

February 10 to 15, proved to water mark in inspiration and a The Federal Secretary of C.M.S. H. M. Arrowsmith, headed the te ing of the Rev. O. T. Cordell, B.A. Cordell, who have spent many y Diocese of Central Tanganyika. of Tasmania was able to be prese a most interesting lecture on Ir Wednesday evening. With su the venture could not help bein from the human side.

On Sunday, 15th, sermons w most of the city churches: the C: George's, St. Peter's, Sandy B phen's, Sandy Bay, St. James', St. John's, New Town, St. John I Trinity (broadcast). These created widespread interest. So afternoon meetings held at m parishes. Sunday Schools and also received a visit from men team. The chairman computed 31 addresses in five days.

God added the seal of His wonderf cold w George' ance of giving most ir of £210 date of

The inthians for a lo 14—"C Christ"—the sch The ill Tangany and Ind an effec vice.

The I Africa. is a res lia. Th Diocesan manian Dobson, Mrs. Neville Langfo Deaconess Doris Crawford. State has produced only one C.M.S., Dr. Kathleen Blackw to Iran (Persia) in 1941, whe magnificent work. The despe age in Tanganyika and all fi niment part of the message.

To God alone be all gloi praise for the 1945 Hobart —"Church News," Tas.

#### THE BISHOP'S SUGG

"I have suggested to som as I travel round the Dioe might have a shortened Ever then taking off their surplic talk from the chancel steps of the Faith or Church life tions. There is no more su more fitting occasion for su clergy and people than in the conclusion of worship the Body of Christ. In our se often use phrases and lanq not familiar to members c tions. We sometimes expre clear to ourselves but not Such a plan I suggest we portunity to clear up misu to get information about

# The Australian Church Record

Vol. 10

APRIL 5, 1945

No. 6

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

## The Call to Communicants

### THE MASTER'S COMMAND:

"Go ye into all the world, and preach the Gospel to every creature."

St. Mark xvi. 15

### THE MASTER'S EXPECTATION:

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd."

St. John x 16, R.V.

### THE MASTER'S TRUST:

"If ye love Me, ye will keep My commandments."

St. John xiv 15, R.V.

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## NOTES AND COMMENTS.

We are reprinting in this and following issues an important article by the Rev. F. E. Wilkinson.

**The Evangelical Cause.**

It has led to some interesting correspondence in our English contemporary and to some useful reiterations of truly Evangelical usage. A former archbishop in our Australian Church, in an address to Evangelicals, instanced the need of a truly devotional life in order to sustain an effective ministry, all the greater because the Evangelical must not in any way rely on outward ritual but upon the inward and spiritual realities. This attention to the devotional life will be manifest in a man's ministry. It will help him to escape from the very real danger of a mechanical execution of his ministry in the services of the Church as well as in his parochial visitation. He will cultivate a recollectedness of the presence of God in saying and singing prayers and praises. His reverent approach to his holy duties will keep him unhurried and impressive in his ministrations. The realised care of souls will send him in prayer and study to seek for a message of inspiration and comfort for the people committed to his charge.

The great temptation and danger of the ministry is to be perfunctory in its discharge and so to fail to enter into the spirit of our Church's provision, and, as well, to fail to seek the indwelling and leading of the Holy Spirit by whom alone the minister can be enabled for his great ministry to the souls of men. It is an old but intensely true saying, "Spiritual men are required for a spiritual ministry." All this applies to the laity as well as to the clergy.

An important joint committee of committees of Canterbury and York Convocations have recently issued an interim report entitled "Confirmation To-day." The serious discrepancy between Baptisms, Confirmation Candidates and Communicants — has led to a consideration of the whole question of Confirmation and Communicant age. The Report propounds three suggested alterations of the present rule for the consideration of the Clergy without in any way indicating a preference.

"The more conservative course is to keep the arrangements more or less

as now, retaining the present structure of the Confirmation Service, and making Confirmation still the normal preliminary to Holy Communion, but making any desirable improvements in such matters as preparation and after-care of the candidates. A second possibility is that the two parts of the present Confirmation Service should be separated; that the latter part, the Laying-on-of-Hands, should normally take place as now before First Communion, but that the earlier part, the Ratification of Baptismal Vows, should take place later, at the age of 17 or 18, as an act of witness and dedication to Christian service. The third possibility is that, with due safeguards, children might be admitted to Holy Communion at the age of 11, but that their Confirmation should be postponed to the age of 17 or 18, when they would be better able to understand the significance of what takes place."

The conception of Confirmation as an "Ordination of the Laity"—a consecration to the lay ministry in the Church — an aspect of Confirmation urged many years ago by that saintly scholar—Bishop Westcott, of Durham, would perhaps not necessarily necessitate any serious difference in the age of Confirmation. In any case there are evidently serious grounds for the earnest and impartial consideration of the whole question and we shall be glad to foster such a consideration.

The news of the past few days has been really sensational and has produced an expectation of an early breakdown of the War in Europe. With Russia making the pace on the Eastern front, and the British and Americans on the Western, in their invincible drive over the Rhine and on to the heart of Germany, it does seem as if victory is very near. Naturally, as Britishers, we have been expecting Monty to arrive.

The close black-out on the preparations he has been making have kept us on the qui vive of expectancy for one of his characteristic movements, which have been so overwhelming in the past. The positive strain of his message to his troops on the eve of this latest movement, with its solemn conviction of God's help, raised our hopes to the highest point and we have given to us the confidence of a firm hope that this is the final round of a frightful contest. The optimistic spirit which now rightly prevails has proved a boon, just at the right time,

to our Australian leaders in politics, for the new Victory loan is forging ahead at an encouraging speed. Australians are willing enough to pay the cost of victory. They are only shy of demands that seem to have no true relevancy to the winning of the war.

The A.B.C. broadcaster the other day made a strange error in referring to the coming "Armistice!" Over and over again our leaders in this great struggle have said that "Unconditional Surrender" are the only terms on which we will cease the conflict. The monstrous iniquity of the beginning and conduct of this war by the Nazi leaders has made it well nigh impossible for us to make compromises for peace. It is generally recognised by those who have "no axes to grind," that the criminals must suffer for their misdeeds and must therefore be beaten into a surrender so absolute as to leave no room for any doubt on the part of the German and pro-German peoples that the Allied Nations are determined against any resurgence of such a war for generations to come. That is why there is a strong feeling abroad that the Peace Table should be kept clear of all influences of subtle totalitarianism. We cannot forget the complacency to speak lightly, with which certain people viewed the opening rounds of the War.

We have been reminded of a joint Declaration issued some 18 months ago in U.S.A. by Protestant, Roman Catholic and Jewish leaders, and released for publication by the Federal Council of the Churches of Christ in America, the Social Action Department, National Catholic Welfare Conference, Washington D.C., and the Synagogue Council of America. Its 147 signatories represent the official views of the combined religions of the United States of America and its 130 millions of people.

The headings of the various sections of the Declarations are:—

(1) The moral law must govern world order.

(2) The rights of the individual must be assured.

(3) The rights of oppressed, weak or colonial peoples must be protected.

(4) The rights of minorities must be secured.

(5) International institutions to maintain peace with justice must be organised.

(6) International economic co-operation must be developed.

(7) A just social order within each State must be achieved.

These ideals may be looked upon by many as somewhat Utopian, but if we are to have peaceful world conditions, the social order of each individual state is intimately connected with the harmony and well being of the world community. This Joint Declaration is a Christian document in the truest sense and depends on a definitely Christian influence and power for implementation. It is a call to Prayer.

It will be remembered that the Bishop of Hong Kong fairly recently astonished the Anglican communion by "cutting a Gordian knot" and the ordaining to the priesthood of a Chinese Deaconess.

In this connection it is interesting to note that some three years ago the same bishop preaching the annual sermon of the Church of England Zenana Missionary Society in London made a striking reference to the necessity of such ordinations and hoped that the Lambeth Fathers would at their next Conference agree to such a development in view of the needs of the Far East. The exigencies of wartime have made impracticable the holding of the Lambeth Conference and the necessities of wartime were precluding the holding of the service of Holy Communion in a large district in which the deaconess was exercising a pastoral ministry. The work under her charge had grown exceedingly so that the Church had to be enlarged and the Bishop has been faced with a seemingly impossible position; the Bishop has courageously followed what he believes to be the guidance of the Holy Spirit and has now ordained Lei Tim Oi to the priesthood. We have reprinted in another column the relevant part of the bishop's sermon, referred to above, in which his lordship practically gives the justification of his unusual action. In other parts of the Anglican Church there has been of necessity a certain amount of hostile criticism of the good bishop's procedure, but the bishop's plea cannot be easily countered. When Lambeth meets again there should be an interesting discussion and some rigid notions affecting the Sacrament of Holy Communion may receive a strong criticism if not condemnation.

There is a note of justifiable pride in the letter of the Most Rev. the Archbishop of Sydney in the March "Diocesan Magazine." His Grace comments on the 1944 examination results of the Aust. College of Theology, as follows:—

"The results of the Th.L. examination have now been announced. Mr. H. S. Smythe was awarded the Hey Sharp Prize for first place in all Australia. This is the more creditable to him as he also completed his University course during the year. Two second class honours were obtained — Mr. Winters securing the first of the second class honours with 68.5 and Mr. Langshaw coming close to him with 67.5. There were only four second class honours awarded in the whole of Australia. Last year the first place went to Mr. Keith Cole, and Mr. Smythe got first place in the first half, so that for two years running Moore College has topped the list for all Australia. Mr. Merrell secured first place in the first half of the examination this year on a percentage of 71.6. Mr. Reed coming third in the first half of the examination with a percentage of 69.6. Mr. Merrell, at the same time, took three subjects successfully at the University. The marks both for Old and New Testament were, on the whole, very good. The marks for Doctrine were very high this year: two students got over 80 per cent., one over 75 per cent., two over 70 per cent., two over 65 per cent., three over 60 per cent., two over 55 per cent., three over 50 per cent. The "Frank and Elizabeth Cash Prize" was obtained by the Rev. Victor Evans, a former Moore College student. The names of twenty students from Moore College, including those from Deaconess House, appeared in the list. Fifty-four throughout Australia were successful, so that once again Moore College has the credit of a little over one-third of all the passes secured in the Commonwealth. This is most gratifying, and I offer our hearty congratulations to those concerned and to the Principal and his staff."

Many Christian readers of the "Sydney Morning Herald" will have been shocked by an article in "Debunking" last Saturday's magazine page entitled "Debunking a Prophet." It contains an appreciative review of Laurence Houseman's play "Samuel the King-Maker," containing a rather silly attempt to rewrite the story of Samuel the Prophet regardless of the only historic evidence concerning the subject that is available to the would-be critic. But it is the statements of the "Herald's" reviewer that we are concerned with and not the irresponsible effusions of a playwright. "The Sydney Morning Herald" has had a long and useful ministry and its leaders in the past have been men of strong Christian principle. Such men would have been among those whom the reviewer condemns in the statement.

"Fundamentalists and their like will disapprove strongly of such rigorous 'debunking,' but their objections lack validity: Nor would they have approved altogether of this statement, 'The Old Testament is no longer regarded as a work of Divine Inspiration which must be neither questioned or criticised.' But it is a fatally easy way of attempting to rationalise the 'Herald's' attitude to the grave lapses from those high moral standards set out in the Great Book, whose authority their reviewer seems to impugn. The anvil of the Holy Scriptures still outlasts the myriad hammers of a destructive criticism."

### A GREAT CHRISTIAN.

#### DR. ALBERT SCHWEITZER HONOURED.

Not too frequently do the papers, religious and secular, join to pay tribute to a great Christian. They are doing so this week to mark the 70th birthday of an outstanding figure in religious and missionary activities—Dr. Albert Schweitzer. His career is a romance and an undying inspiration. Son of a Lutheran pastor in Alsace, Albert Schweitzer, by the time he was 31, was a doctor of philosophy, a doctor of theology, and a doctor of music. His name began to go round the world as a scholar and a musician. His appointment as head of the Theological Faculty at Strasbourg University was taken to be the precursor of great academic renown. All the glittering prizes that the academic and musical world offered he put on one side to serve his fellows, and especially his under-privileged fellows in the wilds of Africa. To serve them fully, he entered upon medical training, qualifying as a doctor in surgery and medicine. Then he offered his services as a volunteer medical missionary in French Equatorial Africa. The story of his work there among victims of leprosy, sleepy-sickness, dysentery, etc.; the building, by him, at his own charges, of the hospital at Lambaréne and his selfless work for the natives, are well known. The cost of the work he defrayed by his organ recitals on his visits to Europe, and by the proceeds of the scholarly books which he found time to write. To-day, at three-score years and ten, deprived by the war of the usual furloughs, he is carrying on his wonderful work. One secular paper ends an account of him in these words: "If sainthood consists in making the good life

attractive, Albert Schweitzer is a saint of our century. Yet his example does not belittle our own lives. He ennobles us, who are made of the same human clay. His story is a living sermon on the brotherhood of man. It gives perspective to the sufferings of our time." —"The Record."

### QUIET MOMENTS.

#### THE STRANGE STORY OF A STANZA.

(By Canon Dyson Hague.)

The following story was told one Sunday evening by Canon Hague in his Church in London, Ontario, Canada, and was blessed to many. A few weeks later he told it in a service on his vacation in the White Mountains, U.S., and an American gentleman was so deeply impressed that he said with deep emotion afterwards: "Never in my life did I hear anything that made such an impression upon me. Never in my life before did I so clearly grasp the way of salvation through faith in the Crucified."

One Sunday evening I was preaching in my old Church, St. Paul's, Halifax, the "Westminster Abbey of Canada," as the Governor of Nova Scotia used to call it, and towards the close of my sermon I told the following story:

"Many years ago the great Dr. Valpy, an eminent English scholar, wrote a little verse of four lines as the longing of his heart and the confession of his faith. This was the simple stanza:

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

"Some time afterwards he gave this verse to his friend, Dr. Marsh, a well-known Church of England clergyman, and the father of Miss Marsh, the author of 'Life of Captain Hedley Vickers,' and the verse became a great blessing to him. Dr. Marsh gave the lines to his friend, the Earl of Roden, who was so impressed with them that he had them written out and placed over the mantelpiece in his study. An old friend of his, General Taylor, one of the heroes of Waterloo, came to visit him at Tollymore Park, Ireland, and day after day the Earl found the old warrior standing by the mantelpiece with his eyes fixed upon the motto. 'Why, General,' said Lord Roden, 'you will soon know the verse

by heart.' 'I know it now my heart,' replied the General, with great feeling, and the simple words were the means of bringing him to know the way of salvation. Some two years afterwards the physician, who had been with the old General while he lay a-dying, wrote to Lord Roden to say that his friend had departed in peace, and that the last words which fell from the old General's lips were the words which he had learned to love in his lifetime:

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

"Years afterwards, at the house of a neighbour, Lord Roden happened to tell the story of the old General and these lines, and among those who heard it was a young officer in the British Army who had recently returned from the Crimea; he carelessly heard this tale. Nothing was known about it at the time, but a few months later Lord Roden received a message from the officer, telling him that he wanted to see him, as he was in a rapid decline. As the Earl entered the sick-room the dying man extended both his hands to welcome him, repeating the lines:

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

"He then added, 'They have been God's message of peace and comfort to my heart in this illness, when brought to my memory after days of darkness and distress, by the Holy Ghost the Comforter.'

"As I said I was telling this story in my sermon in old St. Paul's, and as I began to tell it I noticed that an old gentleman, who was sitting in a pew not far from the pulpit just in front of me, a representative of one of the oldest families in Nova Scotia, was being overcome with an extraordinary emotion. His whole frame seemed to quiver with some unwonted excitement, and his eyes looked bright with a strange light. I thought, for the moment, that it was a transient attack of some physical affection. But, as I went on telling the story, there was no doubt that it had in some way seized upon the very soul of the listener, and touched his feelings with some strange and indescribable suggestion. And when at last I told of the Crimean officer, I thought that the old gentleman would have almost cried out in the church, so deeply was he affected. The story ended the sermon, and after the singing of the hymn I went into the vestry. I had

scarcely got there when a knock was heard at the door, and the old gentleman, with emotion still evident, came and asked me, 'Where did you get that story?' I told him I had read it in the work of a modern author, whose works are world-famed. He said: 'I do not know whether you saw that I was very much touched by it, but it almost overcame me.' And then, with tears streaming from his eyes, he told me this story. Years ago, when he was a young man, careless and indifferent in matters of religion, he sauntered one day in his walk into an old churchyard near Wolfville, Nova Scotia, in the land of Evangeline, and seeing a fallen gravestone he overturned it in pure curiosity. And there he read at the foot, engraved in the stone, a verse of four lines that took such hold upon him, and so clearly explained to him the way of salvation that they were the means of his conversion. And from that day, nearly fifty years before, he had, by God's grace as a result of those four lines, led a consecrated life for Christ. The lines were:

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

"'You can imagine,' said he, 'my amazement as well as my delight when I heard you tell the story about the lines. You brought back to me the wonderful way in which God was pleased to save my soul.'

"It was not long after that I was sent for to visit this old gentleman in a sickness, which gradually grew more serious. One of the last things he did before he died was to take my hand affectionately, and ask me as his clergyman, to do him a favour and that was, that at his funeral and over his coffin I would tell the story of the lines in the hope that the prayer of a dying man might be answered, and that they might be a blessing to many souls more. Not long afterwards he died; and at his funeral, which was attended by some of the most distinguished citizens of Halifax, a large and representative body of prominent men, I told over his coffin, amidst the most profound and interested silence, the story of the stanza that had transformed so many lives. I ended by saying that it was the wish of the dear old man on his dying bed that the words, which would be distributed as his last memorial to all present, might become a blessing to their souls. And as each one passed from the house of mourning he received a beautiful card, elegantly printed in purple, with the name

and age and burial-date of that old saint of God, and on the other side the never-to-be-forgotten words:

"In peace let me resign my breath,  
And Thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me."

May I just add this prayer? God grant that these simple lines, so full of truth, may be to you, my reader, and many others, a means of salvation, and that you may say as the confession of your soul:

"My sins deserve eternal death,  
But Jesus died for me."

## PERSONAL.

Mr. Donald Langford has commenced duties as Catechist in the parish of Cabramatta-Canley Vale.

Mr. Langford is a student in Moore Theological College, and will be helping in the parish each Sunday.

The Rev. Harry Thomas, formerly Archdeacon of Brisbane, was consecrated Suffragan Bishop of Taunton, in St. Paul's Cathedral, London, on February 24 (St. Matthias's Day), at 9.30 a.m.

Rev. J. G. Titus-Rees, of Dorrigo (N.S.W.), left there in January to take up work in the Diocese of Polynesia under Bishop Kempthorne. He will be vicar of Lautoka. Owing to transport difficulties his wife and family will not join him until later.

The Rev. R. S. Lee, formerly Vice-Warden of St. John's College, Morpeth, N.S.W., and now of the B.B.C., London, has been invited by the Vice-Chancellor of Oxford University to preach the university sermon on Whitsunday. The topic is "Church Extension over the Colonies and Dependencies of the Empire."

The Rev. W. L. McSpedden, Vicar of the parochial district of Drouin, Bunyip, etc., since 1942, has accepted the offer of charge of the parish of Korumburra.

The Rev. P. J. L. Ackland, who has been Locum Tenens at Morwell since 1940, has been appointed to the parochial district of Drouin.

The first fortnight of the New Year the Bishop of Armidale took charge of the Armidale Parish to free Canon Fraser for his holiday. "It was like old times," he writes, "visiting every day, taking choir practice, singing the Sunday services, presiding over a Parish Council meeting, taking baptisms and funerals, and also a wedding, that of the Rev. F. W. Heyner."

The Rev. L. L. Elliott was inducted to the charge of Inverleigh and Meredith, at Inverleigh, by Bishop Baker on Friday, March 23.

The Rev. A. C. Donnelly was inducted at Romsey on Wednesday, April 4, by the Archbishop of Melbourne.

Dr. Law, vicar of St. John's, Toorak, has tendered his resignation to take effect in May next, when he will have completed 27 years tenure at Toorak.

The Rev. Edwin John Dodd, who died aged 77 at Pakenham on March 10, was ordained deacon in 1897, and became a priest in the following year. He was a curate at South Clarence, N.S.W., and then served in Victoria as vicar of Dunkeld, Wedderburn, Learmouth, Loch and Narnagood before going to Pakenham, where he remained for 12 years until his retirement in 1938. Since then he had lived in Dandenong.

The Rev. E. G. Mortley, Th.L., curate-in-charge of the Provisional District of Harris Park since 1943, has been appointed Rector of the Parish of St. Paul's, Harris Park, as from 20th November, 1944.

The death occurred last week in Sydney, at an advanced age, of Miss Frances Bellingham, sister of the late Canon A. E. Bellingham, M.A., sometime rector of St. Philip's Church, Sydney.

The death occurred recently of Mr. Charles Ernest Foster, C.P.C., of Katoomba. The deceased gentleman was one of the younger sons of the late Judge W. J. Foster a notable Sydney churchman of a past generation.

Very great sympathy will be felt for the family of Mr. Septimus Houston, the Sydney solicitor who met a tragic death recently in being shot by a burglar. He was son of the late Rev. R. L. Houston, of Rose Bay, Sydney.

Rev. A. and Mrs. Riley, after a holiday in Egypt (partly spent with Mr. and Mrs. A. Johnson, of Sydney), are returning to their station, as transport to Australia seemed impossible. We quote the following extract of letter from the Rt. Rev. A. M. Gelsthorpe, Assistant Bishop in Egypt and the Sudan—to the Rev. C. W. J. Gumbley, C.M.S., Adelaide:—"The Rev. Arthur Riley and his wife Grace are two of our very best missionaries, and the Holy Spirit is working mightily through them in the great work which is going on in Yambio. Early next year the Sudan becomes a diocese apart from Egypt. It seems to be my duty to accept responsibility for the new Sudan diocese, and I want very much to strengthen the links between ourselves here and South Australia. I believe that by prayer, and, I hope, more men of the type of Arthur Riley, very great spiritual energy and power can come increasingly from Australia."

## THE STORY OF LEI TIM OI.

(Extract from a Sermon by the Bishop of Hong Kong preached in St. Margaret's Church, Westminster, London, in May, 1942)

The Bishop referred to the Rev. Christopher Sargent's work as a layman and his consequent ordination to full ministry. He then went on to say:—

Lei Tim Oi.

"I know a woman in China, not a member of your society, who is suffering the same kind of frustration. Her gift from God is the gift of a pastor. She is doing exactly the same thing for young Chinese girls and women on the Burma Road. When it comes to the bread-breaking service, she is not allowed and not able to fulfil her complete ministry to their souls in that final act of representation of our Lord to them in the ministry of the Sacraments. I know others similarly frustrated.

"I believe that it may be that God is calling this great women's society of the Church to what may prove a costly act of obedience for the sake of the Gospel in China; that God is calling you to help to make possible an ordained ministry of women in the Far East.

"May it not be that just because your ministry has been especially for women you must carry that through in courage and faith and vision, and plan and pray that if it be God's Will this final obedience of His Church to Him may be completed.

"This is an opportunity which arises in my own diocese at the present time. I need, therefore, the help and prayers of those who care about a ministry of women to women.

"Some of you may have read of the ordination in St. John's Cathedral, Hong Kong of the first Chinese Deaconess in my own diocese—Deaconess Lei Tim Oi, or "Florence Lee." Her life also is a story of obedience to a heavenly vision. When Lucy Vincent was ordained Deaconess some twelve years ago in St. Paul's Church, Hong Kong, Archdeacon (now Bishop) Mok preached the sermon and said he hoped that the result of that service might be, and the ministry of Lucy Vincent might be, that many young Chinese girls also would give themselves to the ministry of the Church.

Her Call.

Lei Tim Oi was then attending a Government School and was worshipping in that church. She offered herself then to God for the work of the Church if it should be His will. She has gone steadily forward in that obedience.

"She went to the Union Theological College in Canton where several other women were taking exactly the same theological course as all our clergy take. She and the others were trained for their work in the Church in exactly the same way; lectures,

examinations, etc.; as the men who were being ordained for the ministry. When she was qualified she went as woman worker to a large church in Kowloon, and for two years had a remarkable ministry.

"Then a situation arose in the city of Macao, where the old East India Company chapel and cemetery go back to the earliest days of Britain's relations with China, and where Robert Morrison is buried.

"In Macao there were many Chinese refugees. There, besides the ordinary residents, were institutions, schools and others, and many members of our congregation from Canton had found refuge there. We had started in this old East India Company chapel a Chinese service for members of the Anglican Church. A young Chinese graduate of the same Union Theological College as Lei Tim Oi, but two or three years her senior, was in charge. I then received a letter from New Zealand asking for a priest to take charge of the Cantonese work in the whole island of New Zealand. It was our turn. That was a chance we never miss in Hong Kong because of the experience Chinese clergy get in New Zealand of the life of the Church and the strength it is to them while they return. Peter Mak, the pastor of Macao, was ripe for this experience and so we sent him.

Her Work.

"What were we to do for a successor? In the congregation there, were University professors, school masters, business men; it needed someone of ability and understanding of their life, and we had no pastor who could do it. One of our clergy suggested to me that Lei Tim Oi should be put in charge of that church. It was brought up to Standing Committees and recommended. She has been for one and a half years in charge of that church in Macao.

"In South China we have as a rule only a monthly Communion Service. It is a real breaking of bread together of the whole congregation. Bishop Mok goes down to Macao for that service on the first Sunday of each month; the whole of the rest of the work of that parish is in Lei Tim Oi's hands. Just before I left Hong Kong the European Trustees of the chapel met and agreed to enlarge the church to take the growing congregation. There men and women are taking their part in running the choir, the Sunday school and the finance of the church, and the vestry is working as well as any vestry I know of.

"Gift of Priesthood."

"There is no question that Lei Tim Oi has the gift of priesthood. The only thing

(Continued on page 13)



## AMONG GOOD BOOKS.

4. *Apologia Pro Vita Sua*, by John Henry (Cardinal) Newman.

Newman's "Apology" has been aptly described as "perhaps the most significant and impressive religious autobiography of the nineteenth century." It was in 1845, in the middle of his long life (1801-1890) that Newman was "converted" from our Church to the Church of Rome. It was in reply to Canon Kingsley's exposure of Newman's sophistries that this "History of My Religious Opinions" was written in 1864.

However misguided some of Canon Kingsley's assertions may have been the world and the Anglican Church in particular owes him a great debt. A man who could induce a pervert to Rome to write such a book as is the "Apology" deserves every credit, for it exposes two great follies which still need exposure, even in our day. The first and worst piece of folly, evident throughout the book, is that Newman, even as an Anglican has little regard for the Bible, the Word of God. Newman's idol was always "Catholicity" (blessed word!). But, according to Newman, Catholicity was not tested by agreement with Scripture and apostolic teaching, but by antiquity, particularly its Roman form.

The second folly which is exposed is the "Tractarian" or "Anglo-Catholic" position as a whole.

(1) The doctrine of the "Via Media." He developed the teaching that the Church of England was the "Via Media"—the happy mean between the extremes of Romanism and Protestantism. Closer study forced him to the obvious conclusion that this position was untenable. The Church of England was too completely Protestant in its doctrine. The idea dies hard to-day.

(2) The Anglo-Catholic view of the 39 Articles. He was forced at last to confess that this position as set out in the famous Tract 90 as also untenable. The Articles would not bear this "Catholic" interpretation.

(3) Clerical subscription to the Articles. He resigned his living as a clergyman in the

Church of England in 1843 because he realised he could not hold Anglo-Catholic doctrines and loyally assent to the doctrines of the Prayer Book and Articles. He was at least honest in this respect.

(4) Anglo-Catholic teaching. He realised that he could not wear eucharistic vestments, teach the invocation of saints, sacramental confession, a corporal presence in the communion and be an Anglican. He loyally refrained from teaching these things to his people while he retained his licence as a clergyman.

(5) Results of Anglo-Catholicism. Newman admits concerning the "Movement of 1833"; "Roman Catholicism was the real scope and issue of that movement."

Canon Kingsley had urged that one practical demonstration of the falsity of Roman claims that it alone possesses true Holiness, Catholicity, and Apostolicity, was the terrible effects of the system in countries where it was the dominant religion. Newman's reply is indicative of the lengths to which Roman apologists will go in their queer intellectual gymnastics. He admits "There will be more blasphemy, more hatred of God, more of diabolical rebellion, more of awful sacrilege, more of vile hypocrisy in a [Roman] Catholic country than anywhere else, because there is in it more of sin against light." He then quotes II Peter 2.20 in support of this amazing statement!

## Proper Psalms and Lessons

April 8, 1st Sunday, after Easter.

M.: Isa. lii, 1-12; Luke xxiv 13-35 or I Cor. xv 1-28. Psalms 3, 57.

E.: Isa. liv or Ezek. xxxvii 1-14; John xx 24 or Revel. v. Psalm 103.

April 15, 2nd Sunday after Easter.

M.: Exod. xvi 2-15 or Isa. lv; John v 19-29 or I Cor xv 35. Psalms 120, 121, 122, 123.

E.: Exod. xxxii or xxxiii 7; John xxi or Phil. iii 7; Psalms 65, 66.

April 22, 3rd Sunday after Easter.

M.: Numb. xxii 1-35 or Isa. lvii 15; Mark v 21 or Acts ii, 22; Psalms 124, 125, 126, 127.

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



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## TO AUSTRALIAN CHURCHMEN

## Dr. Rumble, "The Record" and La Salette.

## Dr. Rumble Takes the Field.

It is very interesting to "The Church Record" to notice that Dr. Rumble has devoted a large portion of a recent broadcast over 2SM to the article on La Salette which appeared in a recent issue of "The Church Record." It is, of course, not surprising that Dr. Rumble describes the "Record" as "a fortnightly paper published in the interests of the Low Church section of the Church of England." It is almost impossible to get people to realize that there is a great difference between an Evangelical and a Low Churchman, and our experience of Dr. Rumble does not incline us to look for anything more than the popular presentation from him. We hope to prove that his reply to our article shows that his is dependent entirely on current common-places for his information. But we register our protest against this first inaccuracy. The Low Churchman is the predecessor of the Broad Churchman and not of the Evangelical. It is a pardonable slip from one in Dr. Rumble's position. We regret, however, that Dr. Rumble allows himself to say, "Any enthusiasm amongst (Roman) Catholics would be deemed undesirable by the Anglican Church Record." He has no justification for his assertion and it indicates to us a lack of that impartial discernment which is of all things desirable in a man who has been chosen to represent a particular point of view over the wireless. Dr. Rumble is too fond of imputing motives and it damages his testimony.

## The Water of La Salette.

Dr. Rumble admits the truth of the statements that two children professed to see an apparition of the Blessed Virgin; that pilgrimages were made to the spot; that chapels were built and medals struck. He denies that the water of La Salette was sold at considerable profit. He writes quite definitely, "Pilgrims could use and take away as much of that as they wished." We have Dr. Rumble's word for the fact and that must suffice us. But we are naturally interested as we asserted that the water was sold. Also naturally our readers will expect us to give some evidence for our statement. Here it is: In its issue of July, 1857, "The

Edinburgh Review" published an article on La Salette. In the course of it, it declares "The late Archbishop of Paris prohibited the sale of the holy waters of La Salette." So at least there is contemporary evidence that the water was sold. But we must be fair. Dr. Ullathorne replied to the statement of "The Edinburgh Review" as follows: "The story about the late Archbishop of Paris having prohibited the sale of the water is simply unintelligible. The water is not an article of traffic like wine, and La Salette is not in the diocese of Paris." That seems to crush us. But we are curious. Why did Dr. Ullathorne not say in Dr Rumble's characteristic fashion, "That is not true." He was writing in 1857. He had the ability to communicate with Paris. The declaration, "There is no such prohibition" would have settled the matter. Evidently the story of the prohibition could be confirmed. Dr. Ullathorne can only say it is unintelligible. But Dr. Ullathorne himself helps us out. There is, after all, a commercial transaction. "The fact about the water is simply this," writes the good bishop, "and I speak as an eye-witness. When the water is applied for, it has to be brought down by confidential persons from the top of the mountains to Corps. This is the first expense. It has then to be put into bottles, corked and sealed by another confidential person. This is the second expense. It has next to be put into wooden cases, packed and sent to their destination." (We suggest that makes the attitude of the Archbishop of Paris intelligible.) "This is the third expense. Some persons who apply for the water make offerings larger than the expense incurred, and the result is that the clergy have money for religious and charitable purposes."

## Another Side to the Story.

But there is even more to follow. "The Rambler," a Roman Catholic paper circulating in England denounced the La Salette venture very roundly. In the course of its polemic it stated, "In 1850, the Cure of Corps had admitted to the Bishop of Gap that he had received 40,000 francs for the water he had sold." Dr. Ullathorne was concerned about this and wrote to the Abbe Curvergne and published the Abbe's reply. "Respecting

the sale of the water above alluded to and especially the statement repeated in the Rambler... the figures enumerated as representants of the products of the sale of the water, rosaries, etc. are so fabulous and ridiculous that one is dispensed from answering exaggerations of such enormity." So the water was sold, but in the judgment of the Abbe the figures were exaggerated enormously. We are coming on.

## Dr. Ullathorne's Last Ditch.

It takes Dr. Ullathorne to give us the final word. "M. Similieri, professor of mathematics, in a college at Angers, has ascertained on the spot, and recorded in his book on La Salette that the expense of the bottles, breakage, cases, corks, wax, packing, and the labour of carrying the water down the mountain, comes to eighty-two centimes a litre. This would leave the Cure of Corps about 8d. a quart out of pocket for every quart of water which he sent off without remuneration." We do not know at what rate M. Similieri calculated the labour of the confidential persons but we would notice that at that time milk was sold at a profit for 8d. a quart. A quaint critic reading Dr. Ullathorne's laboured defence suggested that a joint-stock company formed in Birmingham would be able to supply the water cheaper. And joint-stock companies make profit! We think it is clear to our readers that there was a sale of water and that the figure kindly indicated by Dr. Ullathorne shows it was sold at a profit. Water at the price of milk can scarcely register a loss. The 40,000 francs also becomes reasonable. It would work out at about 60,000 quarts at the net cost price, which we fancy was below the selling price. And that excludes the generous donations above the registered and fixed traffic as supplied by implication in Dr. Ullathorne's letter. The holy well, we are told, was open to allcomers free of all cost. That may be so, but the Cure of Corps charged for the water and that is what we said.

## The Lamerliere Case.

Dr. Rumble passes lightly over the case of Constance Lamerliere. Perhaps our readers would like to know a little more about it. It was no rationalist or atheist who preferred the charges against this half-witted nun, but the Abbe Deleon. The Abbe Deleon gave the names of his witnesses in initial letters only, but stated they had been supplied in full to His Emi-

nence the Metropolitan, Cardinal De Bonald, Archbishop of Lyons, the Bishop of Gap, and His Excellency the Apostolic Nuncio. He added, "If Mlle. L shall ever take it into her head to bring her case before either an ecclesiastical or civil tribunal each of these persons to whom I have referred will appear, and will find their security in the publicity of the legal proceedings." We do not wish to weary our readers with extracts from the work of Abbe Deleon. It may suffice to publish an extract from the Prospectus: "That the apparition is reduced to the promenade, on the mountain of La Salette, of a fanatical nun, who has been pointed out by name, and defied to prove an alibi." The Bishop of Grenoble, who commended the alleged apparition, was so incensed that he prohibited the faithful in his diocese from reading the book thus advertised on pain of excommunication. But the book thus condemned was explicit. It declared that Mademoiselle Lamerliere showed to a merchant in Grenoble a gown with an embroidered hammer and pincers upon it; the two ignorant children who saw the alleged apparition testified that the beautiful lady had a white gown with a hammer and pincers embroidered on it. The lady was openly challenged to prove an alibi. Under pressure, apparently, she took an action for libel. The action was dismissed with costs. A second trial produced like result. It is idle to say that such evidence does not discredit the whole story.

## You Can Believe it if You Like.

That, according to Dr. Rumble, is the verdict of the Pope. Bishops are in conflict one with another. A priest writes a book stamping the word "fraud" on the whole story of La Salette. The Archbishop of Lyons warns his faithful subjects that "Some pecuniary speculations which intrude themselves into everything, seize upon this imaginary fact, and, at the expense of the credulous, turn it into profit. . . . We, therefore, forbid the publication of any miracle from the pulpit without previous permission, should its authenticity be attested even by another bishop." Surely there is place for the criticism of "The Edinburgh Record": "What becomes of the boasted uniformity of belief and practice of the Romish Church or the immutable basis of infallible authority, if on occasion like this it fails to protect the weak and the unwary from gross imposition and debasing unbelief. . . . Tried by the standard of a higher morality it is either a truth or an unpar-

alleled iniquity, an opprobrium to the Church and offence to religion."

Our readers can now judge as to the value of Dr. Rumble's defence.

## Two Small Points.

Dr. Rumble tells his readers, "At the request of the French Bishops, Rome (considered) the case and (decided) to permit the devotion without imposing it on anyone." That is an economy of truth. The Abbe Dumminy, S.T.D., pointed out in 1857 that the Bishop of the Diocese is the only person who can vouch for the accuracy of the fact of the apparition and the Bishop of Grenoble did that in 1851, but that his decision is liable to be reformed by the Holy See. It was in 1854 that the appeal of the clergy of Grenoble to the Pope showing the dangers of authenticating false miracles, with special reference to La Salette appeared. In 1857 the Edinburgh "Review" is able to cite several Roman Catholic Archbishops and Bishops who either actively disapproved or else declined to support the story of La Salette. There is no extant decree of the Roman See to our knowledge actually vouching for the appearance of the Blessed Virgin at La Salette and we would be glad if Dr. Rumble would be kind enough to supply the evidence on which he relies.

## Does La Salette Live On?

The second minor point is that Dr. Rumble declares that "in 1852 a Religious Order of Missionaries of La Salette was established and this Order has so prospered that it has foundations to-day, not only in France, but in Belgium, Poland, the United States, and Canada, Madagascar and Brazil." Precisely. The date suggests the extent of the Pope's commendation. He allowed an Order to be founded. But there is no longer the water of La Salette or the pilgrimages. The Order goes on, but the alleged miracle has faded into oblivion.

## THE LITURGY AND LOCAL NEEDS.

(By J. R. L. Johnstone, LL.B.)

In a previous article I dealt with the position of the Clergy in relation to the Liturgy and Special Prayers. In that article I asked, "If our Liturgy is in any respect really unsuitable to the needs of the present time so that the Clergy are thereby compelled to break their solemn undertaking to observe the laws of the Church, is it not high time that some active steps were taken to bring about a happier state of affairs? . . . If laws are oppressive or unsuitable to local conditions they should be amend-

ed. Is it honest for the Church to retain such laws without making a real effort to overcome the difficulties?"

Article xxxiv states:—"It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word . . . Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying."

The Preface to the Book of Common Prayer sets out the reasons why certain changes were made in the Liturgy in 1662, at the time of the Restoration. It contains certain principles which modern would-be revisers of the Liturgy might well "read, mark, learn and inwardly digest." It opens with the statement, "It hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it."

Among the guiding principles found in it are the following:—(1) ". . . it is but reasonable, that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein as to those that are in place of Authority should from time to time seem rather necessary or expedient. . . ."

(2) "And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practice of the Church of England, or indeed of the whole Catholic Church of Christ), or else of no consequence at all, but utterly frivolous and vain."

(3) "Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the public Worship of God; and the cutting off occasion of cavil or quarrel against the Liturgy of the Church."

(4) "That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; . . . Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present time, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconception; Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; . . . and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasion, should be added to their due places"; . . .

The procedure then followed was apparently that "the Convocations of both Provinces with great diligence examined and approved "the Alterations," after which Parliament gave them legal effect by passing a Statute.

To bring about any necessary change in N.S.W. a similar procedure could be followed. The following suggestion is put before Churchmen in the sincere belief that while our present Liturgy is Doctrinally sound in

its true interpretation and, in general, applicable to local conditions, yet "the exigency of times and occasions" and some local conditions demand some modification in the law, which unfortunately is very often forgotten or ignored.

The suggestion is that each Diocesan Synod in N.S.W. should compile a list of such Alterations which it considers to be both necessary and within the spirit of the principles of reform found in the Preface to the Book of Common Prayer. These lists should be sent to all the Bishops of the Province and to the Provincial Synod, with a request that the Bishops should express their views on all the suggested Alterations, and that the Provincial Synod should then consider the suggestions and compile a list of the Alterations suggested by all the Dioceses; another list of those suggested by the majority of Dioceses; and a third list of those suggested only by a minority of Dioceses. These lists, together with the stated views of the Bishops, and any comments of the Provincial Synod, should then be sent to each Diocesan Synod with a request that it consider the Alterations not previously suggested by it and notify the next Session of the Provincial Synod of any such Alterations to which it will agree. The Provincial Synod could then request the Parliament of N.S.W. to pass an Act legalising such Alterations as had been agreed to by the Synods of all the Dioceses in the Province and by the Provincial Synod.

Perhaps some will think that there is a better way of dealing with the problem. If there is, it would be helpful to have it made known so that all Churchmen could consider it. But whatever method of approach is followed, it seems clear that, in the words of the Report of the Royal Commission on Ecclesiastical Discipline, published in 1906,

## A POSITIVE PROGRAMME OF EVANGELICAL RITUAL AND CHURCH LIFE.

(By the Rev. L. F. E. Wilkinson, M.A.)

(From "The Record.")

I. There is a well-known dictum of Napoleon which requires continual reiteration, "The army that remains in its trenches is defeated." We have seen it again during the present war, the reliance on defensive measures only has produced the nick-name of "Meginotitis," and if any body of people needs to awaken itself to the danger of meriting this term it is present-day Evangelicals.

"It is important that the law should be reformed, that it should admit of reasonable elasticity, and that the means of enforcing it should be improved; but, above all, it is necessary that it should be obeyed. That a section of clergyman should, with however good intentions, conspicuously disobey the law, and continue to do so with impunity, is not only an offence against public order, but also a scandal to religion and a cause of weakness to the Church of England. It is not our duty to assign responsibility for the past; we have indicated our opinion that it lies in large measure with the law itself. But with regard to the future we desire to state with distinctness our conviction that, if it should be thought well to adopt the recommendations we make in this report, one essential condition of their successful operation will be, that obedience to the law so altered shall be required, and, if necessary, enforced, by those who bear rule in the Church of England."

There is a real tendency amongst many of them to feel that they completed their powerful Maginot line, against Ritualism and Rome, in 1662, and that with the full weight of the Civil Law behind them, all that has to be done is to hold the line, attack all intruders with the 1662 Prayer-book, and rely on Parliament and the Civil Authorities to maintain the law. So secure have they been in the firm structure of their defensive position, that they scarcely raised a voice of protest when the Enabling Act was hurried through Parliament in the upheaval and aftermath of the last war. Secure in 1662, they did not realise that there were those who were at work "turning the defences." They only awoke when they found the whole position in jeopardy, with the "enemy" in the midst of the "line," and the foundations almost undermined by the Church Assembly. Under the good hand of God, and by bestirring themselves at the last moment, the danger was averted, and the security of the 1662 Prayer-Book established again. This was good. The tragedy is that the Evangelicals failed to realise the lesson. Still rejoicing in their Maginot line, and confident that the soul of the English people was with them, they have lapsed back into the inertia which arises from a sense, false or otherwise, of security. There has been no drive to make known throughout the country the vital truths which had been attacked in the Deposited Book of 1928. There has been

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no positive proclamation of the living heritage of the Church of England which is vital to effective Church witness and Corporate Church life to-day. Broadly speaking, the orthodox Evangelical position has been to maintain the "Maginot line" of 1662, and defend it against all comers.

But during these past years there has been an increasing revolt in the ranks of the younger Evangelicals, especially against this "Maginotitis." Many of them have not been brought up in the same ecclesiastical surroundings as the older generation. They have seen many firm tenets attacked, and have had to fight with all their brains, and through much prayer come to a positive attitude to the Bible, and the fundamentals of the Christian faith. All too often when they have sought to find a reason for the "Maginot" stand, and the meaning of Evangelical practices and habits in worship, such as the use of the North side at the Lord's Supper, they have merely been referred back to a 1662 rubric, or the fact that an Early Church practice was Western and not Eastern Position. There is nothing practical and positive about such reasoning. They are glad to know what history has to teach, but they need to be sure that it is of real value in the proclamation of the Gospel to-day, and the upbuilding of a true Church community. As they looked at the practical results of "Maginotitis" amongst Evangelicals, they found that all too often the various degrees of Orthodoxy and adherence to the 1662 Prayer Book, instead of proving a strength to the cause, merely seemed to divide the forces of Evangelicals. Further, in the Church of England as a whole, there was the growing tendency to regard the "Maginot" line more as a Monastic Wall than a true defensive position! Being given no more adequate reason for adopting Evangelical practices than "it's in the 1662 book," they have decided that it would be much better to adopt the usual ecclesiastical practices of the day, so that they would be welcomed more readily into the general circles of the Church. Most, who have done that would undoubtedly say, that they have merely put away the old historical trammels, which hinders them in their witness in the Church. Their doctrine, they would maintain, still remains Evangelical in all points.

From that position, which usually means the adoption of the Eastward Position, two candles, stoles and a Cross, there has developed a further method of meeting the need of these days. It is held by some that all varieties of Church practice and ritual are merely incidental and depend upon a man's temperament. The only thing that matters is whether the man is truly "born again," really preaches the Gospel, and is a soul-winner. If he is all these, no matter whether he has Mass at his church, hears confessions, and spends his day in a cassock, there should be spiritual unity and oneness of purpose.

With these three outlooks amongst Evangelicals, not to mention the many shades of opinion which exist between these viewpoints, it is not surprising that unity and effective witness among Evangelicals is weaker to-day than it has been even in the past. The needs of the hour certainly demand that something dynamic be done to awaken the garrison in the 1662 "line," and recall and re-enthuse as many as possible of the "Skirmishers" who have left the garrison, so that Evangelicals may meet the coming onslaughts on their Prayer-Book line, by advance into the enemies' ranks, and not by mere passive

defence. There have been several vague episcopal references of late as to the securing of more effective legislative powers for the Church than has been possible in the past, as Parliament has always had the last word. It behoves all who love the Established Church and its Prayer-Book to beware lest another drive into the "Maginot" defences, profiting by the experiences of the last attack, may not bring about the final collapse of the 1662 line, and a sweeping aside of the doctrinal position for which it stands, but for which many sections of the Church have no use to-day.

There have been many attempts during these past years to rally Evangelicals. Usually they have devolved into the drafting of an agreed basis on which all those who are able to sign are asked to unite. One and all these attempts have ended in failure. The wording of these bases have excluded some who should have been in, and have admitted some who should have been out. It is my firm conviction that unity will only come along lines of positive Practice and Action, which imply right Doctrine. It is interesting to note that when the "Oxford Movement" was making its appeal to the country for adherents it issued its famous "Six Points." They were all matters of Ritual Practice, but they declared plainly that when and where these were introduced into the service of Holy Communion the "Mass" would have been reintroduced, no matter what the service might be called.

The Six Points were as follows:—

- (1) "Eastward" Position, i.e., with the priest's back to the people.
- (2) Vestments.
- (3) Lights burning in daylight "before the Sacrament."
- (4) Wafers instead of bread.
- (5) Water and wine instead of wine.
- (6) Incense.

It is interesting, in passing, to notice that

several of these have now become the usual practice in many an Evangelical Church. Strangely enough, at the moment, those who have adopted some of these would be surprised and hurt if it was suggested that they might introduce the others, such as lights before the Sacrament, Wafers, and Incense. But, logically, to have adopted some of the "Mass" ritual, there is really no adequate reason why the rest of it should be excluded. Actually the ground on which they appear to stand is that as the ritual practices which they have adopted are now in general use, they have, in consequence, lost their "Mass" significance. It would seem, then, that we will only have to wait until lights before the Sacrament and Incense, become general, for all "progressive" men to adopt them, because "they have now lost their meaning"!

The purpose of this article is to plead that we, as Evangelicals, shall neither sit in the listless security of the 1662 line, nor launch out into the adoption of Roman ritual because "it has now lost its meaning." This latter position shows a very shallow doctrine of the Church; and an utter failure to appreciate the fact which the late Bishop Knox stated so clearly in the following words: "Theology and doctrine reach the ordinary worshippers through forms of worship. Wycliffe's teaching remained the possession of a small minority, until Cranmer presented it—with developments no doubt, and variations—in the form of the Book of Common Prayer. Cyril Lucaris, Patriarch of Constantinople in the beginning of the seventeenth century, held and taught Calvinistic doctrine, but he conformed to the Liturgy of the Eastern Church, and his teaching perished with him. Tractarian tenets never made any way in England until they were translated into ritualistic imitations of Rome. It is this fact that the great importance of Prayer-Book revision is to be found to-day." (To be continued)

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## CORRESPONDENCE.

(To the Editor, "Church Record.")

Dear Sir,

The Archbishop of Perth, West Australia, has given concern to many persons throughout the Commonwealth, both of our own, and other communions, because of a statement alleged to have been made by him, being published throughout Australia. In it, he is declared to have said that the licensing laws of West Australia are silly, and that hotel bars should be open until nine o'clock at night. Apparently the Archbishop is very ill-informed, as the "West Australian," one of the leading dailies of his own State, in its issue of December 12 last year, published part of the annual report of the Police Commissioner of West Australia, in which he is declared to have said: "It is to be hoped that the present 6 o'clock closing of licensed premises will be continued after the cessation of hostilities. There was no doubt that this early closing had a very beneficial effect on the community as a whole."

An Archbishop has just as great, if not a greater, responsibility than a mere layman in being sure of his facts when he makes a public statement; and he should have made himself acquainted with the annual report of the Police Commissioner before venturing to make his opinions public. As it is, he has only succeeded in reducing the values of any future statements which he may make relative to the liquor laws of his own State. Unfortunately, he is the third Bishop or Archbishop from the West to provide the liquor forces with ammunition that they will delight to use in the protection of their traffic.

Yours faithfully,

FRANCIS WILSON.

16 Henley St., Drummoyne, 21/3/45.

(To the Editor, "Church Record.")

Dear Sir,

In your Notes and Comments in "The Church Record" of February 22, under the heading of "The Faith of our Church," you take the rector of St. Mary's, Waverley, to task for his remarks in his Parish Messenger. I feel that your remarks are not only uncharitable but most unguarded, and not consistent with Anglican formularies. Take one example: "We should search Anglican formularies in vain to find the slightest thread of evidence to support the gross exaggeration that these grave irregularities represent the 'faith of our Church.'" Then continuing you seem to claim that prayers on behalf of the departed have no lawful place in our Church.

I submit that Resolution 49 of the 1930 Lambeth Conference maintains the Anglican Communion to be a fellowship of Churches holding a common faith. Is it not true then that any teaching that is held to be false in any part of that Communion must be false to Anglicanism as held throughout the Communion, and, conversely, teaching expressed in the formularies of any part of that Communion can be accepted as being loyal to Anglicanism as a whole.

You say that we would search Anglican formularies in vain for evidence to support the Rev. E. Pattison Clarke's statements. Did you search, may I ask? I have before me the Book of Common Prayer of the Protestant Episcopal Church in the U.S.A. In the

Service of Holy Communion the prayer for the whole State of Christ's Church (militant etc., is omitted) is as in the 1662 Prayer Book, with one addition: "And we also bless thy Holy Name for all Thy servants departed this life in Thy faith and fear; beseeching thee to grant them continual growth in thy love and service, and to give us grace . . . etc." Many of us would maintain that the corresponding section of the 1662 service is a commemoration, but the American Church leaves no doubt as to the intention of the words. One could quote further from this Prayer Book, but let this example, since your remarks concerned the Communion Service, suffice.

I also have a small book issued by an official movement (the Forward Movement) within the Protestant Episcopal Church in the U.S.A. called "For Those Who Mourn." A book which both as a parish priest and an R.A.A.F. chaplain I have found most useful for distribution. Prayer for the dead is very definitely taught therein, and amongst prayers appended is one from the Prayer Book of the Scottish Episcopal Church, a book which I do not happen to possess; in this prayer we find the teaching clearly expressed that the prayers of the Saints and all other the faithful departed avail for those in this life.

Now it is reasonable to believe that the men who compiled both the American and the Scottish Prayer Books were scholars, theologians and liturgiologists, representative of all shades of Anglican opinion. (One cannot imagine that they were all of one school of thought . . . of that school of thought for instance that I fear many of my Sydney brethren, think embraces the majority of the country clergy of N.S.W.) These scholars must have been firmly convinced that such statements and expressions were consistent

with the Faith as held by the Anglican Churches and loyal to the traditions of Anglicanism.

Hence I feel that the remarks of the "Church Record" were rash and unguarded, and that an examination of Anglican formularies justifies the Rev. E. Pattison Clarke's statements.

I am, etc.,  
(The Rev.) GUY N. B. LENNARD.

St. Mary's Rectory, Narromine.

[We regret that our use of the term "Anglican Formularies" has misled Mr. Lennard into believing that we were referring to the whole Anglican Communion. We meant in this instance, the 1662 Book of Common Prayer, the 39 Articles and the Books of Homilies of the Church of England. Mr. Lennard's inability to adduce evidence from these to substantiate the doctrines in question, is a tacit admission that the Church of England does not affirm such doctrines.

With regard to the second paragraph in Mr. Lennard's letter, we cannot but feel that he has come to a hasty and ill-advised conclusion that could not be supported by any one school of thought in the Church of England. He is most naive in inferring that we are bound to accept all the doctrines of any Church in communion with our own and vice versa. This would shatter communion and kill all hopes of re-union were it a fact.—Ed.]

## "THE LORD'S OWN SERVICE."

(To the Editor, "Church Record.")

Dear Sir,

I was most interested in this section of your Notes and Comments appearing in the "Australian Church Record" of March 8, and I agree with your conclusion that "the false

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emphasis laid upon one service to the exclusion of other services in our liturgy is a modern innovation in the Church of England." But is it necessary to exclude other services by placing a certain emphasis upon one of them, and is such emphasis necessarily false?

The services of Morning and Evening Prayer are a priceless part of our Prayer Book, and the fact that "all priests and deacons are to say daily the morning and evening prayer, either privately or openly, not being let by sickness or some other urgent cause" . . . and the curate . . . "shall cause a bell to be tolled that the people may come to hear God's Word and to pray with him" reveals the importance which the compilers of our Prayer Book attached to these daily offices.

I tried to impress upon my parishioners that an early celebration of Holy Communion is not to be regarded as an amusement tax paid to God for the purpose of spending the rest of Sunday in pleasure, without any further attendance at church. I know that Morning and Evening Prayer, evolved from a number of ancient offices, come to us halloved by long and devoted usage, and I wish church people would take time to study the ordered sequence of Biblical passages, which is one of the glories of our daily services.

But I have always understood that Holy Communion may justly be termed—"Our Lord's Own Service," not because He gave us the great central feature around which the whole structure has been built. For nearly 2000 years, and on into the future, till He comes, the Church has repeated and will continue to repeat His very words and actions, making them the heart of its liturgy. Also, I feel Holy Communion has a further claim to be called "Our Lord's Own Service" because He laid upon His faithful followers the dying command "Do this," and I believe the Holy Fellowship was not intended to be confined to the original band in the Upper Room—the personnel changes but the Body maintains its identity.

Strictly speaking, we should term Holy Communion "Our Lord's Own Sacrament," which gives it a distinctive value.

In your Notes and Comments, you say, "There is much foolish talking and loose thinking . . . where the Prayer Book is quite plain," and then proceed to quote the Rev. V. Dunphy's letter that the "due observance of Morning and Evening Prayer is of equal importance with that of Holy Communion, thereby inferring that this is the plain teaching of the Prayer Book.

As I understand its teaching, the Prayer Book, while it regards Morning and Evening Prayer as part of the regular worship of the Church, placed Holy Communion in a different category, by the provision of a sermon as an integral part of the service, whereas it is an appendage to Morning and Evening Prayer. Moreover, it teaches that Baptism and Holy Communion are "generally necessary to salvation" and devotes a whole section of its Catechism to explicit instruction upon the universal necessity of our Lord's Own Sacrament.

I do hope that those of us (and we are many) who speak of Holy Communion as "Our Lord's Own Service" without excluding other services in our Prayer Book, will still be regarded as loyal churchmen.

Yours faithfully,

E. A. NORTH ASH.

Australian Board of Missions,  
27/3/45.

[We appreciate the Archdeacon's letter, but regret that we cannot allow him, without protest, to describe the Holy Communion as our Lord's Own Sacrament, rather is it one of our Lord's Own Sacraments. His reference to Morning Prayer and Sermon is rather unfortunate in view of the first Rubric at the end of the Communion Service.—Ed.]

## THE STORY OF LEI TIM OI.

(Continued from page 7)

that remains is, is it going to be possible to ordain women with these obvious gifts and calling to the ministry of the Church?

"I am myself convinced that it is right. I am also convinced that unless she is so ordained her powers will be wasted and she will not develop as fully as she should.

"We may be called to sacrifice many old principles and prejudices. The "Word was made flesh", the Word was not made "male flesh." Surely a woman of such gifts may have been prepared of God for the ministry?"

"Pray therefore and work in your hearts and minds that this whole question may be considered wisely and well. God grant the next Lambeth Conference will agree to the making of experiments in the Far East where the Church is younger and more supple.

"There is a second matter which may need steel, which may be costly and which I wish to lay before you. Again it matters for the conversion of the Chinese people to the knowledge and the love of the Lord Jesus Christ.

## A Striking Possibility.

"I mentioned that Lei Tim Oi has taken the full ordination course. She is not the only one. I have now four other women on the Burma Road taking the same course, though I do not think that any of these are likely to be pastors, but rather teachers in schools or assistants in parishes.

"I want to ask you this—whether it may not be right that all women missionaries in the future should pass the General Ordination Examination as part of their preparation.

"Women missionaries should have the same theological preparation as ordained men missionaries. Otherwise the Chinese women workers will really be better taught about the truth of God in theology than the women missionaries who come from home.

"Moreover, for a woman so prepared it would be as easy for her to take her place in the life of the Church at home as it is for a man who, by the examinations he has passed, is able to take his full place in the Church when he comes back."

Chaplain the Rev. Colin Craven-Sands, R.A.N., and Mrs. Craven-Sands are receiving congratulations on the birth of a daughter, Anne, on 29th March.

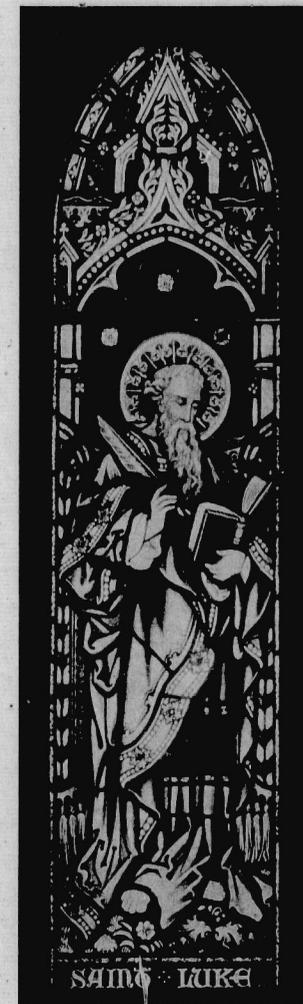
\* \* \* \*

The Rev. G. and Mrs. Gerber, of St. John's Rectory, Sutherland, are receiving congratulations on the birth of a son on Good Friday last.

## A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—Anon. 12/-; Miss G. H. Hull, 12/-; Mrs. M. E. Taubman, 12/-; Archdeacon G. T. Denham, 6/-; Amounts under 5/-: 4/-.

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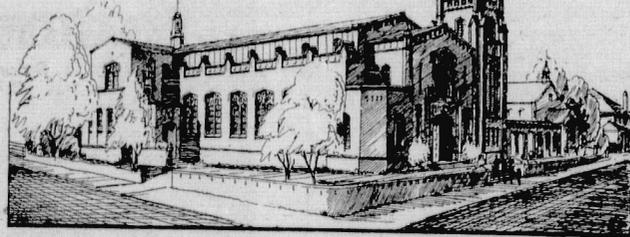
**Australian Church News.**

**NEW SOUTH WALES.**

**Diocese of Sydney.**

**AN INTERESTING CONFIRMATION.**

The Archbishop visited St. Peter's, Hornsby on Palm Sunday for a service of Confirmation. The Rector, Rev. G. T. Earp, presented some 52 Candidates from the parish including several from Berowra. Amongst the latter were the two eldest children of Mr. and Mrs. Harold Hamilton, well known in C.M.S. circles, as an important section of the C.M.S. family of Euralians in Grootte Eylandt. For many years Harold was skipper of the Mission lugger, and right hand man to all the superintending missionaries. It must have been a great joy to both parents to see Arnold and Melva admitted to full communicant membership of the Church of Christ, and so to be able to share with them in their regular attendance at the Table of the Lord.



THE PROPOSED NEW CHURCH OF ST. PAUL, CHATSWOOD, SYDNEY. £7000 is already in hand for this splendid project, and it is hoped to commence building operations within 12 months of the end of the war. Rev. F. H. B. Dillon is the Rector.

**LADIES' HOME MISSION UNION.**

Members of the L.H.M.U. will be sorry to hear of the passing of a very old friend, Mrs. Dixon Hudson, at her home "Athol," Leura. The older members of L.H.M.U. will remember how hard she worked in the interests of our organisation and how dear the work was to her heart. Mrs. Dixon Hudson was one of the foundation members, there was a very strong branch in the parish where her husband was at one time rector, and also a Junior Branch in which she was keenly interested. To her family we would extend our sincere sympathy. When the Master calls we know it is time to go, and her joy is being with the Master whom she served so faithfully. Will members please make note of the musical afternoon being arranged on Friday, April 27, at 2.30 p.m. in the Chapter House. The guest of honour will be Lady Parker. Tell your friends about this, you are assured of a very happy afternoon. Many people have appreciated in the past the musicales arranged by Mrs. Arthur Scrivener and Mrs. Philson, and this one is going to be extra good. Some very well known artists are giving their services.

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Branch meeting for April have been arranged in the following parishes:—

Wednesday, 4th April: St. Paul's, Wahroonga, St. Anne's, Strathfield.

Thursday, 5th April: All Saint's, Cammeray (Mothers' Union), St. Phillip's, Eastwood.

Tuesday, 10th April: St. Andrew's, Lane Cove.

Thursday, 12th April: St. Paul's, Burwood (The Vacuum Oil Co. Film).

Wednesday, 18th April: St. Barnabas, Chatswood, St. Luke's, Concord.

Thursday, 19th April: St. Paul's, Rose Bay.

6/3, indicating the size of the congregation. It is a true saying that "great things have small beginnings."

The opening of the first St. Stephen's Church of England took place on August 9th, 1903, on the site (donated by Mr. W. C. Wentworth) of the present building. When erected, the first Church had outside walls of corrugated iron. The iron was later replaced by weatherboards. The old building has been moved bodily twice and is now used as the Kindergarten Hall.

On February 4, 1920, the Rev. F. H. Alderton was inducted to the conventional district of Kembla by the Rural Dean, the Rev. C. A. Stubbin. This was the first step towards the formation of a separate Parish from Wollongong. The foundation stone of the Rectory was laid by Sir Kelso King on December 2nd, 1922.

Again in December, but two years later, the memorial stones of the present brick Church were laid by W. C. Wentworth, Peter Rieck and Thomas Downie. The Church was opened on June 13th, 1925, by Mrs. W. S. Shaw. The building is, of course, only part of the whole plan, the eastern end has only a temporary wall. The completed structure will be an edifice truly worthy of the town and district.

The pile of buildings was added to in 1937 when a modern Sunday School Hall was erected. The job was finely executed and the hall is a valuable asset indeed. To supply another urgent need we are opening an appeal for funds for the erection of a Kindergarten Hall.

**NEWS FROM THE PARISHES.**

**St. Michael's, Wollongong.**—At the weekly meeting of the St. Michael's branch of the Church of England Fellowship on Tuesday, 20th March, it was unanimously resolved to affiliate the branch with the Diocesan Fellowship. St. Michael's Fellowship is one of the oldest on the coast and under the fine leadership of Dr. Britten, and latterly Mr. H. Lockrey, has maintained a fine tradition for devoted Christian service.

**St. James', Carlton.**—Our Church Hall is now a building of which we all may be proud. The builders have finished their task and the St. James' stands out as an ornament, and not an eyesore. Although it is a wooden building none of us need feel any shame or sense of inferiority when bringing our friends from Parishes where there are more pretentious Churches.

**Christ Church, Kiama.**—The Rev. S. A. Mainstone writes:—

The Women's Guild, assisted by other ladies of the Church, entertained the Clergy and their wives of the Rural Deanery to lunch and afternoon tea on Monday, March 5, on the occasion of their quarterly Chapter meeting. One special item on the business paper was that of making arrangements for the South Coast Festival usually held at Wollongong in May.

A happy event which took place at the gathering was the baptism of the young infant of Mrs. Constance Bush. It made it a real missionary gathering. Those who took part in the service were the Rural Dean, the Rev. R. C. M. Long, who conducted the service, who was the secretary of the Victorian branch of C.M.S. for some years; the Rev. A. J. Dyer, a former C.M.S. Missionary at Grootte Eylandt, and who some years ago baptised Constance, and myself who had the joy of the actual baptism of the infant. "One sows and another reaps." What joy it must give to those who have borne the burden

and heat of missionary endeavour to know that the seeds which they have sown, sometimes in hours of loneliness and physical discomfort, have not been in vain, but down the years, as the Lord has blessed the message, so men and women have developed into the fullness of Christian character.

**St. James', Carlton.**—The old church hall has recently been considerably improved. Building repairs and renovations of every description have been undertaken, much of it by the voluntary efforts of parishioners. The result has been most pleasing.

**St. Mary's, Waverley.**—Dick Jex, one of the keen youths of the parish, has been elected Captain of Randwick High School.

**Guildford and Merrylands.**—The parish has lost two devoted workers in the departure of Mr. and Mrs. Ralph Robinson for their new home at Sussex Inlet.

Miss Nan McCorkell, the Young People's Fellowship secretary, and Girls' Bible Class leader of St. Ann's, where she is also a chorister, recently attained her majority, and was presented with two books from the Fellowship members.

**St. Paul's, Rose Bay.**—On Palm Sunday evening, about twenty girls were admitted to the Girls' Friendly Society and the new banner of the branch was dedicated by the rector, the Rev. C. A. Baker, Miss M. Milson, the Diocesan Secretary of the G.F.S. was present. Excerpts from "Olivet to Calvary" and "The Crucifixion" were rendered by the choir.

Mrs. E. Lillias Stephenson, the blind sister of the late Mr. C. J. D. Goldie, passed away peacefully at Hunter's Hill on Friday, February 23rd, at the age of 92. For nine years she was a member of St. Paul's congregation. Though blind for most of that time, she attended the services regularly twice each Sunday. She knew the Psalms by heart, and was a fine Christian woman.

**St. Paul's, Sydney.**—The arrival of the Royal Navy units in Sydney with such short notice faced the authorities with the problem of providing for thousands of men from the different ships. An appeal for help came to St. Paul's Hostel and on the very first night we were able to promise accommodation for 250 men, and since then the Hostel has been open for a similar number every night.

The week days, Monday to Thursday, were allotted to the R.N., with some of our own men sleeping as well. From Friday to Monday we catered for 100 R.N. men and 150 of our own each night.

Since opening our Hostel in May, 1943, we have accommodated 17,344 men from all branches of the Fighting Forces and some from the Merchant Navy.

C.E.N.E.F. Headquarters helped us to a certain extent when we first started, being very much afraid that it might not be a success, but our people at St. Paul's with the help of good friends and hard work have passed all expectations.

The Hostel has had its setbacks, when a short while ago some soldiers broke in and stole about 112 sheets, towels and pillowslips.

We are now out of debt, having paid back in full all that C.E.N.E.F. Headquarters loaned us.

**St. Luke's, Dapto.**—The acting Rector (the Rev. W. P. Hart) and officers and members of the parish Fellowship were present in force at the Annual Fellowship's service at St. Michael's, Wollongong, on Monday, 19th March, at 8 p.m. A special bus was hired to convey members from All Saints', Albion Park, and St. Luke's, Dapto. Mr. Alf. Burgess acted as banner-bearer at the service.

The Rev. George Rees was the preacher at the service which was attended by members of many fellowships in the Rural Deanery. It was arranged by the Wollongong Ruridocan Youth Committee. Also present were the Revs. R. C. M. Long, J. Benson, R. C. Kerle, L. Pullen, A. J. Dyer and W. R. Brown.

**St. Peter's, Burwood East.**—St. Peter's branch of the Church of England Fellowship is holding an evening in the Parish Hall on Friday, 13th April, at 8 p.m. to raise funds for the Combined Fellowship Fair. Other branches of the C.E.F. in the district are being invited to attend. The Rev. G. P. Birk writes:—I ask young and old to attend the Youth Mission to be led by Rev. G. R. Delbridge, on the first three days in May. Another much-loved preacher to come to us on 15th inst., at 7.15 p.m. is the Rev. H. McWilliam. Anzac Sunday (22nd inst.) is always a day of solemn remembrance at St. Peter's Church, when the floral tributes are placed in the Church, and the Honour Roll read.

**Cabramatta-Canley Vale.**—There will be Lantern Lectures on the work of the Bush Church Aid Society at:—Cabramatta, Tuesday, April 17, at 8 p.m.; Canley Vale, Wednesday, April 18, at 8 p.m.; St. John's Park, Thursday, April 19th, at 8 p.m.

**Diocese of Armidale.**

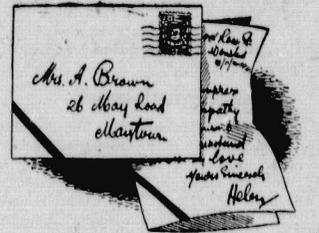
**ST. JOHN'S, TAMWORTH.**

(From Our Own Correspondent.)

A large and enthusiastic congregation witnessed the Induction of Canon F. S. Young, Th.L., as Vicar of St. John's, Tamworth. The service was conducted by the Bishop, who also preached the occasional sermon. After the service the Parish Hall was crowded to capacity with churchpeople and well-wishers who gave the new Vicar a very warm welcome to the parish. Several of the other clergy of the Diocese were present, and added their good wishes to those of parishioners, civic leaders and ministers of other churches.

**MOTHERS' UNION RALLY.**

The Rural Dean of Tamworth (the Rev. H. J. Mills, Th.L.) accompanied by Mrs. Mills, visited St. Lawrence's, Barraba, recently to assist at a Mothers' Union Rally. At the service in the church the Rural Dean spoke of the spiritual purposes and ideals of the Mothers' Union. Following the business meeting of the branch, Mrs. Mills ad-



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dressed the members and visitors on the organisation and activities of the Mothers' Union, and gave an interesting description of visits paid to the Mary Summer House in London, and of work with the Mothers' Union in English and Australian parishes.

**DEPARTURE OF MISSIONARIES.**

Mr. Harry Doran, B.A., with his wife and four small children, left Armidale lately en route for Arusha, Tanganyika Territory, where he will take charge of the Arusha School under the direction of the Church Missionary Society.

The Bishop, in referring to Mr. Doran's departure to engage in missionary work, said it was an event of first-class importance to the Cathedral Parish, and expressed the hope that the link now established with the Diocese of Central Tanganyika, would mean much to the interest in missionary work by the Parish, and also the boys of the Armidale School, where Mr. Doran has been classics master for several years.

The Rev. Canon A. J. A. Fraser, Sub-Dean, presented Mr. Doran with a beautifully bound Prayer Book as a token of esteem from the scholars and teachers of the Cathedral Sunday School, on the occasion of his last visit to the school. Mr. Doran had given seven years devoted service as a teacher in the Cathedral Sunday School, and had been superintendent for three years.

**COVENTRY HOME.**

The boys from the Coventry Home have returned from a fortnight's holiday at the seaside near Newcastle. They had the extra delight of a brief visit to Sydney for one day, including a visit to the Taronga Zoo, says the Vicar in his Parish Notes.

**CATHEDRAL ORGANIST.**

Mr. Roland Pullen, B.A., has commenced work as organist of St. Peter's Cathedral, Armidale, in succession to Dr. C. A. Jarman

**"ABBOTSLEIGH" . . . . . WAHROONGA**

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who is now at St. John's, Darlinghurst. Mr. T. I. Pritchard, a former organist at the Cathedral, has been appointed to All Saints', Bathurst, Cathedral.

CHURCH ARMY HUTS.

At a recent meeting of the Gunnedah Parochial Council, the sum of £10 was voted from parish funds for the continued support of the Church Army huts. Commenting on this donation, the Vicar, the Rev. Canon W. P. Best, Th.L., says, "Unlike the Y.M.C.A., and the Salvation Army, which receive nearly all their funds for work among the Forces from the Australian Comforts Fund, Church efforts for similar work, such as the Church Army Huts, depend upon the support which comes from church members to keep them operating. This parish has helped liberally in the past for the work of Church Army Huts, and the Parochial Council considered that the Bishop's appeal for continued support was a right and just one to assist from parish funds."

PERSONAL.

The Ven. E. H. Stammer, Th.L., Archdeacon of Armidale, is preaching a Lenten series of Sermons in the parish of Manilla.

During Lent, the Rev. G. A. Baker, of West Tamworth, has been giving a series of Lantern Addresses on week nights in St. John's, Tamworth.

The Vicar of Manilla, the Rev. V. C. G. Duncombe, is making a visitation of church families during Lent, and hopes to contact all church people in their homes.

The Rev. Arthur Lloyd has commenced work as assistant curate in the Cathedral parish.

Miss Alison Coates, daughter of the Rev. Canon A. W. Coates, who for several years was a member of the Armidale Cathedral choir, and deputy organist, recently left for

BOOKS ON THE CROSS.

"The Glory of the Cross," by Dr. S. M. Zwemer. A meditation on the Passion and Death of our Lord. 2/5.

"Vox Crucis, or Echoes from Calvary," by Marcus Loane, M.A. A new study of the Words from the Cross. 5/-.

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C.M.S. PROGRAMME?

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Sydney. Prior to her departure she was tendered a farewell party by members of the choir.

The Rev. H. E. S. Doyle, acting Vicar of Barraba, recently visited Sydney to officiate at the marriage of his brother, Capt. N. A. Doyle, (A.I.F.), of Muswellbrook, to Miss Gladys L. Green (A.W.A.S.), of Nyngan. The ceremony took place at St. Philip's, Church Hill.

VICTORIA.

Diocese of Melbourne.

The Most Rev. the Archbishop, writes:—

"Australia suffered great loss in the aeroplane accident which claimed a group of men all of whom were serving their country and some of outstanding influence. The service in St. Paul's Cathedral was one that those present will not be likely to forget. In a letter such as this it is impossible to say what is in one's mind. I explained to the members of their families the thoughts of sympathy which the whole community feels towards them, for our hearts go out to the relatives in their great loss.

"I have arranged with the Dean to hold a Thanksgiving Service in the Cathedral on Tuesday, 17th April, in order that we may express thanks to our Heavenly Father that we have now reached the stage when we can see £25,000 in hand for the Reconstruction Fund. I am sorry that of that £25,000 one-fifth has been provided from savings affected in various ways, while the Lord Mayor and the parishes have raised the rest. It is a great thing to be ready for many opportunities that lie before us. I am still hoping that apart from the Diocesan contribution we will still reach £25,000 from the parishes."

Ridley College Commencement. — Commencement Day will be held at the College, Parkville, on Saturday, April 7, at 3 p.m. Speakers: The President, the Archbishop of Melbourne, Mr. Justice Lowe (Chancellor of the University) and the Principal (Bishop Baker).

MATRON required, over 45 years, for C. of E. Eventide Home (accommodating about 25 elderly ladies, but no invalids). Nursing experience preferable, but not essential. Salary £182 p.a., plus quarters. Applications to be addressed to Hon. Lay Secretary, Church of England Homes, 70 King Street, Sydney, and to be received not later than April 16.

WANTED URGENTLY by Chaplain at present overseas. Small furnished house or flat, any Sydney suburb, for self and wife. Two years lease if possible. Present temporary arrangements make matter urgent. Reply "Urgent," this office.

WANTED. — Medical Missionary awaiting transport to Tanganyika desires to secure a small portable typewriter for use on the field. Please write to Sister Joan Parker, C.M.S., Sydney, stating price.

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WANTED.—Gentle woman to supervise correspondence lessons next term. Three small girls. Apply Mrs. M. Hyland, Araluen, N.S.W.

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