

who is now at St. John's, Darli
T. I. Pritchard, a former org
Cathedral, has been appointed to
Bathurst, Cathedral.

CHURCH ARMY HUTS.

At a recent meeting of the
Parochial Council, the sum
voted from parish funds for th
support of the Church Army hu
ing on this donation, the Vic
Canon W. P. Best, Th.L., says,
Y.M.C.A., and the Salvation
receive nearly all their funds for
the Forces from the Austral
Fund, Church efforts for simila
as the Church Army Huts, dep
support which comes from chu
to keep them operating. This
helped liberally in the past for
Church Army Huts, and the Pa
cil considered that the Bishop
continued support was a right
to assist from parish funds."

PERSONAL.

The Ven. E. H. Stammer,
deacon of Armidale, is preach
series of Sermons in the paris

During Lent, the Rev. G.
West Tamworth, has been givi
Lantern Addresses on week r
John's, Tamworth.

The Vicar of Manilla, the F
Duncombe, is making a visitat
families during Lent, and hop
all church people in their hon

The Rev. Arthur Lloyd he
work as assistant curate in
parish.

Miss Alison Coates, daughte
Canon A. W. Coates, who for
was a member of the Armid
choir, and deputy organist, re

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Vol. 10

APRIL 19, 1945

No. 7

The paper
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England
people
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Apostolic
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& Reformed



AFRICAN SOLDIERS.

See page 4

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NOTES AND COMMENTS.

A world-renowned statesman and ruler has been called to his well-earned rest—a good man and a great. The Allied nations lament his "passing," because, from a human point of view, the

great purpose of his life seems to be within reach and he is not here to enjoy its fulfilment. The general sorrow and the tokens of mourning throughout the civilised world constitute a rare token of the unique place this great man has won in the minds and hearts of men and women of good will everywhere. We know how sincerely our own Churchill will deplore his going, for to him the loss is very personal. But there is another side and Roosevelt knew it. It has been a great help to us all to know that many of our leaders were devout men of God, and Franklin Roosevelt was a convinced Christian. Consequently he has not lost but gained tremendously in his "passing" and still can share through Christ joy in the real benedictions of human life. To the Christian the dividing veil is very thin that separates those who are in Christ. There are myriads of witnesses—a great cloud—who are interested and would spur us on to truest victory. Roosevelt well understood that there would be much to do after the last shots have been fired, in order to conserve for the world the fruits of peace.

In one of his wise characteristic utterances he said, "No greater thing could come to-day than a revival of the spirit of religion which would sweep through the homes of the nation, and stir men and women of all faiths to a reassertion of their belief in God and their dedication to His Will for themselves and their nation. I doubt if there is any problem—social, political or economic—that would not melt before the fire of such a spiritual awakening."

It is only on such a spiritual basis that the lasting peace can be built.

We are glad to note that at a Premiers' Conference held recently at Canberra, the matter of victory celebrations was under discussion, and the decision arrived at was that the day on which the end of hostilities in Europe was announced should be one for thanksgiving to God rather than one for jollification.

One strong reason for the decision was stated that Australia would still be faced with the big task of defeating the Japanese and freeing thousands of our servicemen, prisoners in the hands of the enemy. The decision will meet with the approval of all right-thinking citizens. The many tokens of divine assistance and guidance render it imperative that we should not forget to place first our thankful regard for these mercies in prayers and services of thanksgiving to the God whose aid we implored and whose mercies have not failed us.

The General public know all too little of the magnificent work which the Church in Australia has done among servicemen and women. At last a well-produced brochure is to be widely circulated, publicising the extraordinary ramifications of this work and paying a fitting tribute to all who have made this work possible by gifts and services.

In the "Newcastle Diocesan Churchman" Bishop-Batty writes as follows:

"Another important meeting which I attended was that of the Church of England Federated War Work Council. This is the body which undertakes those war-time responsibilities which clearly belong not to any particular diocese, but to the Church in Australia as a whole. The income is provided by a levy on the dioceses, and I am glad to know that this diocese, through its CELOPS organisation has always met its annual quota of nearly £300 in full. You will, I believe, be both astonished and proud when you learn of all that our Church is doing for our men and women of the fighting services. You will be able to learn it through a beautifully illustrated brochure, which is shortly to be published. When it is published, I hope you will all get a copy and study it. The cost of publication is being met largely by generous special donations (two Melbourne firms have given a hundred pounds (£100) each for this particular purpose) and will impose no call upon the ordinary funds of the organisation. On the contrary, we hope that they will greatly benefit by its publication.

"It ought to be said, I think, that the Church of England in Australia has been tremendously inspired and encouraged to do all this war work by the splendid lead given by the Diocese of Sydney. The organisation known as CENEF (Church of England National Emergency Fund) was one of the first to be formed, and is the largest thing of its kind in Australia. The ramifications of its work are astonishing. Its efficiency is quite admirable, and it has set a standard both in the variety and quality of its work which has undoubtedly helped the Church very substantially to maintain a really high level of service to the men and women whose services to us can never be fully recognised or adequately repaid."

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The Melbourne "Argus" reports a bitter attack on the Pope by an eminent Russian journalist and propagandist which has been given prominence in Soviet War news.

Ehrenburg, the journalist referred to, says there is a plan for the creation of a "strong German Roman Catholic state," and adds: "The salvation of German imperialism, now that it has suffered a military debacle, has been entrusted to the Catholic 'Centre.' Herr Bruening, fuhrer of German Catholics living in U.S.A., is putting forward his candidature as Hitler's successor. He is no solitary exile dreamer. In the days when the Germans were slaughtering millions of defenceless people, the Pope, like Bruening, was silent. Now the Pope is filled with thoughts of mercy. He appeals for mercy for the butchers.

"All this has nothing to do with religion. It is politics, and very frank politics at that. It is not the German children, but the German stormtroopers, that the Vatican is anxious to save. This has nothing to do with Catholic religion. The Catholics of France, Poland, and Belgium courageously fought the German invaders.

"They can only be surprised at the efforts of the Vatican to whitewash criminals.

"The Vatican fears that with the fall of fascism enlightenment, reason, and liberty will triumph.

"Bruening, with the help of the Social Democrats, paved the way for Hitler. The circle is complete, and they are now preparing to start the whole business over again. British and American correspondents remark that in the cities everything is in the hands of Catholics, with a pro-Fascist tinge, and that Nazi thugs have their local protectors."

"There are not wanting signs of attempted interference with the due course of justice in dealing with the criminals who have been responsible for the atrocities of this war.

The news from India is most enheartening! The Church in the Province of India, Burma and Ceylon, has accepted the "South India Scheme" for reunion and there is every prospect of it going forward and every hope of successful fruition under the guidance of the Holy Spirit. It would

India and
Reunion.

There are not wanting signs of attempted interference with the due course of justice in dealing with the criminals who have been responsible for the atrocities of this war.

have filled that great saint and bishop, Azariah, with the deepest joy to have witnessed in the days of his earthly ministry the fulfilment of many hopes and prayers. But we can well believe that he joins in the joy of heaven over a movement towards the fulfilment of the great Master's prayer, "that they also may be one in us that the world may believe that Thou hast sent me." It was regrettable that the South African Church tenaciously held to its narrow-minded way, in withholding its sympathetic benediction — another evidence of its unworthiness to lay claim to being truly Catholic. But it is in this quite consistent in its attitude to a Catholic Episcopate, comprised of men of many colours, in that it has officially rejected a proposal to include clergy of the native races in its episcopal estate. In view of the teaching of the Apostles even their claim to apostolicity would seem to be impugned. It is well that men loyal to the Church of England and members thereof should be preserving a witness to the truth in that land. We suppose, pace Mr. Lennard, that our being in communion with the Church of South Africa does not compromise our Catholicity in this respect, for the Church of England has not hesitated to consecrate bishops, natives of other lands, as China, Africa, and India. No greater names for saintliness in Church History can be found than Crowther and Azariah, Phillips and Oluwale.

An interesting item of information concerning our sister church in Canada comes from the Canadian "Churchman." It reads as follows:—

FOUNDATION PRINCIPLES OF THE CHURCH OF ENGLAND IN CANADA.

A reader asks, "Where can I find any really authoritative pronouncement as to the principles by which the Church of England in Canada is conducted?" The answer is, "In the preamble to the Canons of General Synod."

Since many Anglicans do not know of this "foundation stone" on which our Communion is built, we reproduce it here:

DECLARATION OF PRINCIPLES.

"Solemn declaration: In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

"We, the Bishops, together with the delegates from the Clergy and Laity of the Church of England in the Dominion of Canada, now assembled in the first General Synod, hereby make the following Solemn Declaration:—

"We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the

world, as an integral portion of the one Body of Christ, composed of Churches which, united under the One Divine Head and in fellowship of the one Holy Catholic and Apostolic Church, hold the one Faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Oecumenical Councils; receive the same Canonical Scriptures of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same divinely ordained Sacraments, through the ministry of the same Apostolic Orders, and worship one God and Father through the same Lord Jesus Christ, by the same Divine Spirit Who is given to them that believe to guide them into all truth.

"And we are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Church of England hath received and set forth the same in The Book of Common Prayer and the Administration of the Sacraments, etc., and in the Thirty-Nine Articles of Religion; and to transmit the same unimpaired to our posterity."

BOOK REVIEWS

Roman Catholic Claims. — A 12-page pamphlet, a re-print from "The Ballarat Church Chronicle" of an article by the bishop of the Diocese replying to statements by Father Johnston, S.J., of Corpus Christi College, Werribee, in his recent book "A Critic looks at the Catholic Church."

The writer refutes the claims made that Peter is the Rock on which our Lord founded the Church; was its supreme head and passed on his position and power to the Pope and his successors.

Copies are obtainable from The Diocesan Registry, Ballarat—3d, each, 2/9 per doz., of £1 per 100 (plus postage).

The Friendship of Christ.—A devotional study by the Rev. Canon Charles Smyth, Fellow and Dean of C.C.C. Cambr., with a Preface by the Bishop of London (Dr. Fisher—now Archbishop of Canterbury). Published by Longmans, Green and Co., London. English price 2/6 net.

This is the Bishop of London's Lenten Book of which Archbishop Fisher wrote: "This study of the Friendship of Christ touches on many themes and always profitably. But its central theme is especially valuable. It strengthens devotion, not by playing upon the emotions but by harnessing them to the conditions upon which Jesus Christ calls us His friends. . . . It helps us to judge and correct and develop that Christian experience which is expressed by St. John in the words, "Our fellowship is with the Father and with His Son Jesus Christ." The foreword apparently is to disarm any criticism and reveals a sense of inadequacy for the appointed task to which the Bishop had called. But Canon Smyth has given us an interesting and challenging description of the wonderful friendship to which Christ calls us. Perhaps his ecclesiastical outlook leads him to overemphasise the place of the Church and underestimate the individual approach, apparently forgetful that our Lord's own image of His relationship to His disciples is that of the Vine and the branches, and not of the Body and the Head.

AFRICAN SOLDIERS IN THE POST-WAR WORLD.

(By Bishop Gelsthorpe.)

A visit to troops along the North African coast last year made me want to express once more most strongly what an important factor are the thousands of African soldiers in all our planning for world reconstruction. They are a great potential for good and also a great potential for harm when they get back to their own towns and villages. Much will depend on the arrangements made in advance by the Government and the Church in order to absorb them into the life of their own countries.

The Effect of Missionary Work.

There is no reason why they should not be of great value in the life of the communities to which they return. During my tour I visited large numbers of West Africans. Many of them were from the part of Nigeria where I served as a missionary and whose language and way of life I learnt. Six years ago many of these men were on a low level of life in their own Nigerian villages. Now, after little more than two years, they are clothed, clean, smart, physically and mentally alert, accustomed to good food, discipline, and hard work. They are rightly proud of themselves. Those who command them, almost without exception, speak highly of them. They stand up well to discipline. For the most part the officers like them, and with Africans, as with almost all people, if you like them you can lead them. Those who were already Christians have every encouragement for an outlet to their religious fervour. Certainly the faith the different missions have taught is not something superficial in the lives of these men, but is something which has taken root and grows, though subject to the severest strain for what has been but newly planted. Personally I have never in all my life found such a powerful vindication of missionary work. As one commanding officer said: "I cannot claim to be a religious man myself, but I do see how the religion in these men helps them to become real Christian soldiers, and among other things to sublimate their passions and desires; so at all costs do somehow get us some more padres to help lead and teach them."

Those who were not Christians when they enlisted have been for the most part (except for the comparatively few Moslems) receiving instruction for baptism, and many others have been confirmed. Very few wish to continue as pagans. They have travelled by sea and land and know that God is in the world though all is not as yet well with it.

The Return to Civil Life.

What has been said above of West Africans applies also in the main to the Southern Sudanese, East Africans, and South Africans, such as the delightful Basutos whom we all like so much in the Middle East. The Northern Sudanese are in a different list, being chiefly Moslems, very fine soldiers and greatly admired. When the war ends all these thousands of African soldiers will be gradually dispersed into the life of their towns and villages once more. If they were nonentities before, they will not be so now. Their influence will be for good or for bad. They are detribalised, and no amount of telling them that their simple

QUIET MOMENTS.

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

Someone has said that the death of Socrates "stopped the moral rot" in ancient Greece. It showed a disillusioned generation that Truth and Freedom of Conscience are worth dying for and so gave back to life its true values.

The real test of men's moral values is "What are the things for which they are prepared to die?" Nothing is ultimately worth living for unless we value it more than life itself, since it is that which gives life its meaning.

Do we not feel something of this kind about those whom we honour on Anzac Day? Our world is richer and holier for their sacrifice. By their death it is at once rebuked and purified. They have revealed, casting life away, the holiness and grandeur at the heart of it. Thus it is no facile sentimentalism which sees in the "lesser calvaries" of war-time, partial manifestations of that Sacrifice which revealed the glory of the true God. That Death hallows and redeems humanity. It shows that love and justice are worth dying for, and that human life itself is sacred since Perfect Goodness was prepared to die for us. Here are the deepest springs of Christian motive. It is that Death which all through Christian history has evoked the richest and most costly service to the claims of fellow-men "for His sake."

There is the true keynote of Remembrance—gratitude fulfilled in dedication. Because they died for great things we must live for them. This time we pledge ourselves to be faithful. If we grow weary, careless, self-regarding; if standards are blurred—"we will remember them." Beneath and within that dedication we can hear the appeal of a yet more precious loyalty. Through our resolve we may know the presence of that suffering and victorious Man who passed through tribulation to His triumph. That is what gives substance to our faith and hope.

"We will remember them"—but is that all? Is it only a memory and an inspiration fading inevitably with passing years? Their name, it is said, "liveth for evermore." Yet we must confess that it is splendid rhetoric. Few "names" outlast the third generation and the memory even of all mankind is mortal. Even if it were true, it is no answer. A remembered name

is not the man himself. Where are they; where are the men we loved? That cry goes up from thousands of aching hearts. The answer depends on the character of God.

Was Jesus Christ in the centre of His thinking? Is there in truth such a God as He proclaimed, a God to whom persons are dear, with whom the hairs of our head are numbered? If He was wrong there, He was wrong everywhere. His Cross and Resurrection are the crucial test. If Calvary had been the end, if God had failed Jesus; then impersonal forces would have had the last word. But He did not fail. He raised Jesus from the dead. He swallowed up death in life.

The Christian Faith, too, has its Cenotaph—it is an empty tomb—and for it that Sepulchre is the symbol of life that is not lost but found. Ours is a religion of personality, and of personal life fulfilled in the living God.

At a time like this, the eternal hope of Christians fills the centre of our thought and vision. There is no sense to be made of life apart from it. If the brief, precarious years of earth are all, if in every truth "we carry nothing out," nothing of all our labour and our striving; then our warfare is but a sham fight. Its defeats and its victories do not count at the last.

But if Christ is risen from the dead, bearing the marks and the scars of His own conflict, it is not a sham fight, but a real one. The loyalties and struggles of earth count. They are carried over into eternal destinies. Personal life, amended there and purified may be completed in the peace of God.

God is the Shepherd of our dead. We leave them with Him.

"LEST WE FORGET."

A JUNGLE CEMETERY.

The following clipping was sent from New Guinea, to Mr. Tom Polley, of Wingham, by his son Ossie:

Few civilian cemeteries in Australia are so well-kept and as impressive as the war cemeteries in New Guinea, writes Rev. Harold L. Hawkins, an Australian with the American Red Cross. The article should be read by all Australians—"Lest We Forget."

"Here in the heart of New Guinea," he writes, "I have just visited a large Australian cemetery. It is on a very picturesque site just at the foot of a rugged hill. It is beautifully kept, and laid out in such a fashion that every grave can be easily visited.

"Daily it is cared for by a band of Fuzzy Wuzzies who seem to take a personal pride

village life is better than that which civilisation provides will be of any use. Many of them in the Army have become trained mechanics and technicians. Many can drive army trucks through Cairo, a good test of any man's nerves. They have become accustomed to plenty of money and good food such as their own native soil does not produce. If these men, at any rate most of them, can be absorbed into good employment when they get back, with a measure of strong but sympathetic control and discipline, they will be a steady, creative, stabilising force during the months and years which follow the cessation of hostilities. Many of the officers who command these men spoke to me in words such as these, and so I pass them on to others who have at heart the welfare of these men from different parts of the vast continent of Africa. These African soldiers have in their simple faith in what Britain stands for, taken for granted, while understanding so little of what it is all about, that Britain's fight is a fight for freedom. I do trust at any rate that people whose post-war life lies in Britain will realise how out of date it is to deny to Africans in these years that leadership and teaching which has provided the stuffing for the British character, and which can be provided for the Africans through missionary work and service in the Colonial Governments.

Not only is it for the Governments concerned to prepare for the return of these men into civil life, but the Church, in most areas at the missionary stage of shaping the infant Churches, must do likewise. Detribalised men and women are often rather difficult to handle and lead, and so some shallow Europeans fall back for defence feebly on the colour bar. Quite often such detribalised people are upsetting to the simple life of simple Christians. They need our help now as never before. For the most part they no longer see the white man on the high pedestal as before. African soldiers have seen white troops, fortunately comparatively very few, behaving at nights in the streets of towns in ways which they themselves would not. We missionaries must be prepared to accept these returning soldiers into the Christian communities, to make use of them, their experiences, and their training. There must be the measure of firmness which they will understand and appreciate, provided it is tempered with sympathy and understanding.

Many of us are thinking too much on the lines of "after the last war," when it is a totally new age into which we have already entered. Now is the time to think out how we are to help in the highest way possible all those of all nationalities who will be wanting above everything else to return to their homes and family life with freedom to strive for their welfare, freedom to serve their country, and freedom in the worship of God.

There are many British units in which African troops are serving with and being trained by their opposite numbers among the British. Both the white and the black are happy. I have it on the most reliable authority that the standard of life and work of the white troops is definitely raised, and there is a noticeable absence of "crime" because of the feeling of responsibility these British troops have for the young African who so clearly likes to learn from them.—From "The Outlook."

Rev. C. W. J. Gumbley, M.A., of St. Luke's, Adelaide, has been appointed to the rectory of All Saints, Hunters Hill, N.S.W.

in their work. Some of their own number are buried there beside Australian soldiers.

"The simple white crosses on which appears the name, number, and religion of the deceased, stand out in vivid contrast to the rich green lawns. Few civilian cemeteries in Australia are so well-kept and as impressive.

"As one reads name after name he becomes conscious of the fact that many of these boys were the heroes of other battles. They fought in Libya, Greece, Crete, El Alamein, and Syria. Having escaped death over there they came, after a few brief days at home, to meet death here in this treacherous jungle.

COMRADES IN DEATH.

"How men were ever able to fight here will ever be one of the staggering wonders of this war — but the record of what they accomplished need not be written here. It is written into the very life stream of Australian history.

"There is a comradeship in death revealed here. Here is a veteran of other battles — beside him a member of the Militia forces — one army here. In the midst of a row of n.c.o.'s and privates is the grave of a well-known Brigadier. There is no distinction made — the simple white cross stands at the head of his grave as it does all others. Here is a captain, a lieutenant or two, and a couple of majors.

"I stood on the hill nearby and tried to visualise these men struggling up from the deep river below. Here on this very spot where I am writing this story 70 Australians met death — what for?

"Can you and I go on living our lives in the normal way? Can we continue in our selfishness disregarding many of the sacred responsibilities of citizenship? Can we be indifferent to the ballot, ridicule rather than help those who are in places of responsibility?

A SACRED SPOT.

"This sacred spot here in this devastating yet picturesque country is a spot that is forever Australia, but it is more than that — for these men have fought their last battle to keep from their homes and loved ones the menace of war.

"How many Australian women stop to realise what a Japanese invasion of this country would have meant to them? These men were your saviours — what does that mean? To some of you it means everything, for here, maybe in this cemetery, or one similar spot elsewhere in this jungle, is the last resting place of your husband, brother, lover, or friend.

"Weep not for them, for they have freely died that we might freely live — but weep for ourselves if we should forget them."

—A Provincial paper.

PERSONAL.

Tasmanian Canons retire. — Following upon the farewell to Canon Corvan, on the 8th March, comes the announcement that Canon Wilson will follow his example about the end of June. The long arm of coincidence has been extended over these two clergymen for many years. Both were ordained deacons on St. Andrew's Day, 1904, priests on Epiphany Day, 1906. Then they went their different ways, one to the West Coast, lost to sight, nor even to memory dear; the other to acquire a wide experience of the rest of Tasmania. Journey's end brought both back to Hobart, to be neighbours — and good neighbours at that. Both were honoured with the title of Canon and both go off in the same year.

We regret to announce the death at Kempsey, N.S.W., on Sunday, 8th April, of the Rev. Charles James Chambers, aged 87 years. The deceased was ordained by the Bishop of Melbourne in 1887, and served at Bairnsdale, 1887-89; Foster, 1889-94; Yaragon, 1894-98; Trentham and Blackwood, 1898-1904 (Dio. of Melbourne); Long Gully 1904-9; Echuca 1906 (Dio. of Bendigo); Bellingen 1910-11; South Woodburn 1911; Lower Macleay 1911-28; Central Macleay 1928-29 (Dio. of Grafton). He retired from the active ministry in 1930. We extend our sincere sympathy to his wife and family.

The Rev. A. E. Hodgson, Rector of St. Paul's, Castle Hill, is laid aside with a broken leg. We are glad to say that he is making splendid progress and hopes to preside at the annual vestry meeting this month.

Dr. Norman S. Macpherson, of C.M.S., London, and now at the Christian Medical College, Vellore, Sth. India, has been awarded the Gold Kaiser-i-Hind Medal for his valuable services in the North of India. His wife will be remembered in Sydney as Miss Thelma Claydon, daughter of the late Canon E. and Mrs. Claydon, who went out from here as a C.M.S. missionary in 1925.

The sympathy of all church people in Gippsland goes out to Rev. A. and Mrs. Gamble in the news of the passing of their son Rex, in the Philippines, in July, 1942, fighting as a guerrilla. They were really expecting to get news of his release as a Prisoner of War. Mr. Gamble began his ministry in Gippsland some 45 years ago and is now helping as Hospital Chaplain.

The Rev. Victor E. Twigg, rector of Griffith, N.S.W., has been appointed Archdeacon of Hay and Administrator of the Diocese of Riverina. He will still retain the oversight of the Parish of Griffith. Archdeacon Twigg was admitted to the diaconate in 1928 and advanced to the priesthood in the following year. He served curacies at Leeton, Broken Hill and Strathfield, N.S.W., and has been rector of Griffith since 1938.

The Rev. Maurice M. Waugh met his death on February 18 while serving as a chaplain with the A.I.F. at Lae, New Guinea, in a most tragic way. He was killed instantly when a plane crashed on him when he was in his tent. His passing removes from the Riverina clergy list a very popular man among his fellow clergy, as well as the laity of the parishes of Hillston, Broken Hill and Whitton.

Sergt. L. Parke, of St. Giles', Greenwich, has been appointed C.E.B.S. District Commissioner for the Northern Suburbs Federation, Diocese of Sydney.

Miss Robin Stanton-Cook, St. Paul's, Chatswood, Fellowship Secretary, has left to take up teaching for two years at Stratford, Lawson. She had been secretary for two years.

The Rev. C. L. Oliver, B.A., Precentor of St. Andrew's Cathedral, Sydney, has accepted the temporary oversight of All Saint's, Cammeray, North Sydney, pending his departure for America.

At a special meeting of the Council of Wycliffe College held on November 29 it was decided to confer the degree of Doctor of Divinity honoris causa on the following: The Venerable Archdeacon G. A. Andrew, of Honan, China; the Rev. Canon L. E. Davis, of the Diocese of Ontario; the Rev. Canon F. W. Wilkinson, rector of St. Paul's Church, Toronto; and the Venerable Archdeacon W. Simpson, of Blackstock, Diocese of Toronto. The degrees will be conferred at the regular Spring Convention.

Dr. Frederick W. Beekman has arrived in London en route to Paris to resume his post as Dean of the American Cathedral of the Holy Trinity there; he served as Dean in Paris for 26 years and left for U.S.A. after the fall of France.

Mr. R. A. Laidlaw, field director of the Army Scripture Readers' Association and the Soldiers' and Sailors' Christian Association, has passed through Sydney on his way home to New Zealand. He has conducted welfare work in Great Britain and the Continent for the past five and a half years. The Army Scripture Readers' Association followed promptly the landing of troops on "D" Day and quickly established 34 rest rooms and 66 canteens. During his stay in Sydney he addressed a cordial meeting at Renwick Hall, Leichhardt. Mr. Laidlaw is known throughout the world as the author of "The Reason Why."

C.M.S. Missionaries en route to Tanganyika:—Mr. and Mrs. H. N. Doran, at Arusha School; Miss D. A. Hughes, for nursing; Miss Barbara Metcalfe (Vic.), to Tanganyika (first term of service); Sister Brenda Rodda (Vic.), to Tanganyika (first term of service); Rev. and Mrs. C. D. Maling (Vic.) to Tanganyika.

C.M.S. Missionaries Awaiting Transport:—Rev. J. W. Haynes (W.A.), to Western China (first term of service); Rev. and Mrs. H. Gurney (S.A.), to Iran; Miss Furphy (Vic.), to India; Miss Helen Alder (Vic.), to Hyderabad; Rev. and Mrs. L. Pullen (N.S.W.), to Dummagudem (first term of service); Miss M. Simon (Vic.), to Ceylon; Deaconess E. Robinson (N.S.W.), to Tanganyika; Sister Joan Parker (N.S.W.), (location pending).

Friends of the British and Foreign Bible Society will be pleased to hear that their Royal Highnesses, the Duke and Duchess of Gloucester, have graciously consented to become Patrons of the Society in Australia. In doing so they are following the example of their Majesties, the King and Queen, who are Patrons of the Society in Great Britain.

We regret to learn of the serious illness of the wife of the Rev. L. Gabbott, B.A., who has just retired from the parish of Willoughby, N.S.W. A great deal of prayerful sympathy is being evinced with Mr. and Mrs. Gabbott in this great trial.

Miss Marion Laugesen, C.E.Z.M.S. Missionary in Karachi, India, passed through Sydney this week en route to her home in Christchurch, New Zealand.

Churchman's Reminder

"For ever singing as they shine; The Hand that made us is divine."—Addison.

"The Heavens declare the glory of God."—Ps. 19.

April.
22—3rd Sunday after Easter. A prayer for converts. Let us remember that there can be no New World without a "return to the fellowship of Christ's religion."

25—Wednesday. St. Mark, Alexandria in Egypt is associated with the life of this saint. Here was produced a Liturgy or Prayer Book quite independent of Rome. From it we have collected in our Prayer Book. He somewhat illustrated the teaching of the previous Sunday for he turned away from fellow missionaries on one occasion. But he stood by St. Paul in Rome.

29—4th Sunday after Easter. A most homely collect from the Sacramentary of Gelasius. May we ever love what God commands, and desire what He promises.



AMONG GOOD BOOKS.

5. "ROMOLA," by George Eliot.

It is fortunate that this authoress chose "George Eliot" for her pseudonym, for it resolves the difficulty of choosing her correct appellation. Born in 1819, Mary Ann Evans, she married in 1854, and became Mrs. George Lewes and married again in 1880, becoming Mrs. John Cross. Whatever her name, her fame places her very high in the ranks of English novelists.

She has a peculiar genius for filling the commonplace, simple things of life with absorbing interest. In her books her characters are all boldly and vividly drawn. Few appear as minor characters. All seem to stand well in the foreground of her literary canvas. In her early years, George Eliot had Evangelical convictions, but evidently of an ephemeral nature, for by the time her literary labours may be said to have begun, she gives tokens of having no deep religious convictions apart from a very strong moral sense.

"Romola" was her only endeavour in the field of historical romance. Although it may not have the detailed accuracy of Scott's historical romances, yet it can be said on her behalf that she did not pass a lifetime in the country and among the people of whom she wrote. The novel concerns Florence at the turn of the fifteenth century and its wealth of detail and the sense of intimacy with its subject which it conveys, bespeak the amplitude of her research.

The characters such as Tito, Tessa, Romola and Baldassarre really live and take us with them through the streets, in the market-place, the shops, the fairs, and the churches of Medicean Florence. We are brought face to face with the real Savonola; not the romantic, glorified figure of secular history, but the visionary, prophetic reformer, caught in the coils of the corrupt ecclesiastical system of his day. We actually meet this man and depth something of his awful sense of frustration as he struggles alone against a scheming papacy, a politically-minded church and a woefully superstitious people. We share in his short

triumph even though we feel the inevitability of his failure, because "born out of due time."

It is a matter of historical fact that the "conversion" (spare the word!) of large numbers of pagans to the Christian faith from the 4th century onwards, was the cause of the admixture of pagan religious customs and ideas with the Christian faith. George Eliot bears this out early in her work. . . . the Florentines deposed their idol Mars, whom they were nevertheless careful not to treat with contumely; for while they consecrated their beautiful and noble temple to the honour of God and of the 'Beato Messere Santo Giovanni,' they placed old Mars respectfully on a high tower near the River Arno, finding in certain ancient memorials that he had been elected as their tutelary deity under such astral influences that if he were broken or otherwise treated with indignity, the city would suffer great damage and mutation."

The whole novel is full of interest. The reader will be assisted to catch something of the spirit of the Renaissance, that great revival of learning. The rising enthusiasm for long-forgotten culture and the arts which ultimately gave us the Greek New Testament and the Bible in English is interestingly portrayed, the aspect of an Italian city (forgive the anachronism) full of "religion" without a sign of religious fruits, is strongly drawn. There is a vital message in this for our own times.

Proper Psalms and Lessons

April 22, 3rd Sunday after Easter.

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

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

April 29, 4th Sunday after Easter.

M.: Deut. iv 1-24 or Isa. lx; Luke xvi 19 or Acts iii. Psalms 129, 130, 131.

E.: Deut. iv 25-40 or v or Isa. lxi; Luke vii 1-35 or Rev. ii 18-iii 6. Psalms 145, 146.

May 6, 5th Sunday after Easter.

M.: Deut. vi or Isa. lxii; Luke xx 27-xxi 4. Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa. lxiii-7; John vi 47-69 or Rev. iii-7. Psalm 107.



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TO AUSTRALIAN CHURCHMEN

OUR IRANIAN ALLY.

(By the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.)

Iran, also known as Persia, is a country about the size of Queensland with a population of fifteen millions. With the exception of 80,000 Christians and 40,000 Jews, they all profess the Moslem faith. The first Christian missionary to Persia in modern times was the Rev. Henry Martyn, M.A., a Chaplain of the East India Company. Beyond the wall of Shiraz is a garden, where he prepared his Persian translation of the New Testament.

Martyn made no converts during his stay in Persia, but he worked day and night that he might lay a foundation for others by producing a worthy version of the Word of God. He himself was not destined to see his New Testament published for, worn out by travel, and fever, he died at the age of thirty-one at Tokat, the city of gardens and orchards, on the 16th October, 1812. You can see his grave, not under the pear trees on the steep hillside, but in the garden by the American chapel, overlooking the picturesque Armenian city. Here the uncoffined remains were brought by the American missionary, Van Lennep, who set up an obelisk of native stone inscribed in English, Armenian, Persian and Turkish. Missionaries visit the tomb and tarry there a little, going on their way stronger for having evoked the memory of one who by his sacrifice made their success possible. At the age when some missionaries take up their duties, Martyn laid his down: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

A strange thing about the Bible is that we are never satisfied with any translation; an intangible feeling of insufficiency haunts us and drives us forth on the quest for perfection as knights of old sought the Holy Grail. Even classical versions are revised and rerevised. So it was with Martyn's masterpiece. In 1869 we find the Rev. Robert Bruce, who for many years was jointly supported by the British and Foreign Bible Society and the Church Missionary Society, living at Julfa, an Armenian village three miles from Ispahan, where there were schools, an orphanage and a church, engaged in revising it.

Every moment spent on this work was well spent for the circulation of the Scriptures was to be the base on which the present extensive missionary work in Iran was built up, for both Moslem and Jew reverence the written Word. Colporteurs, native converts willing to die for their newly found faith, canvassed the country with the Scriptures. They went from Bagdad to Hillah, to Kirkup and Mosul, they visited the northern plains with their mixed population of Moslems, Yezidis, Syrian and Chaldean Christians. What haunted regions are these littered with the debris of dynasties and civilisations which perished while Central Europe was yet but forest and fen. There lie the mounds and hillocks of what was once Babylon; now tiles and bricks stamped with the name of Nebuchadnezzar cover the spot on which Alexander died and Belshazzar saw the hand which wrote on the palace wall. At Kirkup the colporteurs visited one of the mosques which contains the tomb of the three who walked unhurt in the midst of the fire, and with them walked a fourth like a son of the gods. "You are bold," said a Jew, "to speak as you speak to Mahomedans; if we did so they would slay us." "And were Shadrock, Meshach and Abed-nego afraid?" asked Benjamin Badal, the colporteur. "In those days it was different," said Mollah Yakub the Jew. "Has the arm of the Lord then been straightened? or has God grown old?" "Nay, God forbid," answered the Jew, "but our faith has grown less."

With the finding of liquid gold, as oil is often called, the curtain came down on old Persia. With the coming of a Shah with modern ideas, great changes took place, and Iran took a jump into the twentieth century. Much needed social reforms were introduced. Unfortunately the Shah pressed forward impatiently, regardless of public opinion and without considerations for age-long custom or prejudice. This, and his anti-foreign policy, led to his overthrow. One of his first acts was to seek to eliminate all words of foreign origin from the Persian language. Not only did he forbid the wearing of the veil by women, an act which struck deep into the social life of the land, but

he forbade men to use the fez which was bound up with Moslem prayer ritual. He then proceeded to secularise the large mosques, turning them into show places into which anyone might go. Later, when he suspected the mullahs of trying to undermine his authority, he ordained that they must submit their sermons for censorship. In many other ways he brought pressure to bear on the officials of Islam because he considered that their conservatism interfered with his policy of reform. The Christian Churches were also persecuted, not so much because they were Christian but because of their foreign connection. The Bible Society suffered considerably. Their agent, the Rev. A. Nakhosteen, B.A., was imprisoned for six weeks at Isfahan, while the colporteurs grew accustomed to having their books confiscated and being turned out of towns.

Fortunately the new Shah, while not less keen on social reform, initiated a policy of conciliation towards the Churches and co-operation with the allied nations. This brought Iran fully into line with modern conditions. In the old days roads were hopelessly bad and dangerous, now good motor roads run all over the country. Normally motor-cars and lorries are found everywhere—just at the moment, however, owing to the scarcity of tyres the number is restricted. As to education the Government has initiated a tremendous forward movement. In the old days there were probably 95 per cent of illiteracy, but these figures have now been much reduced. An efficient Ministry of Education has founded 8,000 schools with a student population of half-a-million. There has also been a considerable advance in adult education—over 2,000 night classes with a total enrolment of well over 157,000. Moreover, in 1943 the Parliament passed a law making primary education obligatory. Thus millions of new readers are appearing, each one a potential reader of the Bible.

Iran, too, is now our ally in the fight against Fascism and the gate through which immense supplies enter Russia. Teheran, too, was chosen as a meeting-place for the Great Three. Money has been poured forth like water and there is remunerative employment for all, but prosperity has its disadvantages—the cost of living has risen about six hundred per cent. After the war serious adjustments will have to be made, but Iran will never slip back to the hopeless poverty of the bad old days.

As to the future, the Rt. Rev. W. J. Thompson, Bishop of Iran, from whom much of the information used in this article has been taken, speaking at the London Bible House recently, had many encouraging things to say. "It seems to me full of great possibilities. The religious bigotry is much less. Islam has lost much of its power, and, while it is a political force and will no doubt be used by the Government to unite the country, as a religious force, it is largely dying." Because of its geographical position Iran is important from the point of view of the missionary. It is, for instance, a jumping-off place for Afghanistan; also it opens a door into Russia, through Armenia, and then to the Caucasus, which is another unoccupied field. To-day, with the victory of the allies in sight, democratic ideals and customs will flood a vast area once submerged in medievalism. The Gospel from which true democracy sprang must be in the foreground taking advantage of every opportunity to make itself known.

THE CHURCH OF ENGLAND.

CATHOLIC AND PROTESTANT.

Some clergy of the Canadian Church ventured in a conjoint letter to the "Canadian Churchman," in October last, to query the use of the term "Protestant" as a true description of their Church. We reprint from the above paper a rather overwhelming rejoinder from Principal Ramsay Armitage, of Wycliffe College, Toronto:—

The Editor, Sir:—A letter in the "Canadian Churchman" of Oct. 5, signed by four clergy whose names command respect across Canada, can hardly be left unanswered since it contains at least one statement which, I believe, runs contrary not only to historical fact but to the very genius of our Church of England, truly catholic and therefore inescapably protestant.

They write: "Our Church can not be Protestant."

It may well be that the signatories of this letter are using the great positive and affirmative word "Protestant" in that loose and colloquial sense which has carelessly grown up of late making it include all and sundry who claim the Christian name outside the Roman obedience, for example Christian Science, Jehovah's Witnesses and other modern heresies as well as earnest forms of undenominationalism. Such groups as these could be described by the negative and unfortunate blanket-title "non-Roman" but they do not properly belong to the Protestant Communion which historically are heirs of the Reformation, that great awakening which brought to the Church a renewed realisation of the authority of the Word of God and the witness of the Holy Spirit.

The word "Protestant" must always denote the primary emphases of the Reformation. It is improper to use it in any other sense. Only in the unreal world of "Through the Looking Glass" may the value of words be played with.

"I don't know what you mean by 'glory'," Alice said. Humpty Dumpty smiled contemptuously. "Of course you don't—till I tell you. I meant 'there's a nice knock-down argument for you!'" "But 'glory' doesn't mean 'a nice knock-down argument,'" Alice objected. "When I use a word," Humpty Dumpty said, in rather a scornful tone, "it means just what I choose it to mean—neither more or less."

When we use a word we must accept its true and proper sense. There has been a carelessness in regard to both "Protestant" and "Catholic." The current misuse of the word "Protestant" is humptydumptylike and the same might be said of the careless misuse of the great word "Catholic" so often made a synonym for Roman Catholicism, what is no less to be deprecated, narrowed down to a restrictive party label. Our Prayer Book insists upon its true wide inclusiveness when it defines Christ's Holy Catholic Church as "the whole congregation of Christian people dispersed throughout the world."

The Anglican Communion is at once Catholic, Apostolic, Reformed and Protestant.

Indeed it might be said that it is just because of the essential facts concerning the catholicity of our church so emphatically and admirably stated in the letter of the four signatories that the last of these descriptive adjectives is exact and true. They write: "It is our belief that the 'Church of England in Canada' is by her history, her theology and her constitutional life definitely and finally Catholic. By the Providence of God our Prayer Book manifests and guards this Catholicity."

This belief, so clearly stated, is shared by all loyal members of our Church. The Reformation in our Church of England gave clearer and more definite emphasis to this essential catholicity. It is because we are truly catholic that we are protestant.

To the statement of the four signatories quoted above there might well be added: "By the Providence of God our Prayer Book manifests and guards this Protestantism." Rather are they complementary.

It is of interest and significance that our sister Church in the United States has given recognition to this fact in the title page of her Prayer Book where the word "Protestant" is used to describe the whole Anglican Communion for the adjective is not restricted to the American Church alone in the name "The Protestant Episcopal Church in the United States of America."

Time was when the chief attack upon the word "Protestant" was its negative character and emphasis. With a strange inconsistency some who have used this argument accept without demur the term "non-Roman" which is noisily negative and whose general use must be objectionable to all thoughtful Anglicans in that it makes Rome the measure of our churchmanship.

The negative interpretation gratuitously given to the term "Protestant" is inconsistent with any accurate consideration of the word itself. It is formed of two words both positive in content: Pro—for, forth; and, Testari—to speak as a witness; so Protestari, from which Protestant comes, means to make a solemn affirmation. This affirmative word, whose meaning is sufficiently clear in its derivation, has its particular positive significance made definite by its historical association with the Reformation.

Of course if any Anglican holds that the Reformation is to be repented of in sackcloth and ashes then the word "Protestant" will be anathema to him. But every

Anglican who is grateful for the spiritual values and gifts of the Reformation should accept the term "Protestant" as a proper and accurately descriptive title. To name one of these gifts in the words of an Archbishop of Canterbury (Dr. Lang) "The open Bible in their own tongue is the greatest legacy of the Reformation to the English People."

Anglican acceptance of the name "Protestant" was so natural that in the seventeenth century it was actually used to describe the Church of England over against the Presbyterians and others (e.g., Archbishop Laud). But its historical use over a long period of years is perhaps best exemplified in the Coronation Oath administered to the King by the Archbishop of Canterbury.

In the third question of the Oath the Archbishop asks the King: (1937 Order): "Will you to the utmost of your power maintain the Laws of God and the true profession of the Gospel? Will you to the utmost of your power maintain in the United Kingdom the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve unto the Bishops and Clergy of England, and to the Churches there committed to their charge, all such rights and privileges, as by law do or shall appertain to them or any of them?"

To which the King answers: "All this I promise to do."

That the Archbishop in this third question of the Oath should link together "the laws of God," "the true profession of the Gospel," "The Protestant Reformed Religion established by law," "the settlement of the Church of England," is sufficient instance of our Anglican acceptance of the great affirmative title "Protestant."

As I read the letter of the four signatories I could not help but reflect that one of them, my friend, Canon Thompson, whom I greatly admire and hold in warm affection, has many definite Protestant qualities and had he lived in the days of the Tudor Church he might indeed have been burned at Oxford, as a Protestant, along with others who were champions of our Anglican Prayer Book, and I rather fear they would have marched Canon Cooper along with him. We are happy that they live in our own time and Church for not only in the Diocese of New Westminster but in the whole Canadian Church we are grateful for their catholic and evangelical witness.

RAMSAY ARMITAGE,

Principal, Wycliffe College, Toronto.

THE BURDEN-BEARER.

The little sharp vexations
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?

Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce knew what to do.

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

THE FRUIT OF MISSIONS.

The death of Bishop Azariah has evoked many appreciations of his past character and ministry. His home has been a standing witness for Christ in India, and his work will still go on in the lives of the children God gave him, and in the lives of the many thousands of converts who have been touched by his ministry. His passing has been, humanly speaking, a great loss to the Church in India, but his work still goes on, for his life was set on working "the Work of the Lord."

One goes—another comes. The new Assistant Bishop of Lahore, Canon Mukerjee, Head of the Cambridge Mission in Delhi, is to be the first bishop of the new diocese of Delhi when it comes into being in the near future. His is another Christian family exerting a strong influence for Christ in India. His five sons, and an adopted son, a



Canon Mukerjee and Family.

Mohammedan convert, are associated in the work of Christ in India. Several of them have followed in their father's footsteps by graduating at Cambridge. Their home in Delhi, through the gracious influence of a devoted wife and mother, has become a centre of sympathetic hospitality for young Englishmen who have gone for periods of service to that part of India. It is of interest to note that Canon Mukerjee was a fellow-citizen and close friend at Cambridge of the Rev. K. Pain, of St. Paul's, Wahroonga, N.S.W.

CLERGY PLEASE NOTE!

When you mail out copies of your parish paper each month we would consider it a favour if you would always send one to:—

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CHURCH MISSIONARY SOCIETY.

S.A. BRANCH.

LETTER WRITTEN BY
MRS. CHRISTOPHER COOPER,
KONGWA COLLEGE, TANGANYIKA.
14/1/45.)

We had an interesting Christmas. Christopher was away on a chaplaincy tour giving Holy Communion to Europeans and Africans in various centres, so our African Pastor, the Rev. Danyeli Mbogo was in charge here. On Christmas Eve the people decorated the Church very beautifully early in the afternoon, and stayed on singing, and Deaconess Bullard showed a number of Christmas pictures. That evening—till about midnight—they carolled the district, leading the singing with the hospital drum. Members of several of the nearer churches came here for Communion on Christmas morning and one party on arrival marched round and round the Church, beating drums and singing. Miss Cole of the Arusha School was staying here and commented, "I hope this is not Jericho!" The roof of the church is 6in. of dried mud resting on many 2in. or 3in. sticks and a number of very heavy poles. The fall thereof would certainly have been great. About 40 years ago the grass-roofed church of Mamboya collapsed during service on Christmas morning and 4 were killed by the falling beams.

During our Christmas service our local chief and 4 of his headmen were admitted as enquirers. We pray that they will go on in the faith. I have seen him in Church twice since. He lives 8 miles away and has walked in; 4 miles out he passed a bush church, so he has probably worshipped there on the other occasions. Another chief, 14 miles away at Sagala has also been admitted as an Enquirer. He was in Dodoma during their last week of witness; one afternoon he was in a little Indian shop buying leather, and our Bishop, not knowing who he was, though known by him, took him by the hand and said, "Come along to the Cathedral with me—we've a message for you. Bishop Wynn Jones gave a lantern lecture

on the life of our Lord and when he made an appeal at the end, this chief, amongst others, responded. Away from the towns, tribal customs still have much sway in this diocese and if these men will give a strong Christian leadership their influence will be tremendous, and probably large numbers of their people will turn to Jesus Christ. I believe there was a revival throughout Ugogo in 1913—or 1914—but because of the war and the internment of our missionaries the Church did not take advantage of it, and no such opportunity has been given us since. The Church in Ugogo needs a revival to awaken the Christians and to bring in the great mass of heathens. Perhaps the training in our college of a number of evangelists will prove to be a preparation for this time for which we are praying.

Still our cry is one of shortage of staff. The old mission station of Buigiri has been closed since last Easter because we have no one to place there. The Rev. Frank McGorlick, when he had only been in the country for 3 months and knew neither Swahili nor the Cigogo language, was given charge of the huge Mpwapwa district and has been there alone for 18 months. Now he is expecting to be sent to Kigoma at the end of the month. Who will be sent to Mpwapwa? We do not know of anyone out here who can be released from his present work to go there. Is Mpwapwa also to be left unsupervised? I suppose half our missionaries are overdue for furlough, and in many areas they have been trying to carry two jobs for years. We are therefore very tired and unable to do what needs to be done—nor to be what we should be. We are most of us quite impatient. Yesterday our pastor commented to my husband, "You are very tired these days. In the morning you are able to work, but in the afternoon your face changes. Let me always do your afternoon work for you, as I see you are unable any longer." But the Pastor is an old man and gets very tired, and Christopher has a district with about 12 churches, 2 village schools, a number of bush schools, and the Diocesan Training College to supervise. That is more than a half-time job!



The late Bishop Azariah with his Family.

CORRESPONDENCE.

AN EVANGELICAL OUTPOST.

C.E.M.S.

(Communicated.)

(To the Editor, "Church Record.")

Dear Sir,

As you remark in your issue of 22nd March, the Editor of the "Australian Churchman" has done a grave disservice to C.E.M.S. He has introduced the spirit of partisanship into a society whose genius has been to avoid this and to promote a churchmen's national brotherhood.

His words are a condemnation of three bishops, whoever they may be, and an unknown number of churchpeople. His call to state and diocesan executives of C.E.M.S. to write letters of encouragement to the Bishop of Adelaide is actually an incitement to N.S.W. C.E.M.S. members to defy their Metropolitan. Mr. Tidmarsh has surely not considered his action?

What is it that this responsible officer of C.E.M.S. is actually advocating? He is asking men to express their approval and to lend their support to Bishop Robin's action in establishing in Adelaide a monastic order. If this is the kind of thing that C.E.M.S. is made to advocate to-day, then C.E.M.S. is being betrayed.

I have been a member of C.E.M.S. for over ten years, and I am a member of the N.S.W. Provincial Council. I cannot but regard this as an ill-advised attempt to break the harmony which has long existed between diocesan and provincial bodies of the Society.

Yours, etc.,

R. S. R. MEYER.

The Rectory,
Abbotsford, N.S.W.

6th April, 1945.

SIX O'CLOCK CLOSING.

(To the Editor, "Church Record.")

Dear Sir,

The visit of the Premier to America has given more time in which to secure additional names for the Petition praying for the retention of Six O'Clock Closing, etc.

Your readers will realise the value of this extension of time for the securing of more names, so that we suggest that any who already may have sent any petition forms in, believing that it was necessary to avoid delay, will now seize the opportunity to secure those names they thought unobtainable.

We shall be happy to post extra petition forms to any who may undertake this. This extension of time will provide the opportunity for more extensive canvassing. Kindly have all petitions returned by the 4th of July.

Yours, etc.,

FRANCIS WILTON,

Petition Secretary.

N.S.W. Temperance Alliance.

A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: Rev. W. K. Deasey, £5; Rev. R. S. R. and Mrs. Meyer, £1; amounts under 5/-: 4/-.

St. Peter's people, always progressive, soon afterwards built a church hall at Railway Estate, but soon after its completion, the area in which it stood became part of the Parish of South Townsville. All the daughter churches are now parishes in their own right, and St. Peter's is now the only Church in the parish, which has been much reduced in size.

St. Peter's has always been singularly fortunate in its rectors, and in the continuity of evangelical churchmanship. Canon Williams bears witness to the large number of faithful lay-workers who have served St. Peter's in their day and generation. Some of the young men who assisted the Canon as lay-readers from time to time are now prisoners of war, and there is a long list of the names of those now absent in the various services. This list is usually read at Evening Prayer each Sunday.

For over 40 years voluntary giving has been the sole method of discharging the liabilities of the Church, and a special offering is made each year on Advent Sunday; last year's result was £143.

Many Sydney men passing through Townsville have remarked to the writer on the warmth and friendliness which are evident at St. Peter's. When one is far from home, it is most encouraging to meet with a warm welcome.

St. Peter's, in common with all churches, has lost most of its young people to the Services, and it is hoped that when they return they will come back with a new resolve to carry on the work of God in their parish church in the same tradition which has prevailed for so long at St. Peter's. Meanwhile the Rector and church people of St. Peter's will be grateful for the prayers of Christian people everywhere, as they enter upon their second half-century of loyal witness to the saving truths of the Gospel of our Lord Jesus Christ.

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A Positive Programme of Evangelical Ritual and Church Life.

II.

(Continued from last issue)

We need ritual in our worship. And as Evangelicals, both in the design of our churches and in the conduct of our services, we need to bear this in mind. In positive practical ways we must proclaim the truth, and glory in our presentation; indifferent to the fact that we may be either in a minority or a majority. If we have a reason, of which we are proud, for our ritual and our practice, we shall advance with God's blessing, provided that what we do is in full accord with the principles of Holy Writ.

In contrast to the Six Points already mentioned, I am setting down a suggested Seven Points which might be adopted as the basis on which those who call themselves Evangelicals might be invited to unite. They deal not only with ritual but the spiritual life of the Church and congregation as well, for I believe that these points are true and distinctive marks of Evangelicalism.

(1) The observance of the North Side Position throughout the Administration of the Holy Communion.

There are many Evangelicals who maintain that this is as meaningless to-day as the wearing of a black gown for the preaching of the sermon. It is interesting in this connection to see that Dr. Pusey thought differently. He said, "The standing before the Altar means the primitive doctrine of the Eucharistic Sacrifice, and the bowing after Sarum Use at consecration means Eucharistic adoration." Dr. Frederick Temple, the father of the late Archbishop, also said, "There could be no doubt that the Eastward Position and the Sacrificial Aspect went together."

If Evangelicals, however, do not take the Eastward Position merely because of its sacrificial significance, it means that they are taking the North side solely for a negative reason. This is always a weak position. But actually they take the North side for very positive principles, and have good cause to be proud of it, as a unique and effective piece of Anglican ritual, teaching as it does the true place of the minister in the service of Holy Communion, and emphasising the spiritual presence of Christ in the service. Evangelicals do not in any way believe in a "Real Absence" as has sometimes been suggested. They recognise that in the service of Holy Communion they gather round the Lord's Table, and that spiritually the Lord Himself is the Host of the Feast." As suggested in old paintings depicting the Last Supper, Christ takes the seat spiritually in the centre behind the Table. When the Church gathers at the Communion Rail it is to take the bread and wine from His hand. They come to renew their Covenant with Him, in the cup of the new Testament.

Surely the moving of the minister to the North side of the Table by the drafters of the 1662 Prayer Book, is a fact of which all Anglican churchmen should be proud. They did not place him behind the Table, to take the position adopted by the Pope, in the belief that he is Christ's vicergerent here on earth. This is the position taken also by the minister in many a Nonconform-

ist church. Seated behind the Table he dispenses the bread and wine to the deacons to distribute. He has no place there. It is the Lord's Table, and the only place for the minister, who is in the service to serve the people on behalf of his Lord, is the North side. It emphasises the fact, as the late Archbishop Temple expressed it so well, that the minister "is God's right-hand man." On the other hand the Reformers removed the minister from the East side, for besides indicating the false sacrificial teaching of the Roman Mass, it also obtruded the minister between the Lord at His Table and the people in the church.

The North side then is satisfying to true Anglicanism. It is a unique piece of ritual in the Communion service of which to be proud and in which to glory. It also remains the true legal position of the minister in the service. The Lincoln Judgment, while merely declaring that the Eastward Position was not illegal, emphasised again the North side as the place indicated in the Prayer Book.

(2) A genuine table with legs and an adequate arrangement of the sanctuary.

The taunt has often been thrown at Evangelicals that they believe so much in a "Real Absence," and regard their Communion services as a Memorial Feast alone, that they do not care how their sanctuaries are arranged or kept. And certainly, on visiting some Evangelical churches it would seem as if this were so. But they believe very definitely in the Real Presence of our Lord at His Table for the Holy Communion, and this very fact should make them plan and arrange our sanctuaries to bring this home to the worshippers.

The Lord is at His Table, and surely therefore this fact can best be brought out by having in the sanctuary the best carved table we may, with its legs clearly visible, to declare the truth that it is what it claims to be. After the Reformation there were tables in every church; but with the so-called "Catholic" revival, there was introduced the practice of introducing boxes with carved fronts, or of ornamenting up the old table with elaborate frontals, side-curtains, etc., until the whole appearance was that of an altar. It was hardly surprising that the congregation began to refer to the altar. To quote but one instance of the difference that the establishment of a table with legs makes, a friend of mine went to an Evangelical church where the Table was draped in an aged red frontal. The wardens and congregation invariably referred to the "altar." He corrected them, and preached against the practice without avail. At last he was able to reintroduce the old Jacobean table which had once stood in the sanctuary, by raising the money to replace the top which was missing. Almost at once the people began to speak of "The Table." Of course they did, for it was obviously and clearly a table.

The setting around the Table also needs thought and care, if the true Evangelical emphasis is to be maintained. This is sometimes difficult to secure in old churches,

but there is abundant scope for planning with the new-housing area churches which will be erected all over the country after the war. All too often one goes into such a church built with Evangelical money, and sees the Table dressed up with not only a frontal but material which entirely encases it, so that it assumes the appearance of a "box-altar."

Quite the most pleasing and suggestive new-housing area church I have visited is the Bishop Chavasse Memorial Church at Christ Church, Norris Green. There the sanctuary is in the form of an apse, with the Table standing out in the arch. Behind the Table in the centre is a large oak chair, and running round the sides of the apse on either side of the chair are two oak benches with—if I remember correctly—six cushions on each side. To my mind it suggested at once the Lord as the host of the Communion meal, the cushions suggestive of the twelve apostles, in other words the Church Triumphant. The minister took the North side and with the congregation—members of the Church militant—in the body of the church, there came at once to mind the fact of the true Communion of Saints about their Lord. Where such an arrangement is not possible, some churches have captured something of the same idea, by having in their reredos behind the Table, a carving or picture of the Last Supper. What a pity it is that in so many Evangelical churches when they are built, a really well-carved Communion Table is one of the last things that are thought necessary. Often a cheap pine table is covered with a frontal, while much money is put into an organ. We believe strongly in the sacraments, and one of the effective ways of emphasising their importance with the laity, and indeed amongst the clergy, too, is surely to take care in the planning and arrangement of the whole sanctuary.

Such a scheme as I have suggested, at once does away with the idea of a cross behind the Table, and lighted candles. At my last church visitors frequently came to me and said, "The one thing that we miss in your church is a cross behind the altar." To my mind it is the centre of our faith, and is a great help when I come to the Communion service." To them I always replied, "That is really the reason why I do not have it! Though I agree that the Cross is central to our faith, in the Communion service the remembrance of Christ's passion is brought home to you through the broken bread and outpoured wine. I do not want you to have your mind during the service to be centred solely on the Cross. You are coming to meet with your Risen Lord, and receive the sacred emblems from His hand. So I have no cross—for I would have you concentrate on the Risen Saviour, the Host of the Communion." Surely this is positive, and lifts our worship and the arrangements of our Church on to the effective line of teaching truth, rather than merely being the negation of error, which alone will rarely win adherents.

(To be continued)

WOTTON (nee Chilvers).—April 3, at St. Kilda, private hospital, to Marjorie, wife of Rev. R. A. Wotton (Chaplain, A.I.F.)—a son (Peter Roy).

WANTED—2 Copies of Greek Septuagint, Single Volume Edition if possible. Write "Rector," "Church Record," or "Phone FU 9723.

FROM DAISY BATES' TENT.

Far away in the great spaces of Australia, in a lonely tent on the edge of wilderness, Daisy Bates has lived alone for a generation among the original inhabitants of the continent.

"I am most truly content with my little wrens, the stars and the flowers. The wrens are so much at home in my breakwind, and are a constant joy. When I have my evening tea and toast, and take out my tray the whole wren family will come along; and as I speak to them Mr. Wren will flutter his tail and the family will come as I sit on a "sleeper"—a hefty seat—three "sleepers" on the top of each other.

This brood of wrens is a lovely little one, five in all, and they feed each other and flutter round in sheer delight. Every night we exchange trills while I prepare for bed and they are looking for a new bedroom.

At night (often after getting up to attend a poor dying woman) I may go out and walk among the stars, and think of all that God has been to me through all these long years.

I have never grown up in my thoughts of God, and I don't want my mind disturbed from it's old hope and love and faith. I ought to be an old lady now at 83, with many quaint ways and thoughts; but I want to go to God as the child He made me. I am feeling my 83 years in various little ways. I am not so strong as I should like to be, but I can do my work always, and I have managed to put up a hessian shade between my tents. I have only a small cool safe and not much water; the train brings the water and fills my tank, and I try to limit the task to four times a year as the track is old and the trains are heavy, and I am always apprehensive of an accident.

I have always tried to do my own work, using the axe and hammer as well as mending my shoes and patching and cooking—oh, the patching!

Why do I make holes in everything I wash and then tie knots in them when the holes get too big? It is only when my tea-towels have about ten knots that I burn them. All this life, with everything down to the very simplest, makes a joyous heart to me, and I rise with the sun every morning and rest with him every night. As he moves along his summer and winter paths I know the very tree he finally touches in June and December.

I have always thanked God for the Child's heart He gave me, content with what is. What a task is before our beloved Empire! I pray nightly for it, and when my week-old paper comes I run through the headlines, and am filled with supplication to God for the triumph of good over evil.

Thank God we have the men and the women whose minds and hearts are prepared for the struggle; you will all be as the leaven.

God Bless you.

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OVERSEAS.

"Church Times" reports that joint council of 12 Anglicans and 12 Free Churchmen of the Coventry cathedral "chapel of Unity and Christian centre of service" have started with a firm decision "against joint celebrations of the Holy Eucharist. This has been agreed unanimously on the ground that the time for such joint celebration will not be until reunion is accomplished. Till then, it is also firmly decided, Holy Communion should be celebrated only according to the proper rite of the body concerned, and in the proper place—that is, in the cathedral and parish churches, or, for the Free Churchmen, in their own chapels" The Anglican Council of Church Training Colleges has issued pamphlet urging secondary school students to make teaching their profession; brochure was issued because of teacher shortage and because the Church felt that the teaching profession should include more "convinced Christians" Mrs. S. L. Barnardo, since 1905 widow of the famous Dr. Barnardo who founded the well-known children's homes, died at Haywards Heath, Nov. 21, aged 97; she laboured for the homes till well over 90 and lost no opportunity to plead for homeless children.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

RURAL DEANERY OF PARRAMATTA.

The Thirteenth Annual Quiet Day (Afternoon and Evening), will be held at St. John's, Parramatta on Wednesday, April 25, 1945. It will be conducted by Rev. Canon H. W. A. Barder, M.A. (Rector of St. Mark's, Darling Point). All are cordially invited to attend. It is arranged under the auspices of the Parramatta Rural Deanery Sunday School Teachers' Association. President and Rural Dean: The Rt. Rev. Bishop W. G. Hilliard, M.A. Hon. Secretary: S. T. Moxham 28 Campbell St., Parramatta.

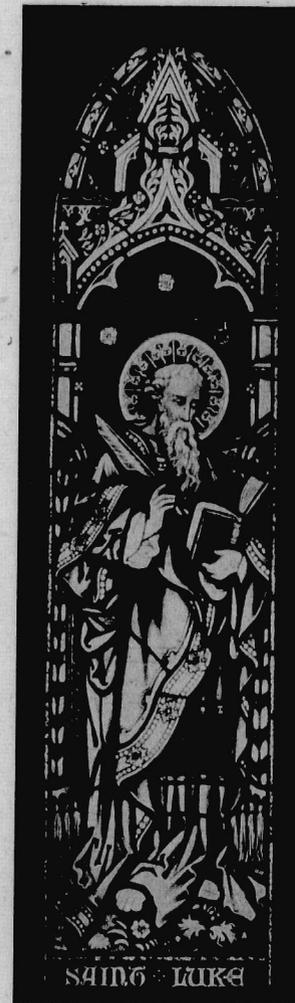
BE KIND TO ANIMALS WEEK.

The Royal Society for the Prevention of Cruelty to Animals (N.S.W.), has decided to celebrate its Annual "Be Kind to Animals" Week, from 10th to 17th May, 1945. "Humane Sunday" has been scheduled for May 13th this year, when it has been customary for the past 22 years for Clergy, Sunday-School Superintendents and others to give addresses on, or references to, the subject of "Kindness to Animals." Undoubtedly such has been effected by the propaganda of this Society during that "Week" for the better treatment of our dumb friends and servitors. Clergy are respectfully requested to note that date in their diary.

F.O.M. CONFERENCE.

Members of the F.O.M. Diocese of Sydney have arranged their 2nd Annual Conference to take place on the 4th May at 11.10 a.m. in the Bible House, Bathurst Street, Sydney. There will be two sessions. The Morning Session will open with Devotions led by the Rev. R. A. Johnson, Rector of Holy Trinity Church, Kingsford. The subject will be "The Child in the Home" which will be given by Miss Zoe Benjamin.

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In the afternoon the subject will be "Home and Rehabilitation." This address will be given by the Rev. E. J. Davidson, B.A., Rector of St. James' Church, Sydney.

L.H.M.U.

A "Musical Afternoon" is to be held in the Chapter House on Friday, April 27 at 2.30 p.m. Lady Parker will be the Guest of Honour. Subscription entry will be 2/-.

NEWS FROM THE PARISHES.

St. John's, Rockdale.—After making the vacancy of Organist and Choirmaster known amongst a circle of friends together with advertisements in the "Church Record" and the "Sydney Morning Herald" the Rector received a surprisingly large number of applicants. After much prayer and consultation the Rector appointed Sgt. S. R. Stenton, F.I.G.C.M. (Lond.), of 24 Staples St., Kingsgrove.

It should fill the heart of every missionary-hearted parishioner with much joy to realise that the Parish has been allocated its own Missionary from the 1st April, 1945. It is all the more pleasing to have Sister Joan Parker as such as she has grown up from childhood in our midst. Sister Parker is awaiting a boat for Tanganyika, Africa.

The minimum amount to be raised will be £200. The following amounts, supplied by C.M.S. of the contributions of recent years show how possible it is to attain our objective—1940: £41/8/4; 1941: £55/4/3; 1942: £92/11/11; 1943: £125/17/7; 1944: £133/3/-.

St. Barnabas', Mill Hill.—Mrs. Croydon, of Mill Hill Rd., has kindly given two flags, to replace the dilapidated ones on the Church Honour Roll, as a memorial to her son Harold Leslie Croydon, who was killed earlier in this war during flying operations over Germany. He was baptised by the Rev. R. Houston, attended the Sunday School and was confirmed from this Church. His last day in Sydney was spent in worshipping here, and so it is fitting to have these two flags dedicated at the same time as the above memorial.

St. Alban's, Belmore.—Mr. R. E. Sherlock has been appointed Catechist to this parish. He writes in the "Parish Messenger": "I come to you after two years spent in the Parish of St. Peter, Cook's River, and feel greatly privileged in succeeding Mr. Hayman, who has always proved a faithful friend in College life. I would ask specially for your prayers at the outset of my ministry, that I might be blessed in all my spiritual activities in and around your three Churches.

St. Paul's, West Manly.—Owing to the fine work done by the Collectors to the Church Funds, the whole of the £70 paid by the Guild was available to pay an instalment of the debt on the Hall Land, and further sums were paid for special objects. At its last meeting, the Church Committee authorised the following special expenditure:—to Debt and Interest on Hall Land, £69/10/-; to Debt and Interest on Belrose Land, £5/18/-; Debt and Interest on Land at the Soldiers' Settlement, £5/18/-; to Curates Fund, £25. Total £106/6/-.

General Synod.—It is the Primate's intention to summon General Synod to meet in Sydney on September 10. The bishops will meet for their annual conference either immediately before, or immediately after, the Synod, at S. John's College, Morpeth, N.S.W.

St. Michael's, Moore Park.—During March Mr. John Ross, who has just returned from Groote Eylandt, was the speaker at the M.S.L. meeting. There has been a growing interest in missionary work. Contributions to C.M.S. have risen from £14 in 1940 to £94 in 1944.

St. George's, Earlwood.—The Parish Tea Meeting will be held on 19th April at 6.30 p.m. It will be followed by a concert at 8 p.m. A combined Christian Endeavour Rally was held on 7th April when the Rev. G. F. Parker, B.A., Th.L., was the speaker. Sunday, 22nd April is being observed as the Patronal Festival.

St. Clement's, Mosman.—Chaplain the Rev. H. C. Dixon, B.Ec., Th.L., of the R.A.A.F. and a former curate of the parish, preached at Evening Prayer on Sunday, 18th March. Mr. Dixon served in New Guinea and is now stationed at Bradfield.

Diocese of Newcastle.

WEST MAITLAND—ST. MARY'S.

(Rector: Merton C. Brown.)

The Annual Vestry Meeting was held in the Parish Hall on Friday, March 2. The year 1944 proved to be successful from a financial point of view, all commitments within and beyond the parish having been met, leaving a credit of over £80. The printed reports and statements are available at the Church or Rectory.

The following were elected for 1945:—Wardens: Mr. N. A. Carr (Rector's), Messrs. A. Charlton, D. R. Sim (People's). Vestry: Messrs. R. Carruthers, — Clarence, J. Falkiner, J. Kerrigan, J. Messervy, J. Nixon, H. Rourke, R. Smith, W. Sparke, W. Taylor, W. Thursby, H. Tubman, Auditor: Mr. J. Robertson. Presentation Board: Messrs. N. Carr, J. Falkiner, D. Sim. Representatives to the 28th Synod of the Diocese: Messrs. D. Sim, R. Smith, W. Sparke.

The number of children attending Sunday School is gradually growing, and we are most glad to welcome Mrs. J. Southwell to the teaching staff. The shortage of teachers in the senior school provides a desperate situation. Four are urgently needed.

Diocese of Goulburn.

ALL SAINTS', BODALLA.

Our people here have been greatly heartened in their efforts to raise funds for the new rectory, by an unexpected gift from four surviving members of the family of the Rev. Ernest Mort. Out of Africa came a

cheque for £100. This is a noble gift, and the people of Bodalla feel tremendously grateful to the kind donors. They are determined to have a rectory worthy of the wonderful church building which the Mort family set in their midst. A visitor passing through quite recently, said to the writer that at first it seemed a waste to set up so beautiful a church in such a small out-of-the-way village, but later the thought came that perhaps that idea was wrong, it was a parable in stone of the presence of God in the midst of just ordinary people. Well, we are not sure that we are ordinary people in Bodalla, although we do not claim to be extraordinary, but we are beginning to realise that we have a great trust committed to our charge, and we are hoping that we shall not fail God and His Church in our own personal witness.

ANNUAL STATISTICS.

The parochial returns have now all been received and their figures collated. We are working 274 centres in the diocese at 203 of which we have our own Churches. 16 Churches are disused. 740 Sunday Services are held each month, a small increase on last year. Communicants on the roll 14,697, and Communicants at Easter show a small increase despite the depopulation of some of our parishes. There are 72 Sunday Schools with 4072 scholars and 339 teachers. These figures are up, too. Visits to schools 8291, and Church Mail Bag School lessons 158,248, total 166,539, are down 3560 on 1943. The total income of the parishes was £53,879, an increase of £6850 for the year. The total income of the diocese, for central and parochial funds, was £75,035, an increase of £1,152 for the year.

Diocese of Bathurst.

ST. MARY'S, NARROMINE.

The first Mothers' Union Meeting of the year was held on Tuesday, March 13, and was attended by 14 members and intending members. After the M.U. Office in the Lady-Chapel, we adjourned to the vestry for our meeting and for afternoon tea. It was decided that we should discuss various matters of interest to M.U. at each meeting. During a discussion of the objects of M.U. most of the members admitted that if challenged on the matter they would find it difficult to give a reasoned argument as to why they did not believe in Divorce, and it was decided that "Divorce: why it is wrong and why we oppose it," should be the subject for discussion at our next meeting on April 10.

FELLOWSHIP OF MARRIAGE, DIOCESE OF SYDNEY.

2nd ANNUAL CONFERENCE.

FRIDAY, MAY 4th, 1945.

THE BIBLE HOUSE, BATHURST STREET, SYDNEY.

Morning Session, 11.10 a.m. to 12.35: "The Child in the Home."

Speaker: Miss Zoe Benjamin.

Afternoon Session, 2 p.m. to 3.10 p.m.: "Home and Rehabilitation."

Speaker: The Rev. E. J. Davidson, B.A.

Bring your lunch.

Tea provided.

Mrs. E. Cameron, Diocesan Leader.

Mrs. R. A. Johnson, Secretary.

CHILDREN WILL BE CARED FOR IN THE M.U. ROOMS.

VICTORIA.

Diocese of Melbourne.

DEDICATION OF ST. CHRISTOPHER'S COLLEGE, MALVERN, VICTORIA.

The day (March 1) began with a celebration of the Holy Communion in the Parish Church of St. John's, East Malvern.

After a short service, held in the garden the Archbishop knocked three times at the door. It was opened by the Principal. Then, preceded by the Cross-bearer, the procession entered in its turn, both upstairs and downstairs. The climax came when the Archbishop, Bishops and clergy entered the chapel for its solemn dedication.

The College has opened with eight resident students drawn from all States of the Commonwealth with the exception of New South Wales, but it is hoped that there will be a student from that State before the end of the year.

The curriculum includes Theology, and Theory and Practice of Education, special emphasis being laid on the practical training gained by teaching in both state and private schools in the vicinity of the College. The lecturers are acting in a voluntary capacity, with the exception of the Principal.

THE CHURCH OF ENGLAND MEN'S SOCIETY.

Officers for the year 1945-46, are:—President, the Archbishop; Lay President, Mr. F. H. Gaunson; Assoc. Lay President, Mr. H. A. Day; Spiritual Director, Rev. W. G. Thomas; Vice-Presidents, Revs. J. Kessel-Taylor, C. R. C. Tidmarsh, R. H. B. Williams, Messrs. G. J. Allen, H. S. Barker, and O. J. Smith; Hon. Secretary, Mr. N. R. Walker; Hon. Treasurer, Mr. A. F. Evans; Minute Secretary, Mr. K. O. Harris; Clerical Members of Standing Committee, Revs. R. F. Adams, T. A. Gair, and C. R. C. Tidmarsh.

QUEENSLAND.

Diocese of Brisbane.

The date of Synod is fixed for Monday, June 18th.

On March 19th, the Right Rev. Bishop Houghton addressed the Clergy at Bishopsbourne on Missionary work in China.

The Presentation of a gift to the Rev. Canon Oakeley by the Clergy of the Diocese, on the occasion of the 60th Anniversary of his Ordination to the Priesthood, took place on March 1st, together with an official welcome to the Reverend P. A. Nelson, the Acting Principal of St. Francis' College, and to the Reverend Ian Shevill, the Provincial Secretary for A.B.M. in Queensland. On the same day, there was a meeting of the Rural Deans, who also attended the meeting of the Diocesan Council.

The Rev. Ernest H. Smith was instituted to the Parish of St. James', Kelvin Grove, on March 16th.

A Quiet Afternoon for members of the G.F.S. was conducted at Bishopsbourne on Saturday, March 17th, and was attended by 50 members and friends.

The Rev. David Marshall Baillie has been licensed as Assistant Curate of St. Luke's, Toowoomba.

SOUTH AUSTRALIA.

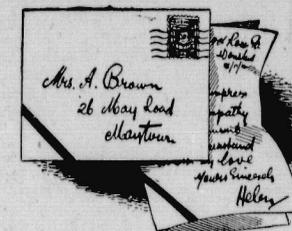
Diocese of Adelaide.

The Eastern Suburban Combined C.E.M.S. Meeting for March was held at St. Bartholomew's, Norwood, and the Rev. Noel Tomlinson, Toc H padre, addressed the gathering.

St. Paul's, Adelaide.—Pulteney Grammar School attended morning prayer here on Ash Wednesday, and again the following Tuesday at 9 a.m. The gifts at the Harvest Festival were afterwards sent to the Men's Hostel.

St. George's, Goodwood.—This year services were observed at the traditional period of 12 noon until 3 p.m., instead of 2 until 5 p.m.

St. Luke's, Adelaide.—The offerings at the Harvest Thanksgiving amounted to about £75, of which about half was given for the support of Sister Ethel Nunn, a missionary in Old Cairo. The first effort of "Pictures on the Square" on a warm night attracted a large crowd.



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TASMANIA.

St. George's, Hobart.—The C.E.M.S. branch here has drawn up a most interesting and instructive programme for 1945 as follows.—Feb. 27: Chaplain Ian Macdonald; subject: "Rehabilitation." March 20: Rev. C. H. Nash, M.A.; subject, "Japan as I saw it." April 17: S. C. Burbury, Esq., LL.B.; subject, "The present position in Law Reform." April 25: Anzac Day; 7.30 a.m., Holy Communion at Cathedral; C.E.M.S. Breakfast afterwards at Church Hut. May 22: Church Re-union; Discussion with members of Hobart Baptist Men's Society and Sandy Bay Methodist Men's Society.

C.M.S. Deputation.—During April, Miss Gwen Kellaway, M.A., Dip., Ed., is making a deputation tour in the Diocese. For some years she has been engaged in most interesting service on behalf of C.M.S. in South India. The State of Travancore, where she works, is a beautiful country of trees and waterways, lovely tropical foliage and a peace loving people. Its high mountains bring the abundant rains at all times. It is the land of the pepper vine.

Miss Kellaway's work is among the women of this native Indian Church, mainly in the training of women evangelists. She has a most interesting story to tell. Her itinerary includes the following: April 8 to 13, in Hobart, at St. George's, Holy Trinity, St. Stephen's, St. Peter's, St. Paul's, Glenorchy. April 15 to 22, in the North at St. John's and St. Aidan's, Launceston, and we hope in country centres.

The Director of the Christian Social Order Movement (the Rev. W. G. Coughlan) is visiting the Diocese of Tasmania at the invitation of the Bishop (the Right Rev. G. Cranwick) to introduce the Movement. His itinerary includes services and meetings in Launceston, Scottsdale, Latrobe, Devonport, Ulverstone, Burnie, Lonford, and Hobart,

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visits to schools, addresses to Rotary, broadcasts, and a Domain meeting, as well as conferences with the clergy, and the League of Nations Union and similar groups. Mrs. Coughlan is fulfilling a round of engagements with schools, Mothers' Union, and other groups.

On the way home the Director will go to Ballarat for a day, to address two meetings arranged by the Bishop (the Right Rev. W. Johnson). Mr. and Mrs. Coughlan left Sydney on April 4 and expect to be back on 20th.

A SLAVE TO SIN.

The leaders in Israel in Christ's day were slaves to sin—the sin of unbelief. They would not believe in Christ, and therefore they could not believe in Him. They went into deeper darkness and bondage, until they were the slaves of the sin of all sins, the sin of unbelief!

We are told of a man who went to consult a London physician about his eyes. The doctor examined them with a delicate ophthalmoscope and then quietly said: "My friend, you are practising a certain sin, and, unless you give it up, in six months you will be blind." For a moment the man stood trembling in the agony of discovery, and then turning to the sunlit window he looked out and exclaimed: "Farewell, sweet light, farewell!" He was a slave, bound hand and foot. There are multitudes of similar slaves to-day. They will not believe in Christ, and hence remain bound by their sin.

R.S.P.C.A.

HUMANE SUNDAY, 1945.

Sunday, May 13th, inaugurates
"BE KIND TO ANIMALS WEEK."

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