

the Melbourne Uni., a bridge, and taught at St. Peter's (Adelaide) Queensland. In 1912 which has since achieved success. Its first enrolment dayboys, and its credit shilling. He will leave 600 boys, 166 of them than 3000 others have school in the intervening athlete himself in early coached many of and oarsmen to successions.—From "The Bu

Canon Morris is a William Morris, for me esteemed Registrar of bourne, two of whose practical founders of Melbourne. It is interesting Mrs. William Morris of the late Dean Co. venerated memory.

## NEW ZEALAND

### Diocese of AN INSPIRATION

On Good Friday a brought again to the Cross tomb, to the crucified. It is a glorious truth that say, "Jesus died for me not mean that we have." "I have to plant a cross have to die to sin. I have is evil in me." When we ledged Christ as Saviour, the spirit of the Cross at "Here comes in the gift Christ is now alive. I is the living and ascending. He once died for us, so us . . . The Cross does After Good Friday come cension; and then later giving of the Holy Spirit them all together, and Sufferer on the Cross, became the Risen Lord Christ."

I trust that we shall see grace to make our lives working, an exhibition of these days when there

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# The Australian Church Record

Vol. 11

MAY 23, 1946

No. 8

## Blessed Fools

Preaching at the Ven. Archdeacon Boyce's Memorial Service, held in St. Barnabas' Church, I felt impelled to read some lines written by Ted Olsen. I could not help hoping that someone would preserve these lines and think me worthy of them when my friends decide to forget my many faults, and to say the kind of kind things we say of those whom God has called Home. (The late Archdeacon R. B. S. Hammond).

Thank God for fools—for men who dare to dream  
Beyond the lean horizon of their days;  
Men not too timid to pursue the gleam  
To unguessed lands of wonder and amaze.  
Thank God for fools. The trails that ring the world  
Are dark with blood and sweat where they have passed.  
Theirs are the flags on every crag unfurled;  
Theirs—ashes and oblivion at last.  
Not the tame and torbid breed who bide  
Before the embers of a waning fire,  
They flung the dear security aside;  
They dared the dark, the solitude, the mire.  
Blundering, fumbling up the frowning years;  
Stumbling through deeps too foul for moon or star;  
Hearing—and heeding not—the scoffs and jeers;  
Falling at last while yet the goal was far.  
Poor ragamuffin heroes, doomed to fail,  
And leave their bones beneath ironic skies,  
They never knew their wanderings blazed the trail.  
Their blunders taught their wisdom to the wise.  
Thank God for fools—absurd and blind and great,  
We rear our temples on the stones they laid;  
Ours is the prize their tired souls might not wait;  
Theirs—the high requiem of the unafraid.

(These lines were quoted by the Archbishop of Sydney in his address on the occasion of the funeral of the late Archdeacon R. B. S. Hammond.)

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### NOTES AND COMMENTS.

Birmingham laymen have given a  
lead to the wider Church. A recently  
formed Union of Lay  
Laymen and Churchmen in the Dio-  
cese of Birmingham or-  
ganised a public meeting,

which attracted a very large audience,  
to discuss and further a movement for  
evangelising England. Bishop Linton,  
sometime Bishop in Persia, was pre-  
sent and the Rev. D. R. Davies was  
one of the speakers. In his address  
Mr. Davies discussed the question en-  
trusted to him by the Committee:  
"Does England Need Christianity?"  
In his forceful manner he said that—

He felt that we needed to stop talking  
in abstract terms, and instead to talk real-  
ity. To-day we talk about a nation, a class,  
a community, and we have lost the sense  
of what we really have in mind. We talk  
about the masses, and the idea just shuts  
out individual consideration like an iron cur-  
tain. We needed to realise that we had  
to deal with men and women as individuals  
with their personal habits, needs and ways  
of life.

We needed to translate our accepted de-  
signations into living terms, to realise that  
Christ didn't die for organisations such as  
city councils, committees, etc., but that  
Christ died for men and women.

The question then was whether English  
men and women needed Christianity, and to  
reply to that we only needed to look at  
our newspapers. It would be replied that  
divorce, immorality and crime had always  
been a feature of social life. The point he  
was making was not so much that these  
things happen, but our reaction to these  
things to-day. There was a danger in the  
comparative indifference with which these  
things were regarded.

That is indeed one of the main dif-  
ficulties the Christian Church has to  
face — the general complacency  
amongst Christian people in viewing  
the moral debacle that had come over  
our people. We seem to have lost a  
real concern for the souls of individual  
men and women.

As a Sydney rector has recently,  
"It is easy for Christians to see no-

thing, do nothing, and say nothing  
when evil is being practised amongst  
their acquaintances, but it is a betrayal  
of their Master's commission to be His  
Witnesses." There is a tremendous  
need of recalling Christian men and  
women to a sense of personal respon-  
sibility. The object lesson of Church  
laymen being sufficiently interested to  
form such a union may well strike the  
imagination of the laity and clergy  
generally and lead to a great movement  
throughout the Church in the same  
direction.

We congratulate the rector of Rapp-  
ville, N.S.W., for encouraging his  
people to get their diffi-  
culties dealt with in the  
columns of the Parish  
paper. Here is the column  
in the current issue:—

### QUESTIONS ANSWERED.

(Questions—practical or perplexing—for  
answer in these columns will be welcomed.  
—Post to the Vicarage.)

Question: You encourage the people to  
join in the Lord's Prayer at the beginning  
of the service of Holy Communion. Is that  
correct? I have been told that it is the  
minister's private prayer, and I have noticed  
that in many churches the minister says it  
very quietly so that it can scarcely be heard.

Answer: I refer you to your Prayer Book.  
The first time the Lord's Prayer is printed  
in our Prayer Book is near the beginning  
of Morning Prayer. If you look it up, you  
will read the rubric (i.e., instruction) just  
before it, which says:—

"Then the Minister shall kneel, and say  
the Lord's Prayer with an audible voice;  
the people also kneeling, and repeating it  
with him, both here, and wheresoever else  
it is used in Divine Service."

This rubric is quite plain; wherever the  
Lord's Prayer is used in divine service, the  
people shall always say it with the minister.

There is no such thing as a "private"  
prayer in the Prayer Book, for the Book's  
full title is the "Book of Common Prayer."  
There is no excuse for any minister who  
mutters or mumbles public prayers. It is  
contrary to the custom of the Church of  
England, and is a return to the "mumbo-  
jumbo" of medieval superstition.

It is quite likely that other views  
may be expressed. If we remember  
rightly the late Canon Nathaniel Jones  
followed the same line as Mr. Meyer,  
but deferred to episcopal suggestion.

Sometime ago the Bishop of Salis-  
bury appointed a committee of four  
clergymen and eight lay-  
men to consider the con-  
duct of worship in parish  
churches. Their report  
mentions, among other  
things, the following:— Attention  
is called to frequent complaints  
about inaudibility, and gabbling

on the part of the clergy; the poor  
quality of music; the clergy are asked

to note that many people dislike the  
practice of intoning prayers. The  
committee is satisfied that the large  
majority of Churchpeople do not de-  
sire drastic changes in the liturgical  
services of the Book of Common  
Prayer.

This latter statement should cause  
the clergy a great deal of thought in  
view of the recent attempts to foist  
upon congregations a proposed revi-  
sion of the Prayer Book which is con-  
fessedly illegal.

We congratulate Victorian Metho-  
dists on the strong stand they have  
taken in relation to the rais-  
ing of money for Church  
purposes by gambling de-  
vices.

At the Victorian Conference this year  
there was a lively debate on the ethical  
question of whether a gift would be ac-  
cepted from a charitable enterprise in Tas-  
mania which had resorted to gambling de-  
vices to raise funds. There was an empha-  
tic decision that no such gifts should be ac-  
cepted. Methodism is true to its principles  
in other lands, that the following incident  
from Cuba shows. A thousand dollars was  
sent to the Methodist Children's Dispensary,  
but the money was from the Cuba National  
Lottery. This unsolicited gift was returned  
and this was the public announcement:—  
"We have struggled hard to help the poor  
and sick children, but we prefer to con-  
tinue the struggle rather than accept that  
which would stain our souls in accepting."  
In the emotional reactions since the war  
gambling has become a greater curse than  
strong drink.

And the churches should keep them-  
selves clear from any compromise  
with the evil. We are glad to note that  
the great philanthropic institution in  
Sydney, the Home of Peace for the  
Dying, utterly refuses to receive any  
gifts that are made possible by gam-  
bling methods, refusing definitely any  
share in the money raised by that out-  
standing disgrace to our Christian  
civilisation, the State Lottery.

"I will be good," was the decision  
of Queen Victoria in her childhood  
days, a decision so lived up  
to by the Grace of God, that  
she comes down in history  
as "Victoria the Good."  
It is well for us, in our  
"praise of famous men," not to forget  
the Queen, the pureness of whose  
court has passed into a proverb, and  
whose self-consecration to her Empire  
and its peoples gave rise to so great  
a wealth of loving regard that the cele-  
bration of her birthday has been made  
permanent in our loyal celebration of  
Empire Day.

In her person Queen Victoria  
summed up those great virtues that



have in the past characterised the British, viz.: Purity, Righteousness, Service based upon a deep underlying, religious instinct which strengthened her hold upon her peoples' hearts.

In a remarkable way she united in her person the diverse races that formed our world-wide Empire.

Thus Empire Day and its following Sunday recall us to gratitude and praise of the God in Whom we trust and Whose hand has so often delivered us and made us great, and also they challenge us to live out our lives on the same great principles of Purity, Righteousness and Service.

Let us not forget to tell the story of the great Queen and our Empire to the rising generations and urge them to emulate the fine example that the great White Queen and Mother has set before us.

This great Christian Festival placards before our minds that greater Empire to which we belong, and which belong to us. The Ascension of our Blessed Lord keeps before us "The Fact of Christ"—Living and Reigning—"Jesus we know and He is on the throne."

Our great and sympathising High Priest and King is King of Righteousness and therefore King of Peace. He sets before us the great ideals of life. He is the King of Isaiah's vision, Who ushers in a Kingdom of Righteousness and Peace. In the sermon on the Mount as He described the principles of that Kingdom, He uttered these challenging beatitudes:—

"Blessed are they that hunger and thirst after righteousness."

"Blessed are the Peace-makers for they shall be called the Children of God."

The Day of the Ascension has a great message. Would that clergy and people could be roused to give it a worthy and worthwhile observance.

The speaker at the Shrine of Remembrance on Anzac Day in Melbourne was Lieut.-General Dobbie, of the defence of Malta fame. He made a powerful appeal to all not to leave God out of our peace plan, as Divine intervention was so noticeable during the war. General Dobbie specifically

identified Almighty God as manifested in the Person of the Lord Jesus Christ. What a shock was received by people when every daily paper in Melbourne omitted the General's reference to Jesus Christ.

There is a readiness to retain the name of God, and to offer to the people a shabby substitute for His glorious and redeeming Personality. The minimising tendency has gone so far that we are really in danger of cultivating a God "made in our own image," or worse, made in the printing shop of our very respectable daily press. Thank God-in-Christ for the wireless that carried Dobbie's definition without mutilation.—"Australian Churchman."

We badly need a Christian daily press, especially because our daily press is on the whole ceasing to be "very respectable."

A belated statement in the press concerning the apparently cavalier treatment of our most Garbled Gracious King and his Press royal consort by our Statements. Prime Minister leads us to wonder, more and more concerning the sense of responsibility that possesses the daily press. Surely the press correspondents responsible for such a gross libel should be seriously and publicly censured. We do look to the daily press to be as sure as possible of the facts before sending out such offensive news.

In a lesser degree the daily press has again been in error in Sydney over Church matters. We take for granted that the Registrar of the Diocese of Sydney was interviewed in relation to the public statements of information alleged to have been supplied by him concerning the stipends of the clergy of the Diocese. A perusal of the Church Year Book will reveal a great discrepancy between what the Registrar is alleged to have said and the actual facts. What the Registrar probably did say was that an attempt was being made to bring all rectors' stipends up to £350 and a house with adequate car allowance, by giving the right to representation on the Presentation Board to those parishes only which provided the foregoing minimum. The contrast between the £300 of 40 years ago and the £350 of the present time, of course, is very great considering the alarming difference in the price of clothing, food, etc., between that time and the present.

## THE GREATEST OF BOOKS.

(By Dr. John R. Mott, the greatest missionary statesman of modern times.)

"The Bible more than any other book or collection of books, has power to enlighten. Its circulation has mounted into literally hundreds of millions. Without doubt it has become the most universal educational force in the life of the world. Its unparalleled distribution of the Scriptures has commanded the attention of the masses on all continents, and has also occupied the minds of more distinguished scholars than have any other writings. The secret of the intellectual power of the Bible lies in the sublimity of its central theme and the enduring character of its message. In all the many centuries the thinkers and teachers of the human race have not been able to exhaust even one of its great truths, and set that truth to one side.

## MILLIONS LIBERATED.

The Bible has power to emancipate. It has burst more shackles and liberated more millions of human beings than all other influences combined. One need only recall the personalities and movements which broke the stranglehold of human savagery the world over, and the clear testimony as to the motivating factor in their triumphant efforts. The same is true with reference to superstitions which have darkened the souls of mankind. Christianity as set forth in the Scriptures is the best means of overcoming all forms of exploitation of life. It has indeed been the Magna Charta of the poor and the oppressed, the world over. The rich and the poor, the learned and the unlearned, the master and the servant, under the influence of the Bible became sons and brothers.

## SATISFIES DEEPLY.

The Bible as no other book has power to console and deeply satisfy. The songs of life which sound in so many ears are in the minor key. To all such these marvellous writings bring gleams of unextinguishable hope. Sickness and suffering, woe and death hover all around us, and there is no other book which so enters beneath the shadows of life with such comfort and blessing. One is reminded of the words of George Fox, the great pioneer of the Society of Friends; "I saw that there was an ocean of darkness and death; but an infinite ocean of light and

love flowed over the ocean of darkness; and in that I saw the infinite love of God."

## THE BIBLE ENRICHES.

As no other writings, the Bible has power to enrich. Jesus Christ declared that He came that we might have life, and that we might have it more abundantly. It has actually created scores of written languages and has purified corrupt and degraded tongues. What book is so well fitted to challenge and develop the reflective faculties as the Bible—a Book divine in origin, original in thought, and sublime in teachings? It is due to its intensive value that the Bible owes the extraordinary veneration in which it is held by increasing multitudes. The more this great source-book of the Central Figure of the Ages of the Eternities is studied, understood and obeyed, the more rapidly will the highest civilisation be advanced.

The Australian Student Christian Movement is preparing to celebrate its Jubilee in the week June 16-23. The Movement was founded by the great Christian evangelist and statesman, Dr. John R. Mott during his first visit to Australia in 1896, and has had a continuous history of Christian witness and fellowship in the Australian Universities, colleges and schools ever since that time.

## Churchman's Reminder.

"Learn by a mortal yearning to ascend Towards a higher object."

—Wordsworth.

"When He ascended up on high he led captivity captive, and gave gifts unto men."

—Eph. 4:8.

May.

26—5th Sunday after Easter. "Inspiration Sunday" is well given as a name of this Sunday, the last after Easter. Surely the thoughts of 40 Days of the faithful in 1946 should be like those of the first Easter-tide. Seeing the Risen Lord by faith is still the source of inspiration, and strengthening of will, and guidance of action. It is this that is required of us in these days, that every Sunday, the Lord's Day, may replenish our minds. It is also fitting that the three ensuing days are Rogation Days for prayer.

30—Thursday, Ascension Day. It is regrettable that not being a public holiday this day receives little attention in the way of churchgoing. For it is an important festival of the Church. Let us on this day lift up our hearts in glad remembrance of the Ascension of our Lord to Heaven.

June.

2—Sunday after Ascension. This was once named Expectation Sunday because the Apostles were waiting for the Coming of the Holy Spirit. Let us always be expecting, for the Holy Spirit is ready to come many times according to our need and readiness.

## THE ASCENSION.

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

Belief in the Ascension of our Lord from Mount Olivet ranks among one of the earliest certainties of our faith. It was an historical event. No mysterious vanishing away they knew not how. At such a time, from such a spot He left the ground, mounted the air, and withdrew Himself from visible sight.

The New Testament is very definite in its teaching about our Lord's returning to His Father. The Birth, Life and Death of Jesus — the Christianity of history—are very important. But the second half is just as important: Our Lord's High Priestly life of mediation and intercession; His gift of the Spirit; His Headship of the Church; His exercise of universal authority and certainty of ultimate victory; and His Coming to be the Judge of the living and the dead. If the Incarnation is the foundation of our faith, the Death and Resurrection the ground of our hope, then the Ascension is the inspiration of our life and worship. It stands for ever as a present fact, and is in our Creed.

In spite of all this the Ascension seems to have failed to get the observance it should have, like Easter and Christmas. It is not clearly understood. It seems to speak of separation and removal and to bear little relation to our ordinary human life.

Ours is a restless age. We are living in the midst of great social change, transforming all our habits and forcing us to face the future with anxiety. The lack of idealism and seriousness, the need of hope and courage are evident to all. Too little time is given to quiet reflection and prayer. The message of the Ascension helps us here. It has timeless issues. It was necessary for Our Blessed Lord to go that faith might take the place of sight in a realm where sight is useless. He went away in order to be near us. He stands beside us quiet and tranquil on the borders of the seen and unseen worlds to make us sure of both.

The spiritual meaning of the Ascension is that Christ reached the goal of His achievement; He had finished the work which His Father had given Him to do. "I ascend to My Father and your Father, to my God and your God." His universal Lordship and Priesthood brings Him within the reach of everyone. Without the Ascension, the Christian Faith would be

an empty husk, an ideal of moral character which would be merely an intellectual conviction. Christianity would have ended where all religions have ended, in the earthly life of the founder.

But man is meant for God and for heaven. His treasure is in heaven "where Christ sitteth at the right hand of God." The proof of Christ's Ascension and His Return in power from heaven is not in men and women "gazing up into heaven," searching for the place where He vanished and waiting for the sign of His re-appearing, but in giving themselves to the task of preparing the world for that Coming; not to condemn the world but to save it.

Let us lift up our hearts to the Ascended Christ. "We see Jesus, crowned with glory and honour." We must choose the best things in literature, art, conversation; the beautiful, the pure and refined. We must exercise nobility, honour, courage, unselfishness, purity. The vision of an ascended, glorified, reigning Christ will bring peace, faith and hope to our troubled world. He is the consummation of the ages, the solution of all our problems, the point to which all creation moves.

## THE UNITY OF CHRIST'S CHURCH.

(From the Bishop of Armidale's Synod Charge.)

Dr. McLeod, of Iona, says we need a new strategy. He feels that Christendom has disappeared. There is today no organic community with the Church as its heart. We have therefore to develop Community before we can get spiritual revival. Spiritually our world is largely a world of isolated individuals with little sense of a Divine Church, and the result is that there is little fellowship or brotherhood revealed in the Churches. But it was the love of Christians for each other, and the extraordinary fellowship they knew, which made the pagan world listen to the Gospel. We have a greater need for fellowship even than they—for we preach to a world which has had Christianity and lost it, not to one which has never known it. We need much more fellowship within our parishes, much more love of the brethren.

Looking beyond our own Anglican limits, we see the world is impatient of our inter-Church divisions. It misjudges us all at times, for our differences are not negligible nor trifling.



but some are psychological and some financial, and we could if we would present a stronger front to our pagan world. In one department of life after another the Church is held up in its own work by its divisions. For example, in education we could co-operate much more effectively with the State and get a hearing for our conception of education and worship therein if we could go as a united body.

Frustration through disunity is an obvious fact. "One of the Church's functions is to bind men together in a fellowship which overleaps all earthly divisions." St. Paul saw it as such a fellowship, in which the deepest division based on religious tradition was banished (neither Jew nor Gentile), the deepest division based on education and culture (neither Greek nor barbarian), the deepest division based on economic status (neither bond nor free); even the division of sex was banished (neither male nor female); in place of these was a unity so close as to be a single personality, "one man in Christ Jesus." How can this be unless the Church be one?

A great writer has said that the Church is not divided "save in the minds of men." Do we only think the divisions of history, the agony of non inter-communion among Christians? Are the impasses seemingly not to be resolved by any ingenuity, goodwill, or even prayer of multitudes? Are we to hold an almost defeatist expectancy that unity, even invisible, let alone visible, can never be?

A new attitude is required — not least amongst ourselves. We must believe in unity and long for unity. It is our Lord's will and desire. I often have the unhappy feeling that in the Church of England is to be found here and there an unholy pride, a patronage towards others, an "we are better than you" attitude, a desire not to unite with others. "Be ye transformed," said St. Paul, "by the renewing of your minds." The nature of the change which we and others need is shown in a powerful woodcut recently printed in England under the title, "Father, forgive them, for they know not what they do." In the centre dominating time and space stands the Christ, portrayed as the man of sorrows. Bound, yet in the majestic stillness with which He bears and offers His boundeness, He is truly "as bound yet free"; and moreover potent to liberate others of us who are captive. Around Him on either hand are depicted scenes typical of the divisions of Christendom

throughout the ages, e.g., a Western and an Eastern bishop estranged from one another; two men quarrelling over the Bible; a scene of fighting and bloodshed; a prisoner captive in a tower; a gallows; a man led away by soldiers; a man burning at the stake, watched by gloating and triumphant onlookers; an image breaker at work. There are many striking things in this picture, but perhaps the most significant of all is that, with the single exception of the man at the stake, not one person is looking towards the Christ in their midst. They are either busy quarrelling with one another, torturing one another or, in the case of the bishops, absorbed each in his only too clearly sad thoughts. Absorbed in the externals of religion, not one kneels to worship the Christ.

We are self-opinionated; we put thought, discussion and action before worship, which is the one and only unifying state—by which we become one in Christ. Sadly enough, through our pride, our greatest sin, unity is barred not less by what is best and truest in us than by what is basest and most false. All life is poisoned.

Yet, "He is our peace," in Him we shall come together. Will you do all you can to pray and praise with fellow Christians as opportunity allows, in a life that is God-centred and not man-centred, in an effort to glorify Him and not to seek our own glory?

#### THE JOKE IS ON US—NOT KANSAS.

Kansas, a pioneering state in the cause of prohibition, is made the butt of many jokes because of its dry attitude. It is no joke, however, what Kansas has reaped as a result of its bone-dry law.

In Kansas there are: Fifty-four counties without any insane; fifty-four counties without any feeble-minded; ninety-six counties without any poorhouses; fifty-three counties without any persons in jail; fifty-six counties without any representatives in the state penitentiary.—"The Christian Observer."

### SYNOD OF GIPPSLAND.

(Extracts from the Bishop's Address.)

My Brethren of the Clergy and Laity—

I bid you welcome to this Third Session of our Fourteenth Synod. This is our first Session without the shadow of War hanging over us for six years.

#### I. OUR THANKSGIVINGS.

So I feel our first expression must be that of humble thankfulness to Almighty God, Our Heavenly Father, for His Mighty Deliverance of the World from the terrors of war and the darkness of brutality and slavery that seemed about to engulf us. We have lived through wondrous times. We have witnessed the Vindication of the moral and spiritual order in the affairs of men. We have seen God working in history and in the concerns of our daily life. This we shall consider in fuller detail later on.

Our thankfulness is not only for Victory, but for the return of so many of our men and women from active service in Army, Navy, Air Force, and other forms of national service. We welcome home again, especially, our Chaplains and Lay Representatives now once more with us.

Their return brings home to us poignantly the memory of those who shall not return. Our deepest sympathy goes out to all who have given their dearest and best, including several members of this Synod. At the same time we can thank God for their supreme sacrifice, for their selfless devotion, for their share in God's Redemption of mankind. We thank God that they have shared in giving us the opportunity under God, of building a Christian civilisation based on liberty and righteousness.

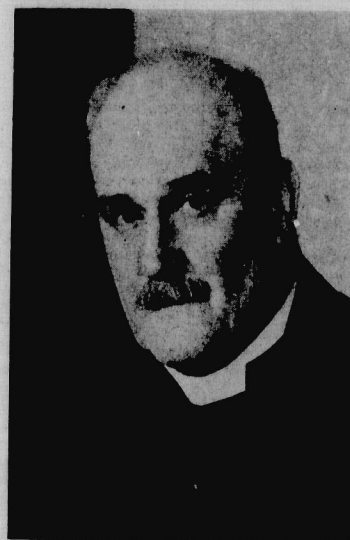
#### THE PRESENT SITUATION.

But we cannot live on the past. What of the present? "Watchman, what of the night?" As we look into the present situation here and throughout the world, there is much to humble us. We may have won the War, but we certainly have not found Peace. It is fatally easy to blame other people for all our ills, whether they be Germans, or Japs, or Capitalists, or Communists. If we are honest we must see that we are all involved in the present unhappy position. The root cause of all man's troubles is sin. And the root of sin is Godlessness. The happenings of the last few years have not produced any revival of true religion. In fact many acute observers feel there is greater indifference towards God, with its consequent decline in morality and worship than ever. We have produced a whole generation that has no God but self or material things. "Neither is God in all their thoughts." This is the

(Continued on page 8.)

### THE PASSING OF A GREAT MAN.

By the death of the late Archdeacon Robert Brodribb Stewart Hammond, O.B.E., has come the close of a great and unique ministry. Ordained in 1894 by the Bishop of Melbourne, the first years of his ministry were passed in the Diocese of Melbourne. In 1901-4 he went at the invitation of Archdeacon, afterwards Bishop Langley, the then rector of St. Philip's, Sydney, to be assistant curate from 1904-11. Because of his enthusiasm for work in heavy centres of population, he was appointed organising missionary for the Mission



THE LATE  
ARCHDEACON R. B. S. HAMMOND.

Zone Fund of the Sydney H.M. Society, where he did a great work. From 1911 onwards he worked amongst the masses as rector of Surry Hills, and later at St. Barnabas', Broadway, where his greatest and closing work was accomplished. It was there he concentrated on temperance work and his great social schemes for the uplift of the fallen and relief of the poor. At the great funeral service held on Tuesday week in St. Andrew's Cathedral, Sydney, attended by well over 1500 people, with a representative of the Government in the person of the Hon. J. Baddeley, and over 65 clergy in the procession, in-

cluding the Bishops of Gippsland, and Tasmania, and Bishops Pilcher and Hilliard, the Archbishop made an eloquent utterance of appreciation of the man and his ministry in Sydney. Taking as his text, "O man greatly beloved . . . and when he had spoken unto me I was strengthened" (Dan. x 19), the Archbishop said that those words were appropriate to Archdeacon Hammond ever since Sunday when the news of his death came over the air men had been recalling instances of his remarkable ministry. One letter he had received just before his death had given him special joy. It read: "I have been thinking about you for the past 12 months, and thank God I heard last week you were alive . . . Thank God you taught me in Campbell Street, Surry Hills, 1910. I grew a man and for 30 years I never forgot what you told me at the school . . . and God bless you."

(Signed) Don.

A navy came in from the street to bear his testimony and express his sorrow, with tears running down his begrimed face, said, "he put me on the level 11 years ago."

#### He Also Helped in Other Ways.

One of his workers passing St. Barnabas' very late one night saw a light in the passage way between the Church and the hall—he, thinking it strange went down to investigate. On arriving at the side door of the Church he saw Governor and Lady Game kneeling at the Communion rail with the then Canon Hammond—they had come for his assistance during a time of great anxiety and crisis.

#### Practical.

He saw on one occasion in the Park opposite St. Philip's, a crowd of men—they were wharflies, on strike. He was working at St. Philip's, at the time. He got down on his knees to pray for them when he felt God urging him to go out and speak to them. There were men addressing the crowd so he asked if he might speak to them also—they asked what he wanted to talk about—his reply "About a man who went on strike because his wages were too high." They were greatly interested and gave him permission.

Standing on an improvised platform he delivered an address on "The wages of sin is death, but the Gift of God is eternal life." As the result of this talk a number of men accompanied him across to the Church and surrendered to Christ.

His mid-week services for men were most successful. Some 300 came regularly and in that connection some 4000 decision cards were signed. He and the late Mr. W. Bradley conducted great prayer meetings in the

Town Hall for many years. He had a deep concern in the missionary work of the Church and liberal support was given by his congregation. No visiting missionary had a warmer or more intelligent welcome than the Archdeacon gave at his Business Men's Bible Class every Monday evening at Griffith Brothers'; about 200 were regularly present. In the field of temperance work he edited "Grit" for some 35 years, and won the testimony of Mr. Conolly, the President of the U.L.V.A. "I always found him a clean, straightforward and hard fighter." He was President of the Australasian Temperance Council for 40 years. He was well known and respected in the Police Court where throughout the years over 104,030 men and women signed the pledge and came under his influence and care. His social work has won a continent-wide approval. During the depression he opened hostels for the unemployed with accommodation for some 650 men, and in his Hammondville Village there are 115 cottages at low rentals and giving the occupants a chance to buy a home.

"The most courageous and practical attempt at social improvement that any individual I know has ever made" was the testimony of one of our leading citizens.

He was one of Australia's greatest citizens. He belonged to all the churches. His religion was very practical. His preaching of the Gospel came from the heart of his own experience. His life had a beautiful and mysterious close, "The Finger of God touched him."

The Archbishop closed his address with these appropriate words:—

#### "TALENTS."

(Written as a testimony to Dr. Denney, the Scotch Theologian and Preacher.)

He had ten talents and he used them all. Courage to face and fight his Captain's foes:

Patience to wait for dawn at eventide, Strength to endure the conflict to life's close.

Vision to scan the grand invisible, A heart in tune with the eternal plan, A soaring soul, a steadfast eager will

To right the wrongs of every fellow man, Passion for toil, for truth, for native beauty, He showed what all mortal hours may be,

A walk with God in joy, transfigured duty, Beneath love's waving flag of liberty, Lord help us now, Thy poor one talent men

Bravely to spend our "one" as he spent "ten."

Note.—The Archbishop's sermon is being published in full in pamphlet form.—Ed.

## A Service of Remembrance of the Late Ven. Archdeacon R. B. S. Hammond, O.B.E.

will be held in  
ST. DAVID'S CHURCH, ARTHUR ST., SYDNEY.  
on  
SUNDAY, 26th MAY, 1946, at 7.15 p.m.  
SPECIAL PREACHER: The Rev. A. E. Morris.



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## SCHOOL OF CHURCH MUSIC.

Those who were privileged to attend the two meetings conducted by Bishop C. Venn Pilcher in the Chapter House of St. Andrew's Cathedral, Sydney, will treasure the experience. The Bishop has the happy knack of introducing the biographical touch, when commenting on the works of the great Church musicians, and this was particularly appreciated when he spoke of the prospective Australian Hymn Supplement. To know the local circumstances surrounding both the compilation of the words, and the setting of the chants, gave added attraction to this worthy enterprise; and there will be few who will forget the moving conditions under which the Anzac Hymn was written during the evacuation of Gallipoli, nor Dr. Bainton's able rendering of Spenser's Easter Hymn.

Not the least of the pleasant features of the evenings was the choral accompaniment under the leadership of Mr. Colin Sapsford. On the first evening the choir was screened from the view of the audience, as befitted the rendering of music for the Holy Communion Service, when the personality of the singers should not be unnecessarily obtruded. The Choir made their contribution with great effectiveness. The Bishop described the work and achievement of Merbecke, the contemporary of Archbishop Cranmer, and enlarged on other composers who embodied the Anglican ideal. Each composer was illustrated in turn by a selection representative of his art and form.

The second evening was devoted to tone production and chanting, and the Bishop was able to show the beauty that is possible by playing records of choirs under the direction of such pre-eminent masters as Dr. Fellowes, Organist of the Chapel Royal, and Sir Sydney Nicholson, Director of the School of Church Music. The clarity of the diction and the reverent restraint of the speech rhythm was singularly pleasing.

Each evening concluded with congregational singing from both the Canadian Hymn Book and the proposed Australian Supplement. Some of the tunes were strangely haunting, and many will welcome the day when they are generally available for parochial use. Apart from Australian sentiment, many of the hymns merit wide acceptance on their own merit, and the audience showed their em-

phatic approval of those selections they heard.

A member of the audience voiced the appreciation of all present for the initiative and enthusiasm the Bishop had shown, in making the school possible, and the warm thanks of all lovers of Church music.

## SYNOD OF GIPPSLAND.

(Continued from page 6.)

impasse to which the so-called scientific humanism of the 19th century and early 20th Century has led us. Of course there is much to the credit of true science—the amazing advance in utilising the forces of nature—the wonderful machines that make life easier and better for millions. This is all to the good. But at what a price! This scientific materialism has sapped the moral and spiritual fibre of our common life. "Man is the measure of all things." There is no need for God. Evolution and Progress were to bring in that earthly paradise, plenty for all, comforts and luxuries, goods and services. But something has gone wrong. Man, with his science devises more and more terrible weapons of destruction, till he threatens to destroy everything by his atomic bombs.

Progress and scientific advances have not heeded man's moral and spiritual nature. Here we come up against the prime sin, Pride, "Man can manage very well by himself." "He does not need God or Religion." It is part of our self-assertion, over against God. This is the primal sin, as in the amazing analysis conveyed in the story of Adam and Eve and the serpent. "Ye shall be as Gods." The Temptation is to put human will before the Divine. Our generation has witnessed a recrudescence of forms of evil which we believed we had left behind with the jungle. It has frightened us into a new understanding of that basic Christian postulate "Original Sin." These facts have brought home to many a scientific worker the inadequacy of their complacent doctrine of human progress and advance. Professor C. E. M. Joad in an article "On being no longer a Rationalist," writes: "The war has brought home to me for the first time the existence of evil as a positive and obtrusive fact. It seemed intolerable that man should be left without guidance and assistance in the face of human sinfulness, and Christianity seemed to offer just that consolation, strengthening and assistance." We have learned in these days that evil is a very terrible thing. It may even use good qualities, like the loyalty and self sacrifice of the Young Nazis, for its nefarious ends. Only too apparent is the consequent overthrowing of Christian morality on which our Civilisation has been built. The question asked by so many to-day, young and old, is "Does it pay?" not "Is it right?" Hence the spread of dishonesty in all its ugly forms, whether as graft, or black marketing, or plain pilfering — otherwise stealing. We have given, in our day, much lip service to "Love your neighbour as yourself" but we find on every side increasing bitterness and division. We find it in our towns and villages, in our Parliaments and Councils, in the Church itself, yes, right in the forefront of the United Nations Organisation. As General Smuts has said, "We live in a crisis in which the old traditions and principles are no longer ac-

cepted, where the greater portion of mankind are casting around and searching for a new world outlook, a new life principle, a new code to follow and obey. We are looking for a short cut to economic and social reforms and run the risk of deserting the fundamental principles on which our Christian civilisation is founded. We run the risk of exchanging our spiritual birthright for purely material advantages.

The greatest danger to our World Order is this breakdown of Morality. A modern writer, A. R. Vidler, shows how all organised life depends on respect for Law. He calls this "Christ's Strange Work" — to bring home to the conscience of the race the eternal validity of the moral law — "His Proper Work" is to redeem them that are under the law.

## 3. CHALLENGE OF THE PRESENT POSITION.

So two great facts are being brought home to us in our day and generation. First, that sin spoils and destroys. Of course modern man does not like "sin," he calls it frustration, or self expression, or misfortune or imperfection. But there it is in all its ugliness, and yet it puts on the garb of attractiveness. We are led astray by sexual perversions, by lust of power and money, by the insidious attractions of gambling and drink, by party spirit, and all these manifestations of sin, which is lawlessness. Sin spoils and destroys.

But the second great fact is beginning to make itself felt in the thinking world of to-day. It is that "God intervenes, to redeem man from sin." Man cannot save himself from sin, or its consequences, wars, strife, greed, fear, envy and all unhappiness. Christ alone can save, that is redeem, make whole, integrate man's life, liberate him from fear and evil, both as individuals and as communities. The need of the world is Christ. He is God's Intervention, and He came to redeem and to save.

The war has brought home to thinking people that God reigns, that God cares, that God is active. We have surely seen God in history in our day. We have seen good causes crucified, righteousness trodden down, innocent little people enslaved and slaughtered. But, thank God, we too have seen that Easter does follow Good Friday. We have seen the conscience of Britain and the Empire aroused, we have seen the rallying of free peoples of the earth. We have seen the rise of moral and spiritual forces to repel and destroy the tyrants, not that we can claim God as our Ally. But that God saw in us some precious thing He could use to re-establish goodness and righteousness upon the earth. Surely like the Prophets of Old, we have seen God Vindicate His Righteousness.

Great scholars like Bishop F. R. Barry of Southwell, feel that the real intellectual battle before Christianity to-day is in the sphere of history. The old conflict between science and religion has been largely resolved by fuller light and learning, enabling men to see they are complementary not antagonistic. Science is much more humble and reverent. Religion has learned a tolerance and charity it did not always have.

But the real issue is in the sphere of history, and in the moral order. Is there a controlling mind and purpose behind history. Is it drama with a plot and plan, or is it just one event succeeding another? Does God really count? That is the question. Does He control? If the world just goes on its way independent of God, there is no

hope, as we have seen, no real progress or improvement, only advances and recessions. But if God rules, if God directs man's life according to a righteous plan — then there is hope, then there comes real deliverance. The world may be under the present dominion of sin and evil, but God is inside it all, and working out deliverance. This religious view of history we get from the Bible, especially from the Old Testament. The nation sins, enemies ravage it. A call to God for help. God sends a deliverer. All goes well. History is helping us to see that there is a moral judgment on nations and on people, whether it is Rome or Germany, or Jerusalem, or Italy or Japan, or the Pharisees or ourselves. God's Law of Righteousness cannot be broken by us with impunity. Unless we repent and return to God there is no hope for us. We need to remember that God is Judge and Ruler as well as Loving Father. He has intervened in the coming of Christ Jesus into this world. He came to redeem and save. His work is still going on — "His Proper work."

And this redeeming work he has ordained should be carried on by His Church. He created this "Holy Society" to mediate His Redeeming Power and Love. Hence our Vocation as a Church.

## Special Psalms and Lessons.

May 26. 5th Sunday after Easter.

M.: Deut. vi or Isa lxii; Luke xx 27-xxi 4 or Acts iv 1-33. 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.

May 30. Ascension Day.

M.: 2 Kings ii 1-15; Eph. iv 1-16. Psalms 8, 21.

E.: Dan. vii 9-10 and 13, 14; Heb. i. Psalms 24, 47, 110.

June 2. Sunday after the Ascension.

M.: Deut. xxvi or Isa lxiv; John xiv 1-14; Eph. i, 3. Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa. lxx 17; John xvi 5 or Acts i 1-14. Psalms, 148, 149, 150.

June 9. Whit-Sunday.

M.: Joel ii 28; Romans viii 1-17. Psalm 68.

E.: Isa xi 1-8 or Ezek xxxvi 22-36. Romans viii 18 or Gal. v 13. Psalms 104.

## 2CH BROADCASTS.

Tuesday, 28th May.—10.15 a.m., Rev. G. Gerber.

Monday, 3rd June.—10.15 a.m., Rev. G. Feltham.

Saturday, 8th June.—9.30 a.m., Rev. T. G. Rees.

## CHURCH WORK SESSION.

Sunday, 26th May. — 11 a.m., All Saints', Parramatta.

# ? What of the Future if we neglect the Youth of To-day?

Thousands of Young People in the Congested Areas of Sydney will either be won for Christ or lost.

YOU MAY HAVE A SHARE IN A GREAT CRUSADE!

Church Youth Centres are to be erected

(These comprise Gymnasium, Library, Hall, Arts and Crafts, etc. To be open from 10 a.m. to 9 p.m. daily. Permanent staff to be in attendance.)

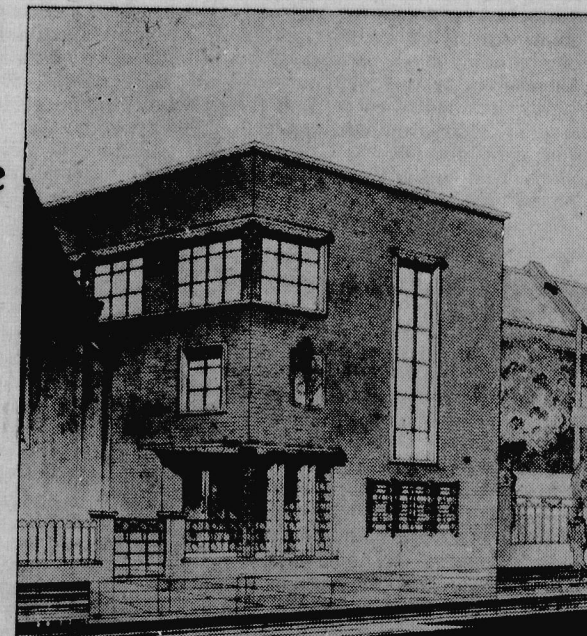
at

Darlington

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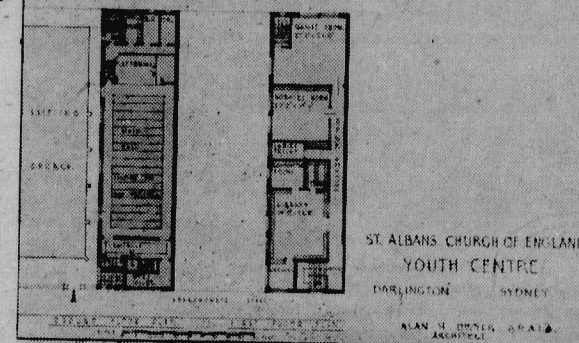
Newtown

This accompanying drawing represents the Darlington scheme, which is to be commenced as soon as Government approval has been obtained



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## TO AUSTRALIAN CHURCHMEN

## Problems of the Draft Constitution.

In our last article to which we would again refer our readers we directed attention to the relation of a Church Constitution on Doctrine to the right to hold property. We venture to quote the concluding words of that article as we are aware how difficult it is to hold certain facts in the mind. We said, "A perfectly new body could readily frame a system of belief that would satisfy its members. But those who were attached by sentiment and conviction to an ancient credal formulation might easily by a careless move find themselves robbed of their heritage and compelled to go out into the wilderness. That is the danger which faces loyal members of the Church of England. The present Constitution offers no adequate safeguards against it. We hope to establish this in our next article."

## Safeguards Provided in the Constitution.

In order to make good our promise let us examine first the safeguards proposed in the present Draft Constitution. These safeguards are of two kinds. There are certain provisions laid down by which, it is contended, hasty revision of our existing formulas is made impossible. First, it must be noted that the Church takes power through the General Synod "by a revisory canon" made under Chapter IX to make statements as to the faith, ritual, ceremonial or discipline of the Church, or revise the statement of doctrine and principles or the forms of worship or rules of discipline of the Church. Our readers will notice the width of the powers conferred. The Church can revise the Nicene Creed in any way that is in conformity with the provisions of Chapter IX. The powers may be exercised by revision of the whole or any part of the Book of Common Prayer and may approve statements of doctrine, and may add, omit or vary statements of doctrine and principles or forms of worship or rules of discipline. This means, and we want Church people to realise the fact, that once the Constitution is accepted by the Parliaments of the various states the doctrine, worship and discipline determined upon by the General Synod becomes the doctrine, worship and discipline of the Church of England in Australia, or any part

of it that accepts any changes proposed by General Synod, provided only the conditions of Chapter IX have been properly observed. At one stroke any dissenting minority in any Diocese that has accepted these changes is deprived of legal redress and can only preserve its faith by leaving the Church of England and all the property the minority held under that Church and forming an independent communion. This is not a subject of argument. It is an incontrovertible fact. If a wave of unbelief swept Australia as in times past it has swept other countries, the faithful remnant would be left helpless and impoverished. They would be like the Free Church of Scotland in the early days of the Disruption — "School masters adhering to the Free Church were ejected from their schools. In lieu of the old buildings which were claimed by the Established Church, new structures were erected." (W. G. Blaikie.) This possibility must be faced squarely. It is contended that the provisions laid down in Chapter IX are quite adequate to guard against hasty legislation that might imperil The Catholic Faith. The Melbourne representatives succeeded in securing that the Appellate Tribunal should be set up as part of the machinery of the General Synod in the draft as it will shortly be sent to the various Dioceses. The extent of this change is a matter of controversy. We will try to take the position of 1932 and the position of 1944 and submit both to review.

## The 1932 Proposal.

In 1932 it is provided that a Revisory Canon affecting the faith, Ritual, Ceremonial and Discipline of the Church "shall be made on a bill recommended by the house of bishops." The same provision operates in 1944. Many churchmen object to this restriction to the house of bishops. They point out that it is contrary to the accepted principles of the Church of England since all operative revisions of the Book of Common Prayer in the past have been effected by "Bishops and other learned men." Both Houses of Convocation, the Upper and Lower, had a part in the revision of the existing Prayer Book. The matter would be of small moment, as a majority of both houses of General Synod

and a separate majority of clergy and laity in the house of representatives is required before the bill passes, were it not that it fosters the opinion that the bishops are the true and only guardians of the faith of the Church. We remember the Bishop of Newcastle definitely denied that the Draft Constitution committed the members of the Church to that opinion which he also stated was not held by himself. It seems inadvisable and unnecessary to make a provision that fosters any such idea.

The bill promoted by the bishops must receive a two-thirds majority of the bishops, a two-thirds majority of the clergy, and a two-thirds majority of the laity. But the bill does not then become law. At least a year but not more than five years must elapse between the second reading passed by the majorities indicated and the date on which the bill is finally passed. On this second presentation the same majorities are required as on the second reading in the first presentation. This is regarded as a very important safeguard. But we venture to point out that it is not as satisfactory as at first sight appears. There are certain questions which have divided churchmen for many years. There is, for example, the use of the chasuble. In certain dioceses in Australia, contrary to the provisions of the Book of Common Prayer, candidates for the priesthood are invested with the chasuble in the Ordination Service. If this practice became a little more widespread it might easily happen that such a revision would be proposed and carried against the will of a little less than one-third of the clergy and laity in the General Synod who might conceivably represent a larger minority of Church members outside Synod. This substantial minority could not raise any further objection to the proceedings, having bound itself to accept the decision of the General Synod. Thus one school of thought would be wholly eliminated in the Church without any hope of redress.

History tells us that such things have happened. The stories of Berengar, Wickliff and Huss point the moral. The re-action in the reign of Mary when Gardiner, a bishop, adjudged his former opinions on the Papal Supremacy and by his influence swayed thousands is yet another instance. The revolt against dogma in the eighteenth century and the ostracism by the bishops of the leaders of the Evangelical Revival offers another instance. The decision of Convocation

on the Colenso controversy and the earlier latitudinarian movement supplies further examples of positions adopted for certainly more than five years which were afterwards abandoned by the very bodies that adopted them.

## The Place of the Appellate Tribunal.

Those who were responsible for the 1932 Draft were made aware of these possible adverse influences that might injure a minority who would afterwards be proved to be right. The Draft, therefore, contained yet another safeguard. It required the president of the General Synod to take two actions after the bill is passed in the first session. (a) He is required to refer the bill to the Appellate Tribunal in order to determine the question whether the bill is consistent with the declarations set forth in Chapter One of the Constitution. The Appellate Tribunal is to give an opinion on this question and to specify what provisions, if any, of the bill are not consistent with the declarations in Chapter One, giving its reasons, and specifying what amendments if any, would make the provisions consistent. (b) The President is also required to cause a copy of the bill to be sent to the diocesan bishop of each diocese, or to the person authorised to administer the affairs of the diocese, with a request that it be laid before the diocesan synod, inviting each synod to submit such report and recommendations, if any, as it may think fit.

The Appellate Tribunal shall send a notice of the hearing to each diocesan bishop and any diocese shall be entitled to appear and be represented at the hearing. If no diocese notifies the tribunal that the diocese desires to appear and be represented a hearing shall not be necessary. The tribunal shall report accordingly in writing to the president and the report shall be in lieu of an opinion.

Before the bill is passed in the second session the General Synod shall consider the opinion of the tribunal or the report in lieu thereof and also the reports and recommendations, if any, received from diocesan synods and may make amendments if any are recommended by the Tribunal or any other amendments that may be regarded as immaterial to the substance of the bill provided that in the latter case all the metropolitans certify in writing that such amendments will not in their opinion substantially alter the bill.

The bill may then be passed if (a) The Tribunal certifies it is not incon-

sistent with the declarations in Chapter One, (b) or makes a report in lieu of an opinion that no diocese raises any question, (c) the amendments required by the tribunal to render the bill consistent with the declarations in Chapter One are duly inserted in the bill. In any other case the bill shall be withdrawn.

We admit that this seems a very stringent regulation and guards the rights of objectors much more jealously than the subsequent provision of 1944, which substitutes for the Appellate Tribunal a Board of Reference and relieves the General Synod of any obligation to abide by the opinion given by the Board of Reference. The 1944 Draft requires that one-fifth of the bishops or one-fifth of the clerical or lay representatives present must request the president to submit the bill to the Board of Reference. The 1932 Draft provides that the smallest Synod in Australia which would be entitled to only one clerical and one lay representative in the General Synod can claim the right to be represented and heard before the Appellate Tribunal. The 1944 Draft makes no provision for inviting the report or suggestions of the diocesan synods nor is any such suggestion required even in the Melbourne amendment which was carried at last General Synod. There is discretionary power given to the tribunal in Chapter VII, Clause 1, Sec. 2 to notify any Synod, person or class of persons or association claiming to be interested and to permit representation at the hearing in all such cases. If this were made mandatory it would help. No doubt all the dioceses or any one or more dioceses can discuss the bill but the General Synod is not required to consider any recommendations a Diocese may make. The dioceses must depend entirely on the ability of their representatives to ventilate their views. If a two-thirds majority in the manner prescribed can be secured the opinion of the Board of Reference may be set aside. It must not be forgotten that the 1932 Draft has been rejected by some dioceses as being too rigid. If the 1944 Draft is adopted and the Clause is retained which gives the Synod the final voice in deciding consistency even against the judgment of the Appellate Tribunal then this safeguard is rendered much less stringent than was contemplated in 1932.

There is a further weakness in the 1932 Draft. An adverse decision of the Appellate Tribunal may compel the withdrawal of a bill if the Synod is reluctant to adopt the proposed

amendments which in the opinion of the tribunal are necessary to render the revision proposed consistent with the declarations in Chapter One. There is no promise that such a bill may not be re-introduced at a later date. The Appellate Tribunal is appointed to hold office for such period as may be prescribed by or under canon of the General Synod. If the Tribunal gives an unfavourable verdict and requires amendments unacceptable to any number over one-third of the clerical and one-third of the lay representatives they can secure the withdrawal of the bill. An unseemly and persistent agitation may then be promoted through Church newspapers criticising the members of the tribunal and endeavouring to secure a change of personnel. Much energy would then be diverted from healthier and happier activities and in the end a condition favourable to the agitators could be created and the rejected bill restored with greater prospects of securing its passage.

It is for that reason that we appeal for a greater measure of continuity in the Tribunal and the insertion of some provision requiring that a rejected revision proposal should not be reintroduced without the consent of all members of the Appellate Tribunal. A judicial decision given with serious deliberation should require more than the ordinary majority of the Court to upset it otherwise the tribunal may be brought into contempt.

## A WEEK OF JUDGMENT.

ADDRESS GIVEN AT STUDIO SERVICE  
SYDNEY, ON PALM SUNDAY, APRIL 14,  
1946.

By the Right Rev. C. E. Storrs, Bishop of  
Grafton.

This Sunday is called Palm Sunday, and begins Holy Week—the most dramatic, the most poignant, the most urgently important week in the year of a Christian. Holy Week, from Palm Sunday to Good Friday, and on to the dawn of Easter morning calls you and me to stop and think. "For God's sake," it says, "and for your soul's sake, stop and think." "Oh, but I can't stop, I am too busy." Yes, that's the disease. We're too busy rushing along, to stop and think where we're rushing to, and why we're rushing there, and what we're going to do when we get there. How can we have any depth of greatness in our souls, if we never stop and think and listen and ponder over the greatest story of history—no, not the greatest story, the greatest fact and scene of history, and the most absolute truth of 1946.

This is a week of judgment; judgment is being passed on the greatest Person that ever stood in dock.

I was once present at the re-trial of a famous murderer in London. What struck



me was the contrast in appearance between the Lord Chief Justice and the prisoner; the common-place features of the judge, and the sensitive, refined, intelligent look of the murderer. I thought to myself, "If you had to pick out the judge and the criminal from a room full of men, and these two were put there, the one without the scarlet and ermine, the other without the handcuffs, you might easily confuse criminal with judge."

Now, of course, this was only fancy; there was no injustice done; the judge (whatever his appearance) was an upright man; the prisoner a cruel and heartless murderer.

But it is not always like that. There have been cases where history has reversed the judgment of Lord Chief Justice, or Inquisitor—has placed the prisoner on the throne and the judge in the dock.

Socrates, best and wisest of the Greeks of old, who for his restless challenging ideas, his impatience with humbug, was made to drink the hemlock—poison; and who spent his last hours talking with his friends, of God, and the hope of immortality;—no one doubts now that he has changed places with his judges, and that they, not he, are now the prisoners at the bar. Joan of Arc, with her voices and her visions, her courage, her simplicity, as she charged through history like a lightning flash. Where are her accusers today? She was found guilty by the Church, and burnt by the stake; but time has reversed that judgment, made a Saint of Joan, and put her judges in the dock.

Now this Holy Week, the grandest of all prisoners, was on his trial. The crowd, the Church, the State, smart society, the inner circle of His friends, each of these is judging Jesus Christ, criticising Him, testing Him, condemning Him; some with anger, some with reluctance, some with contempt; but all are watching, criticising, judging. Yet while they thought they were the judges, he was judging them; or if you like they were passing judgment on themselves.

Have you ever heard some rash and foolish person look at a great picture by Raphael or Botticelli or any of the great ones, or listen to sublime music by Handel, Bach, or Beethoven, and then dismiss it, with a judgment, "I don't think much of that! I don't get any kick out of it!" Well, it is not the music that is on its trial, it is not the picture; it is the critic, the judge, that is being tested and found wanting—found so shallow and uncultured that he has not even the sense or humility to bow his head and to long (at least) to "love the highest when he sees it."

Now this is what is happening this Holy Week. His Beatitude, the High Priest, Caiaphas, His Excellency, the Viceroy Pontius Pilate, His Serene Highness Prince Herod—all men who had reached the top of the tree—imagined they were judging the prisoner, when all the time, as we can see quite clearly, He and history were judging them.

And you and I? There is one great difference, I think, between the way in which you and I look upon the trial, say, of Socrates, and Joan the Maid, or the victims of religious persecution, and the way we look upon the trial and execution of our Lord. When we think of the former, we instinctively separate ourselves from the judges; we say "I," at all events, would have seen the transparent honesty and uprightness of Socrates and his passion for truth. I should have

seen the lovely patriotism, the childlike faith and patience of Joan; I should have been just and merciful."

But when we read of Jesus standing before His judges, we are not so sure of ourselves. Lord, is it I? The crowd cheering at the beginning of this week and jeering at the end of the week—the crowd, fickle mob, like wax in the hands of wily propaganda—Lord, is it we? and I among them?

The friends of the Lord, Peter, James, John and the rest, so devoted, so sure of their devotion and their loyalty; and then one betrays Him, one denies Him and the rest take to their heels. But, Lord, is it I?

Look at those three distinguished personages who judged Jesus in turn. Caiaphas, God's cold and calculating High Priest, when one came straight down from God, the Word of God, the Son of God—he failed to know Him, hated Him, planned to liquidate Him. Surely, I am not like that—and yet—I too, may have a religion that could easily turn sour; a religion that is egotism, selfishness, disguised; which prays (even if unconsciously) "my name be honoured, my little kingdom come, my urgent will be done"; and if that is my religion, or might easily become my religion—but for the grace of God—then if love came down and met me, should I know him? Or should I hate him? Should I slay him? Lord, is it I?

And Pilate! What can be further from my own condition of life than that viceregal figure? One who was not an ignoble character, who seems to have loathed and despised the bickerings and hair-splittings, and jealousies, and plottings and cruelties of Pharisee and Bigot, and who listened wistfully and wonderingly to his strange and majestic prisoner.

I say, how can I feel myself in Pilate's place? And yet—if I have no faith in ultimate truth ("What is truth!") If I don't acknowledge any judge and authority and sanction, higher than government and public opinion, and if I think of religion, of God Himself, as one to be used for the benefit of my own career, as one to be exploited and used to benefit myself or my class or my nation—why then I am a blood brother to Pontius Pilate—and if I were in authority like him, and were brought up against the Divine Revolutionary who claimed to be a King and spoke the Ultimate Truth—well, I too, might let the Son of man be done to death, if only to play for safety, and keep the peace. Is it I?

And Prince Herod, lazy, pleasure-seeker, little lord, looking on religion as a chance for getting new sensations! Is it I? I think not; and yet, it might easily become so; if I came to treat religion just as a hobby, just to pass the time, to get thrills from beautiful music or stately ritual, or emotional hymns and sermons. Why then, I might easily become so shallow that brought face to face with a religion as deep as the Cross I might only seek and turn to ridicule, to excuse myself, as Herod did, from facing up to life, and to the stern hard facts of life and death.

You see in Holy Week, Christ judges us. He, the Prisoner, the Criminal, judges us. "Now is the judgment of this world." His week of crisis, His marching through agony and death to his Kingdom, meets each of us and passes judgment on us as to our souls' health.

There were few who came out of that week honourably acquitted, perhaps only three.

The mother of the Lord, who followed Him to the Cross, to be near her dear Son to the end. And two others condemned by the world, but acquitted by the conscience of history. One at the beginning of his Passion; a woman who had walked the streets, but had learned from Christ what it was to love chastely and deeply and holily; and who, because she had found her soul again, her joy again, gave to him a passionate devotion. She brought her only treasure, a box of ointment, very costly, and poured it on His feet with tears of love and gratitude; Condemned, even by the Disciples for extravagant waste, but acquitted by Christ because of her costly devotion.

The other, at the extreme end of the Passion, a thief and a cut-throat, executed with the Christ. By turning his head with an effort of agony he could see the majesty and goodness dying beside him. Something in him cried out for salvation, for new hope and life, and love, even now on the edge of despair and darkness; and from the dying Saviour came the miracle—acquittal, a new soul, a new hope and Paradise to come.

You see contact with Christ often turns the judgments of the world, topsy turvy.

Then do not let this Holy Week pass you by. Stop, think, and face the judgment on you which it brings. His judgment is searching, but cleansing, re-creating, even at the price of shame and pain.

## PERSONAL.

Keith Elliott, V.C., of Wellington Diocese, N.Z., began his training last month at College House, Christchurch, for the Christian Ministry and hopes to serve in the diocese later. He comes from a staunch Church family and even at school he had considered ordination. He has played a prominent part as a layman in the parish of Pahiatua, where he has been farming since his return from the war, and his many friends and admirers will wish him well in the new life that lies ahead.

Archbishop and Mrs. Averill have returned to their home at St. Heliers, N.Z., after an extended stay with their son and daughter-in-law, Archdeacon and Mrs. W. W. Averill, Timaru.

The Bishop of Waiapu, the Right Rev. G. C. Cruickshank, is indisposed and has been advised for a period to rest as much as possible.

The Rev. W. R. Castle, who returned recently from service as a chaplain with the forces overseas, was instituted as vicar of the parochial district of Hauraki Plains, N.Z., by the Archdeacon of Manukau, the Ven. T. H. C. Partridge, on April 7.

The Rev. L. O's. Beere, vicar of All Saints', Ponsonby, N.Z., has been appointed warden and chaplain of the Church Army Training College, Richmond Road, Auckland, which is to re-open on June 1. Sister M. A. Cranswick will be director of studies at the college.

The Rev. Paul Sergel will receive the American Silver Star Medal for Gallantry, which was earned in exasperating wounded under heavy shell-fire at Cassino in March, 1944. Mr. Sergel was temporarily attached to the 25th Wellington Battalion at that

time, having been transferred from the A.S.C. He has now returned to New Zealand and is back in his old job as chaplain at Southwell School, Hamilton.

The Rev. T. M. Curnow, of the diocese of Christchurch, N.Z., until recently Vicar of Kaiapoi, has retired from the parochial ministry and intends to settle in Auckland.

Mrs. T. H. Beattie, wife of Dr. T. H. Beattie, Suva, is in Auckland, N.Z., undergoing surgical treatment at Lavington Hospital. Before her marriage Mrs. Beattie was a member of the missionary staff of the Diocese of Polynesia. Her husband is a lay-reader and well-known member of the Church in Suva. On two occasions he has represented his diocese in the General Synod of the Province of New Zealand.

On the nomination of the Patronage Council, the Bishop of Tasmania, has appointed the Rev. C. V. Doig to the parish of Beaconsfield, and the Rev. K. Kay, curate of St. George's, Hobart, to the parish of Cullenswood. Mr. Doig was Vicar of Rye Harbour, and St. Matthew's, Brighton, England, from 1939 to 1945.

Very much sympathy has been evinced with the Rev. and Mrs. F. A. Shaw, of Picton, N.S.W., upon the death of their only son.

The death of Mr. Herbert Walter Westley, father of the Rev. P. R. Westley, rector of Auburn, N.S.W., removes from Sydney Church life one who for long years has been a regular and enthusiastic churchwarden. He died on May 9th at the age of 86 years.

In spite of some months of inactivity by reason of ill health, the passing of Archdeacon R. B. S. Hammond, O.B.E., has come with a sense of shock to a large circle of friends and admirers. His large visioned work for the Temperance cause and for the uplift of "the downs and outs" has given him a Commonwealth-wide constituency of sympathetic helpers. A fuller description of his life and work will be found in another column.

The new headmistress of Marsden School, Wellington, reached New Zealand from England on March 10. Miss Stafford Smith came from the West Kirby County Grammar School of which he was headmistress.

News has been received from England of the death of the Rev. G. H. Morse, in his 80th year. The late Mr. Morse spent sixteen years of his ministerial life in the Church in New Zealand, from 1908-24.

The death is also announced of the Rev. John Walker, who served in the Diocese of Wellington for seven years under the late Bishop Wallis.

Three new recruits for B.C.A. work have gone to their spheres of work:—Deaconess Nell Dixon, late of Waterloo, N.S.W., has gone to the hostel at Bowral, N.S.W.; Miss E. Stokes, of Campsie, N.S.W., has gone to the hostel at Coorah, Wentworth Falls, N.S.W.; Miss E. Simpson, sometime Missionary in Tanganyika, has gone to the hospital at Penong, S.A.

Chaplain Rev. A. E. James, M.C., who is a Major in the army, has been selected by the conference of the five Chaplains-General to accompany the Australian Victory March contingent to London. He has been in the army since April, 1941.

Rev. W. G. Thomas, State Secretary of Victoria of the Australian Board of Missions, has announced his intention of retiring later in the year. Rev. Franklin Cooper, staff chaplain, R.A.A.F., will succeed him.

Rev. R. D. Tracy has been appointed to the parish of Birregurra (Vic.).

Rev. Gordon Guy, vicar of St. Paul's Church, Taringa (Q.), for the past four years, has been appointed rector of Darwin, and part-time army chaplain. He expects to leave for his new parish at the beginning of June.

Much sympathy has been evinced for the Rev. Alfred Gamble, of Tasmania and Gippsland on the death of his beloved wife, who passed to higher service on Saturday, May 11, at Dandenong, Victoria.

The Rev. Lindsay Howell, of the Ballarat diocese, has been appointed vicar of Ararat (Vic.) in succession to Rev. Canon B. H. Dewhurst.

## LIGHT IN THE DARKNESS.

Mrs. R. Howell (nee Margaret Holt) writing on Jan. 25 last from the Belgian Congo, gives the following item of interest:—

There is a Christian family living near us along the main road. They were father, mother and seven children, but have had much sorrow recently. First, their son, about 18 years old, died; then last year their eldest daughter died. They are very poor, the father earns a little by growing vegetables and also by going into the bush and buying meat from the hunting people and then reselling it here at the market. At the beginning of this month he was away on one of these bush trips, and the mother who has

been ill for a long time, suddenly died. I heard the children wailing about 8 o'clock and a few moments later a neighbour came and told us that she had died. The two eldest children have professed conversion, Matshya 16 and Yakoba 14; then there is a girl, Make, 12, Danyele 10, and Elaidya 8. The neighbours were very kind to them that evening and gave them a meal and helped in other ways. Next morning two of the Christian men went to the carpentry dept. of the mine and got a coffin. When the Christians had got everything ready for the burial, Dick took the coffin and the five children and a few others in the truck to the native cemetery, which is about 6 miles away. Burials in this country are pathetically sad and lack the dignity we are used to at home. The Gospel, however, has brought light to their darkness, and at a burial such as this the Christians all gather together and sing hymns. This sounds very much better than the wailing of those who are "without hope." Lukumba, the father of the children only heard of his wife's death five days after on his way home. When he arrived, he found that the children had not only been supplied with plenty of food and new clothes, but the Christians handed him a gift of 280 francs—43/—which they had collected together and which they said was to be used for buying a new manioc field. Whenever Lukumba goes on his trips he takes his New Testament with him and preaches in the villages he comes to.

**BOOKS WANTED.**—The Oxford Book of Victorian Verse. 19th Century Poetry, by Hayward, "Men and Women," by Robert Browning. Poems by Arnold and Poems and Translations by D. G. Rossetti. Reply "309," c/o this office.

**LADY**, middle aged, would like single room, use of conveniences, in quiet home. Urgent. Reply "Urgent," this office.

**ORGANIST** wanted urgently by Church at Mascot. Full particulars by ringing MU 2812 or by writing to "Organist," c/o this office.

## Home Mission Society

You are invited to  
"THANKSGIVING AND VICTORY"  
DIOCESAN FESTIVAL

of the  
**HOME MISSION SOCIETY**

to be held on

**MONDAY, 3rd JUNE, 1946**

Tea: 6.15 p.m. Basement and Upper Hall of Sydney Town Hall.  
Tickets, 1/6.

7 p.m.: Service.—St. Andrew's Cathedral.  
Preacher: Canon H. W. A. Barder, M.A.  
8 p.m.: Public Meeting in Town Hall.

Chairman: The Archbishop of Sydney.

Speakers: Rev. F. O. Hulme-Moir.

Senior Chaplain: Dr. Paul White.

Short Pageant of Home Mission Society Activities.

Musical Items by the Boys of "Charlton" Memorial Boys' Home.

R. B. ROBINSON, General Secretary.



## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## SUNDAY SCHOOL TEACHERS' ASSOCIATION.

The 14th Quiet Day (afternoon and evening) was held at St. John's, Parramatta, on April 27th. Services during the period of meeting were conducted by the Rev. F. O. Hulme-Moir, Th.L., and the Rector, the Rt. Rev. Bishop W. G. Hilliard, M.A. Addresses on each occasion were given by the Rev. F. O. Hulme-Moir, whose theme centred upon "The Kingdom of God"—"Relationships within the Kingdom," and "Faith in the future of the Kingdom."

During tea time fellowship thanks were conveyed to the speaker for his very instructive and inspiring addresses, to the Rector, Bishop Hilliard, Mr. S. T. Moxham (Hon. Org. Secretary, and S.S. Officers of teachers for the welcome and hospitality extended to the visitors.

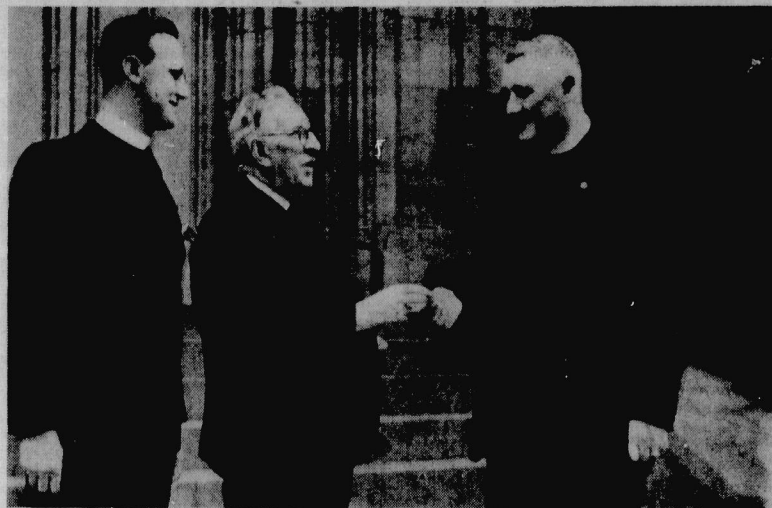
## C.S.O.M.

A crusade is being organised under the auspices of the C.S.O.M. for the ten days from Ascension Day to Whit Sunday. The clergy are being asked to co-operate by taking the special subjects for their sermons and public meetings are to be held in St. James' Hall, 171 Phillip St., Sydney, at 8 p.m. each week night.

## MEMORIAL SERVICE.

## ARCHDEACON R. B. S. HAMMOND.

The heavy rain on Sunday morning last did not deter some hundreds of people from attending the Memorial Service to the late Archdeacon Hammond at St. Barnabas', Broadway, Sydney, where the Archdeacon had been Rector for 25 years, until his retirement in 1943. The Archbishop of Sydney conducted the Service, in the course of which six testimonies to the effective work of the Archdeacon were given by those who had been associated with him and who had received blessing through his ministry. They were Mr. H. C. Harte, Revs. Gordon King and Rev. Bernard Judd (who had en-



## HAMMONDLEA.

Mr. Geo. Dash on behalf of the directors is handing a cheque for £2,000 to the Archbishop for payment of the site at Bass Hill where Hammondlea will be built. The village will be erected as a memorial to the late Archdeacon R. B. S. Hammond, O.B.E., and will provide brick homes for war

widows with several children, incapacitated ex-servicemen with families and old age pension couples.

The Campaign Director, Rev. Colin Craven-Sands, looks on with pleasure as the first step is taken in this worthy cause.

Ring MA 2036 if you can help.

tered the ministry from St. Barnabas' Church), Mr. Arthur Stace, Miss Linda Spragg and Canon R. B. Robinson.

The Archdeacon's favourite hymns, chosen by Mrs. Hammond, were sung. The Service was a great testimony to the Archdeacon's far-reaching influence in the community.

The congregation was representative of many parts of the community, including a number from Hammondlea.

## THE HOME MISSION SOCIETY. DIOCESE OF SYDNEY.

This year marks the 90th Anniversary of the formation of the Home Mission Society,

formerly known as the Church Society. The following interesting fact is recorded of the beginning of the work as initiated by Bishop Barker in 1856.

On Tuesday, 20th May, 1856, the following advertisement appeared in the "Sydney Morning Herald":—

## "CHURCH SOCIETY OF THE DIOCESE OF SYDNEY.

"A Public Meeting of the members of the Church of England will be held this Tuesday, May 20, in St. James' Schoolroom, Castlereagh Street, for the purpose of receiving the Report of the Provisional Committee appointed at the Annual Meeting of the late Diocesan Society, and for the further purpose of forming the Church Society for the Diocese of Sydney. The Lord Bishop of Sydney will preside. His Excellency Sir William Denison will preside. The chair will be taken at 7 o'clock."

The meeting was addressed by Bishop Barker, Sir William Denison, Rev. Canon Allwood, Archdeacon Cowper, Rev. W. Macquarie Cowper and others.

Throughout the years the Home Mission Society has carried on a large and varied spiritual and social work, which has benefited many needy souls and has received the support of a large number of people.

The 90th Anniversary gatherings are arranged for Monday, June 3, and it is expected that this popular Diocesan Festival will again be largely attended. The programme is as follows: 6.15, Tea in the Lower and Upper Halls of the Sydney Town Hall; 7.0 p.m., Annual Service in the Cathedral—Preacher Rev. Canon H. W. A. Barker—8.0 p.m., Public Meeting in the Town Hall.

Chairman: The Most Reverend the Archbishop of Sydney.

Speakers: Senior Chaplain F. Hulme-Moir and Dr. Paul White, also short Pageant of H.M.S. activities. We hope that many will heed the earnest invitation of His Grace the Archbishop and the Home Mission Society Council to be present at the Festival on June 3.

## ALL SAINTS', PARRAMATTA, CENTENARY CELEBRATIONS.

All Saints', Parramatta, the Marsden Memorial Church, celebrates this month the Centenary of the laying of the foundation stone. On Sunday, 19th May, the Right Rev. F. de Witt Batty, M.A., Lord Bishop of Newcastle, was the preacher. At this service three new stained glass windows were unveiled and dedicated. On Wednesday, 20th May, there was a gathering of clergy which was addressed by the Rev. K. N. Shelley, B.Sc., the subject being religion and science.

A great public meeting on Thursday, 23rd was addressed by the Most Rev. the Archbishop of Sydney, the Mayor of Parramatta, Alderman Jeffery, Major-General F. A. Maguire, Bishop G. H. Cranswick, and the Rev. R. J. Hewitt.

The celebrations are to continue on Sunday, 26th May, with Holy Communion at 8 a.m., Morning Prayer at 11 a.m., to be attended by their Royal Highnesses the Duke and Duchess of Gloucester and a Masonic Service at 7.15 p.m., to be attended by Grand Lodge officers.

On Tuesday, 28th, at 8 p.m., Mr. Keith Houston will give an illustrated lecture on the history of All Saints' and the chairman will be the Right Rev. W. G. Hilliard, Co-adjutor Bishop of Sydney.

## L.H.M.U.

Mrs. H. W. K. Mowll, President of the Ladies' Home Mission Union, and the Executive Committee request the pleasure of your company at a Musical Afternoon to be held in The Chapter House (Empire Day) Friday, 24th May, at 2.15 p.m. Guest of Honour, The Lady Mayoress of Sydney. Several well-known artists are generously giving their services. Arranged by Mrs. Arthur Scrivener and Mrs. T. Philson.

## NEWS FROM THE PARISHES.

**St. Paul's, Cobbitty.**—There will be a Confirmation Service in our Church at Cobbitty on Sunday, 2nd June, at 11 a.m., when His Grace the Archbishop hopes to be with us for this sacred rite: will you pray that the young people being prepared for Confirmation may indeed receive of the fullness of the Holy Spirit on that occasion, and also will you older ones set them an example of attendance at God's House, so that they will feel it is a real fellowship into which they are entering.

Ascension Day falls on the 30th May, so a Communion Service has been planned for the evening of that day at Cobbitty, when the offertory will be devoted to the work of our Church Missionary Society.

—From the "Parish Log."

**St. Alban's, Lindfield.**—On Sunday, 28th April, a splendid address was given to the Fellowship by Mr. Bruce Garnsey. Mr. Garnsey, still a young man, is manager of a big firm, a Commissioner in the Boy Scouts Movement, and Examiner of the National

Youth Council. This last body represents 35 Youth organisations, each with a membership of over 500. His position as chairman is a post of great responsibility as well as of a close knowledge of all the various youth movements but those achieving most were the movements with a definite spiritual aim and with a high moral code. He summed up both in the two New Testament Commandments, "Thou shalt love the Lord thy God with all thy heart, mind and strength, and thy neighbour as thyself."

**Abbotsford-Russell Lea.**—The Church of England Men's Society had a most successful beginning on Sunday, 14th April. Mr. Hope, the State Secretary, outlined the work of C.E.M.S., and three good friends from Marickville branch (Messrs. Lee, Earle and Neate) told of the happy times of fellowship which they had enjoyed in the friendly C.E.M.S. atmosphere.

It was unanimously resolved to form a branch in this parish, and the officers elected (pro. tem) were: Lay President, Mr. G. Whitford; Secretary, Mr. M. Cullip.

The next meeting will be held on Sunday, 26th May, at 3 p.m., in St. Thomas'. The Rev. C. E. Hulley will give the address.

The parish has just concluded another successful financial year. The total income was £1744 and £140 went to outside objects, including £90 to C.M.S.

**St. Paul's, Canley Vale.**—The 57th Anniversary of St. Paul's Church will be observed on Saturday, 25th May, with a tea meeting at 5.30 p.m., to be followed by a first-class musical evening. At each of the services on Sunday, 26th May, the Rev. A. H. Edwards, Rector of Jameroo, Shellharbour, and a previous Rector of this Parish, will be the preacher. He will also preach at the evening service at Cabramatta.

**St. Ann's, Merrylands.**—The Archbishop has been informed of the desire to build two new churches in this district, St. Ann's, Merrylands, and St. Aidan's, Greystanes. His Grace has replied that this matter will be discussed at the next meeting of the Anglican Church Building Crusade.

**St. Paul's, Sydney.**—On Mother's Day, May 12th, Miss Mary Andrews was at St. Paul's and spoke to the Sunday School and also at the Evening Service. Miss Andrews was in charge of the big girls' school during the war in China, when the Japanese swarmed in. She had a most interesting story to tell of her experiences and God's wonderful keeping and protection.

**St. George's, Earlwood.**—Confirmation classes have now begun with the 42 candidates who have offered themselves for preparation. Please continue to pray earnestly for them that God may direct them all into the path which leadeth unto life everlasting, and give them courage "to witness a good confession."

The Confirmation Service will be conducted by His Grace, the Archbishop, on Sunday, June 30th, at 11 a.m.

Plans are being drawn up and will soon be on view for a new parish church.

## DEDICATION OF NEW CHURCH.

On Saturday, June 8th, at 2.30 p.m., the Most Rev. the Archbishop of Sydney, will dedicate the new church of St. John's, Comberoy, in the parish of Kurrajong. This church will replace the one burnt down in a disastrous bush fire over a year ago. Many friends in the diocese, as well as the parishioners, have contributed liberally to rebuild this church, and it is hoped that there will be a worthy gathering of church folk on that day to assist in the ceremony.

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## YOUR DONATION WILL HELP:—

- (1) To support the work at Wudinna Hospital, S.A., recently taken over by B.C.A.. The Society has supplied a Flying Doctor.
- (2) To keep the two medical planes in the air.

The address is—

## Bush Church Aid Society

Diocesan Church House, George Street, Sydney.  
or at Bible House, Flinders Lane, Melbourne, C.I.



## SOUTH COAST CHURCH FESTIVAL.

The twenty-first annual S.C. Church Festival, held on 1st May, attracted the largest attendance seen for many years. The Wollongong Town Hall Annex was filled to capacity for the public meeting. During the proceedings the Archbishop of Sydney, Dr. Mowll, gave some illuminating figures of the work of C.E.N.E.F. during the war, and he also outlined what it was proposed to do in the future.

The public meeting was preceded by the usual Festival Tea, served in St. Michael's Hall, where over two sittings were necessary. Most of the parishes from Scarborough to Gerrigong were represented.

At the conclusion of the tea, and while awaiting the commencement of the public meeting, Mrs. Mowll gave an address dealing with the recent trip to China of Archbishop Mowll and herself. This was illustrated by moving pictures of scenes witnessed during the trip and depicting some of the Christian work being done in that country.

The Rural Dean, Rev. R. C. M. Long, presided at the public meeting. Besides the Archbishop, visitors present included Chaplain Ogilvie and Dr. S. B. Babbage.

Chaplain Ogilvie is a Church of Scotland padre who has served in the Royal Navy throughout the war. He recently came to Australia on H.M.S. Duke of York from Hong Kong, after visiting Japan. He obtained the O.B.E. for services at Gibraltar and has served in the Mediterranean and with the Pacific Fleet. In World War I he served as a combatant in the Army and Air Force.

Dr. Babbage is a New Zealander who was chaplain of the famous boys' school, Trinity College, Glenalmond, at the beginning of the war. He then became chaplain in the R.A.F., and at the time of demobilisation was senior chaplain in Iraq. He is now at the Archbishop's disposal for special work and is especially concentrating on work amongst students.

## WORK OF C.E.N.E.F.

"Now the war is over, I wish to thank the members of the churches in the diocese for their work for C.E.N.E.F.," said the Archbishop, "and what a record of service has been achieved!"

He pointed out that 60 chaplains had been sent from the diocese, while assistance had been given in providing comforts and literature. Chapels had been built, especially for the men of the Royal Navy at Herne Bay, Warwick Farm and elsewhere. Amenities had also been provided for the women of the services.

What had been, perhaps, the most spectacular work, said Archbishop Mowll, was that done in the huts, the hostels and the canteens. Stupendous totals had been achieved; 3,590,069 meals, 236,509 beds used; every night clean sheets and pillow cases, and hostels to be kept clean.

There had been 8,000 voluntary helpers while the sum of £50,000 had been provided in the diocese in support of the work. As their Bishop, he extended his very sincere thanks for what had been done.

His Grace informed the gathering that a building with five spacious floors had been secured near the Cathedral. It was proposed to transform the building into a C.E.N.E.F. Centre. On the ground floor would be a club for demobilised men. Young men and

women would be specially catered for in the building, especially the young men and women of the forces so that as they are demobilised they may get any advice they want on avenues of employment and facilities for training would be available. Lectures would be given in a fine auditorium, and sleeping accommodation will be provided for men.

He pointed out that £50,000 would be needed for the transformation and equipment of the building, and added that more had been raised during the war.

"I feel I can appeal to the people in this Rural Deanery for assistance to make this a worthy memorial C.E.N.E.F. Centre," he concluded.

## WELCOME TO VISITORS.

In extending a welcome to the visitors, Mr. Long referred to the fact that the Festival was the first since peace had been declared on both fronts. They now looked to the new era with great expectations. He made special reference to the presence of the Archbishop and Mrs. Mowll, Dr. Babbage and Padre Ogilvie.

Ald. Lee, representing the mayor, joined in the welcome. He expressed the hope that when the Archbishop was next in the city he would be welcomed to the City of Greater Wollongong.

Padre Ogilvie, quietly but effectively told the audience of his work amongst members of the forces in various theatres of war.

Dr. Babbage gave some of his reminiscences as a chaplain in the Air Force, both with Bomber Command and Transport Command. He graphically outlined the tension and nervous strain amongst the members of a bomber squadron and how the chaplains went about their work.

He also gave an interesting account of the Transport Command, especially the link between Cairo and Karachi on the way to the Burma Road.

Clergy taking part in the proceedings were Revs. A. A. Bennett (West Wollongong), W. P. Hart (Dapto), W. Osborn-Brown (Corrimal) and F. Rice (Port Kembla).

## Diocese of Grafton.

Replying to a civic welcome extended to him at Kyogle, on Wednesday, 8th May, extended to him by the Shire President (Cr. E. L. Vincent) the Bishop of Grafton (Rt. Rev. C. E. Storrs) expressed appreciation of the warmth of the welcome. He particularly referred to the presence of representatives of various denominations. He said he often felt sick at heart and at times murderous at the evidences of disunity.

"Our own disunity is so great that we have no right to blame the world for its disunity," he said. Nevertheless it was pleasing that there was a real togetherness in spirit and that made amends to some extent.



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Bishop Storrs said Kyogle was the most beautiful spot he had seen in Australia and he had been told before he left Grafton that this was the land of fixed deposits.

Cr. Vincent was supported in his welcome to the Bishop by Cr. O. C. Walters and Revs. E. R. Chittenden (Anglican), V. Mead (Methodist), R. R. Martin (Presbyterian), and P. Funcheon (Roman Catholic).

At night the Bishop preached at St. James' Church and was afterwards given a welcome by the parishioners at a social gathering in the Masonic Hall.

## VICTORIA.

## Diocese of Melbourne.

## AN INTERESTING FONT.

At the Church of St. James', West Melbourne, there is an interesting Baptismal Font which (says "The Church of England Messenger," Melbourne) "came from St. Catherine's Abbey, which stood on the bank of the Thames, London. The Abbey was demolished in 1937 to make room for a dock, which is called the St. Catherine's Dock, after the old Abbey. During its demolition, Queen Victoria, who had ascended the throne last year, took the Baptismal Bowl away. Later she sent it out to Governor La Trobe. He passed it on to St. James' Church, where it has been ever since. St. Catherine's Abbey dates from the 14th century, and we are probably right in dating the age of the Font from that time.

The Pedestal was presented by J. G. McFarlane, of Moonee Ponds, and dedicated on August 7, 1938.

## BOYS' SUNDAY OBSERVED.

Sunday, May 12th, was observed throughout the Diocese as Boys' Sunday, and several hundred new members were admitted into the Church of England Boys' Society.

Rt. Rev. J. D. McKie, Bishop of Geelong, spoke at a special broadcast service in the afternoon, conducted by Canon P. W. Robinson, chairman of the boys' movement. Bishop McKie told the story of the naval man of wooden-ship days who, when he retired, spent his days planting acorns, which, he said, would grow into trees which could be used to build ships for the Navy. There were two lessons from the story. The old man looked for ways in which to help, and was certain that what he planted would grow and that his good deed would not be wasted. We had, in our life, to plant deeds of goodness and kindness, and must have the same faith as the old sailor, that they would grow and not be wasted.

Several young laymen of the C.E.B.E. executive gave addresses on the work of the society in various parishes. Canon Robinson, chairman, gave a broadcast address on the Sunday afternoon on the work at St. Hubert's farm.

On the Saturday afternoon many members and friends of the C.E.B.S. attended the service of "Hallowing the Farm" at the new training farm of the society at St. Hubert's. The ceremony was performed by Archbishop Booth.

## CONSECRATION OF BISHOP.

With all the ancient tradition of the Church of England and its imposing liturgy, John David McKie, former Vicar of Christ

Church, South Yarra, was consecrated Bishop of Geelong and Coadjutor Bishop of Melbourne in St. Paul's Cathedral. There was a large congregation, and representatives of all churches were present; among them the Greek Archimandrite, in robes of gold and gleaming satin. Bishop McKie was attended by Bishops of the Province and other Bishops and the Metropolitan. Archbishop Booth was later Celebrant at the Holy Communion. Students from the University Theological Colleges were in the procession. John McKie is the youngest bishop in Victoria, being only in his early thirties. He had a distinguished academic career and holds an Oxford University degree. A brother, W. McKie, was city organist in Melbourne and now is organist at Westminster Abbey. — "The Bulletin."

## SUNDAY ORGANISED SPORT.

Certain public men who sought to "brighten" Melbourne's Sunday with beer gardens and sporting fixtures were working on wrong lines, said Rev. George Gilder at Holy Trinity Church, East Melbourne, on Sunday week.

Mr. Gilder, who is secretary of the Social Questions Committee, preached a sermon in which he vigorously denounced organised and commercialised sport on Sundays.

Some people were trying, he said, to persuade the people that Melbourne Sundays were frightfully dull, but there was a danger that the introduction of organised and commercialised Sunday games would add yet another to our "other vices." During the war the plea of patriotism was made the excuse for all manner of organised Sunday games, and the Christian conscience was offended often. Those who now claimed they sought to brighten Melbourne's Sunday were creating as real a problem as the one they sought to solve.

Sunday afforded organised religion its best opportunity of fulfilling its sacred functions. Most of the servicemen who had returned home had opportunity for week-day recreations, and if the 40-hour week became the lot of labour, opportunities for week-day recreation would be still greater. A true sportsman was one who would not do anything to hinder the work of religion by providing counter-attractions on Sundays.

There was a good deal of plausible idealism about the suggestion of organised sport on Sundays—no play before 1 o'clock, no charge to be made for admittance to any enclosure, and gambling forbidden. The recent scandal of bookmakers at a charity fixture on Sundays gave the lie to such a statement. The Sunday problem was solved not by organising sport and amusements, but by active social service, definite religious teaching, and an intelligent evangelism.

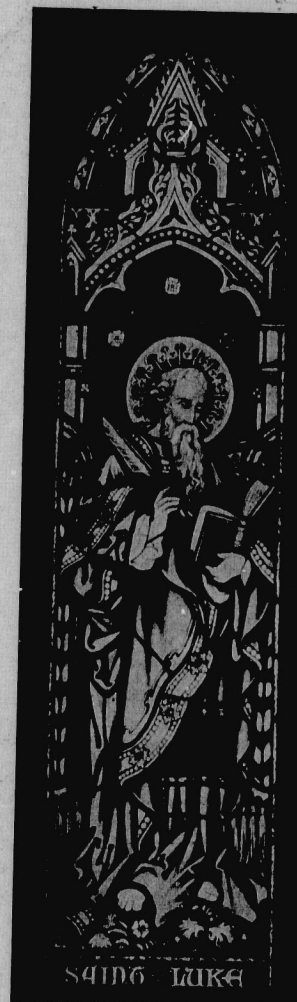
## MISSIONARY TRIO VISIT MELBOURNE.

One of the most successful series of meetings held in Melbourne for many years has just been concluded.

Under the auspices of the British and Foreign Bible Society, Miss Mildred Cable, accompanied by the Misses Francesca and Eva French, arrived from Great Britain on the "Australia Star" on Saturday, the 27th April, and immediately commenced an exacting itinerary.

The fame of this remarkable trio of women had preceded them. Many who had become familiar with the story of their experiences as explorers and missionaries in the Gobi Desert and Central Asian regions, availed themselves of the opportunity of both seeing,

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and hearing these intrepid travellers. Overcrowded audiences greeted the visitors everywhere.

Every meeting was an outstanding success. Perhaps the highlight of a crowded and remarkable twelve days was the address delivered at Scots Church, on Sunday morning, the 28th. This was the first occasion on which a woman preacher had occupied the pulpit of this beautiful city church.

The audience which sought admittance to the great public inspirational meeting in the Collins Street Baptist Church was far too large for the capacity of the building. Although the doors did not open until 7 p.m. people began to assemble at 6 p.m. The doors were closed before the meeting commenced, when more than 1200 people had occupied every seat, and began to overflow into the aisles. Geelong was visited for the Centenary Meetings of the Geelong Auxiliary. Here also crowded audiences gathered for the Women's Meeting in the afternoon and the Centenary Thanksgiving Service at night. For the twelve days the were fully occupied with great meetings. At every gathering a deeply spiritual note was struck. In addition to paying tribute to the value of the work of the British and Foreign Bible Society, the ladies made a strong appeal for a return to God's Word.

Many personal contacts were made between the busy programme of meetings, and here the three ladies revealed a wonderful capacity for friendship.

During their short stay, they were officially received by Lady Dugan, wife of His Excellency the Governor of Victoria, at Government House; by the Premier of Victoria, the Hon. John Cain, at Parliament House; and by His Grace the Archbishop of Melbourne, at St. Paul's Cathedral.

The Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society, accompanied the ladies, and later journeyed with them to Adelaide.

It has been a great privilege to meet these distinguished travellers, and an inspiration to listen to their message. The life of Melbourne has surely been enriched by their presence and a new interest in the worldwide work of the British and Foreign Bible Society has been created.

### Diocese of Wangaratta.

#### INSTITUTION AND INDUCTION.

On Thursday, 4th April, I instituted the Rev. C. N. Partridge to the cure of souls in the parish of Kilmore. There was a good congregation in the parish church, which is one of the oldest in the diocese. The induction ceremony, in the absence of the Archdeacon, was performed by the Rev. E. A. Leaver, Rector of Seymour with Broadford. The new Rector and Mrs. Partridge were welcomed in the parish hall after the service, where representatives of the other centres joined those from the parish church in expressions of good wishes.

#### MEMORIAL WINDOW AT BEECHWORTH.

During the Choral Communion on 7th April, Passion Sunday, I dedicated a window at Christ Church, Beechworth, in memory of Frances Manton, who, at the time of her death two years ago, had served for fifty years as organist and choir mistress. The window is of exquisite stained glass and depicts St. Cecilia, the Patroness of Church

Music. Mr. Gibson, whose work it is, has shown skill and craftsmanship in choosing glass which is in every way in keeping with the memorial windows placed years ago in the Sanctuary. The friends of Miss Manton have made to the church a gift which is worthy of her long and devoted service.

At the same time I dedicated a vase in brass in memory of Fanny Edmondson, a keen and zealous church worker.—From the Bishop's Letter.

### QUEENSLAND.

#### Diocese of Brisbane.

##### OFFICIAL.

The following licences have been issued: The Rev. Arthur Sturtivant Dence, as Vicar of the District of Chelmer; Rev. Alexander Charles Cansdell Stevenson, B.A., as Rector of St. Mary's, Kangaroo Point; Mr. Robert Joseph Ferguson, as Lay Reader in the Parish of St. Thomas, Beaudesert.

The Procession of Witness.—"The Courier Mail" reported that about 2000 clergy and laypeople marched in the torchlight procession on Good Friday night. Following the Cross the Archbishop and Dean headed the procession. "King George Square was thronged by many hundreds for the service from the City Hall steps." The Rev. W. A. Hardie gave the address; His Grace gave the address at the Service in the Hall.

### SOUTH AUSTRALIA.

#### Diocese of Adelaide.

##### CHURCH MISSIONARY SOCIETY.

The Annual Demonstration will be held at Holy Trinity, Adelaide, on Wednesday, May 22. Tea will be served in the Parish Hall at 6 p.m.; tickets cost 1/- each. Service commences at 7 p.m., when the preacher will be the Rev. R. H. Pearman and will be followed by a meeting in the hall at 8 p.m. At this meeting the special preachers will be Miss Cable and Miss French. It will be a great privilege to have these ladies with us, for they are two of the most outstanding women of our day. Seldom are missionary books best-sellers, but the books written by these two ladies are. Books such as "The Gobi Deserts," "Through Jade Gate and Central Asia," etc., should be read by all who can buy or borrow them.

##### ST. LUKE'S, ADELAIDE.

The parish tea and festival will be held on 30th May. There will be tea at 6 p.m., service in the Church at 7 p.m. and a concert at 8 p.m.

#### Diocese of Willochra.

##### ST. AUGUSTINE'S, STREAKY BAY.

This parish is to be congratulated on the first printed monthly, "Newsletter." It is printed locally in a splendid type and is attractively set out and carefully planned.

Sister Ethel Minn, of Old Cairo C.M.S. Hospital, visited the parish to lecture and preach during May. The balance sheet for 1945-46 shows that £43 was given to B.C.A. and C.M.S. missions.

### TASMANIA.

Despite a wet and "snowy" night the large gathering which filled the City Hall, Hobart, on Monday, 13th May, gave a warm welcome to General Sir William Dobbie, wartime Governor of Malta.

A vivid narration of events in Malta's defence against Axis assault in the critical stages of the War stirred the audience who listened to the first-hand story told by Sir William.

The Governor (Sir Hugh Binney), attended by Captain Gold, A.D.C., and accompanied by Lady Binney, presided. Lady Dobbie, the Chief Justice (Sir Hugh Morris), and Lady Morris, the Premier (Mr. Cosgrove), and Mrs. Cosgrove, the Lord Mayor (Mr. Soundy, M.L.C.), and Mrs. Soundy, and representatives of the services were present.

All that Malta had to withstand the initial assault by 1500 first line Italian aircraft were four Gloucester Gladiator antiquated machines left in store as reserve for the Mediterranean fleet air arm, said Sir William Dobbie. The total army strength did not exceed 5000 all told. By comparison the subsequent capture of Pantelaria, an Italian island smaller than Malta, yielded between 15,000 and 20,000 prisoners from the garrison accounted necessary for the island's defence.

"No D.F.C.'s were better earned than those awarded to the young officers who, day after day, did magnificent work in trying to keep enemy air force away," added Sir William.

Italian attempts to break the spirit of the Maltese, the most peace-loving people in the world, only increased their determination to stick it out. Great as was the menace of apparently overwhelming odds, the danger that food supply would run out was even greater. At a crucial stage only three merchant ships of a convoy of 14 ships got through with supplies; severe loss was suffered also by the escorting ships.

The award by the King of the George Cross to Malta, was his own idea, and came at a time when they needed the greatest encouragement. "When I explained, to the people what it meant, and the great honour that had been conferred upon them, they were delighted," said Sir William.

Describing the protective happenings as miracles, he said, "We had no illusions in Malta as regards the fact that it was God Who was helping us. Though the work of the services and that of the Merchant Navy were magnificent, ultimately it was God Who brought us through. Apart from His intervention we could not have held Malta." Sir William gave two outstanding examples as illustrations of the miraculous things that happened almost daily. One was the story of the Aircraft Carrier "Illustrious," which had limped into the dock after being severely bombed, and needed four clear days to receive sufficient "patching up" to put out to sea again. Humanly speaking, the four days were an impossibility, as the Germans were bombing her even in the dock. Sir William got down upon his knees and brought the matter to God. The next four days saw the attacks of the German aircraft ineffective, as they changed their tactics and bombed from a much greater height. This enabled the work to be completed, and the "Illustrious" was able to steam out on the evening of the fourth day. Many others had been praying, and everyone was on tiptoe with excitement on the day she was finished.

In closing, Sir William gave a stirring

testimony of what Christ meant to him as a Saviour. He spoke of his early days as a school boy, and of his giving his life to the Master. "The life of a soldier is a good test," concluded Sir William, "and He has always been a help to me."

Prior to the arrival of the Vice Regal party, community hymn singing was conducted by Mr. E. Humphreys. Mr. Alex Watt was at the piano, and Miss Myra Gillon sang the solo, "The Lord is my Light and my Salvation."

#### CHURCH OF ENGLAND LEAGUE.

"The Bible and the Bible only is the religion of Protestants" was the substance of the message given by the Rev. M. L. Loane, M.A., Th.L., in the first of his three lectures at St. George's Church, Battery Point, Hobart, from Monday, 29th April, to Wednesday, 1st May. "Other books," said Mr. Loane, "were the work of men, but the Bible was the Word of God." The address was given under three main headings: Divine Revelation, Inspiration, and Preservation. Many were prepared to accept the Bible as a Revelation, but did not believe in its Inspiration. They believed that the thoughts were the thoughts of God, but the words are the words of men, and so it contains the Word of God, but it is not the whole Word of God. "Outwardly," said Mr. Loane, "it was the product of many men, but inwardly it was the product of One Mind." There were others who agreed on the point of revelation and inspiration, but not in the miracle of preservation. It is impossible, they say, for the words of the prophets and Apostles to be preserved down to this day. Mr. Loane's opinion was that God had wisely left the original Mss perish like the Brazen Serpent, lest they should be worshipped as relics. The 4000 copies of early Mss that we do possess are of much more value than one single copy locked up in the Vatican.

The subject for Tuesday, 30th, was the "Rise and Progress of the Oxford Movement." In describing the whole history of the Oxford Movement as one of controversy, Mr. Loane said that the majority of Anglo-Catholics do not want re-union with Rome, but are out for a return to medieval ritual in their worship. Side by side with these, however, there is a band of men who are out for re-union under the banner of the Pope. With straightforward candour Mr.

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Loane sketched for us the history of the beginning of the Oxford Movement, otherwise known as the Tractarian Movement. No less than 200 Church of England clergy had gone over to the Church of Rome from the time of Newman's secession to the beginning of this last war. "English Church Union has been the backbone of the Oxford Movement for the last 85 years," said Mr. Loane. Its desire, according to one of their Reports, is to accomplish the restoration of visible communion with the Church of Rome. Quoting "Father" Lee (Church of England) "Re-union to be effective must be corporate and not individual." Secret societies such as the Society of Holy Cross and the Society of the Holy Redeemer which are in existence to foster re-union.

The Character and Work of Bishop H. C. G. Moule, was the subject on Wednesday, 1st May. For this Mr. Loane read a paper which was both an interesting and beautifully penned description of this Evangelical scholar and bishop. For an hour and a quarter Mr. Loane held the meeting under the spell of his able biography of this great man. Deep appreciation was felt by all who attended the three meetings, and expression was given to it in the hearty vote of thanks which was passed.

#### HOBART.

##### Welcome Home to Deaconess Crawford.

The Holy Trinity Parish Hall was gay with flowers and streamers on Friday evening, 26th April, when our own missionary from Central Tanganyika, Africa, Deaconess Doris Crawford, was welcomed home by parishioners and friends. Accompanying her was Deaconess Dorothy Bransgrove, who is Archdeacon Barrett's cousin. Amongst those present were Mrs. G. F. Cranswick and Miss G. Watts (the Bishop's Secretary), members of the C.M.S. Committee for Southern Tasmania.

The Rector presided and welcomed the guest of honour, telling how she grew up in this parish, becoming a Sunday School teacher and Guider, and how some fourteen years ago she went as a missionary deaconess to Africa.

He was supported by Mr. B. A. Blackwood, who spoke for the Vestry. Archdeacon Barrett welcomed the Deaconess for the Diocese (in the unavoidable absence of the Bishop), and Canon Corvan, Chairman of C.M.S. (St. Tasmania) spoke on behalf of the society.

The Deaconess received a great ovation when she rose to speak, and her well-told story convinced her hearers of the need for missionary work and workers in Africa. Young and old were thrilled by the account of the two Deaconesses' adventures with a lion.

Deaconess Crawford was presented with flowers and a £5 note from Holy Trinity Missionary Association—a belated Christmas present.

#### TASMANIAN COUNCIL OF CHURCHES.

At the beautiful village of Evandale in the north of the island the representatives of eight denominations met to inaugurate the new and enlarged Tasmanian Council of Churches, on April 27th. This is the culmination of a number of united gatherings which originated from a unanimous resolution of the State Council of Churches in which the Church of England was not in-



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cluded. The resolution: "That this Council believes that the time has come for it to be reconstituted on the lines of the new Council of Churches in Britain, in which the Church of England, the Church of Scotland and the Free Churches, together with smaller religious organisations are represented. We, therefore, resolve to approach the Church of England, with the suggestion and request that representatives from them and us meet as soon as practicable to discuss the possibility of setting up such a reconstituted Tasmanian Council of Churches."

A Constitution had been drawn up and sent to the governing bodies of the Denominations which gave their approval to it and elected representatives. The Bishop was asked to summon the first meeting at which forty of a possible sixty attended.

A short devotional service, conducted by the Bishop of Tasmania, and the Rev. L. O. C. White, Minister of St. Andrew's Presbyterian Church, was held in that Church. After the Service the delegates adjourned to the Church of England hall where the Bishop gave an address on "Movements which have led to the formation of the World Council of Churches." The Bishop was elected the first President and the Rev. Gordon Arthur, Minister of Wesley Church, Hobart, the first vice-President.

It was decided to set up commissions in five centres in the Island to study and report to the Council on the following:—Social and Religious Responsibility; International Friendship; The Faith and Order of the Church; Youth Work and Evangelism. It was agreed that the Tasmanian Council of Churches should become the State Regional Committee of The World Council of Churches (Australian Section).

At afternoon tea the Warden of the District, Councillor T. L. Cheek, welcomed the delegates to Evandale and referred to the gathering as an historic occasion in the history of the Church in Tasmania.



## THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A.,  
Bible House, Sydney.)MISS MILDRED CABLE, MISS EVA AND  
MISS FRANCESCA FRENCH.

I suppose in Christian circles no women are more widely known than these three pioneers of the Gobi Desert. Their interesting books have achieved a world-wide circulation and they will be assured of a warm welcome in the Commonwealth. They opened their meetings in Melbourne on May 1st. ADVENTURES ON THE TRADE ROUTES.

For many years these three courageous women have been seeking to win the trade routes of the Gobi Desert for Jesus Christ, but at the moment they are serving the British and Foreign Bible Society. From Miss Francesca French has come a most interesting story which might be called "Bartering the Bible in the Gobi Desert." She says: "I have often taken part in selling books to a crowd of people at some fair held in an oasis of the Gobi Desert. An oasis is like an island of green in an ocean of sand, and the people came from long distances to enjoy the fun. They crowded to the book-stall, for they had never seen so many books in their lives, nor had they ever seen such a gay display of goods on a table. Tastes differed, and while some were fascinated with the yellow volumes, others coveted the pink ones, and others again demanded the green, and would not be satisfied with any other. We who sold them knew that they were all good, but we like to please our customers by giving them the one they fancy. Youth was always to the fore, and while the wealthier boys were selecting and paying for their goods, they were watched by an outer ring of children with covetous eyes, who had no money at all to spend on books. Gobi life is always hard, but it makes us all resourceful, and after a time some little chap would push up to the front and say, "Would you take something else than money in exchange for a green book?" "What have you to offer?" the missionary asks. "I have a loaf of steamed bread here," was his answer, and out came the boy's lunch from inside his cotton coat. The bargain was struck and off he went, delighted with his book, and already planning how he might wangle another morsel of food from a friend or a neighbour. Meanwhile the penniless children pressed right up to the counter offer-

ing all sorts of things in exchange for the Gospels. One had been out gathering the "bitter-bitter grass" which shows a tiny green leaf in the early spring and is one of Gobi's delicacies. The child would gladly empty his little basket into the missionary's bag, then pounce on the volume bound in red which was the one he wanted.

## "BARTERING THE BIBLE."

Another child knew a place where the desert luxury called "hair-like weed" was to be found, so off he ran to bring back a tangle of vegetable growth which looked like a bit of a coarse black wig. This time the missionary was pleased indeed, for that strange-looking "hair" soaked in the desert bitter water and flavoured with vinegar and a drop of linseed oil would make a lovely dish of pickle for the moonlight supper round the campfire. The next book was bartered for a real treasure, no less than four new laid pheasant's eggs, one each for the three missionaries and one for little Topsy, who had toiled for long hours at the book-stall as well as doing her share to guard the tent. Another boy might produce a very strange-looking plant which was shaped like a tall ninepin, and was spotted over with red blotches. "What is that thing?" asked the missionary. "Have you never eaten so-yen?" said the child. "We have it for supper most days." "How do you eat it?" "We shred it on a scraper, mix it with bran and steam it till it is soft. You try it, teacher, and see how delicious it is. Please give me a yellow book for it." One of the best bargains of this kind was struck when a missionary exchanged a copy of St. Mark's Gospel for a jackdaw with an injured leg. It was the cleverest bird you could imagine, and its tricks and funny ways were a constant delight to its new master, who often took it about with him and enjoyed its companionship in many lonely places.

## THANKS TO THE BIBLE SOCIETY.

Miss Cable has acknowledged her indebtedness to the Bible Society, for she said on one occasion, "We have the Scriptures in all languages which we need in a polygot country. There are the tongues of Central Asia, Chinese, Mongolian, Tibetan, Turki, Arabic, Qazaq and Russian, all of which are handled on a missionary journey." These three women were wont to take lengthy journeys along the trade routes. These are streams of human life into which flow tributaries of strange speaking people. Such travellers come to the open bookstall and often the purchased copies are carried far away.

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## WHO BUYS?

Do the travellers buy them, and where do they go? Mildred Cable tells us, "When evening came we were weary with a weariness known only to preachers of the Gospel in these lands where the sun gives no respite. We wandered into the temple courtyard grateful for the relief of twilight and the shade of old trees. Then we came to a group of men, so intently listening to a reader that the missionaries were not observed. A man was sitting in the midst and round him was a group of peasants hanging on his words. The volume he held in his hand was a paper book, written by a certain Luke, a physician, and this interested group was listening to the Gospel of Jesus Christ.

On one occasion the three came in their travels to the City of Sands, where they were the guests of a brigand chief for eight months. As they passed through a side street a grey-haired Chinese doctor, a man of repute, called to them to come to his house to talk. He put up the shutters lest someone should interrupt the interview, and then he produced a Bible which six years previously he had purchased from the bookstall. The Bible had convinced him, and his idols had been done away with. His neighbours reviled him as a worshipper of a strange god but he knew himself that he had found the true God.

All the Australian States will receive a visit from these three famous women during the next three months.

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Friday 14th. June. 10.15 a.m. Rev. R.W. Hemming  
Thursday 20th. June 10.15 a.m. Rev. B.G. Judd.