

parents make many sacrifices. They readily enough because they are in association with the grand old Church all it stands for.

They also recognise that they are not always be Choristers and recitation of the first quality in their way in the world. The authorities offer the boy school are they fully cognizant of the provided for their education? When they are not, and submit the following to support our contention.

Classrooms are badly designed, back seats being too far from boards. Classrooms are not well lit, they are dingy and uninspiring, unsuitable and unhygienic, and old fashioned desks that are out of order.

The many changes in staff over the years have not been in the best interests of the pupils. We consider that they should not be hindered in their advancement by frequent changes in teachers. The education offered teachers such that they attract and hold the services of the best.

The recent appointment of a Headmaster is a step in the right direction. The Headmaster is also Precentor and has many duties over those connected with the school.

That the welfare of the school is the hearts of parents is evident from the fact that the Parents' and Friends' Association has raised £700 for school improvements during the past few years. Parents are delighted that some consideration is being given to the building of a new school. They support all schemes that aim at improving the building and conditions that will bring with the dignity of the Church.

Yours faithfully,

BANKING.

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

I wish to congratulate you, Geoff V. Halliday, for his letter in "The Record" of October, 9th, with your Editorial of 29th August, too, feel that in this Editorial "Record" was rather premature in its reference to the plan to Nationalist the Church. It appears to me that a great deal of thought should be given to such subject as this, before any proposal is expressed, particularly in a paper as this, which is representative of the Anglican Church.

However, I was very pleased to receive statements of three of our Clergy, viz., the Bishops of Tasmania, Ballarat. These men have urged us to weigh the pros and cons well before making any decision of the Bishop of Tasmania in convincing Church people to hear the controversy, is particularly

Yours faithfully,

Summer Hill,
14/10/47.

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The Australian Church Record

Vol. 12

NOVEMBER 6, 1947

No. 22

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



The solemn declaration of the Consummation of the Church Union in South India by the Bishop presiding, the Right Rev. C. K. Jacob.

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NOTES AND COMMENTS.

It is with great satisfaction that we publish in another column an interesting report which has come to us direct from India of the inauguration of the Church of South India. It is an event of far-reaching importance and has received much publicity in India itself.

A writer in the "Madras Mail," dated Sept. 25th, speaking of the chosen leaders of the new province, says "The Church of South India may well be proud of the men chosen to lead her forward into a future fraught with so many immense possibilities. They are a grand team, they have behind them a splendid record of scholarship, experience, leadership, piety and devotion. The Bishops of the newly constituted Church are not autocrats and tyrants, but humble men of God, proud to serve the Church which has chosen them."

It was evidently an unforgettable occasion when this great step towards Reunion was taken. Our own Canon F. G. Phillip, of St. George's, Hyderabad, in the Australian sphere of missionary influence, said "It was all very impressive, also the gathering, in the open, many thousands, at which delegates from the churches overseas, England and America, spoke. I was on the platform, as your representative, New Zealand was also there. I also attended the installation of the Bishop of Madras into his new diocese, now much smaller. In his sermon contrasting it of old with the present, he told them that Australia was once in it years

ago. "Speaking of the photos he sent, Canon Phillip said, "They should be interesting to the C.M.S. folk as it is a great venture of faith and we may light a lamp here in South India which will light the path to union throughout the World." The same great hope is evidently in the mind of the Church generally. We are sure that the Archbishop of Canterbury was speaking for the overwhelming majority of the Anglican Communion, when, at a special service of intercession for South India, held in St. Martin's-in-the-Fields, Dr. Fisher made a strong plea for unity and prayed that "Through the life in separation surrendered the Church united may find its life newer and stronger in the Church Catholic and in its Lord and Master Jesus Christ."

Of course, there are many opposing critics. The E.C.U. or Church Union, as it wrongly describes Obstructionists. itself, at its most recent conference, decided to post notices in their church porches, saying that in no circumstances will Bishops and Priests of the Church of South India be allowed to minister in their churches. "We regard the Church of England in South India as being in schism. The arrangement in South India by which Anglican Communicants would have to receive Communion from ministers who are not ordained Priests was a breach of the principles of the Anglican Communion."

But these people have always been separatists.

The Lambeth Fathers issued a Report in which it was definitely stated "This does not involve anything in the nature of schism for even though the United Church will not be an integral part of the Anglican Communion, the fact of the formation of the United Church will not deprive any members of the United Church, whether Bishops, Clergy or Laity, of any privilege of Communion which they have hitherto enjoyed with the Church of England and with the Churches in communion with it.

Schism, indeed! It is rather impudent and imprudent for a very sectional union of Anglicans, who have done more than any other body to make a schism in the Church of England to charge, in the face of Lambeth's decision, the South Indian Church with schism. They themselves have erected so called altars in our Church at which it is practically impossible for many loyal Anglicans to worship. Some of their doctrines are non-

Anglican, their practices are often non-Anglican, and their ecclesiastical outlook is quite non-Anglican and unscriptural.

What a strange way of putting it! In a Broadcast Forum the other Sunday the question for discussion was "Why is the Bible the least-read best-seller?" and the usual scare headings in one Press organ had it, "The Bible's Faults—Changes urged."

There can be little doubt that the Bible is the most-read book in the world. It is printed in nearly 1000 different languages and its yearly sales in normal times are between 20 and 30 million copies of the whole or parts of the volume. And this in spite of the style of its production not being modernised and the alleged unevenness of its literary style. But what a book it is! Absolutely unique in its history and power.

Men of such varied classes and ages—ages differing by more than 1000 years, were the writers. Speeches of characters of all kinds are incorporated in it. Its story in human life fulfills in every age the experience of the Old Testament bard who gave utterance to that prophetic saying, "The entrance of Thy words giveth light," and lifted up his heart in prayer to God, "O Lord, open Thou mine eyes that I may behold wonderful things out of Thy Word." But "where there is no vision the people perish" and days of darkness, spiritual darkness, always follow where the word of God is rare and there is no open vision, when amidst the cares and pleasures and pursuits of this life, secularism blinds men's eyes to God and there is a neglect of the Word and all those means of grace which keep men in touch with the Divine Life. That is the truth today in so-called Christian lands and the Bible is not read as it needs to be. That is the reason of a darkness, moral and spiritual that manifests itself in the moral or immoral catastrophe that afflicts our common life. But the Christian Church may well take heart of grace for the Word of God is living and abiding; and this darkness will pass as those that love His Word, and whose eyes are open to its wonders in love and power, persistently maintain their witness to the Living Word of God, who will once again scatter those clouds of sin and evil with the brightness of His healing rays. "Heaviness may endure for a night, but joy cometh in the morning."

It has been said, recently, in criticism, of present day Christianity that whereas in other days Christian men and women went out into the streets in order to preach the gospel to the outsider, now they go to conventions and schools of varied kinds for the deepening of their lives in Christ. We suppose that at the back of the criticism there is a concern lest self culture in relation to the spiritual life should take the place of that definite giving of self in witness for the bringing in of others to the Kingdom of Christ. In other days when congregations were much larger than to-day and there was a more general knowledge of the Bible, it was quite usual to find an earnest section of the active aged members of a Church keen on going out to present to the outsider the Gospel message. We imagine that that outside witness is all the more called for in these days when few parish churches have congregations in any way commensurate with the number of nominal adherents. The Master's injunction, "Go out into the highways and byways and compel them to come in," has a relevance to the present day situation that must not be disregarded. Open Air Mission Work is demanded to-day in order to reach those who have got completely away from the practical profession of the faith and in order to provide an exercise of ministry that will strengthen Christians, young and old, who respond to the challenge to take part in such a public profession of Christian discipleship. Such an open witness will prove a tonic to those who share it and evoke a heroic and venturesome spirit that is sure to bring a revival of life to the whole congregation of Christian disciples. Such an enterprising going out will foster that love and desire for souls which is the real hallmark of a true Christian profession.

It is sometimes contended that the larger Australian dioceses ought to be subdivided into smaller units. In this matter, comparison with the Church in England is of interest. None of the forty-two dioceses in England have less than two hundred parochial clergy which is the limit of our largest Australian diocese; only ten English dioceses have less than 300 clergy (which is the normal set in the proposed Australian Constitution) the majority have considerably more than that; London diocese, for example, has 1200 clergy, Oxford almost 800,

and Southward 700. If these figures were not approved of, it would be a simple matter to put the machinery into motion to subdivide these dioceses. That they are retained indicates that they are found to be the most satisfactory size. In most of these dioceses the Bishop has the aid of one or more suffragan bishops, but in some of the smaller English dioceses, he is without any episcopal assistance whatever. Yet no diocese in England has less licensed clergy than the largest Australian diocese. It is true that Australian conditions are not identical with the more settled conditions of England, yet in view of this English comparison, it cannot be contended that any Australian diocese is at present in danger of becoming too large for supervision by one diocesan bishop.

FRANCIS LYTE CENTENARY.

The Centenary of the death of Francis Lyte is being observed on Sunday, 16th November, in many parts of the world. His hymns will be sung in many Churches, the most famous being "Abide with Me." He was the author of such hymns as "Pleasant are Thy courts above," "Praise, my soul, the King of Heaven," "Long did I toil," and others.

Churchman's Reminder.

- 9.—23rd Sunday after Trinity. That God is "ready to hear our prayers" distinguishes Biblical from pagan intercession. But for all that we must persevere in expression of our needs if only it were to make our minds ready for the answers which come so often prior to the prayers.
- 11.—Tuesday, ARMISTICE DAY. Let us prepare a spirit of national readiness of gratitude to Him Who gave us victory and will bless us in our difficulties.
- 16.—24th Sunday after Trinity. Our moral and our national conditions are closely related and share the same need of prayer. This is so forgotten in these days. And until as a nation we learn to pray we cannot expect blessing from the Most High. Sincere prayer includes, of course, and primarily, confession of in-collect has a National, as well as an individual purport and necessity.

The death of the Ven. Archdeacon Fairbrother occurred on October 21st, at the Tamworth (N.S.W.) Base Hospital. The Archdeacon served for 50 years in the Diocese of Armidale, and had been Vicar of Tamworth from 1915 to 1934. He was appointed Canon of Armidale in 1914, and Archdeacon of Tamworth in 1930.

PERSONAL.

The Bishop of Carpentaria is in Sydney, en route from the Northern Territory. He will be attending the meeting of Bishops to be held this month in Melbourne for the election of Primate.

The Rev. Dr. Belcher, Natal, at one time Canon Missioner for the Diocese of St. Alban's, England, and formerly a member of the Queensland Bush Brotherhood, contemporary with the Archbishop of Perth, has been elected Bishop of North Queensland.

TASMANIA.

The Synod of the Diocese met at the end of September and was presided over by the Bishop.

The Synod charge was delivered in two sections, the first on Sunday evening in the Cathedral and the second on Monday evening. In this latter section the Bishop dealt with matters chiefly Diocesan, and had a good deal to say along the line of publicity and of church finance.

Under the last named heading the Bishop pointed out that Synod needed to face the precarious financial position of the Church in Tasmania and remarked that the threatened insolvency was due to lay ignorance of what the Church is doing and of what it costs to do it.

The Bishop also said that instead of being English Catholics too many Churchmen were Anglican Congregationalists. (We would like to know what the bishop means by these terms, though we imagine from the context that they must have something to do with parochialism).

During the course of discussion on the matter of Clergy Stipends, the Bishop said that he intended to speak very frankly to the Lay Representatives on the matter of clergy stipends and on Church finances generally. There were far too many laymen who felt that the Anglican Church was rich in endowments and had no real need of the direct-giving support which non-Anglican Churches so freely received from their members. This myth had to go if the Church of England, not only in Tasmania, but in Australia, was to hold even her own in the great work she had undertaken, and the laity must realise its responsibilities.

(Laymen in many other Dioceses would do well to heed the same thing.)

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ROCK OR SAND?

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

It is our fortune, good or bad, to be called on to live our lives at a point in the world's history that is of extraordinary interest and importance. For we are being called upon to rebuild a great deal of man's civilisation, his institutions and systems—social, political and economic.

There are many questions to be decided in the world. The one which seems to be uppermost is, Shall wealth and poverty exist side by side as they have existed for untold centuries, or shall there be greater equality among men in the enjoyment of the world's goods? Another question is—What degree of freedom shall be enjoyed by the individual to express his thoughts and convictions, to choose his employment and direct his life? What is to be the nature of the authority set over him and who is to have the appointing of this authority?

These are matters of great importance. The thing that matters most is the Foundation on which we build.

In some quarters the very Christian principles are rejected or ignored. What has been considered virtues, principles of conduct and qualities of character are deemed weaknesses. The very name Christian or Church is a term of contempt.

Here is the bigger issue for the present day. Whether we are going to build the life of our community on a Christian Foundation or whether we can build it successfully without Christianity or Christian worship.

This will be largely determined by statesmen and economists. It will be fought out in each one of us in our community. Is the New Education, which is now being advocated, to be built on a Christian basis? A great number seem to think that the whole business of religion is wrong. We have the object lesson of the past where we see beautiful churches and institutions with slums and squalor all around them.

We have seen the divorcing of religion from life and God's judgment has been upon it. The new fashion to-day is to be "all out" for social service, new housing and better employment and the ignoring or recognising God in worship and service.

The challenge comes to us to-day: Our Life to be run and organised purely as a secular affair, with religion

left out, or are we going to build on the foundation securely laid by Jesus Christ, on the two great principles of Love to God and my neighbour, with myself last of all?

The world needs a dynamic Christianity, strong and aggressive against evil, and violently prejudiced in favor of virtue. It is true that our children have the right to be well-born, well-bred, well instructed and well found.

All efforts to that end should be encouraged. The frustration and confusion of our time is that a house built on the sands of opportunism and material values. The greatest danger to our national life is not the challenge of external circumstances but the incoherence of our purposes and the instability of our inward souls.

There is only one ultimate security for ourselves, our homes and our politics, and it is not material but moral. It is that to which the Church is witness—trust in God and the keeping of His Commandments.

No civilisation is eternal and least of all that which we inherit. Nothing can be well less secure than it is. Christianity has always emphasised the transience of the temporal, but also the moral and spiritual insecurity of a world organised apart from God.

To believe that life has neither meaning nor purpose; that we end for ever on the day we die and that all life will one day vanish away, leaving not a wrack behind to show that it ever existed—it would be martyrdom to live!

Our behaviour results from our conception of life and its purpose. Christianity is a working reality in everyday life. Christ is the Way, the Truth and the Life; to follow Him brings a peace that passeth understanding now and a promise and hope for the life to come.

The Gospel is full of promises of new beginnings, it tells us of a new birth, a new name and a new song. Its charter is called the New Testament. Its great watchwords are resurrection and regeneration. Christ announces something far more radical than any scheme of social betterment—something far deeper and more difficult. He undertakes the conversion of human nature and human character. He claims to make base men holy, proud men humble and selfish men generous. He transforms sinners into saints. The Gospel is revolutionary in its impact upon human lives. Amid the swift unfoldings of our day, in which it seems anything can happen before this gen-

eration passes away, we lift up our hearts to Him Who rules over all our mortal confusions and bids "Fear not, I am the first and the last! He must reign till He hath put all enemies under His feet."

THE LATE ARCHDEACON HAMMOND.

The Archbishop of Sydney dedicated a tablet to the memory of the late Archdeacon Hammond in St. Barnabas' Church, Broadway, Sydney, on Wednesday night, October 29th. There was a very large congregation which comprised parishioners of St. Barnabas', where the Archdeacon had been Rector for 25 years, and many other friends, some of whom had come a long distance to do honour to one whose ministry had meant so much in the community, and beyond it. The N.S.W. Temperance Alliance, of which the Archdeacon was leader for so many years, and until his death, the Patron, was represented by the President and officers. The guests of Hotel Hammond at the Glebe were also present.

The Archbishop paid a glowing tribute to the Archdeacon's great work making a special reference to the wording on the tablet which so appropriately recorded his activities and appreciation of his services for his Lord and Master.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If the amounts are not acknowledged in these columns within a month, kindly write to the Secretary, Church Record Office. Mr. Brindley, 8/-; Mrs. Levick, 10/-; Mrs. Collins, 8/-; Miss E. McGauley, 8/-; Miss G. E. Holman, 10/-; Miss M. E. Hamilton, 10/-; Mr. E. H. Fase, 10/-; Mr. P. Tankard, 8/-; Mr. C. Goetze, 10/-; Miss Joy Peel, 8/-; Mr. B. Smith, 8/-; Miss H. Gurrer-Jones, 8/-; Mrs. J. M. Warwick, 8/-; Mrs. G. Young, 10/-; Mrs. A. Hopwood, 10/-; Mr. H. A. Doig, 8/-; Miss M. Mills, 10/-; Mrs. Duguid, 8/-; Mrs. Brown, 8/-; Mrs. White, 8/-; Rev. C. M. Kemmis, 8/-; Mrs. C. Wanmer, 8/-.

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CALL TO YOUTH

RETURN OF
REV. GRAHAM R. DELBRIDGE
FROM OSLO.

WELCOME GATHERING.

The Rev. Graham R. Delbridge, Th.L., Chaplain for Youth Diocese of Sydney, who represented the Diocese at the World Conference of Christian Youth at Oslo, Norway, and the World Council of Churches Conference at Lund, Sweden, and also the Anglican Youth Conference, Canterbury, arrived back in Sydney on Wednesday, 22nd October.

A Welcome Rally to Mr. Delbridge was held in the Auditorium of the C.E.N.E.F. Memorial Centre on the evening of Saturday, 25th, when some 350 young people gathered together. His Grace, the Archbishop of Sydney, occupied the chair and expressed welcome greetings to Mr. Delbridge from the meeting. Mr. Delbridge told of his experiences during the five months that he was away.

In the course of his talk, Mr. Delbridge told of the wonderful feeling of unity in the Conference, and though 70 nations were represented, all were able to testify to the oneness in Christ.

He expressed his feeling of shame that he had in times past had an attitude that was somewhat patronising where foreign missions were concerned, but the Conference had shown him that in many instances Christians of other nations stood out above many of the white races in their keen witness, zeal and self-sacrifice for the Saviour.

Mr. Delbridge spoke of St. Olav's Day and the great procession through the streets of Oslo of delegates and Christian youth of Norway. Some thousands of young people joined in this procession which marched to the sports ground where a great Christian service took place attended in all by 32,000 people. The majority of these people stood for 2½ hours joining in hymns, prayer, and listening to addresses and testimonies of what Christ meant in their lives by several young people.

One of the main results of the conference was the establishment of the Youth Department of the World Council of Churches and it is planned to use this Department as a means through which young people of all nations can correspond with each other. Mr. Delbridge invited young people present to forward their names to him so they might make friends of other young people overseas.

Mr. Delbridge also spoke of the Anglican Youth Conference at Canterbury. With the other delegates from Australia Mr. Delbridge was presented to the Princess Elizabeth who was extremely interested in Australia and asked many questions about our land.

This gathering to welcome Mr. Delbridge was the inaugural gathering in the C.E.N.E.F. Memorial Centre at 201 Castlereagh Street, and Mr. Delbridge mentioned during the course of his talk that nowhere in the whole world had he heard of a Church venturing out with a Youth building of the proportions of the C.E.N.E.F. Memorial Centre. Mr. Delbridge himself had seen or heard of nothing to compare with it, and Major Ney, the Founder of the Empire Youth Movement had also confirmed this fact to him.

PORT HACKING YOUTH CENTRES.

Saturday, 18th October, was a great day in the history of the Youth Centres at Port Hacking. It was the day of the Dedication of the new Conference Hall at "Chaldercot" and "Rathane," the fine property nearby which is owned by the C.E.N.E.F. and used by the Department of the Chaplain for Youth, as a Christian Youth Leaders' Training Centre.

Due to much hard work on the part of many young people and others, the whole property looked spick and span for the Dedication, and the Hall was particularly attractive with its new furnishings. Much to the delight of everybody, His Grace the Archbishop, in the Dedication of the Conference Hall, named it "The Robinson Hall," as a tribute to the great interest and work for youth of Canon R. B. Robinson, L.Th., Gen. Secretary of the Home Mission Society, Diocese of Sydney.

Some 500 people gathered for the occasion. Many came in the morning to enjoy a picnic lunch in the beautiful grounds of "Chaldercot." The transport arrangements proved to be satisfactory—a regular bus service catered for many who travelled by train, while many other visitors came by car.

Young people associated with the Department of the Chaplain for Youth arranged the afternoon tea which was served to the visitors in the grounds of "Chaldercot."

C.E.N.E.F. MEMORIAL CENTRE.

At the inaugural gathering of youth at the C.E.N.E.F. Memorial Centre to welcome home the Rev. Graham R. Delbridge (a full report of which appears on another page) a suggestion was made to the young people present that they might contribute towards a piano for the Auditorium of the Centre.

It was suggested to the gathering that the instrument might be placed in the Centre to commemorate the Conference at Oslo, Lund and Canterbury which Mr. Delbridge had attended and at which he had represented the Church of England, Diocese of Sydney. The young people were invited to send their gifts to the Financial Secretary of C.E.N.E.F. C/o St. Andrew's Cathedral, Sydney.

Mr. Don W. Noble, Staff Worker of the Chaplaincy for Youth, on behalf of the young people, presented the Rev. R. G. Fillingham (who was Acting Chaplain for Youth in Mr. Delbridge's absence) with a Private Communion Set as a mark of appreciation for his helpful assistance and service.

WELCOME TO OSLO DELEGATES.

A United Welcome to the delegates of the World Conference of Christian Youth at Oslo, Norway, who went from Sydney is being arranged in the Sydney Town Hall for Thursday, 11th December, at 8 p.m.

The delegates will give 10-minute talks about the happenings at the Conference, and a tableau is being arranged and will be presented by the Church of England Youth Dramatic Society.

CHRISTIAN YOUTH LEADERS TRAINING COURSE, 1947.

CONFERENCES NO. 1 and NO. 2.

Invitations have been extended to those who participated in the recent Christian Youth Leaders Training Course to attend a Youth Leaders Conference at "Rathane," Port Hacking.

As the Conference grounds at "Rathane" are not large enough to accommodate the anticipated number, the Conference has been divided into two—

Conference, No. 1.—14th to 17th Nov.

Conference No. 2.—21st to 24th Nov.

The Rev. Graham R. Delbridge who has returned from England will be the study leader, and he and Mrs. Delbridge will act in the capacity of house parents.

C.M.S. YOUNG PEOPLE'S UNION.

New branches of the Y.P.U. have commenced recently at St. Augustine's, Bulli, Helensburgh, and All Saints', Cammeray, bringing the number of groups affiliated with Sydney C.M.S. to 72. The Lone Members' Section is growing, too, and now has a membership of 123 in our own diocese and scattered throughout Australia.

On the fourth Friday of each month Handicrafts Sessions are held at C.M.S. House during the afternoon and evening. These have proved most helpful to Y.P.U. leaders for the instruction received, and also because they have become times of sharing ideas which have been found successful in the various branches.

The Rev. R. A. Hickin presided at the Leaders' Quarterly Conference held last Friday. A welcome was extended to the Rev. R. C. Kerle, who, when replying, emphasised the important part girls and boys play in the life of the Church. The missionary study for next year was introduced by the Ven. Archdeacon Denman who gave a most interesting talk about China. A Chinese supper was served at the close of the meeting.

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JAPAN TO-DAY.

(By the Rev. L. L. Nash.)

In August of this year it was my privilege to be one of a party of five clergymen, who, led by the Archbishop of Brisbane, and the Bishop of Tasmania, went on a goodwill mission from the Church of England in Australia to the Church in Japan and China.

General Macarthur, whose generous and enlightened policy towards Japan has its severe critics as well as its ardent supporters, welcomes missions such as this, not only of a religious nature, but also cultural and humanitarian. He contends that while Japanese nationals are prevented from leaving their own land, it is very advantageous for his policy of generosity and goodwill and rehabilitation, that nationals of other lands make as many contacts as possible with Japan.

Our party of five were away altogether only three weeks and five days, travelled 10,000 miles from the far south to the far north, and visited both Japan and two of us went on to China. I was in Tokyo only 7 days and in Shanghai 4 days, so anything I may say can quite properly come under the criticism that it is only the casual impression of a very fleeting traveller and observer. I accept that comment, but even such a short stay does give opportunity of certain first hand information.

The Japanese are not very good at English. We met only half a dozen or so with whom one could converse as freely as with folk at home, because of the limitations of our language. One of these men impressed me greatly, and I will try to convey the substance of our conversation together. First of all, something about him. He was a Japanese business man in Tokyo; nearing 60, I'd guess; a bright, open-faced man, who had made his way in business.

This Japanese business man made two points which have remained in my mind ever since and I pass them on to you for what they are worth. You may object that he would not represent the bulk of the Japanese nation, especially the military caste and the nationalist secret societies. Maybe so, but I claim he does represent a type in Japan, that may well be the leaven of the whole lump in these crucial years ahead.

His first point was this:—The Japanese people were surprised at the treatment of the conquerors to the conquered. If the boot had been on the other foot, undoubtedly, the victorious Japanese nation would have treated their vanquished enemies in the way along which the traditional oriental mind moves.

Instead of this treatment meted out to them which they expected, what did they find? General Macarthur, known officially as SCAP, the Supreme Commander of the Allied Powers, has a most liberal and generous policy of goodwill and rehabilitation. As is well known, the occupation forces do not feed upon the country. All the food resources of the land are reserved for the Japanese. Even though they can't grow quite enough rice for themselves, imported rice is brought in just enough to ensure that they have a fairly satisfactory minimum nation. The fish industry is being rehabilitated and SCAP is seeing that the maximum output in agriculture is ensured by allowing the importation of fertiliser, without which the sterile and over-worked soil of Japan will produce practically nothing. Our business man friend says that this generous treatment on the part of SCAP is reaping a very quick reward. The Japanese people do not regard it as weakness, but as true friendliness. Our business friend says that it has made a deep impression on the mind of the people which is drawing out a response in friendliness, goodwill and co-operation.

Tokyo is a gaunt city, bombed out, with miles and miles of bare ruined walls half standing. Built up between the ruins, you see peeping out the little Japanese huts, neat and snug, which is the only type of building now possible in the country, with the little gardens in between, wherever they can get. Children abound everywhere, bonny little things, with sweet smiles whenever you laugh at them. Japan is on the move again. General Macarthur knows it, and considers that now or never is the time when she can come into the swing of world peace and friendship and never more be a menace to the world by her nationalism. And our business friend from Japan claims that SCAP's policy is succeeding. Macarthur's critics of course say that they don't cavil at what he has done, that it is magnificent, but at what he claims to have done.

The other point made by our friend was not as favourable as the first one. He said that when he was a young man he had been educated at Harvard University in the U.S.A., where he had been welcomed and where he had the opportunity to imbibe American culture and ideals. As a young man he loved America, in that land he had started out in business; he returned to Japan and for many years the business connections

between the two countries had been very happy. But as the years went on from his youth, more and more barriers were erected to prevent Japanese from maintaining any connection with English speaking countries; trade barriers, personal obstacles. They found they were unwelcome, and even kept out. Even students were unwanted. What was the result? In the 20's and 30's, if a young Japanese had some money and looked out upon the world and wished to travel, he cast his eyes to the wonderful land of America. But that was about all he could do. Barriers were so insurmountable, exchange so difficult, welcome so lacking, that he went where he was welcome. Many young Japanese would have gone to America, had it been possible. But no.

They were welcome in Germany, where facilities for education and trade were made easy for them. They spent most of their time there, and perhaps travelled in England and America for a few weeks on their way home. He was bold enough to say that much of the misunderstanding between Oriental and Occidental was largely our fault.

That is his opinion. Yet can international peace and goodwill exist side by side with the political barriers of the 20's and 30's?

General Macarthur says that there never has been and never will be again such an opportunity as the present to change the character of a nation from a world menace to a world co-operator. It can be said that to-day every Japanese is an engineer. For the first time in a generation there is freedom of thought and conscience. 10 million Bibles have been distributed during the past two years. 30 million more could well be handed out. Christianity must accept this opportunity of the awakening of the soul of a great nation, or perish as a world force.

Since my return I have received a comment from an ex P.O.W.; and it was along these lines:—It's all very good, he said, your sentiments are all very good on paper; but you will never change the Nip. Well, my friend, there are only two alternatives. Exterminate the whole nation like a plague of locusts, or turn your enemy into a friend. Hitler tried the first, and lost; I believe only the Christian and reasonable way can prevail, i.e., turn your enemy into a friend. The challenge is for each one of us to do our utmost that the opportunity be not lost.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

Flaws in the Constitution.

The proposed Constitution for the Church in Australia, now before the various Diocesan Synods, has many points by which it may be commended. But it has at least one very serious blemish, namely, that the doctrinal basis incorporated in the draft Constitution is not the faith and doctrine of the Church of England in England, nor the faith and doctrine of the present Church in Australia, but is the Book of Common Prayer and the Thirty-nine Articles as interpreted by the Appellate Tribunal.

A consequence of this is that the Church in Australia under the proposed new Constitution will no longer be a Church in connection with the Church of England. This does not mean that it will necessarily sever Communion with the Church of England but it means that the Church will have to be protected by Act of Parliament if it is to retain its property. The setting up of a self-governing constitution does not of itself involve separation from the Church of England and consequent loss of property held in trust for Church of England purposes; but if the self-governing Church adopts a basis of doctrine differing from the doctrine of the Church of England, this brings about such separation and loss. The proposed basis in the new Constitution differs from the doctrine and faith of the Church of England, as is made clear in the judgment given in the Grahams-town Case, 1882.

During the last century the Church of England took on that comprehensiveness on which we now pride ourselves. This comprehensiveness, most unpopular at the time, was impressed on the Church by the Privy Council. By a series of judgments (e.g., Gorham, Williams and Bennett cases), it protected within the Church the Evangelicals, the Anglo-Catholics and the Modernists, all of whom were, at one time or the other, on the point of being driven out of the Church by their fellow Churchmen. All these now dwell within it without fear, under the aegis of the Judicial Committee of the Privy Council.

The proposed new constitution harks back to the days before these decisions. It opens the floodgates to all the acrimonious controversy and law suits of last century. Nor is there any guarantee that the decisions of the Appellate Tribunal (which is to try each

matter de novo) will give the protection to a minority which that minority at present enjoys.

The great virtue of the Judicial Committee of the Privy Council is that it regards its duty in ecclesiastical causes to consist not in laying down correct theological doctrine on a disputed point, nor in defining what the Church of England doctrine ought to be, but determining what the Church of England doctrine is, according to the true and legal constitution of the Book of Common Prayer and the Articles of Religion to which a clergyman has given his assent. It is difficult to imagine earnest minded bishops, with a high sense of their episcopal prerogatives, consenting to such circumscription of their duty of declaring the truth in the Church.

It is notorious that the Gorham judgment, for example, was vehemently dissented from by the High Church Party. When the question of baptismal regeneration comes before the Appellate Tribunal for fresh consideration, it is likely, in view of the conscientiously held opinions of many of the present bishops of Australia, that the Appellate Tribunal will endorse the Privy Council's decision?

In the matter of vestments, the Ornaments Rubric gives no permissive or alternative use. Either the surplice is the legal garment or the chasuble. The Privy Council has decided for the former. But the Anglo-Catholics are constantly affirming that this decision was a "falsification of documents." When the Appellate Tribunal comes to interpret for itself the Ornaments Rubric, what will its decision be, the surplice or the chasuble? It cannot permit both.

If in these two matters, the Appellate Tribunal, following its conscientious convictions, upholds unconditional Baptismal regeneration, as the Prayer Book teaching, and lays down the chasuble as prescribed by the Ornaments Rubric, those clergy who differ from these decisions have no redress, even though they may constitute a majority in any particular diocese. They must either conform, or depart, following the fate of the two thousand ministers who were ejected from their parishes on Black Bartholomew's Day, 1662.

The present doctrinal basis of all the Dioceses of the Church in Australia includes the Privy Council's decisions.

It is equitable and proper that the initial basis of the new Constitution should be the same as that of the old. If a majority in the Church dislike these decisions they can be altered or removed from the doctrinal basis according to the rules of the Constitution. (Nothing under the new constitution is unchangeable; yet the rules for alteration provide protection for minorities.) But they should be incorporated in the new Constitution at the start as they form part of the present constitution. It is not right that under cover of providing a better system of government of the Church, a new basis of doctrine should be brought in. To accept the Constitution as it stands is to substitute for a known and approved basis of faith and doctrine, a new and hypothetical basis still to be determined in the future.

THE REPORT OF THE UNO COMMITTEE ON PALESTINE.

"Palestine Mission," a personal report by Richard Crossman, M.P. Publishers: Hamish Hamilton, London. Price in Australia, 17/6.

Those who wish to understand the majority report of the UNO Committee on Palestine will find the book, "Palestine Mission," by Richard Crossman, M.P., invaluable. Mr. Crossman, who is a Fellow of New College, Oxford, and Labour Member for Coventry in the present British Government, was appointed one of the six English members of the Anglo-American Committee on Palestine. This book is a report of his experiences. The reader travels with the Committee to Washington, London, Vienna, Cairo and Jerusalem. He discovers how Mr. Crossman, who began his mission with an Englishman's prejudice in favour of the Arab point of view was compelled by two facts to feel that a solution of the problem could only be found in a decision which endeavoured to be equally fair between the Arab and Jewish point of view. These two facts were—The appalling need of the displaced Jews in Concentration Camps of Germany, and the discovery that the Jewish community in Palestine was already a nation. Mr. Crossman therefore came to favour a decision along the lines of a partition of Palestine and the admission of the interned Jews to that part of Palestine awarded to their people. These views of Mr. Crossman are identical with the conclusion arrived at by the Committee of UNO. It is for this reason that Mr. Crossman's book throws such clear light upon the findings of the UNO body.

One of the most interesting chapters in Mr. Crossman's book is the chapter in which he describes the Parliamentary scene at Westminster as he found it upon his return. This Chapter is invaluable as giving the reasons for the policy of the British Labour Government.

The reader of Mr. Crossman's book will earnestly hope that the Assembly of UNO will implement the recommendations of their Committee.—C.V.P.

ANNUAL REFORMATION RALLY, SYDNEY.

"A GREAT GATHERING."

The Chapter House was filled to capacity for the 19th Annual Reformation Rally, at which the Dean of Sydney presided. Seated on the platform were Archdeacons H. S. Begbie, J. Bidwell, G. T. Denham, S. H. Denman, Canon D. J. Knox, Canon R. B. Robinson, the Revs. W. K. Deasey, L. Gabbett, B. G. Judd, J. Mills, J. T. Phair, W. F. Pyke, T. G. Rees, A. J. Stanway, Mr. C. P. Taubman.

A very large number of the clergy was seated among their parishioners in the body of the hall.

When Mr. P. W. Petter rose to speak, he received a tremendous ovation, and, from the outset, gripped the attention of the great audience as he unfolded his message in masterly fashion.

"I am going to speak to you to-night as members of the Church militant and if you are not members of the Church militant, I hope you will decide to become a member before this meeting comes to a conclusion."

The Reformation which we commemorate is the greatest spiritual event since Pentecost. Its influence was felt throughout Europe and came and blessed our own England. The Reformation rediscovered the great Bible Doctrine of Justification by Faith. That great Doctrine had been obscured for many centuries by various teachings which the Roman Church had introduced into Christian worship, one after the other, which tended to entirely obscure that Doctrine and to lead men to think they could obtain acceptance with God by all sorts of religious observances.

Mr. Petter reminded his hearers that, at the Coronation Service, the Archbishop of Canterbury says to the King, when handing him a copy of the Bible: "Receive the most precious thing this world affords." It is the most precious thing because it is the casket that contains the priceless jewel of the Gospel.

"When those New Testaments, produced by the sacrifice of the precious life of William Tyndale, were smuggled into England and were spread amongst the people, they would seek out one who could read and hear the precious words and they discovered that what they had been taught was all wrong. All the masses, penances, confessions; all the worship of the saints and payments for relief from purgatory could not be found in the Bible. They received the message of the Bible and they were set free in a full and glorious salvation and we enter into their heritage. And those great men like Archbishop Cranmer and Bishops Latimer and Ridley, and hundreds of other humble heroes died at the stake in Queen Mary's reign, rather than abandon the truth which they had come to know.

The Reformation Settlement endured, without serious challenge until 110 years ago, when a Movement started in Oxford, which aimed to overthrow the Reformation Settlement and restore the errors from which we had been delivered. The effect of this Movement is seen in the fact that two-thirds of our Churches have come under the influence of Anglo-Catholic ideas. This is largely due to the men who have been elevated to the episcopate. In England to-day I do not think you can find half-a-dozen bishops who are prepared to take any stand whatsoever for the Protestant Faith and this is a very serious state of affairs.

I want to remind you that the revised Prayer Book of 1928 was rejected by Parliament because of its Anglo-Catholic tendencies. So you see, in 1928, when the revised Prayer Book was rejected, there was no doubt that Parliament was the only Body that had the right to change the form of worship of our Church. Nevertheless, many bishops agreed to authorise the use of this rejected Prayer Book, despite the fact that its use was illegal.

All clergy have given an undertaking to use the form of service of the Book of Common Prayer and no other unless sanctioned by lawful authority. Some Anglo-Catholic clergy excuse what they are doing by saying that they gave their ordination undertaking with mental reservation!

A committee was recently set up under the presidency of the Archbishop of York, to make recommendations for the revision of the Canon Law and what I want to say about these Canons is this: The basic law is that the law of the land is supreme and no law of the Church must over-ride the law of the land. These Canons over-ride the law of the land in many respects. The most serious item in the Canons is the Statement with regard to the Canon Law of England which is contained in the 8th Canon. This Canon provides that the whole Canon Law of the Roman Catholic Church, so far as it is not covered by these Canons, should be included in the Canon Law of the Church of England. If any dispute arises on any matter, the decision will be left absolutely to the Archbishops of Canterbury and York. Then there is another Canon, No. 13, which says that changes may be made in the Prayer Book Service of the Church by authority of the Convocations of Canterbury and York. Canon 17 provides for the wearing of Mass Vestments by the priest in the celebration of what they would call the Sung Eucharist or what many now openly call, the Service of the Mass. If it is by the stroke of a pen that these laws become the Canon Laws of the Church, there will be a calamity in the Church of England. There are a number of Canons dealing with marriage and the great purport is to practically adopt the Roman Catholic Doctrines and practices with regard to marriage."

Mr. Petter said how delighted all true Protestants were to know that Princess Elizabeth would be married according to the Service in the 1662 Prayer Book. When it was known that certain people were making efforts to have the 1928 Rejected Book used, the National Union of Protestants, of which he is the President, made a vigorous protest to those in authority. This victory showed that we could win if we tried hard enough.

Mr. Petter urged his hearers to use every endeavour to become acquainted with the nature of the proposed revision of the Canon Law and he expressed his conviction that these un-Anglican alterations would never become part of the Canon Law. He concluded by proposing a Resolution which called upon the Convocations of Canterbury and York to refrain from any revision of the Canon Law which was in conflict with the Reformation Settlement. This resolution was overwhelmingly carried in the affirmative, the thunders of applause leaving no doubt as to the attitude of the audience.

Unquestionably the Rally was one of the most inspiring ever held.

The Rally was preceded by Tea in the Chapter House, when 100 people were entertained to an excellent meal provided through the kind co-operation of the Young Peoples Fellowship of St. Paul's, Chatswood.

CORRESPONDENCE.

NATIONAL FITNESS CAMPAIGN.

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

I beg space in your journal to draw attention to what I believe is a matter of considerable magnitude.

Realising the importance placed upon the training of youth by organisations outside the Christian Church, particularly the Communists, I bring before you and your readers, notice of a useful avenue of training which I know to be yet untouched by our Church, I make reference to—the State Government's National Fitness Campaign.

This system of physical training of young children and youths, is serving a very useful purpose and compliment must be paid to the vast pioneering effort which took place about nine years ago in establishing this scheme. However, I feel that we of the Christian Church and in particular we Anglicans, are losing an opportunity to exercise a fuller ministry amongst our young people by not grasping the proffered facilities of youth leadership training under a Government scheme. Young men and women are trained by qualified leaders to become in turn qualified leaders themselves with Government recognition. Surely the Communist elements have not missed this opportunity.

Here, sir, I suggest is a means of granting to our youth leaders and intending youth leaders, that practical side of youth leadership training, which at the moment the Church does not provide.

One further aspect—There is coupled with this, a great challenge to Christian youth leaders. The National Fitness Scheme being a Government system, does not make a definite contribution to the spiritual side of the training scheme with its leaders and young people who passed through its camps. This I know for a positive fact, which cannot be refuted. The challenge, sir, is that not only should we make full use of the training offered by this Department, but call upon Christian youth leaders to offer for training with this organisation and then remain with it as instructors, thereby fulfilling a function of Christian witness.

I trust that this suggestion will be put into operation, and that soon, for if we of Christ's Church do not grasp these opportunities of helping ourselves and our nation, others of a subversive frame of mind will do so eagerly.

Yours truly,

JAMES J. GOODMAN,
Carillon Ave., Newtown,
21/10/47.

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WOMEN AND THE SACRED MINISTRY.

(The Editor, "Australian Church Record.")

Dear Sir,

With reference to the discussion that has arisen on the subject of "Women and the Sacred Ministry."

It always appears strange to me that the Church on the whole has been so slow to accept what is commonly called the "equality of the sexes" where the ministry is concerned. Was it not our Lord Himself who lifted women from a position of inferiority and accepted their ministry of witness and worship? We must not forget that the first revelation of Christ Risen from the dead was to a woman. Also, women were with the Apostles in the Upper Room where "they all continued with one accord in prayer and supplication" after His Ascension. This participation in witness and worship developed into an office, when deaconesses were counted among "widows and virgins," but taking precedence of such, thus ranking next to the clergy. Anyone in doubt as to the position that deaconesses held in the early Church should refer to the "Apostolic Constitutions" or to a dictionary of Christian Antiquities. And yet in the face of all that, after 2000 odd years, men and women, are still shaking their heads over the ministry of women in the Church.

Why the office of a deaconess should be confused with the idea of any aspiration towards that of priesthood I do not know. It is a distinct Order, and has distinct functions. However, it does seem quite clear to anyone studying the Report of the Committee appointed by the Archbishops of Canterbury and York in 1935, that the Church of England recognises the Order officially as "The one Holy Order for Women" and it goes on to elaborate what it thinks should be the functions of the deaconess. These include the reading of Morning and Evening Prayer and the Litany (except portions reserved to the priest) preaching except at Communion services, officiating at the Churching of Women and Baptising in the absence of a priest, and even administering the chalice in girls' and women's colleges. This seems to go a long way beyond what the average deaconess of to-day is allowed, unless she happens to be in charge of a mission district, or small branch church. I do not know of any deaconess who would wish to go beyond what the Report of 1935 allows, or in other words, aspire to the priesthood.

With regard to deaconesses marrying, I do not see any reason why, if opportunity should afford, a deaconess should not marry and carry on her work as such (particularly if she marries a clergyman). Why consign a deaconess to the single state and allow a deacon and priest to marry?

Yours faithfully,

E. N. TRESS.

Deaconess.

Hobart,
16/10/47.

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AUSTRALIANS IN JAPAN.

(The Editor, "Australian Church Record.")

Sir,

Now that we have a large number of Australian families in Japan and more are to come over soon I would be pleased to have any commendations from Parish Clergy in regard to families who have been connected with the church. The following address will find me:—Hq. 34 Aust. Inf. Bde., HIRO, Japan.

Yours, etc.,

TAMILLAS R. MAPPIN, C.F.,

Priest in charge.

C. of E. Families.

SUNDAY IN CAMBRIDGE.

I have listened to-day to three sermons.

At noon I went to St. Benets Church—the oldest of Cambridge's 23 Anglican Churches, being about 900 years old—where the Rev. A. G. Herbert of the Society of the Sacred Mission preached a fine sermon on the "Law of Worship." The very atmosphere of this ancient Saxon church seemed to lend weight to his exposition of the root of self in all idolatry, and of the eternal demands of God on the created soul.

By contrast with St. Benets, Queens' College Chapel is a fairly new building. Here at Evening Prayer the Rev. Pastor Franz Hilderbrandt was visiting preacher. Pastor Hilderbrandt was a colleague of Pastor Niemoller in Germany, and is now minister of a Methodist Church in Cambridge. His message was not an easy one. "This is an evil generation; it seeketh a sign." And from Luke 11 he gave a straight answer to the question, "Does this generation need the Gospel?"

Canon T. C. Hammond has been in Cambridge this week-end, and he preached the C.I.C.C.U. sermon in Holy Trinity Church at 8.30 p.m. It was a great sight to see this fine old church (the church of Charles Simeon and Henry Martyn) filled with four or five hundred university men and women, as it is Sunday by Sunday, for this evangelical testimony. It was quite refreshing for me to hear "T.C." preach for nearly 50 minutes on the latter half of Romans 3. A great deal of prayer is regularly made for this sermon, and on this occasion it was truly powerful preaching, as also it was last Sunday night, when the Bishop of Sodor and Man was in the pulpit, and spoke from John 3. Simeon did not labour in vain, and the message still goes out.

Next to Holy Trinity, where for so long undergraduates crowded the aisles to hear Simeon, despite locked pews, is the Henry Martyn Memorial Hall, where to-day the Cambridge Inter-Collegiate Christian Union Daily Prayer Meeting is held—a prayer meeting with an unbroken history going back over more than 70 years. Here are memories of many generations of evangelicals in Cambridge. Here my eye was caught by the names of Bishops Broughton, Perry, and Selwyn among those who had gone out from this University to the mission field. Here, too, the Archbishop of Sydney, in undergraduate days at King's College, was president of the C.I.C.C.U., and a member of the Cambridge Volunteer Union. To-day the weekly prayer meeting of the C.V.U. meets in my own court at Queens'.

DON ROBINSON.

19th October, 1947.

PERSONAL

The Rev. D. Livingstone, accompanied by the Rev. R. T. Hallahan, went to Victoria for the B.C.A. Rally and also attended the Missionary and Social Services of the Melbourne Diocesan Centenary Celebrations.

Bishop Todomu, of South Tokyo, and Presiding Bishop of the Nippon Sei Kokwai, died in his own home, Dzushi, on Tuesday, Aug. 19. Consecrated Bishop of South Tokyo in succession to Bishop S. Sasaki as Presiding Bishop in 1946. Trained in Tokyo and Chicago, he was a studious, quiet Pastor Professor and Bishop. His death was due to a steady decline in his physical condition since his confinement for four months by the secret police during the war years. Both he and his predecessor were confined in prison, along with several priests, in a nationalistic effort to force them to join the United Church of Japan. He was the scholar among the present bishops, and will be much missed.

The Right Reverend G. A. Oldham, Bishop of Albany, New York, arrived in Sydney last week to attend the Centenary Celebrations of Melbourne, Adelaide and Newcastle as the representative of the presiding Bishop of the Protestant Episcopal Church of America. During his brief visit to Sydney he addressed two gatherings in the Chapter House at the invitation of the Archbishop of Sydney. The Bishop visited Canberra on his way to Melbourne.

The Rev. C. M. Gilesphy, Curate of St. Anne's, Strathfield, has been appointed Rector of St. David's, Arncliffe, Diocese of Sydney.

The Bishop of British Columbia has arrived in Melbourne for the Church Congress.

The Bishop of Lichfield and Mrs. Woods arrived in Melbourne last week on the "Orion" for the Church Congress.

The installation of the Dean Elect of Melbourne and the collation of the Rev. R. H. B. Williams, as Archdeacon of Kew, will take place in St. Paul's Cathedral, at Even-song on Wednesday, November 5th.

The Rev. and Mrs. A. Stanway, of C.M.S. East Africa, are on a visit to Sydney. They are the guests of the Rev. and Mrs. M. L. Loane at Moore College.

The Acting Primate, the Archbishop of Sydney, will preach the Congress Sermon in Melbourne on Monday, November 17th.

The Rev. Frank Thornton has been elected by Melbourne Synod to the Canonry formerly held by Canon Baglin, who has resigned.

Archdeacon Schofield has accepted nomination to the parish of South Yarra, Melbourne in the place of Rev. J. A. G. Houseden, the Bishop elect of Rockhampton.

News has been received of the engagement of the Rev. Eric Bellingham of Hyderabad, India, to Miss Dorothy MacDonnell, a C.M.S. worker.

Canon T. C. Hammond visited Cambridge University and preached in St. Mary's Church at the Evening Service. There was a congregation of some five hundred students and others.

An Autonomous Bishop.

ROBERT GRAY, OF CAPE TOWN.

A hundred years ago the See of Cape Town was founded and Robert Gray chosen as the new Bishop. His father had been Bishop of Bristol, during whose episcopate the Palace had been burnt down by the mob in retaliation for the Bishop's vote against the Reform Bill in the House of Lords.

When Gray arrived in Cape Town there were only two Clergy there, both Evangelicals, sent out by the Colonial Church Society. Gray was an ardent Tractarian and soon found opportunity for "promoting" into the country these clergy with their distasteful views.

The Diocese over which Gray presided was large and could only be traversed by the uncomfortable and dangerous ox-cart, but this did not deter the Bishop, who was indefatigable in visiting the scattered settlements.

Much could be written on his labours and his work for educational and missionary causes in South Africa, but lack of space confines attention to his contribution to the Constitution of his Church. He is the architect of the Church of the Province of South Africa.

Shortly after Gray arrived in Cape Town, he called together a Synod to confer on the better government of the Church. This was regarded by some as an infringement of the Queen's prerogative, by others as an attempt to squeeze out the Evangelicals from the Diocese (a fear not without ground, for as Archbishop Tait of Canterbury said in Convention; if Bishop Gray's power matched his will, he would drive out all Evangelicals from the Province). Seven parishes refused to join the Synod. Against the minister of one of these, Mr. Long, the Bishop ultimately decided to proceed, relying on the power conferred by his letters patent. Mr. Long was tried and condemned by the Bishop, and on his continuing to refuse the Bishop's jurisdiction, he was deprived. Bishop Gray's decision was upheld by the Supreme Court of the Colony who ruled that though the jurisdiction which the Letters Patent purported to confer on the Bishop was fictitious, yet through his oath of canonical obedience, Mr. Long had voluntarily submitted to the Bishop's jurisdiction. On appeal, the Privy Council reversed this judgment. They concurred that Letters Patent could not confer jurisdiction in a self-governing colony, but said that Mr. Long's oath only involved submission in matters which a bishop could lawfully do in England, amongst these the summoning and compelling attendance at Synods was not included. Accordingly, Mr. Long was reinstated in his Parish.

Meanwhile, further trouble for Gray was developing in Natal. Dr. Colenso had been appointed bishop there in 1853, with Gray his Metropolitan. In 1861, Colenso published a commentary on "Romans," which was regarded as heretical. This was followed by a further book on the Pentateuch. Gray attempted to get these books condemned, by the Bishops and Convocations in England, but without success.

On his return to Africa, three dignitaries of the Church there presented Colenso to Gray as Metropolitan. Gray proceeded to trial. (It is interesting to note that this Court that Gray was claiming, of a metropolitan over his suffragans, exists in England, but has only tried two cases since the Reformation, one in 1699 and the other in

1889, fifteen years after the Colenso case.) Colenso did not acknowledge Gray's jurisdiction, and offered to submit the whole matters to the English ecclesiastical courts. This Gray refused and after trial condemned and deposed Colenso from his Bishopric. In due course the matter came before the Privy Council which declared that Gray had no metropolitan jurisdiction over Natal. His trial of Colenso was a nullity. Thus Colenso continued to be Bishop of Natal, to have the use of the Church buildings and to draw the income; but in the eyes of Gray and those who thought with him, Colenso had been condemned in a competent spiritual court and deprived of his bishopric. Hence Gray proceeded to consecrate a new bishop for the vacant see and a schism was formed.

The Privy Council decisions in these South African cases meant that ecclesiastical jurisdiction could only be exercised over those who voluntarily submitted to it. Accordingly Gray drew up a constitution and rules for the Church in South Africa and invited all to join him. The great majority of the Bishops and Clergy did so, and formed, in 1870, the Church of the Province of South Africa. But some parishes stayed out and continue to-day as the "Church of England in South Africa."

Bishop Gray died in 1872. Ten years later a very important lawsuit came before the Privy Council. The Bishop and Dean of Grahamstown had quarrelled, and the Dean claimed the right of a Dean in England to exclude the Bishop from the Cathedral; which he did. In deciding the matter, the Privy Council ruled that being clergy of the Church of the Province, neither the Bishop nor the Dean had a right to use the Cathedral, which was given for the Church of

England purposes. The Church of the Province was not a Church in connection with the Church of England, for it had a different basis of faith and doctrine from the Church of England. This difference resulted from the Proviso in the Constitution of the Church of the Province that the decisions of the Privy Council should not be binding on that Church.

The Grahamstown decision led to much discussion in Synod at Cape Town as to whether the Proviso should be repealed. The Bishop urged its retention, (i) because otherwise the Gorham judgment would have to be accepted (Gray had written that he wanted no clergymen who approved Gorham's views to come to South Africa. It is interesting to note that the Gorham judgment was officially approved by the two Archbishops.) (ii) The second reason that the Bishop gave was that the Church of the Province had agreed to accept unalterably the doctrine of the Church of England. Without the Proviso, future and unknown decisions of the Privy Council, would have to be accepted without option in South Africa.

The proposed Constitution of the Australian Church has a similar provision excluding the Privy Council's decisions. But the second of these two reasons advanced by the Bishop of Cape Town does not operate in Australia, for by the draft Constitution, the Church in Australia will be bound to accept nothing unalterably, not even Holy Scripture, much less the Privy Council's decision. The exclusion of Privy Council judgments in the draft Constitution, then, must be the result of a wish to exclude past decisions. This involves an alteration of the present faith and doctrine of the Church in Australia. The proper way to make this alteration is through a Revisory Canon under the Constitution once it is in operation, rather than in this subtle and uncertain way through the acceptance of the Constitution itself.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

A Christian Convention held at St. Michael's, Wollongong, N.S.W., under the auspices of the Katoomba Convention, the Rector (Rev. R. C. M. Long) writes in his Parish Paper:—

"We are deeply grateful to the group of Sydney men who came to speak at the Convention held on Oct. 6th. These comprised Canon D. J. Knox, Mr. Gardiner (C.I.M.), and the Revs. N. Langford-Smith and G. Rees. The sessions both morning and evening proved to be most instructive and inspiring, a fine spirit of fellowship prevailing.

DEACONESS HOUSE.

A large number of young people were the guests of the Principal and students of Deaconess House on the evening of Wednesday, 27th October. Everywhere — the Lecture Hall and throughout the house — was beautiful with flowers. Bright singing led by Mr. R. Weir, of Moore College, began the evening. Miss Gloria Funnell's rendering of "Oh the bitter shame and sorrow" and the Consecration Hymn, "Take my life," sung by a students' quartet spoke to many hearts.

Two students testified to the great joy of being called to train for full time service for the Lord. In the midst of difficulties they had proved God to be their refuge and their strength. Deaconess Dorothy Brangrove spoke from her experience of having trained at Deaconess House, spent two years in Tanganyika and now returned to the home mission field. Her theme, and that of the final speaker, Mr. Walter Newmarch of Moore College, was "Who then is willing to consecrate his service this night unto the Lord."

Finally supper was served and an inspection of Deaconess House was made.

We pray that as a result of the meeting many young people will truly consecrate their lives to the service of our Lord and Master.

Examinations will be over by 21st November and we are making our plans for Christmas festivities already. The following dates have been fixed:—

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Tuesday, Nov. 25th.—Students' picnic to Pt. Hacking.

Friday, Nov. 28th.—Moore College break-up, when Deaconess House students will help with the programme.

Monday, Dec. 1st.—Party for all ex-trainees, associates, auxiliary and circles. In the evening a party for children who come to our weekly meetings.

Tuesday, Dec. 2nd.—In the evening we will be singing carols at the Home of Peace.

Wednesday, Dec. 3rd.—Mothers' Christmas Party.

Thursday, Dec. 4th.—Our own Christmas Dinner.

Friday, Dec. 5th.—The students go home.

Saturday, 6th Dec.—Miss Mary Paton, who has spent two terms at Deaconess House as a C.M.S. Candidate, will be married to Mr. Ron Patfield and we wish them both God's blessing.

ST. PAUL'S, SYDNEY.

A most successful concert, in aid of H.M.S. Parish Nursing Home to be built in Marriott Street, Redfern, was held at St. Paul's Parish Hall, on Friday, October 17th. An excellent programme was given by the N.S.W. Police Choir, which included instrumental, vocal and choral items, as well as conjuring.

During the interval, the Rector, the Rev. F. H. Horden, warmly thanked the members of the Police Choir on this their third visit to St. Paul's, and explained the object for which the concert was held, many parishioners having already benefitted in their homes by the skilled attention of the Parish Nurses—Sister Symons and Sister Ross, who were present.

The whole of the proceeds, about £18 (account not yet finalised) will be given towards the H.M.S. Nursing Home.

The object of the Nursing Home is to provide headquarters for a Christian outdoor Nursing Staff and to provide a real home for a number of lonely people who have no one to care for them in their age, sickness and helplessness.

WOLLONGONG.

The following is culled from the Parish Paper:—

"The Adult Education Week arranged by the Workers' Educational Association is of outstanding importance. A varied programme of cultural subjects is to be presented, which calls for strong approbation of the promoters' intention and effort. We rejoice to see that religion in the life of the people has received such a prominent position, and would heartily commend the various gatherings at which the Bishop of Armidale, the Right Reverend Bishop Moyes, will be speaking.

"As you will note, he is to give the inaugural address on Sunday afternoon, and will speak again briefly on the Monday night. The Ministers' Fraternal has arranged for a great United Service on Sunday evening at 7.45 p.m. when the Bishop will speak on the relation of the Church and Education. A reading of Bishop Moyes' Moorhouse lectures, delivered a few years ago, will bring home the conviction that amongst eminent Australians of to-day, we are most fortunate in obtaining the consent of the Bishop to come and give the Week this excellent lead.

Not only are we privileged to have these addresses from him, but a further request for his presidency at a Clerical Conference of South Coast Ministers on the Monday has met with his generous consent. From such a gathering, great issues may proceed for the uplift of the people generally, and the furthering of the loving purpose of God through the application of the Gospel to modern life and conditions."

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PARRAMATTA.

The battle for Sunday organised sport, which raged so determinedly, and vehemently in Parramatta City area during the last two months, has terminated in a victory for God and His righteousness.

The Parramatta National Park Trust and the City Council were the "targets" at which the offensive war was waged, but loyal to their traditions and purpose, both concerns stood their ground and refused to be discomfited, or misled, or defeated, and won the day and respect of those who keep Holy the "Sabbath Day" and observe it so as best for God and man.

United action of the Ministers' Fraternal under the Presidency of Bishop Hilliard, planned a counter petition which was taken up by parishioners and other loyalists; and officially presented with resolution, and protests from Sunday School Teachers' Association and other organisations.

While thankful to God for His prevailing, and answer to prayers, and reward for our efforts, we are reminded to be ever watchful and prayerful for the preservation of His Day, that He may be exalted more and more thereby."—S.S.T. Quarterly."

VICTORIA.

Diocese of Melbourne.

FAREWELL TO GOVERNOR.

At the invitation of the Archbishop and members of the Council of the Diocese of Melbourne a representative gathering of clerics and laity met at Menzies' Hotel on Monday, Oct. 13, to tender an official farewell to His Excellency the Governor and Lady Dugan.

After those present had been introduced to the Governor and Lady Dugan and afternoon tea had been served, Mr. E. C. Rigby requested the Archbishop to present a memento to the form of a painting by an Australian artist. His Grace, in doing so, expressed the deep appreciation of all citizens, and church people particularly, of the excellent and valuable leadership given by the Governor and Lady Dugan, who had shown remarkable and useful interest in a wide variety of ways, including the Church. He had great pleasure in asking acceptance of the painting, which is the work of Ethel Wardle.

The Governor expressed deep appreciation of what had been said concerning Lady Dugan and himself. He was grateful for the reception that afternoon and the picture, which would be a treasured reminder of fourteen years in Australia and be hung in the "Australian Room" in their home in England.

He hoped that the bishops present would try to visit them, when in England for the Lambeth Conference, and concluded by thanking all present, and those whom they represented, most sincerely.

Diocese of Gippsland. CENTENARY OF THE CHURCH OF ENGLAND IN GIPPSLAND.

The climax of the Centenary Celebrations of the Church of England in Gippsland was reached by great gatherings at Tarraville and Sale during the week—Oct. 25th to Nov. 2nd.

On Saturday, 25th October, a pilgrimage from the whole of Gippsland was made to the first and oldest Church in the territory, Christ Church, Tarraville. At this site in 1847 the first services were held by the Rev. E. G. Pryce. He had been to Gippsland two or three years previously to baptise and marry — coming from the Monaro in New South Wales. In 1847 he was sent by Bishop W. G. Broughton, Bishop of Australia, to establish the work of the Church amongst the scattered settlers and around the only port of entrance, Port Albert. He was to stay a year. He found between sixty and seventy sheep and cattle stations, scattered from Omeo to Bairnsdale, Boisdale, Rosedale, Flooding Creek (now Sale), and Stratford, with smaller holdings between Sale and Alberton. The main township was at Tarraville and around it, where some two hundred and seventy people were living. The first services were held in the Court House. In 1856 the beautiful little Christ Church, Tarraville, was erected, being sent out in parts from England. Very elaborate plans for its erection are still held by the Diocesan Registry, Sale.

The pioneer service was conducted by the present Bishop of Gippsland, the Right Rev. D. B. Blackwood, assisted by his Archdeacon, Canon and Rural Deans. The sermon for the occasion was preached by the Very Rev. Dean Langley—who was in charge of this area in his young days. Reminiscences and stories of old days were related by former Gippsland Clergy and Laity.

On October 26th former Vicars and Rectors preached in all Gippsland Churches, many coming long distances, at Parish Pioneer Services.

On November 1st (Saturday) there was a Children's Pilgrimage to Sale, the children coming in buses from all over Gippsland, for a special Cathedral Service at 11 a.m., when the Bishop of St. Arnaud preached. At this service each child received a Souvenir Testament.

The great day was November 2nd when Clergy and Laity from all over the Diocese gathered at the Cathedral, Sale, for a special service of Thanksgiving. The Metropolitan, the Archbishop of Melbourne, came specially to preach at this service, which was broadcast by the A.B.C. That afternoon a procession of witness proceeded from the Cathedral to the site where the first service in Sale was held, the old Woolpack Inn, where a brief commemoration was made, then on to the site of the first St. Paul's Church, where greetings and messages were conveyed from representatives of Church and State and a short service of commemoration held.

In the evening Festal Evensong was sung in the Cathedral, Sale, with united choirs under the baton of Mr. H. Bailey, of Yal-lourn. The address was given by Dr. Ian Holt, grandson of the first Bishop of Gippsland, Dr. A. W. Pain.

The celebrations are to conclude with the visit of the Archbishop of Sydney, the Most Reverend H. W. Mowll, on November 16th, to Bairnsdale and Sale, and with the opening of a Memorial Lych Gate to the early pioneers at Cann River on December 6th, by the Governor General, Right Hon. W. J. McKell.

To fill the time allotted to us to the brim with action and with thought is the only way in which we can learn to watch its passage with equanimity.—Lecky.

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A GREAT CEREMONY.

INAUGURATION OF THE CHURCH OF SOUTH INDIA.

(We are indebted to the delegate of the Church of New Zealand, the Rev. C. W. Haskell, of C.M.S., Karachi, for the following interesting account of the Services.)

On Saturday, September 27th, these epoch making services were held. St. George's Cathedral, Madras, was filled to overflowing for the 8 a.m. service of Inauguration.

At 8 a.m. a large procession of Bishops and clergy moved down the central aisle of the Cathedral led by a crucifer. The Bishops of the Church of South India, Burma and Ceylon, led by Bishop Jacob of Travancore and Cochin wore white cassocks and surplices, saffron stoles. The preacher and the Archdeacon of Madras (who took some of the prayers) wore black scarves. Two presbyters, one representing the South India United Church and the other the Methodist Church took part in the service of inauguration and wore red stoles. Bishop Jacob presided, and the service began with "O God our help in ages past."

Then was said a prayer of invocation by Bishop Jacob and this was followed by the reading of St. John XVII by a layman of the South India Church.

Then the senior officiating presbyter led the congregation in a prayer of confession.

Then a representative of each of the uniting churches read the resolution of the governing body of his Church, accepting the Scheme of Union and placed on the communion table, a signed copy of the Basis of Union and Constitution of the Church of South India, and the signed statements of the Bishops and Ministers and the Deacons or Probationers of his Church, declaring their assent to the Basis of Union and acceptance of the Constitution of the Church of South India.

Then followed thanksgiving for all those who had preached the Gospel in South India and worked for unity, and a prayer that all those uniting in the new Church would grow together in love.

THE DECLARATION.

Bishop Jacob then declared that the Madras, Travancore, Cochin, Tinnevely and Dornakal Dioceses of the Church of India, Burma and Ceylon; and the Madras, Madura, Malabar, Jaffna, Kannada, Telegu and Travancore Church councils of the South India United Church and the Methodist Church in South India, comprising the Madras, Trichinopoly, Hyderabad and Mysore Districts, "are become one Church of South India, and that those bishops, presbyters, deacons and probationers who had assented to the Basis of Union and accepted the Constitution of the Church of South India, and whose names are laid upon the holy table are bishops, presbyters and deacons of this Church, in the Name of the Father and the Son and the Holy Spirit, Amen."

The Te Deum was then sung by all.

THE EXISTING BISHOPS.

The "Existing Bishops" were then commissioned thus by the Presiding Bishop:—

"Dearly beloved brethren, having by God's mercy been permitted to consummate the union of our several churches into the new Church of South India, we shall now proceed in humble dependence upon His contin-

ued favour, to give public commission and authority of this united church to all those who by this act of union are become bishops and presbyters therein."

Bishop Jacob then moved outside the communion rails and the two commissioning presbyters moved inside. A statement of the election and appointment of the existing bishops of the Church of South India was made by the Rev. J. S. M. Hooper on behalf of the Central Body which appointed them.

Rt. Rev. C. K. Jacob to be Bishop in Central Travancore.

Rt. Rev. G. T. Selwyn, to be Bishop in Tinnevely.

Rt. Rev. A. M. Hollis, to be Bishop in Madras.

Rt. Rev. A. B. Elliott, to be Bishop in Dornakal.

Rt. Rev. T. Muthyalu, to be Bishop in Kistna and Godavari.

Rt. Rev. H. Pakenham Walsh, Bishop without charge.

The senior presbyter then put the following questions severally to the bishops:—

"Do you wholeheartedly assent to the Basis of Union as set forth in the Scheme?"

Answer: I do.

"Do you accept the constitution of the Church of South India and promise to execute the office of a Bishop in that Church in accordance with that constitution?"

Answer: I do, God being my Helper.

The bishops then knelt at the rails and the presbyter representing the General Assembly of the South India United Church, standing inside the rails, said:

"By authority of the General Assembly of the South India United Church, I commit to you who have already been consecrated bishops and who have accepted the call of God to the office of a bishop in the Church of South India, authority to exercise that office in all the congregation of all Church Councils of the South India United Church which have accepted the Scheme."

The Presbyter representing the South India Provincial Synod of the Methodist Church then repeated the same commission except that the words, "Provincial Synod of the Methodist Church in South India" replaced the words "General Assembly of the South India United Church." He then replaced the words "General Assembly of the South India United Church." He then prayed that the Holy Spirit may grow mightily in the bishops and enable them to fulfil the new tasks which await them.

Then followed the hymn, "All Hail, the power of Jesus' name."

COMMISSIONING OF MINISTER.

Immediately after this, the congregation sat down and "the ministers" from the Church of India, Burma and Ceylon then stood in their places and answered in unison the following questions put to them by Bishop Jacob who had returned to the Sanctuary.

"Do you assent to the Basis of Union as set forth in the Scheme?"

Answer: I do.

"Do you accept the Constitution of the Church of South India and promise to exer-

cise the ministry of a presbyter in that Church in accordance with the Constitution?"

Answer: "I do, God being my helper."

In like manner all the "ministers" from the South India United Church were questioned and these were followed by the "ministers" of the Methodist Church.

All the presbyters then knelt and were all commissioned by Bishop Jacob as follows:—

By authority of the Church of South India, I commit to you who have already been ordained to the Ministry of the Word and Sacraments, and who have now accepted the call of God to minister as presbyters in the Church of South India, authority to exercise that ministry in all congregations of this Church to which you shall be duly called or appointed in accordance with the Constitution of the Church; in the name of the Father, and of the Son and of the Holy Spirit. Amen.

This was followed by the Hymn "O Thou who camest from above," and this again was followed by an Inscription of Praise. The Lord's Prayer was then said, and the Benediction was said together by everyone present. Thus concluded the first Service.

CONSECRATION OF THE NEW BISHOPS.

There was then an interval of half an hour, and at 9.30 a.m. the consecration of the first new Bishops of the Church of South India took place. For this, Bishop Jacob was assisted by the Rt. Rev. H. S. Hollis, and the Rt. Rev. G. T. Selwyn, by three presbyters of the South India United Church and by three presbyters of the Methodist Church, five being Europeans and four Indians.

The Service began with the hymn, "Holy, Holy, Holy, Lord God Almighty," as a procession, and at the conclusion of this, Bishop Jacob began the Communion Service, Between the Epistle and Gospel, the hymn "O Word of God Incarnate" was sung.

After the Nicene Creed, the Rev. J. S. M. Hooper preached a very well prepared sermon from the text Eph. ii 20.22. Immediately after the sermon, Bishop Jacob was seated near the Communion Table, and each Bishop-elect was presented to him by "two accredited presbyters of the Church to which he had previously belonged," and these said together, "Rt. Rev. Father in God, we present unto you this godly and well-learned person to be ordained and consecrated Bishop."

The following were the Bishops-elect so presented:—

Rev. A. H. Legg, to be Bishop in South Travancore.

The Ven. T. G. Stuart Smith, to be Bishop in Cochin and Malabar.

Rev. J. E. L. Newbiggin, to be Bishop in Madura and Ramnad.

Rev. S. Kulandran, to be Bishop in Jaffna.

Rev. E. B. Thorp, to be Bishop in Trichinopoly and Tanjore.

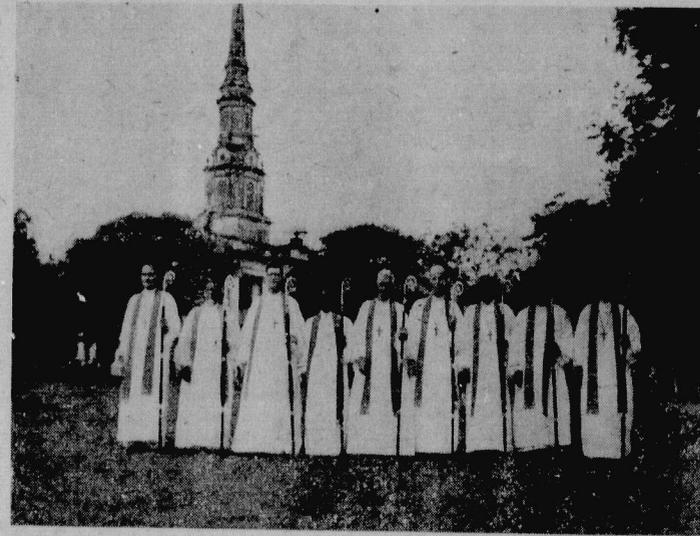
Rev. P. Gurushanta, to be Bishop in Mysore.

Rev. F. Whittaker, to be Bishop of Medak

Canon Bunyan Joseph, to be Bishop in Anantapur and Kurnool.

Rev. H. Sumitra, to be Bishop in Cuddah.

Bishop Jacob then demanded the instrument of election and appointment of each Bishop by the Central Body, and this was presented by representatives on that Body of the Church to which the Bishop had previously belonged.



The nine Bishops consecrated on 27th September, 1947, at Madras Cathedral, for the Church of South India.

Bishop Jacob then required of each Bishop-elect the following:—

"I,..... chosen Bishop of the Church of South India in the Diocese of....., do give my assent to the Basis of Union and accept the Constitution of the Church; and do promise conformity and obedience to the principles and rules contained therein. So help me, God, through Jesus Christ."

The Bishops-elect then signed this Declaration and the congregation were asked to pray for them.

A short litany was then said, followed by this prayer:—

"Almighty God, Giver of all good things, Who by Thy Holy Spirit hast appointed ministers in Thy Church, mercifully behold these Thy servants, now called to the work and ministry of bishops; and so replenish them with the truth of Thy doctrine, and adorn them with innocence of life, that, both by word and deed, they may faithfully serve Thee in this office, to the glory of Thy name and the edifying and well-governing of Thy Church; through the merits of our Saviour Jesus Christ, Who liveth and reigneth with Thee and the same Holy Spirit, world without end. Amen."

The people then sat, and Bishop Jacob spoke as follows to those to be consecrated:

"Brethren, forasmuch as the Holy Scripture commands that we should not be hasty in laying on hand, and admitting any person to government in the Church of Christ, which He hath purchased with no less price than His own blood; before we admit you to this administration, we will examine you in certain articles to the end that the congregation present may have a trial and bear witness, how you are minded to behave yourselves in the Church of God."

Bishop: Are you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer: I am so persuaded.

Bishop: Do you believe in Jesus Christ, God Incarnate and the Redeemer of the world? And in accordance with the revelation of God which He made, do you worship one God in Trinity and Trinity in Unity, Father, Son and Holy Spirit?

Answer: I do so believe and worship.

Bishop: Are you persuaded that the Holy Scriptures contain all things necessary to salvation through Faith in Jesus Christ? And are you determined to do all in your power for the edification of the ministers and congregations over whom you shall have oversight, by instructing them out of the same Scriptures concerning the truths of the Christian Faith?

Answer: I am so persuaded and determined, by God's grace.

Bishop: Will you then faithfully exercise yourself in the Holy Scriptures and call upon God by prayer for the true understanding of the same, so that you may be able by them to teach and exhort with wholesome doctrine and to withstand and convince the gainsayers.

Answer: I will so do, by the help of God.

Bishop: Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon and encourage others to do the same?

Answer: I am ready, the Lord being my Helper.

Bishop: Will you deny all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, that you may show yourself in all things an example to them that believe, in word, in manner of life, in love, in faith and in purity, that the adversary may be ashamed, having nothing to say against you?

Answer: I will so do, the Lord being my Helper.

Bishop: As a chief shepherd under Christ of His flock committed to your charge, will you maintain and set forward as much as shall lie in you, quietness, love and peace among all men, and will you do all that you can to keep the unity of the Spirit in the bond of peace, endeavouring to foster the true spiritual unity of all your people in the one Body of Christ?

Answer: I will so do, by the help of God.

Bishop: Will you be faithful in ordaining, appointing and laying hands upon others?

Answer: I will so be, by the help of God.

Bishop: Will you do all in your power to foster and promote the preaching of the Gospel to all the people, both in your own diocese and beyond its borders? And will you continually recall both ministers and people under you to their duty of witnessing to others in accordance with the command of our Saviour?

Answer: I will so do, the Lord being my Helper.

Bishop: Will you diligently acquaint yourself with the various forms and methods of worship used in your diocese, and so advise the ministers and congregations committed to your charge that this Church may offer such worship as will be worthy of God's majesty and love, and a witness to those around them?

Answer: I will so do, by the help of God.

Bishop: Will you faithfully administer discipline in accordance with God's Word and the order of this Church, endeavouring to exercise the authority committed to you both for the maintenance of Christian standards of living and for the restoration of those who have gone astray?

Answer: I will so do, by the help of God.

Bishop: Will you show yourself gentle and be merciful for Christ's sake to the poor and needy?

Answer: I will so show myself by God's help.

The Bishops-elect then kneeled and the congregation stood, while Bishop Jacob stood and said:—

Almighty God, our Heavenly Father, Who hath given you a good will to do all these things, grant also unto you strength and power to perform the same, that, He accomplishing in you the good work which He hath begun, you may be found perfect and blameless at the latter day; through Jesus Christ, our Lord, Amen.

The congregation were asked to pray silently for the Bishops-elect, and then the Veni Creator Spiritus was sung, all kneeling. The following prayer was then said:—

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, Holy Father, Almighty, Everlasting God, Who of Thine infinite goodness hast given Thy only and dearly beloved Son Jesus Christ to be our Redeemer and the Author of everlasting life; Who, after that He had made perfect our redemption by His death, and was ascended unto heaven, poured down His gifts abundantly upon men, making some apostles, some evangelists, some pastors and teachers, to the edifying and making perfect of His Church; grant, we beseech Thee, to these Thy servants, such grace, that they may evermore be ready to spread abroad Thy Gospel, the glad tidings of reconciliation with Thee; to offer unto Thee sacrifices of praise and thanksgiving; and to use the authority given them, not to destruction, but to salvation;

not to hurt, but to help; so that as wise and faithful servants, giving to Thy family their portion in due season, they may at last be received into everlasting joy; through the same Jesus Christ our Lord, who, with Thee and the Holy Spirit, liveth and reigneth, one God, world without end. Amen.

Then Bishop Jacob with the two other Bishops and the three Presbyters from each of the two uniting churches laid their hands upon the head of each Bishop-elect, and Bishop Jacob said:—

"Receive the Holy Spirit for the office and work of a Bishop in the Church of God, now committed unto thee by the imposition of our hands; in the name of the Father, and of the Son, and of the Holy Spirit. Amen."

Then Bishop Jacob delivered to each a copy of the Bible saying:—

"Remember that thou stir up the gift of God, which is given thee by the imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness. Give heed unto reading, exhortation, and teaching. Think upon the things contained in this Book. Give thyself wholly to them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Amen."

Bishop Jacob then placed in the hands of each newly consecrated Bishop a pastoral staff, saying:—

"Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, help the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord, Amen."

The hymn, "And now, O Father, mindful of the love," was sung, and Bishop Jacob proceeded with the Communion Service.

In the prayer for the Church militant, the following paragraph was inserted:—

"Give grace, O heavenly Father, to all bishops and ministers, especially to Thy servants the ministers of this Church of South India, that they may both by their life and doctrine set forth Thy true and living Word and rightly and truly administer Thy holy Sacraments."

Otherwise the Service practically followed the 1662 Book, except for the inclusion of three collects before the Blessing.

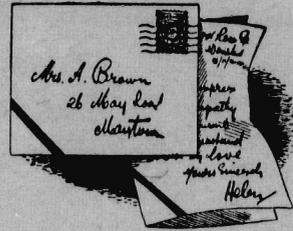
The service concluded with the recessional hymn, "Thy hand, O God, has guided Thy flock, from age to age."

A GREAT THANKSGIVING MEETING.

In the evening a thanksgiving meeting was held in the Grounds of the Meston Training College, and I was given a seat on the platform as representing the Church of New Zealand. Messages from many parts of the world were read at the meeting, and a very beautifully bound greeting from the International Congregational Council was presented. There were about 1500 people present, including a large number of Europeans. One of the surprising features was the large number of Europeans present in the Cathedral in the morning. Every word of the morning services and almost every word of the thanksgiving service in the evening was in English. In the evening meeting, however, a passage

of Scripture was read and some prayers were said in Tamil. An address was delivered by a representative of the Reformed Church of America, and one by a minister of the Church of Scotland, and a third by a representative of the Methodist Conference of Great Britain.

Two addresses were delivered by the Hon. Mr. Daniel Thomas, Minister for Prohibition in the Madras Government. In the last address of the day mention was made of the late Bishop Azariah.



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NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record Ltd., is duly called for Monday, 10th November, at 4.15 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of officers for the ensuing year will duly follow.

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