTED
BOOKS FOR SALE.
HOME OF PEACE.

ALTERATIONS

CHURCH MISSIONARY SOCIETY (Small Adv. Only)
CATHEDRAL CHOIR SCHOOL 1947 in lieu of 1946 also use block, adjust come
KESWICK BOOK DEPOT. (encement of adv.)

THE A.C.R. PUBLISHING FUND

The Management Committee acknowledges with grateful appreciation the following amounts:— All Souls' Leichhardt £5-0-0, Rev. N. Woodhart 10/- Mrs M.E. Taubman £1-1-0, amounts under 5/- 6/6

POSITION VACANT

Applications are invited from clergy or laymen, to be received not later than April 15, for the position of State Secretary for South Australia to the Australian Board of Missions. Salary £500 p.a. (no residence provided) Further conditions on application to the Bishop of Adelaide, Bishop's Court North Adelaide.

WANTED Young girl or middle-aged woman for light full-time work in City Rectory. Please apply in writing to Rev. E.K. Cole, St. Philip's Rectory York Street, Sydney.

REGISTRAR AND SECRETARY DIOCESE OF TASMANIA Salary £500-£700.
Form of application containing particulars and conditions of appointment obtainable from Diocesan Office, 25 Murray Street, Hobart. Applications close 15th. April 1947

This is the only known incident of a minister in Australia laying down his life for the Gospel in wild bush such as Croajingolong was 60 years ago. There have been other sudden deaths of clergymen while carrying out their pastoral work in this Commonwealth; some by drowning and being shot; a reader was murdered at Blackwood some 40 years ago, but this tragedy in a very real way sums up to those who know the bush, and the perils and hardships endured by the pioneers among the early ministers what constitutes a martyr, and instinctively suggests an enrolment in the calendar of Saints.

There are a number of pilgrimages held annually in Victoria. One to the grave of Adam Lindsay Gordon, another to Sir John Monash, another to Captain Jacka. It is hoped that a pilgrimage to the shrine of John Sackfield may become a regular event in future years, not only to mark his life and service, but as a means of addresses there given, so that other young men and women may be inspired to give service to the outback areas of this Continent, through the various societies that exist for the purpose; the Bush Church Aid Society, the Australian Inland Mission, and others of a similar nature.

The Prayer Book of 1928 rejected by the British Parliament proposed to remember Alred the Great and other Anglicans in its calendar.

We can be quite sure when an Australian Prayer Book is issued by General Synod the name of John Sackfield, along with the New Guinea martyrs will be added to the existing Church Calendar.

A WORTH-WHILE APPEAL.

The New South Wales Homes for Incurables were established at Ryde through the interest and efforts of Sir Harry Rawson during his term as Governor of N.S.W., who had heard of the work being done by a woman, Miss Susan Schardt, blind from birth, but endowed with a deep desire to help her fellow men. This work was carried on in a very small way first at Surry Hills and later at Redfern, before Sir Harry Rawson's efforts resulted in its being transferred to the present premises at Ryde.

As the name implies, these Homes, for the past 45 years, have cared for a great number of incurable sufferers. The patients come from all parts of the State, and some have been there for over 30 years. To them all, "Weemala" is truly their home, in the finest sense of the word.

The Homes are undenominational, and are maintained entirely by voluntary contributions, much of the necessary finance coming from the patients themselves and from the efforts of their friends.

This is the only charitable organisation in N.S.W., other than Government Asylums, which accepts as permanent indoor patients those suffering from incurable diseases. We have many applicants for admission to the Homes, but at present have no accommodation available. The need of those awaiting entry is in most cases pitiable, and one of our saddest tasks is telling them that there is already a long waiting list.

Portion of the new buildings will be used for children, from the N.S.W. Society for Crippled Children, for whom no further healing treatment is possible. At present there is no place to which these unfortunate little ones may be sent!

In view of this pressing need, the Board

has decided on extensive remodelling and erection of buildings.

It is necessary, therefore, to make a public Appeal for Funds. This appeal was launched by His Excellency the Governor of N.S.W.—Lieut.-General John Northcott, C.B., M.V.O., at a meeting in the Sydney Town Hall. Any contribution to this Appeal will be subject to the provisions of the Income Tax Act, and will be subject to the provisions of the Gift Duty Tax.

If you have the opportunity to visit "Weemala," yourself the magnificence being carried on?

Cheques should be payable to "N.S.W. Homes for Appeal" and sent to Sydney.

PROTESTANT ACTION SOCIETY OF AUSTRALIA

PROTESTANT ACTION SOCIETY
Bathurst Street, Sydney.

4th Wednesday each month, at 8 p.m.
"PROTESTANT ACTION" MAGAZINE

A Magazine for all Protestants, Local and Overseas News.

6/- per year. Special price for Churches, Lodges, Organisations.

All Correspondence to:

ROY S. HUDSON, J.P., Hon. Sec.
71 Ryan Street, Lilyfield, N.S.W., Aust.
Phone: WB 2263.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: Under 5/-: 3/-.

The Rev. J. T. PHAIR is now available for Sunday Services and other duties. Address: 24 O'Connor-st., Haberfield. Phone: HA 5507.

istry if you provide the means.

* 5/- restores sight.

The Church Missionary Society will gladly supply a C.M.S. Box to any applicant who will use it to save his small change for God's work.

* For £6/10/- you can support a Hospital Bed for a whole year.
Enquiries: 93 Bathurst Street, Sydney.

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