

from the Diocese and the Society of Australia," a (organisation with Headq enables the work to be do Flying Medical Service pi arch of England through the (called for short), the p comes in handy with his l an, when a patient on a stre in by air and has to be take al about 2-3 miles away. Occa nts have been brought in fro nes up to 50 miles away. As the England also staffs the 3 hospital nursing hostel connected with the Doctor there is ample opportunity local people to hear and to see wh tianity is good for.

We appreciate the support in pr terest, and gifts of goods and mone come from the many good folk wh other parts and are not forgetful brethren in less fortunate circum From "The Willochran."

### NEW ZEALAND.

#### AN UNWELCOME APPOINTM

Apparently New Zealand has it in connection with appointments to men out of sympathy with the standards of churchmanship. The given some publicity to the cas Aidan's, Claudelands, in the dioce kato, presided over by Bishop C formerly Archdeacon of Mauri vestry of St. Aidan's, protesting choice of a vicar by the authorit reference to the vestry, remindc ination board that St. Aidan's wa ed as a place of worship for those ed an Evangelical, as opposed to Catholic, ministry. As a sign c willingness to be ignored in the se resolved not to pay the stipend, use of the parsonage, and to a selves from any induction cerer appointed vicar is obviously pla an unenviable position that it he would decline to enter upor under such conditions. Here t a congregation, through the C cil, are defined, but similar appc not unknown.—From "The Rec

It tells of a great Roman

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# The Australian Church Record

Vol. 11

JANUARY 31, 1946

No. 2

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

## "Caesar and Christ"

Proud Caesar came in strength of steel:  
The panoply of war was his.  
At his command, men poured forth life,  
The cities perished, nations fell.  
He left as heritage a blood-stained tide;  
He came, he scorned, he slaughtered—  
And he died.

The meek Christ came, His strength the true,  
A heart of love His panoply.  
At His command men found their life,  
The cities flourished, nations grew,  
As heritage, the reign of peace He gives:  
He came, He loved, He pitied—  
And He lives.

—Selected.

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**NOTES AND COMMENTS.**

An Indian statesman, Diwan Vijayaraghavacharya, K.B.E., addressing a meeting recently in Toronto, stated that small nations have not much chance of survival in these days. "The British Commonwealth," he said, "is the one safe unit that makes for world peace and the ideals dear to all of us. We in India have our own differences with Britain. We have our quarels just as a husband and wife may quarrel, but we don't want anyone to interfere." The Diwan went on to emphasise that although there were differences in race, colour and creed, the Indian is as much a British subject as the Canadian and wants to remain so.

In an editorial article under this heading in the "Ballarat Church Chronicle" occasion is taken to accuse the Bishop of Hong Kong of disloyalty to Bible, Church and Christ Ministry.

Himself in the bishop's recent action, in a time of great difficulty and stress, of ordaining a deaconess to the Priesthood. In support of of this contention the late Dr. Temple's somewhat ill-advised "pontifical" letter to the Bishop of Hong Kong is quoted; a letter that evoked from the bishop a dignified reply indicating that the Archbishop of Canterbury had acted "ultra vires" in sending it, that the Bishop of Hong Kong would appeal to the bishops of his own province in the matter. After all the question is not quite so simple, of solution as the Ballarat editor seems to imply. For instance, who were in the upper room in Jerusalem—when the Lord gave His great Commission, "As my Father hath sent me even so send I

you." Was Mary the Mother of Jesus there where St. John "abode." Acts 1/13 14. Luke 24/33. Who were in the house on the Day of Pentecost? What is the significance of Joel's prophecy. Acts ii 16-18. Were the handmaidens to prophesy only to women and children." How about Priscilla's teaching of Apollo." Acts xviii 26. Then how about Paul's great dictum to the Galatians. "There is no room for the distinction of male and female, for ye are all one in Christ Jesus." Quite generally to-day throughout the non-Roman Christian Church the Ministry of Women, under ecclesiastical license, is incapable of being described within the narrow lines laid down by the Ballarat Church Chronicle. The Bishop of Hong Kong's action seems to be perfectly logical and consistent with the New Testament form of the Ministry.

Some of our readers will have noticed a new development in relation to Church Music in the Mother Diocese. Bishop Pilcher, who is himself an accomplished musician and naturally very much interested in the importance of the proper use of music in Worship, has inaugurated a Summer School of Church Music in Sydney which this year is to be held in the Chapter House on Monday, Tuesday, and Wednesday next. In making this announcement Bishop Pilcher in a recent issue of the Sydney Diocesan Magazine said:

"It is of great importance that an increasing number of our people should understand the proper use of music in the worship of God and in the religious life of the congregation. The spirit of prayer may be encouraged by music; it also may be completely driven away. The main faults in the music of many churches are noise and hurry. I suppose most of us have heard the Psalms chanted in such a way that it was impossible to know what is being chanted. We have also heard Hymns sung at such a rapid tempo that all the solemnity of their message is lost. The main reason for this unsatisfactory state of things is that there has been no School of Church Music in Australia. Organists have been trained to play the organ; singers—it may be—have been trained to produce their voice correctly, but there is no institution in which the very special principles which rule in the sphere of Church music have been explained and taught.

"It is encouraging to note that in the Diocese of Sydney many of the younger men are dissatisfied with the present state of things and are anxious to learn a better way. It is for such, whether clergy, organists, choir members, or congregation, that the proposed School of Church Music is intended."

Singularly enough the Synod of the Diocese of Auckland has recently

adopted a Report on the same subject to which we hope to make further reference. The Editor of the "Auckland Church Gazette" remarks:

"The Report presented by the Bishop's Commission on Church Music was a document of which its compilers had every reason to be proud. Though music has for centuries been recognised as one of the most important aids to worship in the Anglican Communion, the standard of singing in the generality of churches in New Zealand at the present time leaves much to be desired. Musical services are being rendered in a way that is false to the true Anglican tradition, distracting and unedifying to the ordinary worshipper, and nothing short of painful to those with an understanding of good music in particular. The adoption of the Report by Synod provides those who are interested in much-needed reforms with the backing of a clear and authoritative statement of the principles underlying Anglican church music, and should be the first step towards the realisation of better things in, we hope, the not too far distant future!

We reprint in other columns a deeply interesting and unique "Declaration on World Peace" which has been issued by the U.S.A. Churches and Protestant, Roman Catholic and Jewish Churches of the United States of America. It has 147 signatories, including the presiding Bishop of the Protestant Episcopal Church of America and the heads of practically all the other Protestant Churches, also 11 Archbishops, 11 Bishops and 23 other leading Roman Catholics; and also some 40 Jewish Rabbis and leaders.

It is claimed to be a historic document as being the first joint statement ever issued on behalf of all the Churches of the Old and New Testaments. "It is a United Religious Front against fascist ideas." Certainly it is a great advance to have all these religious bodies unitedly proclaiming the fundamental principles of morality, tolerance and justice.

The preambles issued by the various groups are specially interesting, and together, representing 130 millions of people, emphasise the need of religious principle for a securely founded peace.

The eyes of the world are focussed on the Great Conference of the Nations that is being held in U.N.O. London. The prayers of the Christian Church will be more and more concentrated on the Conference because bound up in its potentialities is the peace of the World. A

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formula is being sought unremittingly by which it may be possible to prevent any more world wars, with all their hideous consequences. Many are the regrets that two great leaders are absent from that Conference: men who were openly sincere in their reverent regard for the true liberties of mankind, and who frankly recognised the need of Divine guidance and blessing for a righteous peace to be attained. But it is no time for vain regret. Human leaders after all have no permanence, they are only instruments in the hand of God for service to their day and generation. They must change; but God always remains and it is in His hands to raise us up wise and understanding leaders and to overrule the counsels of men in furtherance of His loving will for the world of man. During the war we had our Days of Prayer. Surely there is an even greater need in this time of peace for Days of Prayer to God for direction of the nations of the world into ways that make for a lasting Peace.

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**TANGANYIKA DIOCESE.**

**Dr. Chambers on the Education of Africans.**

The Bishop of Central Tanganyika (Dr. G. A. Chambers), who has recently returned to this country from his diocese, was welcomed by the friends of the diocese at a special meeting held in the Mary Summer House, Tuf-ton-street, London. The Bishop said that the work, during the war, had been carried on without interruption, though concentration rather than extension had been their policy. In accordance with that policy the responsibility for the work of the Church had devolved more and more upon African shoulders; they had now thirty ordinary clergy. Dealing with the post-war constructional work, Dr. Chambers referred to the publication by the Government of a White Paper on the mass education of the Africans. It was an effort to raise the standard of life, and to increase the literacy of the people. They were looking forward, in the diocese, to co-operating with the Government in that great mass educational scheme; it would certainly mean that their own teachers would be given a more thorough training to equip them for their work. The Bishop also spoke of the need of welfare clubs for the use of the returning soldiers, of whom there were many thousands. The setting up of trade schools to teach the Africans to be useful with their hands was another undertaking that the Bishop felt was going to have beneficial results. As they were specially in need of workers, it was a great encouragement that the Bishop was able to introduce three—

When these events happened, the Rev. W. J. Platt, who will shortly be our guest in Australia, was a young Methodist Missionary. While he never actually saw the Prophet, yet he travelled in his wake and saw the result of his work. Many of Harris' converts, left without help, lapsed into paganism, or became Moslems, but Mr. Platt had the ability to gather some 50,000 of them into the Church and build up a series of mission stations and schools. This experience in West Africa stood him in good stead when in 1930 he became the Bible Society's Secretary for Equatorial Africa. In this capacity he crossed the Continent from coast to coast and came into contact with many interesting peoples, both pagan and Christian.

Since 1937 Mr. Platt has been Home Secretary for the Bible Society and has shown rare ability. He, together with Dr. Temple and other leaders, kept the flag flying through the "blitz" and has a wonderful story to tell of Britain at her best. He is, moreover, a fine speaker and will enthral the

Capt. J. Ball and Sister Bangham (of the Church Army) and Miss D. Clark—who had offered themselves for service in Africa, and who would be helping in the work of the diocese.—"Record," Nov. 30.

**ABORIGINAL SUNDAY--FEBRUARY 3rd.**

**THE PART PLAYED BY THE ABORIGINES DURING WAR YEARS.**

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Like hounds upon the trail, the Aborigines would follow the tracks of lost soldiers, and often during the wet season when the grass was high they would be called upon to do this—to them—easy task. Their method in locating fallen aircraft was simple. Noting the direction in which a plane had been seen to fall, a party would start in search, but at the same time a messenger would be sent to another patrol or native camp, some miles away, where other eyes have "marked" the spot, and by plotting in their minds the different directions, it was fairly easy to arrive at the distance of the object that had come down. Many tales are told of those lost airmen and the seeking natives. They watch the ground, as they move, for the tell-tale tracks of the wandering man. They are no rambling horde, but an organised unit moving to his rescue. Darkness descends and the seekers camp the night upon the trail. They coo-ee through the silent bush, and their high-pitched voices travel many miles. They light fires by burning the dry pandanus palms and beating hollow trees with stones they send their drumming noise out into the night air. Morning comes, and they are off again. The track is found and the rest is easy. At length they find the weary man—"this white man who could fly so well but was so poor as a bushman." He asks for water. A native hits the trees with a stone, his ear pressed close to the trunk. Selecting one, he hits at a small knot near the base, and out pours a stream of water from this hollow tree. He breaks a large leaf from another tree and folds it into a cup and brings this to the weary man. Thirty-seven airmen were helped to safety by the natives on Melville and Bathurst islands alone.

On one occasion an airman was saved by a dream. One member of a search party had a dream, a strange thing of mangrove and men. Next day, when at the tiller of the launch which was searching a creek, he suddenly,

without warning, jammed the tiller over and drove the launch into the mangroves fringing the bank. Brought to a standstill, they heard a faint cry for help and found not the man they were seeking but another airman whose plane had been lost over six days.

Stories are also told of unarmed Aborigines who have captured Japanese airmen, disarming them and escorting them to the nearest military camp.—Nat. Mission Council.

**FIRST ABORIGINAL A.I.F. OFFICER.**

Lieutenant Reginald Walter Saunders, 24-year-old A.I.F. veteran, has made history by becoming the first full-blooded Aboriginal to be commissioned in the Australian army. His father was on Gallipoli; he himself joined up at the start of the war and was in the Libyan campaign with one of the original A.I.F. divisions; fought in Greece; was picked up in the Mediterranean after his ship was torpedoed; helping the rearguard in its historic battle in Crete, and was marooned in the mountains there. As a sergeant, he took command of his platoon for five months in the New Guinea jungle when his officer became a casualty. When he graduated recently from a Victorian Officers' Training School, finishing in the first 10 out of 33 candidates, he fulfilled one of his dearest hopes. "The Aboriginal does not ask for privileges," he says, "merely equal opportunities with fellow Australians. Given that opportunity, many will succeed in walks of life not open to them now." His wife, who is also a full-blooded Aboriginal, was in the W.A.A.A.F. before marriage. The tragedy is, though, that this brave and brilliant soldier and his wife are denied citizen rights.

**ABORIGINAL GIRL DOES WELL AT SCHOOL.**

The Bishop of North Queensland reports that Sylvia Braikenridge, who, through the foresight of the Diocese of North Queensland, has been sent from Palm Island Mission to St. Anne's School, has recently topped the list in her music examinations. She received 82 per cent. for piano (credit), 94 per cent. for music perception (honours), and 88 per cent. for theory (honours). The children of Australia are not at all colour-conscious with their black school mates, and quite often in one of those little private books that little girls keep, you will find "my best friend is Sylvia." A little child is leading us into the time when we must reconsider very strongly our national dogma of White Australia.—From "The Tasmanian Church News."

**QUIET MOMENTS.**

**WHAT IS HE TO YOU?**

**Testimony by Sir William Dobson**

At a great opening rally held recently in Fulham (London), to inaugurate a series of meetings for men and women wishing to find purpose in life, Lt.-Gen. Sir William Dobbie, G.C.M.G., K.C.B., D.S.O., was the chief speaker.

After expressing the pleasure he felt at being invited to help in the opening meeting of the "Calling Youth" movement, Sir William said that one of the things he particularly liked about the campaign was its title—"What is He to you?"—for it not only got down to the very root of the matter but minded him of a question our fathers had asked when He was on earth—"What think ye of Christ?"

Some years ago when he (the speaker) was stationed at Aldershot, he was asked to address a great congregation in the parish church on Armistice Day on the subject, "Has Christianity failed?" When he got up to speak he could not help feeling that it was a very satisfactory subject to deal with, for he really did not know the answer—it depended upon what one meant by Christianity. But one day he did know—Christ had not failed and that was what really mattered.

Why did the Lord Jesus Christ come to this earth? Different people would give different answers to that question in different ways. Some declaring that He came to us as an example, others that He came to teach us certain truths. But neither of these answers represented the primary reason. Christ Himself had recorded in the Bible His answer to that question: "The Son of Man came to give His life a ransom for many." That was why He came, and the ransom was necessary because there was a great barrier between ourselves and God caused by the awful thing called sin. Sin was a fact, as we knew it, and it looked around us and into our hearts. Our Lord had come to break down the barrier which separated us from God, and the only way He could do it was by the sacrifice of Himself.

"What is He to you?" continued the speaker. "I can tell you what it is to me. When I was only a boy of fourteen I came to know Jesus Christ as my Saviour. I remember clearly when this great transaction took place—when I realised that I was a sinner and that I greatly needed a Saviour. I had a heavy burden

is being sought unremittingly which it may be possible to prevent more world wars, with all hideous consequences. Many regrets that two great leaders present from that Conference: men were openly sincere in their regard for the true liberties of mind, and who frankly recognised need of Divine guidance and blessing for a righteous peace to be attained. But it is no time for vain regret. Leaders after all have no permanence, they are only instruments in the hand of God for service to their generation. They must go; but God always remains and in His hands to raise us up wise understanding leaders and to over-see the counsels of men in furtherance of His loving will for the world of our day.

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Harris was described by one who knew him as "an impressive figure, adorned with a white beard, of tall stature, clothed in white, his head encased in a cloth of the same colour, carrying in his hand a huge cross." The Prophet was, however, no dreamer, but a practical man—he encouraged the people to work, forbade thieving and the use of alcohol. Harris, unlike other native leaders, called on neither fetish nor devil, but on the living God, who brings joy to the suffering and calm to the despairing. Like John the Baptist, he sought nothing for himself. "I am but the carpet on which Christ wipes His feet," he cried. He had learned the lesson of all whose lips have been touched by a live coal from the altar—to sink himself in God.

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Like hounds upon the trail, the Aborigines would follow the tracks of lost soldiers, and often during the wet season when the grass was high they would be called upon to do this—to them—easy task. Their method in locating fallen aircraft was simple. Noting the direction in which a plane had been seen to fall, a party would start in search, but at the same time a messenger would be sent to another patrol or native camp, some miles away, where other eyes have "marked" the spot, and by plotting in their minds the different directions, it was fairly easy to arrive at the distance of the object that had come down. Many tales are told of those lost airmen and the seeking natives. They watch the ground, as they move, for the tell-tale tracks of the wandering man. They are no rambling horde, but an organised unit moving to his rescue. Darkness descends and the seekers camp the night upon the trail. They coo-ee through the silent bush, and their high-pitched voices travel many miles. They light fires by burning the dry pandanus palms and beating hollow trees with stones they send their drumming noise out into the night air. Morning comes, and they are off again. The track is found and the rest is easy. At length they find the weary man—"this white man who could fly so well but was so poor as a bushman." He asks for water. A native hits the trees with a stone, his ear pressed close to the trunk. Selecting one, he hits at a small knot near the base, and out pours a stream of water from this hollow tree. He breaks a large leaf from another tree and folds it into a cup and brings this to the weary man. Thirty-seven airmen were helped to safety by the natives on Melville and Bathurst islands alone.

On one occasion an airman was saved by a dream. One member of a search party had a dream, a strange thing of mangrove and men. Next day, when at the tiller of the launch which was searching a creek, he suddenly,

without warning, jammed the tiller over and drove the launch into the mangroves fringing the bank. Brought to a standstill, they heard a faint cry for help and found not the man they were seeking but another airman whose plane had been lost over six days.

Stories are also told of unarmed Aborigines who have captured Japanese airmen, disarming them and escorting them to the nearest military camp.—Nat. Mission Council.

### FIRST ABORIGINAL A.I.F. OFFICER.

Lieutenant Reginald Walter Saunders, 24-year-old A.I.F. veteran, has made history by becoming the first full-blooded Aboriginal to be commissioned in the Australian army. His father was on Gallipoli; he himself joined up at the start of the war and was in the Libyan campaign with one of the original A.I.F. divisions; fought in Greece; was picked up in the Mediterranean after his ship was torpedoed; helping the rearguard in its historic battle in Crete, and was marooned in the mountains there. As a sergeant, he took command of his platoon for five months in the New Guinea jungle when his officer became a casualty. When he graduated recently from a Victorian Officers' Training School, finishing in the first 10 out of 33 candidates, he fulfilled one of his dearest hopes. "The Aboriginal does not ask for privileges," he says, "merely equal opportunities with fellow Australians. Given that opportunity, many will succeed in walks of life not open to them now." His wife, who is also a full-blooded Aboriginal, was in the W.A.A.F. before marriage. The tragedy is, though, that this brave and brilliant soldier and his wife are denied citizen rights.

### ABORIGINAL GIRL DOES WELL AT SCHOOL.

The Bishop of North Queensland reports that Sylvia Braikenridge, who, through the foresight of the Diocese of North Queensland, has been sent from Palm Island Mission to St. Anne's School, has recently topped the list in her music examinations. She received 82 per cent. for piano (credit), 94 per cent. for music perception (honours), and 88 per cent. for theory (honours). The children of Australia are not at all colour-conscious with their black school mates, and quite often in one of those little private books that little girls keep, you will find "my best friend is Sylvia." A little child is leading us into the time when we must reconsider very strongly our national dogma of White Australia.—From "The Tasmanian Church News."

## QUIET MOMENTS.

### WHAT IS HE TO YOU?

#### Testimony by Sir William Dobbie.

At a great opening rally held recently in Fulham (London), to inaugurate a series of meetings for young men and women wishing to find a real purpose in life, Lt.-Gen. Sir William Dobbie, G.C.M.G., K.C.B., D.S.O., was the chief speaker.

After expressing the pleasure he felt at being invited to help in the opening meeting of the "Calling Youth" movement, Sir William said that one of the things he particularly liked about the campaign was its title—"What is He to you?"—for it not only got down to the very root of the matter but it reminded him of a question our Lord had asked when He was on earth—"What think ye of Christ?"

Some years ago when he (the speaker) was stationed at Aldershot, he was asked to address a great congregation in the parish church on Armistice Sunday on the subject, "Has Christianity failed?" When he got up to speak he could not help feeling that it was not a very satisfactory subject to talk about, for he really did not know the answer—it depended upon what was meant by Christianity. But one thing he did know—Christ had not failed, and that was what really mattered.

Why did the Lord Jesus Christ come to this earth? Different people would answer that question in different ways, some declaring that He came to set us an example, others that He came to teach us certain truths. But neither of these answers represented the primary reason. Christ Himself had recorded in the Bible His answer to that question: "The Son of Man came . . . to give His life a ransom for many." That was why He came, and the ransom was necessary because there was a great barrier between ourselves and God caused by the awful thing called sin. Sin was a fact, as we knew if we looked around us and into our own hearts. Our Lord had come to break down the barrier which separates us from God, and the only way He could do it was by the sacrifice of Himself.

"What is He to you?" continued the speaker. "I can tell you what He is to me. When I was only a boy of fourteen I came to know Jesus Christ as my Saviour. I remember quite clearly when this great transaction took place—when I realised that I was a sinner and that I greatly needed a Saviour. I had a heavy burden that

I longed to get rid of, and I realised that our Lord had come to this earth for the very purpose of meeting such need as mine and relieving me of the burden of sin. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." That night, more than fifty years ago, I committed myself to the Lord Jesus Christ, and I have never been able to doubt for one moment that He is my Saviour and that He has forgiven me my many sins. When I realised what a tremendous amount He had done for me, I felt it was incumbent upon me to show my gratitude by serving Him, and He became my Lord. During my Army years He has proved Himself not only my Saviour and Lord, but my Companion and Friend.

"I would, in conclusion, give a special word to the young people assembled here. You have a tremendous job ahead of you; upon you will fall the burden of reconstruction in the years to come. You will have to take up the running and seek to serve your day and generation. You have that desire I know. Do you realise that you will not be able to help others unless you are on firm ground yourselves? Knowing, as I do, that the only true foundation is Jesus Christ, the Son of God, I long to see you get your feet on that firm ground. Commit yourselves and your cause to Him, and nothing can shake you. What a wonderful Saviour, Companion and Friend He has been to me! And He can be the same to you."

### Special Psalms and Lessons.

#### February 3. 4th Sunday after The Epiphany.

M.: Amos iii; John iii 22; or James iii. Psalms 60, 63.

E.: Amos iv 4 or v 1-24; John vi 41 or I Cor. i 1-25. Psalm 74.

#### February 10. 5th Sunday after The Epiphany.

M.: Amos vii; John iv 43; or James iv. Psalms 99, 112.

E.: Amos viii or ix; John vii 14-36; or I Cor. i 26-ii-end. Psalms 106.

#### February 17. Septuagesima.

M.: Gen. i 1-ii 4; John i 1-18; or Rev. xxi 1-14. Psalm 104.

E.: Gen. ii 4 or Jer. x 1-16; Mark x 1-16 or Rev. xxi 15-xxii 5. Psalms 147, 148.

### PERSONAL.

Members of the family of Mr. and Mrs. James Telfer, formerly of Portana Station, near Sheringa (S.A.) have given £500 to provide a permanent endowment for the Church of St. John the Evangelist, Sheringa, the endowment to be known as the "James and Frances Telfer Endowment Fund."

The Diocesan authorities of Melbourne have appointed Miss Kathleen Brumley, M.A. Dip.Ed., head mistress of Lowther Hall School, Essendon. She will succeed Miss Collisson, who has been head of the school for the past ten years.

Rev. Arthur Lidbetter has commenced his work as assistant minister to Rev. E. H. Parsons in the Church of St. Alban, Epping (N.S.W.).

Rev. and Mrs. M. L. Loane, of Moore College, Sydney, have welcomed a little son to their home. David Lawrence was born on December 27.

Rev. J. H. Holland was recently inducted as vicar of St. Peter's, Riccarton, Christchurch (N.Z.). Mr. Holland is the son of the Bishop of Wellington.

Rev. A. E. Bellamy has been appointed rector of Christ Church, Castlemaine (Vic.).

The Venerable J. W. Clarke has notified the Bishop of Adelaide that his resignation of the archdeaconry, the rural deanery, and the rectory of Mt. Gambier, will take effect on Feb. 2.

Rev. C. A. Stubbin, of the past 24 years rector of St. Anne's, Ryde, N.S.W., and Rural Dean of Ryde, has resigned his incumbency and retired from active ministry. Mr. Stubbin was ordained in 1906, and after serving the curacy of St. Peter's, Burwood, was appointed rector of Milton in 1912. From 1914-22 he was rector of Wollongong and Rural Dean of Wollongong. On Feb. 16, 1922, he was inducted to the cure of Ryde. The Rev. Donald Begbie, R.A.A.F. Chaplain, has been appointed to the vacancy.

A great Ecclesiastical layman and Anglo-Catholic leader, Mr. Athelstan Riley, died recently in Jersey.

The Rev. C. P. Heywood, Chaplain at Clarendon, on Lake Geneva, and brother of Bishop Heywood, formerly of Mombasa, has been appointed to a Prebendal Stall in St. Paul's Cathedral, London.

Dr. Sydney Carter, Principal of Clifton Theological College since 1932, has resigned from that position. He has been succeeded by the Rev. R. J. Cobb, Vicar of St. Matthew's, Rugby, a keen and definite evangelist. The College itself has been occupied by national services during the war and is in process of being de-requisitioned.

Mr. Willis J. Williams, M.B.E., B.Sc., who is well known as the Hon. Treasurer of Moore Theological College, has been appointed by His Excellency the Governor of N.S.W. to be a director of the Ryde District

Soldiers' Memorial Hospital. This appointment has given much satisfaction to a great number of people. Mr. Williams is a food expert. For thirty years he was Superintendent of Markets, Sydney, and for the first three and a half years of this present war was officer-in-charge of Naval Victualling Stores.

His many friends will be glad to hear that Canon R. B. Robinson, of the H.M.S. "Sydney," has much improved in health, and is going for a further month's rest to Tasmania, the Anglers' Paradise.

We regret to learn of the death of Mrs. Harry Arnold, wife of the Rev. Harry Arnold, who recently resigned from the Parish of Robertson, N.S.W., and retired from the active ministry.

The Rev. Christopher Thomas, son of Bishop Nutter Thomas, whose engagement to Miss Scales, of Highgate, was recently announced, is again on his way to Australia as Chaplain on an aircraft carrier. On his return to England Mr. Thomas hopes to be married and then to come back to Australia and offer for work in the diocese of Melbourne, where it is also the intention of his brother-in-law, the Rev. W. Johnson, ex-army chaplain, to settle.

At St. Ives' Hospital (North Sydney) Staff Service on Sunday, January 27, the Chaplain dedicated the Service Book, the gift of Mrs. Lindsell, in memory of her husband, Ernest Frederick Lindsell, Capt., R.M., and as a thankoffering for the safe return of her nephew and godson, Alan John Lavis, M.N.

"Father" B. Oddie, the Superior of the Liverpool (Eng.) House of the Sacred Mission, is reported as coming to "begin important work in Australia." The Liverpool House is to be closed as it has been found impossible to carry on work in that city. It will be remembered that the Bishop of Adelaide invited the Society to work in his Diocese.

Evangelicals will welcome the news of the appointment to the vacant bishopric of Wakefield of Archdeacon H. McGowan, at present Vicar and Archdeacon of Aston. A scholar of St. Catherine's College, Cambridge, Archdeacon McGowan took his theological course at Ridley Hall, Cambridge, and was ordained to Cheltenham Parish Church, where, for a time, the present Bishop of Chelmsford was his vicar. Since 1931 Archdeacon McGowan has occupied a leading position in the life and work of the diocese of Birmingham. In a wider field he has for many years been recognised as an outstanding figure in the A.E.G. Movement. Visitors to the Gromer Convention will remember his effective work there. At Wakefield he will succeed Dr. Hone, who was reared in the Leeds Clergy School traditions.

Mrs. Apsey, wife of the Rev. Gordon Apsey, Chaplain in the R.A.A.F. and Vicar of St. John's Church, Ballarat, has secured the Th.A. Diploma of the Australian College of Theology. Mrs. Apsey not only passed the examinations with first-class honours, but came top of the list for the whole of Australia.



### AMONG GOOD BOOKS.

#### 20. THE FRENCH REVOLUTION, by Thomas Carlyle.

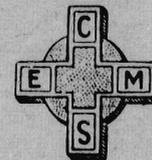
Books tell us that Carlyle, one of the greatest of Scotland's sons, was the hero of the literary world and the idol of the reading public in the Mid-Victorian era. No matter how great was his reputation in those times, no matter how great his contribution to English literature for all time, he is little read and less understood and appreciated to-day. The shelves of old bookshops literally groan under the weight of innumerable copies of his "Sartor Resartus," and rather less of "Cromwell's Letters and Speeches." Only idle curiosity leads any to scan the pages of "On Heroes, Hero Worship." The arts student reads just as little of Carlyle as necessary for the prescribed course.

Even Carlyle's "French Revolution" is hardly an exception. The modern student of the era of the Revolution would rather read Mignet, although Dr. Holland Rose has amusingly pointed out that one could rise from the reading of Mignet "ignorant that there was such a thing as the guillotine." Carlyle himself was a unique personality. His works similarly are quite unique. No man has ever written, perhaps, none will ever write as did Carlyle. While he writes from the point of view of the bystander and witness of the events he records, yet his words come home to the reader as the clear message of the prophet. Strong moralist, yet visionary and mystic, Carlyle brings to bear upon his work a spiritual depth and soundness of judgment unique in writers of history. While Macaulay's attempts to prophesy amuse the reader, Carlyle's amaze and convince.

Thomas Carlyle was a deeply religious man, although not in the orthodox sense. Unerringly he places his finger on the root cause of France's great social upheaval, "sin, the parent of misery." As he examines the new watchword of "Liberty, Fraternity, Equality," he observes; without good morals liberty is impossible." The revolutionaries of every age had to learn the truth of that dictum. He adduces as reasons for the failure of "Christianity" in France, the frequent admissions of priests that they had been "living and preaching a life-long lie."



The place of the First Christian Service in Sydney Cove.



### THE FIRST CHRISTIAN SERVICE HELD IN AUSTRALIA.

A service in commemoration of the First Christian Service held under a great tree in Sydney Cove on the 3rd February, 1788, has been held in Sydney annually for a great many years; first in Gresham St., close to where the original service is said to have been held, and for a number of years in the Domain. The uncertainty of the weather in February, was responsible for the service being held in later years at St. Philip's, Church Hill.

The 158th Anniversary service will be held at St. Philip's this year at 3 p.m. on the 3rd of February. The

occasion is somewhat unique, inasmuch as the lessons will be read by the Moderator of the Presbyterian Assembly and the Chairman of the Congregational Union, and the sermon will be preached by the President of the New South Wales Methodist Conference.

The congregation invariably includes the members of the Australian Royal Historical Society, the United Imperial Navy and Army Veterans Association, the Boy Scouts and the Girl Guides. Last year, Bishop Hilliard was the preacher and there was a congregation of nearly 400. The united nature of the service seeks to recognise the share of other Christian bodies in the spread of religion since those very early days.

The detailed arrangements for this service have, for many years, at the instance of the Archbishops of Sydney, been made by the members of the Church of England Men's Society.



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ALEXANDRIA

## TO AUSTRALIAN CHURCHMEN

## A Neglected Rubric.

(By the Rt. Rev. J. W. Hun kin, D.D., Bishop of Truro.)

We have much to be thankful for in the fact that the Elizabethan settlement of our English ecclesiastical affairs occurred during one of the great creative periods of our national life. The Book of Common Prayer finally authorised in Queen Elizabeth's reign is substantially Archbishop Cranmer's Second Prayer Book of 1552 and from that book it copies word for word the following rubric: "But if any man, either by reason of extremity of sickness, or for lack of warning in due time to the Curate, or for lack of company to receive from him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood; The Curate shall instruct him that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor; he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth." This rubric is exactly repeated in our Prayer-book (1662) with "a" for "any" in the first line, and "want" instead of "lack" in the second.

## The Doctrinal Importance.

I wonder how many of the readers of "The Watchman" have ever noticed this rubric, or have ever heard a reference to it in a sermon? It is one of the most important in the whole Book, not merely because of its precise application in a sick room, but also because of the doctrinal view of the Sacrament of Holy Communion its very presence in the authorised Prayer Book implies. If in certain circumstances a man can "eat and drink the Body and Blood of our Saviour Christ" without receiving the Consecrated Elements of Bread and Wine with his mouth, then any merely mechanical or magical view is ruled out. I suppose most of us have met with unguarded language which suggests a mechanical or magical view. Such language should be carefully avoided. That view is not the Church of England view. It is excluded by the Prayer Book. That view, indeed, never received the sanction of responsible authority in the Christian Church. A

rubric similar to this is found in the pre-Reformation books, e.g., in those of Sarum use. Here is a literal translation of the Latin:

"The sick man shall be communicated unless he has been already and unless there is danger of vomiting; or some other danger of irreverence; in which case the priest shall say to the sick man, 'Brother, in this case true faith and good will suffice thee; only believe—and thou hast eaten.'"

The last phrase is an echo of the language of St. Augustine (Tract in Joan, xxv, 22).

## The Reformer's Consistency.

This medieval rubric is similar to the rubric in our 1662 Book, but it is not the same. The Reformers extended it to cover, not only the case of extreme sickness, but also the cases when there was "want of warning in due time to the Curate," and further when there was "lack of company to receive" with the sick person. There must be two at the least according to the rubric introducing the Collect, Epistle and Gospel for The Communion of the Sick. Here the Prayer-book is consistent with itself, for at the end of the Communion Service we find the two following rubrics:

"And there shall be no celebration of the Lord's Supper, except there be a convenient number to communicate with the Priest, according to his discretion."

"And if there be not above twenty persons in the parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest."

To do justice to the Prayer Book teaching about the Holy Communion it must be studied as a whole. It is a balanced indivisible unity, and every element in it must be given its due weight; hence the importance of this rubric about spiritual communion. Considered as a whole, the Prayer Book provision for Holy Communion is admirably sane, reverent, and adequate; and modern attempts in the Church of England to improve upon it have not been very successful.

## Reservation Denied.

Take, for instance, the attempt to revive Perpetual Reservation. At the Reformation the practice of Perpetual Reservation of the Consecrated Elements was discontinued. Some, nowadays, are anxious to re-introduce it; although when the whole subject was fully discussed in 1900 both the Archbishop of Canterbury (Dr. F. Temple) and the Archbishop of York (Dr. Mac-lagan) in weighty judgments pronounced it to be illegal in the Church of England. And, under the Prayer Book system, it is not needed; an alternative is provided, a better alternative. The whole idea of spiritual communion is invigorating, it encourages a robust faith, it expects the individual to maintain a loyalty to the community, it helps to avoid a too self-regarding attitude. The Holy Communion is a high-level function of the Beloved Community. Let it be kept as such and never used in a reduced form. Where there is no company to communicate with the individual, let there be no attempt to perform the rite. In adhering to that self-denying ordinance the individual will suffer no loss; nay, rather will he gain in strength if he uses the occasion to exercise, for all he is worth, a thankful faith.

## The Idea of Communion.

The Reformers laid great stress on the social character of the Communion Service. In that service Christians meet to have communion with one another as well as with their Lord. Indeed, they are to share in communion with Him. This idea is thoroughly in accordance with the teaching of St. Paul; it is an essential element in the whole New Testament doctrine of the Sacrament.

To preserve this essential social element, the Reformers ruled out single communions altogether. It was better, they felt, to preserve the conception of the service whole and un mutilated than to make exceptions even for the sick. The Prayer Book, therefore, arranges for the sick to have the service in their rooms in the presence of a congregation. The congregation can be quite small; two beside the sick person will suffice, and they are to receive with him. Failing these, the sick man himself is deprived of the consecrated bread and wine. He must acquiesce in this deprivation in order to keep the general use of the Holy Communion on the best and soundest level. But it need be no real deprivation, because by the exercise of faith and thankful remembrance "he doth

eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

## Practical Experience.

If it be argued that this is too much to ask of the individual, especially when he is sick, I would reply that experience suggests otherwise. One of the most devoted and unselfish Christians in a parish of which I was the rector, would never accept my offer to administer the Holy Communion to her when she was ill. She always said that she preferred to wait till she could receive it again in church. She was a devout and regular communicant, and, though I should have been glad if she had got her sisters together and we had had a Communion Service in her room, I had the greatest respect for her attitude in the matter. It is really worth while making a great effort to preserve the social corporate aspect of the central and most sacred rite of our religion. If more attention were paid to the rubric I have quoted, and simple painstaking instruction given in connection with it, I believe there would be no lack of understanding and response.

Moreover, the need for such teaching becomes still more obvious when we remember that there are other "just impediments," as the rubric itself indicates, which may prevent reception of the Consecrated Elements. Think of all those who are wounded and die in battle, those who are killed at sea, those who fall ill in some isolated place abroad where they are cut off from all the regular ministry of the Church. When a clergyman faces his congregation, he does not know how many of them may one day be in such a lonely position, and it is most important that they should all know that no outward circumstance can in itself cut them off from the most personal and intimate communion with their Lord. For such communion, in the last resort, no material thing whatsoever is indispensable.

This has, of course, never been denied by orthodox Christianity; but it has not been sufficiently and explicitly taught. Christian teaching should maintain the right balance of emphasis, and, while on the one hand stressing the importance of the regular use of the normal means of grace in normal circumstances, it should also make it clear that if there is "just impediment," a Christian man may cheerfully do without them and need come to no hurt through the deprivation. The rub-

ric to which I have drawn attention in this short article is intended to secure the balance of the Church's teaching in this matter, and the main purpose of the article is to put in a plea that the rubric should be given greater prominence in the instruction given in church and school.—From "The Watchman."

## "FILL THE CHURCH."

The minister's job is to fill the church. In the name of that prevalent heresy, how many hearts have been broken; how many standards lowered; how many compromises effected! What mockery has been offered for worship; what entertainment substituted for challenge or devotion; what patronage where there should have been penitence and dedication.

And yet how harmless a claim it seems at first glance. Of course a minister should bring his people to church, nor should he rest content while there is one outside; but how dangerous it may be to make "filling the church" the object of one's ministry, or the standard by which it is judged.

It is a splendid thing to see a church well filled, would that it were a more common sight. It is wrong to be complacent with half-empty churches and talk glibly of the "faithful few" as if they were enough. But the object of the shepherd is not directed to "filling the sheepfold" as much as it is directed to bringing every one of his sheep and lambs home for satisfying food, safe shelter and rest.

As an indication of the dangers into which this "heresy of numbers" may lead the most active of church people, I recall the case of a theological student who was a friend of mine. He was sent from college one week-end to fill in for a rector who had been unexpectedly called away for a while. One of the wardens, who admired the student's sermon, said to him, "If we had someone like you here all the time, we'd get the crowd out. You preach a good sermon and you sing the service nicely. As soon as we can we are going to get rid of Mr. So-and-so — he'll all right with the sick, and he's not a bad visitor, but he doesn't put on a very lively service." Imagine the effect of such conversation on a young man starting out. As a matter of fact, he gave up his preparation for the ministry and went back to his old job. "The day would have come," he said, referring to the conversation of this

warden "when I was no longer a 'star turn.' And I would be hissed off by those who have been loyal." I do not suggest that the student's decision was right, or that was the only reason he gave up his preparation — although it did affect him a great deal. Nor do I suggest that this warden was typical. Nine times out of ten the wardens are a wonderful strength and stay; without their amazing loyalty and devotion many a minister's work would be doubly hard. But once let a minister or his workers get badly bitten with the bug, "Fill the church," there is a grave danger of thinking of congregations in terms of audiences; of the alms as a sort of "gate," and the minister as a sort of "starred performer," ably assisted by a "musical cast."

By all means let the churches be filled, but let the services be offered to God, not to an audience. There is the grim reminder of the newspaper report of an extempore prayer "the finest prayer ever offered to a Boston audience." Extempore prayer is good; beautiful music is good; well-ordered services with thoroughly prepared and ably-presented sermons are needed — but if they are directed to filling the church, the seed of death is in them. People must not be lured to attend the church as music-lovers, sermon-tasters, curiosity and sensation seekers — but as worshippers and seekers after God. If we are urged to trick them into coming on such an abject basis as "I came to see you in your home on Thursday, you must come and see me on Sunday," or "The choir is doing something special on Sunday, you should be there," it is not really presenting the real challenge and need. We are told of the fool who came to scoff and remained to pray, and there are those who come for intellectual pleasure who find spiritual peace, but so often those who are invited to be entertained are entertained, and feel that by their patronage they have paid their social obligation to the minister and their due reverence to God, in an effortless and rather comfortable way. To such a dangerous state of mind we are apt to contribute if our concern is patiently to "fill the church."

If we disguise the reason why we want people to come to church, it is unlikely that they will give to worship or receive from worship what is needed. They are not bodies occupying spaces in the pews, contributing to a satisfactory crowd; they are souls in the sight of God to be drawn to the foot of the Cross and to the Throne of Grace.—"Canadian Churchman."

## A GREAT BISHOP.

The Right Rev. Logan Herbert Roots, D.D., for thirty-five years Bishop of Hangkow, and from 1926 to 1931 Primate of China, died on September 24 at Mackinac Island, Michigan, United States, where he was attending the Moral Rearmament World Conference.

Bishop Roots, who first went to China in 1896, shortly after graduation at Harvard, was widely known throughout the Far East for his work for Christian unity. With the late Archbishop Soderblom, of Sweden, he had close contact with the work of the Lausanne Conference, and was Chairman of the China Continuation Committee from 1913 to 1922, the first organisation for uniting the Christian forces of China. He was prominently connected with the international Red Cross and national flood relief. He had close ties with this country, and as Primate introduced to King George V the Bishops from China attending the 1930 Lambeth Conference.

Bishop Roots possessed unrivalled personal acquaintance with the leaders of modern China, dating back to the Boxer rebellion of 1900 and the first revolution under Dr. Sun Yat Sen in 1911. He was a close friend of Generalissimo Chiang Kai-shek, who, on the death of Mrs. Roots in 1934, sent his private aeroplane to carry the Bishop and his sons on the last stage of their journey across Siberia from Europe. Mme. Chiang was present at the funeral.

Dr. Roots was one of the world leaders of the Group Movement, having met Dr. Frank N. D. Buchman at Kuling in 1917 and helped him to organise the first international gathering there the next year. Since his retirement in 1938 he had travelled extensively on behalf of the movement.

At his funeral at Mackinac messages came from the President of the United States, the Archbishop of York, the Marquess of Salisbury and the Countess of Antrim. President Truman's message referred to the Bishop as "my faithful friend through long years. As Churchman, humanitarian, citizen, Bishop Roots, at home and in foreign lands, was a noble exemplar of the Christian ideal." Messages were also received from Dr. Berggrav, Primate of Norway; from Dr. Carl Hambro, President of the Norwegian Parliament; and from Dr. Runestam, Bishop of Karstad, Sweden, as well as from a great and widely representative

number of political, diplomatic, industrial and Church leaders in the United States.

Archdeacon Hannon, of Belfast, speaking at the funeral service, said that the Bishop had given him "a new conception of the Church on the march like a mighty army, the Church, the soul of the nation, interpreting and interpenetrating all its life; vanguard of Christian thinking, opening up to the labourer and industrialist, to statesman and ordinary man the secret of living and living together, giving men victory over frustration and selfishness, releasing hidden energies in human personality, mobilising unknown qualities of creative thinking and great living for world service." — H.W.B. — From "The Record."

## CORRESPONDENCE.

## PEACE THANKOFFERING.

(The Editor, "Church Record.")

Dear Sir,

Now that coupons are not required for many articles, perhaps some of your readers would like to make a "Peace Offering" to this "Outpost of Glen Davis." We are in very great need of the following: Door mat, strip of carpet (16 ft. length), linens for Holy Table, wipers, frontals for Table, kneelers, 30 ft. of runner matting for aisle.

If they are left at the Home Mission Office, Diocesan Church House, George St., sent or direct to M. D. Davies, Home Missioner, St. Mark's, Glen Davis, via Capertee. Carriage forward. They would be thankfully received and duly acknowledged.

Thanking you in anticipation,

Yours always,

M. D. DAVIES,

Catechist in Charge.

## CREMATION.

(The Editor, "Church Record.")

Dear Sir,

Your correspondent, J. Miles, in his reply, dated 6/12/45, made a very poor attempt to justify the practice of Cremation as we know it to-day. Reference is made to 1 Sam. 31-11, it speaks of burning, Amos. 6.7-10, the burning of the body. We do not read as was the custom. We must remember that some of the practices in those days were of pagan origin. Reference is also made to 1 Cor. 13.3-1. But even St. Paul was making comparative values in sacrifice. In my contact with converted Christians aversion to Cremation had been very evident. The way of Christ should be the way for the Christian. The following lines are interesting:

"Oh God, when the heart is warmest,  
And the head is clearest,  
Give me to act the purposes thou formest,  
Into fact."

In this Christ fulfilled the prophecy and He made His grave with the wicked, etc.

A beautiful thought expressed recently. I wished to go back to the earth that nourish-

ed me. Mother earth, Mother love, coming together in one grand emotion. There will be no God's acres, nothing to love and cherish. Sentiment and emotion or the call of it will make life and living one of intolerance. In the last decade much has been lost that was best. What is left let us conserve. In this we will find a fuller and richer life. There is something in the heart of everyone, which, if destroyed, will leave us torpid. There is a dignity in death which calls for respect. My interest in this subject is one of principle, not that of an inanimate body.

Other aspects of the subject have been dealt with and need no repetition. I regret the attitude of those who might have given us a lead. I am grateful for the courtesy extended to me in the publication of previous letters and this my final one.

Faithfully yours,

ELIZABETH E. MORTON.

## SCHOOL OF MUSIC.

(The Editor, "Church Record.")

Dear Sir,

Napoleon wrote, "Music, of all the liberal arts, has the greatest influence over the passions and is that to which the legislator ought to give the greatest encouragement." It is good to know that at last our legislators have stepped forward in the right direction and at the right time to further the efforts of the Sydney Symphony Orchestra towards higher attainment—but if Napoleon could hear our Cathedral "Music" (?) I fear its greatest influence on him would be the swaying of passion towards its elimination.

There is not the slightest co-ordination between organist and choir and the chanting of the canticles follows the dash, dash, dot, dot, dot, tempo of wireless—

Is the "school of music" advertised in your last A.C.R. issue, an attempt to promote greater efficiency? If so it will have the best wishes for success of present and absentee worshippers — many of the latter group have the privilege of tuning in elsewhere when tortured—the others "endure the cross," but I trust will "maintain a fight" towards something more worthy of our Cathedral.

Yours faithfully,

SYDNEY METRONOME.

## CORRECTION.

In our last issue the address belonging to Mr. Nicholls' letter, "4 Lindsay Street, Burwood," was misplaced. Will interested readers please note.—Eds.

## NATIONAL ANTHEM NOW 200 YEARS OLD.

"God Save the King" has attained its bicentenary as the National Anthem. It was first performed officially at Drury Lane Theatre on September 28, 1745, states "Peterborough," in the "London Daily Telegraph and Morning Post."

Though the musical setting for that performance was arranged by Dr. Arne, the musical director of Drury Lane Theatre at the time, it is known to have been based

on an earlier tune, probably the work of Dr. John Bull, at one time organist of the Chapel Royal.

Claims for the composition have also been made on behalf of Henry Carey, composer of "Gally in our Alley." He is believed to have arranged a setting of "God Save The King" for the birthday of George II in 1740.

The Protestant Action Society of Australia has found "per courtesy of the Sydney Municipal Librarian" the following version:

## THE NATIONAL ANTHEM 1743 A.D.

Fame let thy trumpet sound  
Tell all the world around,  
Great George is King.  
Tell Rome and France and Spain  
Brittania scorns their chain,  
Great George's name.

May Heaven his life defend,  
And make his race extend,  
Wide as his fame.  
The choicest blessings shed  
On his anointed head,  
And teach his foes to dread,  
Great George's name.

He peace and plenty brings,  
While Rome-deluded kings  
Waste and destroy.  
Then let his people sing  
Long live our gracious King,  
From whom all blessings spring,  
Freedom and joy.

God save our noble King,  
Long live our gracious King,  
God save the King.  
Mark how the valleys ring,  
Long live our gracious King,  
From whom all blessings spring,  
God save the King!

We are thankful that this overfulsome effusion has been superseded by our present Anthem.

## PERSECUTION OF INDONESIAN CHRISTIANS.

(Netherlands Indies Government Information Service.)

More than one million Christians all over Java are being threatened, persecuted and slaughtered by terrorists. This can be called a true continuation of Japan's Greater East Asia Co-prosperity War. Years of anti-Christian propaganda amongst Javanese Mahomedans for a "holy war" against Christianity are behind the present trouble.

Amongst the threatened Christians in Java are Europeans and Eurasians, as well as Chinese and Indonesians, such as Javanese, Ambonese, Menadonese, Timorese and Bataks from Sumatra.

How many atrocities have already been committed cannot be stated. There has been no contact yet with the large Christian mission at Soera-

karta, which is internationally regarded as the most promising of all in the Islamic world.

A few facts from other parts of Java, however, are highly relevant. The Roman Catholic Church in Buitenzorg has been desecrated. A large Christian settlement at Depok, near Batavia, has been burned down and many members have been slaughtered. Many hundreds of Christian Indonesians at Ambarawa, where the Indonesian Minister and his family have been prisoners of the extremists, have been cruelly maltreated. At Magelang, in East Java, five Roman Catholic priests have been murdered.

In the interior of Java the prisons held by the extremists are overcrowded with Christians of all races.

The Ministers of the Christian Church at Bandoeng have recently appealed to the world for intercession, saying that otherwise the Christian Church which has been built up all over Java will be destroyed in the most atrocious manner.

The appeal from the Bandoeng Minister says: "During the Japanese occupation the Mohammedan population has been impregnated with hatred propaganda against Christianity."

## CHURCH IN ACTION AT FRANKSTON (Vic.).

Just on a thousand boys and leaders will occupy the C.E.B.S. Camp at Frankston throughout January and part of February. Senior members formed the first contingent, the camp starting on Boxing Day and concluding on 2nd January. Every moment was packed full with interest and fun. The Commandant (Canon P. W. Robinson) had a splendid staff of leaders, and this is an indication that the Church is using her young men to build up her own life — so often they have been attracted to movements outside the Church. In the team were several old members who have returned from War Service and they were happy to be back on the C.E.B.S. job again. Many Church people have little idea what it means in devotions and hard work to organise and run camps on such a large scale. Duties are heavy and varied, but leaders take them over cheerfully and carry them through efficiently, and for several who are in business this means giving up much needed holidays — so the camps are made possible.

The C.E.B.S. sets out to give the boys the ideal of the complete and well balanced Christian life and this is exemplified in the camps. The foundation is spiritual. Each day is opened with Bible study and family prayers. The last act of the day is a devotional period with a brief address. The strength of the movement from the Church standpoint was shown in the attendance of all communicants at Holy Communion early on Sunday morning in the open air sanctuary—numbering just on 150. Matins was taken later in the indoor chapel and led by a large

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choir. A most helpful address on Transformation was given by the new youth director for the Diocese, Rev. R. Dann, who was a group leader at the camp.

The midnight New Year Communion in the open Air Sanctuary will never be forgotten. Floodlights prepared by some of the campers gave beauty to the gaunt and rather severe stone walls of the Sanctuary. The spirit of worship was evident, and the setting under the stars helped to give a sense of the Sacred Presence and such a hallowing experience will be a lasting influence in the lives of those who were conscious of it.

The Christian standard was evident in the comprehensive sports programme competitions and the entertainments which drew out unexpected talent and also in the way tasks were readily taken up by the boys keeping the camp clean and decent and making the brotherhood of service a reality.

An outstanding feature indicating the sensible thinking of this new generation was the discussion on Sunday evening when a series of two minutes talks were given on Christ and business spirit politics and other vital spheres of life. The boys were keenly interested and so many took part that it was difficult for the Commandant to bring the discussion to an end by bedtime.

It is gratifying to know that as an expression of thanksgiving campers gave their offerings on the Sunday to the Food for Britain appeal and these amounted to £6, but they did not consider this to be sufficient and the last half hour of 1945 was occupied in a drive to increase it to £10—the amount reached as 1946 dawned was £11.

Special visits were made to the camp by leaders of the community. The Premier (the Hon. John Cain, M.L.A.) came on Friday afternoon, 28th December, and spoke to the boys urging them to give service to the State in the years ahead. On the Sunday afternoon the Lord Mayor (Cr. F. R. Connelly) paid an official visit and he was accompanied by the Chancellor of the University (Mr. Justice Lowe) and Dr. Kelly. The Shire President (Cr. J. Grice) and the Vicar of St. Paul's, Frankston (Rev. A. J. Whyte) were also present on this occasion and spoke of the great value of these camps to the youth of to-day.

The following camps will consist of two for juniors and for country members from every part of the State including the Mallee, and a final one for boys from Fitzroy organised by Mr. John Sotheran who will be commandant and will be assisted by Brighton Grammar School Masters and Prefects. Boys and friends of the School will provide the necessary funds.

So the work of the Church goes on and through C.E.B.S. activities, chief amongst these being the Camp and St. Hubert's Training Farm for Boys, and Church people generally will be thankful that those who give themselves so unselfishly to this work are making an invaluable contribution to the solution of the problems of our time.

#### A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: St. Stephen's, Willoughby, 10/-; Rev. F. Wilde, 12/-; amounts under 5/-: 8/6.

## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

##### NEW GUINEA APPEAL.

In 1943 the people of All Saints, Peter-sham, set themselves the task of finding an additional £100 for three years for Reconstruction and Advance in New Guinea. On Advent Sunday evening the Chairman of the Australian Board of Missions (the Right Rev. G. H. Cranswick) was the occasional preacher at All Saints' when the third hundred was presented. The totals were, progressively, 1943, £106; 1944, £110/17/-; 1945, £113, making a grand total of £329/17/-. The Rector's sister (Miss E. V. Adams) was the organiser of the three annual appeals, ably supported by many All Saints' people who expressed in a practical manner their desire to repay a debt we owe to the people of New Guinea, to help rebuild their shattered Mission Stations, and so erect a memorial in loving memory of the sacrifice of precious lives and worthy of the faithfulness and devotion of Papuan Christians.

#### Diocese of Newcastle.

##### C.E.B.S. ELEVENTH ANNUAL CAMP.

Despite restrictions and other handicaps the 11th Annual Camp of the Newcastle Diocesan section of the Church of England

Boys' Society, proved to be one of the most effective yet held. The camp commenced on Boxing Day and concluded on January 2nd.

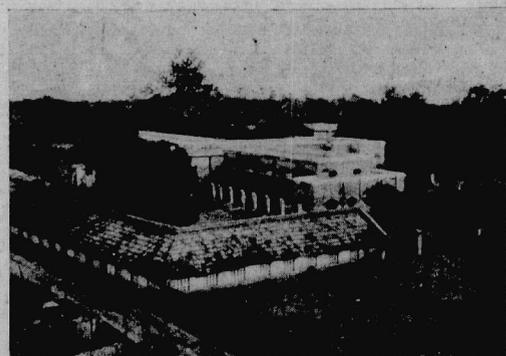
Evans Estate, South Swansea, was chosen as the site, and with its thick scrub and overlooking beautiful Lake Macquarie, offered every facility for a successful and enjoyable camp. Sixteen tents housed the boys, and besides these there were the headquarters and quartermaster tents.

The number of campers totalled 94, representing the following parishes:—St. Mary's (West Maitland), St. Peter's (East Maitland), St. Mary's (Aberdare), St. James' (Morpeth), St. John's (Cessnock), St. Phillip's (Waratah), St. Andrew's (Mayfield), St. Mark's (Islington), St. John's (Lambton), All Saints' (New Lambton) and All Saint's (Kempsey, Diocese of Grafton).

Camp officers were: Commandant, Mr. H. L. Arkell; Assistant Commandant, Mr. H. Blair; Quartermaster and Secretary, Mr. Will C. Taylor; Sportsmaster, Mr. George Burrell; Cooking Supervisor, Mr. C. H. Cook; Assistant Supervisor, Mr. N. Shepherd; Orderly Officer, Mr. Sid Horder.

The Rev. L. L. Richardson, assisted by the Rev. G. D. Griffith, was the camp chaplain.

The programme was a full and varied one, and included swimming, athletics, hiking, fishing, boating, cricket, and also offered all the joys and thrills of camp life. A period of the programme each day was regarded as the branch leader's period, when the opportunity was afforded to each branch



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Geelong

Church Street,  
Wollongong

leader to devote a certain portion of the programme with his own members. This proved most effective.

Visitors were frequent throughout the week, including many of the boys' parents, who expressed pleasure and satisfaction with the conduct of the camp and the tidiness of the tents.

On New Year's Eve, being the official visiting day, the Bishop of Newcastle and the Dean of Newcastle, made an inspection of the sites and tents, and afterwards addressed the boys at the afternoon parade.

The daily routine was strict: 6.45 a.m., rise and shine; 7 a.m., P.T. and swim; 7.30 a.m., breakfast; 9 a.m., morning parade and prayers; 9.15 a.m., tent inspection; 9.30 a.m., to noon, morning programme; 12.30 p.m., dinner; 1 p.m. to 2 p.m., rest period; 2.30 p.m. to 5 p.m., afternoon programme; 5.30 p.m., tea; 7 p.m., Evening programme and prayers; 7.15 p.m. to 9.45 p.m., Evening programme; 10 p.m., lights out.

On Sunday, December 30th, Holy Communion was partaken of under the trees, the celebrant being the Rev. G. D. Griffith. At night, Evensong was sung, the boys taking part in the service and Mr. Griffith was the preacher.

A camp-fire concert was held on New Year's Day, each branch present contributed to the programme. A prize for the best individual performance was given my Mr. T. Evans, and this was awarded to Stanley Davies, of Aberdare, with Trevor Broadley, of Cessnock, was runner up. Mr. Evans announced that for the next camp, whether it be on his property or on the proposed permanent camp site, he intended to give a more substantial prize for this section of the camp.

Results of the various competitions conducted are as follows:—West Maitland and Aberdare tied for first place in the junior swimming, and the intermediate and senior went to Cessnock and Waratah, respectively. Newcastle won the senior and intermediate swimming, and Waratah the Junior.

Aberdare was awarded first place in the camp-fire concert, with West Maitland and East Maitland second, and Cessnock third.

The Bishop's banner for camping efficiency was won by St. Mary's (West Maitland) and the McCulloch flag for progress was awarded to St. Peter's (East Maitland).

#### COOPERNOOK.

##### RECTOR'S NEW YEAR MESSAGE.

We are standing on the threshold of another year and the influence of the season is felt in some degree by all. The New Testament gives little encouragement to a sentimental view of life. Its writers had too much to do, and too much to think about, to indulge occupation with pensive remembrances or imaginative forecastings. They indeed bid us look forward, but not along the low levels of earth and its changes. One great future is to draw all our longings and to fix our eyes. Nothing is which we were thinking during the recent certain, but the coming of the Lord, about season of Advent, and our "gathering together to Him."

We are quite sure we shall die. We know that certainly the great majority of us will be alive at the close of this New Year; but who will be the exceptions?

A great many of us, especially those who are in the monotonous stretch of middle life, will go on substantially as we have been

going on for years past, with our ordinary duties, joys, sorrows, cares; but to some in all probability, this year, holds some great change which may darken our days or brighten them.

The great thing we ought to look to in the future is our work—not what we shall enjoy or what we shall endure, but what we shall do. This is healthful and calming. The great remedy for morbid anticipation lies in regarding life as the opportunity for service. Never mind about the future, let it take care of itself. Work! That clears away the cobwebs from our brains. The great work Christian people have to do in the future, is to be witnesses for Christ. This is the meaning of all life; we can do it in joy and in sorrow, and we shall bear a charmed life till it be done.

As we stand fronting the Unknown, let us face it without going mad, and that we will, unless we know God and trust Him. If we do trust Him, we need have no fear. To-morrow lies all dim and strange before us, but His gentle and strong hand is working in the darkness and He will shape it right. He will fit us to bear it all. If we regard it as our supreme duty and highest honour to be Christ's witnesses, we will be kept safe, "delivered out of the mouth of the lion," that by us "the preaching may be fully known."

#### VICTORIA.

##### Diocese of Melbourne.

##### A WELL-MERITED REBUKE.

We cull the following from the "Melbourne Argus":—

"Australians took no pride in their country, Archdeacon A. Roscoe Wilson said at St. Paul's Cathedral recently. It was commonplace in Australia to hear people remarking, 'This would be an ideal country but for . . .'. The particular thing that was complained of would vary according to the speaker's political views or station in life, and could range from draught or taxation to the Government or the Opposition.

"Servicemen who had mixed with Americans noticed how different was their attitude; Americans spoke of their homeland as 'God's Own Country,' and called their flag 'Old Glory'.

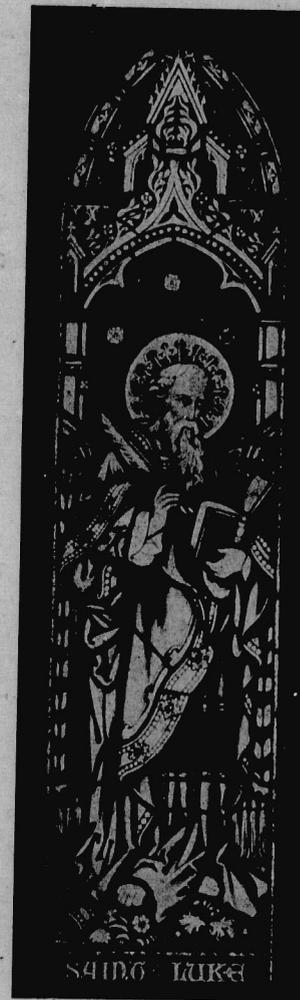
"Those who read Australian fiction must have noticed how few stories there were that breathed love of and pride in our country. There were plenty that painted an opposite picture, and featured scallawags.

Delay in filling the last Commonwealth loan was an example of our lack of pride in our country, for the lag was not due to any lack of money in the community.

"The result of thinking that one's country was inferior was the development of an inferior complex among its people. As Paul McGuire, a good Australian, had written in a book about Australia, we were too touchy and too easily offended.

Recently we had had a strike which was a "dare" to the civil government of Australia, said Archdeacon Wilson. This country took it lying down, and one wondered if the country was deteriorating. Could anybody recall a great speech by any of the country's leaders condemning the strike.

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## Diocese of Wangaratta.

## BISHOP COADJUTOR ELECT.

The appointment of Bishop Coadjutor to our Archbishop is indeed good news, as the work which surrounds the office of Archbishop of Melbourne has become increasingly arduous of recent years. Many throughout this Province will rejoice that the Archbishop has selected a young parish priest from his own Diocese as his chief assistant. The choice of the Rev. J. D. McKie, of Christ Church, South Yarra, for this important post is a fortunate one. The Bishop-Elect has youth, scholarship, and knowledge of war-time administration, qualities which will prove of great value in his new sphere. We send him every good wish for his future work, and we pray that his service to the Church in Australia will be rightly blessed.

Christmas Day I spent at the Cathedral, where the congregations at all services were large. At night the Cathedral was filled for the Service of the Nine Lessons. This was a united service, in which the various resident ministers in the town took part, the cathedral choir being augmented by the other local church choirs. — From The Bishop's Letter.

## QUEENSLAND.

## Diocese of Brisbane.

## ORDINATION.

The following ordinations took place at St. John's Cathedral, Brisbane, on Friday, 21st December (the Feast of St. Thomas):

The Rev. David Marshall Baillie, Th.L.  
The Rev. Geoffrey Edward France-Hall.  
The Rev. Michael Arthur Paxton-Hall, Th.L.

The Rev. John Josiah Tunstall.

The following licenses have been issued:—

The Rev. David John Thomas Richardson, Th.L., as Rector of the Parish of St. Mark's, Eidsvoll.

The Rev. Cecil Dudley Smythe, as Vicar of the Parochial District of Noosa.

The Rev. Harry Perkins, Assistant Curate St. Paul's, Ipswich.

The resignation has been accepted by His Grace the Archbishop of the Rev. John William Johnson as Rector of Christ Church Bundaberg, to date as from 30th April, 1946.

## SOUTH AUSTRALIA.

## Diocese of Adelaide.

## ST. GEORGE'S CHURCH, MAGILL.

St. George's Church, Magill, claims the proud distinction of being the first church consecrated in the colony of S. Australia by the first Bishop of Adelaide, Bishop Short. The consecration took place on January 30th, 1848, the foundation stone having been laid a year earlier, on January 18, 1847. The clergy present on that occasion were Dean Farrell, Archdeacon Woodcock, Canon Coombs, and the Rev. J. Newnham. St. George's is an interesting specimen of Kentish masonry work, being built almost

entirely of pebbles or water-worn stones taken from the nearby creek. These stand to-day as sound in their setting as when they were first laid.

The land on which the church is built was given by Mr. John Finlay Duff, for many years harbourmaster at Glenelg. It contains about 1½ acres, most of which has been used as a burial ground. An additional two acres on the east side has recently been purchased. The first burial took place on February 16, 1848, when Caroline Augusta Short, the infant daughter of Bishop Short, was quietly laid to rest near what is now the northern gate of the cemetery.

The original trustees of the church and land were John Baker, Richard Beaton, Henry Paas Denton, Francis Grote, and William Gibb.

A new chancel and stained glass east window were added in 1884 by the generosity of a Mr. and Mrs. Swan. A pulpit and brass honour roll and lectern were given by members of the congregation as a memorial to those who went from the district to the 1914-18 war.

The first incumbent of St. George's Church was Rev. T. P. Wilson (1847-1850), afterwards first headmaster of St. Peter's College. He was followed by Rev. Frederick Platt (1850-1851). The third rector was Rev. E. K. Miller, formerly first headmaster of Pulteney Street School for Boys. During his 12 years at Magill (1851-1863) the churchyard was laid out and planted with olives and other trees, many of which are still living. Five acres of glebe were purchased in 1855, and a parsonage built in 1860. A schoolroom was also erected about that time, and land bought and a church built at Campbelltown. Mr. Miller was followed by Rev. T. R. Neville (1864-1872). For the next 37 years (1872-1909) the Rev. Alfred Honner, or Canon Honner as he became from 1906, was in charge of the parish. Then came Rev. Harvey L. Ebbs (1909-1914) and Rev. J. T. Phair (1914-1921). Rev. J. A. Rowell (1922-1935), Rev. R. V. S. Adams (1935-1940), Rev. E. V. Constable (1940-1944). The present rector is Rev. C. W. L. Noon.—"Church Guardian."

## TASMANIA.

## MOTHERS' UNION FESTIVAL.

The Mothers' Union Festival for town and country branches was held on Thursday, 29th November. There was a service of Holy Communion at the Cathedral at 11.15 a.m. at which the Rev. L. L. Nash was the preacher. A "Basket Lunch" at the Synod Hall was followed by a meeting at 2.30 p.m., the guest speaker being Mrs. Cranswick, Senior, of Sydney. Mrs. G. F. Cranswick took the chair. In her opening remarks Mrs. Cranswick spoke of the resignation of Miss Adams from the Treasurership of the M.U. after 29 years of service. A coffee pot and two cups and saucers were presented to Miss Adams. Three large and beautiful bunches of flowers were presented to Mrs. Cranswick, Snr., Miss Adams, and to Mrs. Davison (Diocesan Secretary).

Mrs. Davison spoke of the Australian Commonwealth Council which she attended in Adelaide last October.

Mrs. Cranswick, Snr., in her address, said that in Sydney they would be thinking of

praying for us to-day, and that they sent their warm and affectionate greetings. She spoke of the marvellous way in which the M.U. had gone on during the war. Over 1000 new members have joined up during the six years, throughout Australia and Tasmania. 2 Peter, 1/12: "Wherefore, I will not be negligent to put you always in remembrance of these things, though ye know them," reminds us lest we forget. (1) Our wonderful fellowship. We are linked up with all races and colours. 1 John 1/7: "If we walk in the light as He is in the light we have fellowship one with another." We can work harmoniously though we do not all think alike. Families are not all alike. Two children in the one home can be entirely different, yet it can make for the harmony of the home. (2) Bible reading and prayers. Where do you keep your Bible? My mother's Bible was always kept on her bedside table. "In Thy light shall we see light." Most of the mistakes we make in our lives are because we do not take things to the light and look at them. The Bible is our text book. We have to make up our minds on moral things. Drinking is becoming an increasing habit among women. In the matter of decency, we are not so shocked as we used to be. Our returned men need more than parties and excitements to welcome them back. There is a lack of courtesy, and kindness to-day. In the matter of prayer, I shall never forget when I was a little girl the sight of my mother praying by her bedside. Matthew 6/6 tells us how to pray. Go into some quiet place and then pray. How long do we give to our private prayer in the mornings. There is not a woman here who does not know something of answered prayer. Hannah, Samuel's mother, prayed for a child. "And the Lord remembered Hannah." One of the things that our Lord is doing now is interceding for us. He may not answer quite in the way we expect, but He remembers every prayer, and years later it may be answered. Service for others and for God allows us to grow old happily.

## PEACE.

Peace does not mean the end of all our striving;  
Joy does not mean the drying of our tears;  
Peace is the power that comes to souls arriving  
Up to the light where God Himself appears.

—Studdert Kennedy

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## BIBLE SOCIETY OF INDIA AND CEYLON.

November 1, 1944 was a red-letter day in the history of the Bible Society in India. It was a birthday—the birthday of the Bible Society of India and Ceylon. On that day the Council of the new Society met for the first time in Nagpur, and after three days' conference, unanimously approved the Constitution which had already been accepted by the Parent Society in London. A new chapter was opened in the story of Bible work in India and the first page of it was bright with hope. Henceforward the responsibility for the circulation of the Scriptures to the people of India is to rest mainly on Indian shoulders. There has been no break in fellowship between the Parent Society in London and the Society in India; but for the future the Bible Society of India and Ceylon will, in a larger measure than heretofore, mould its own policy and direct its own activities. There is every hope that this new freedom will have an invigorating influence, and that the friends and supporters of the Society in India will give themselves with renewed zeal to the task they have undertaken.

## THE FIRST PRESIDENT.

Reference must be made to the sad loss the Society has sustained in the death of its President, the Bishop of Dornakal. Writing immediately after the Council had dispersed, the Secretary, Rev. J. S. M. Hooper, who had known the Bishop and worked with him on the National Christian Council and on behalf of Church Union in South India for many years, said: "I have never known the Bishop of Dornakal appear to better advantage than in his conduct of these meetings." To lose its President only a few weeks after the Bible Society of India and Ceylon was founded was a severe blow, and the whole Church of God in India has lost one of its noblest sons. Tribute was paid in the "British Weekly," January 18, 1945, to Bishop Azariah's outstanding services to the Christian cause in India. Dr. Nicol Macnicol, after pointing out that the Christians of every province of the land looked to him in a crisis as their spokesman and representative, considered that the Bishop's supreme task was his ministry to the outcasts in his own diocese of Dornakal.

## BISHOP AZARIAH'S LETTERS.

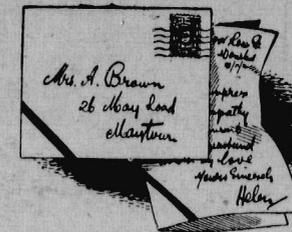
Three letters bearing the signature of the Bishop of Dornakal were sent out in the course of the conference—one to the Chairman of the Committee of the Parent Society in London, a second to the Auxiliaries of the Bible Society in India, and a third to the "Churches and Missions in India and Ceylon and to all the Christian people interested in the work of the British and Foreign Bible Society." These explain in a human way what has happened. In the letter to Sir Graeme Tyrrell, Chairman of the Home Society, the Bishop said: "We are deeply sensible of the confidence you have placed in us and accept in a spirit of hope and faith the task committed to us for the further dissemination of the Word of God in India and Ceylon. We accept the Constitution as

the basis of our working arrangement, and we look forward to our continued association with you in the great task in which you have so generously helped us in the years that are past. We are keenly conscious of the greatness of the need in the present situation as well as the largeness of the opportunity ahead of us. There are still Indian languages into which the Bible as a whole has not yet been translated. There are large areas where the Bible is an unknown book and many people who have not yet heard the Word. The prospect of a rapid advance of India into literacy will create new needs and open new doors of opportunity. The Bible Society of India and Ceylon girds itself for the task to which it is called, determined, through the strength which comes from above to match itself to the occasion, and encouraged and fortified by the knowledge that the British and Foreign Bible Society is with it in an upholding, understanding, and brotherly partnership."

To the Indian Auxiliaries the Bishop wrote: "The Central Council of the Bible Society of India and Ceylon assembled at its first meeting sends warm greetings to the Auxiliary Committees of Calcutta, Ceylon, Bombay, Madras, Bangalore, North India, and Punjab on this significant occasion when the responsibility for the work of translation, production, and distribution of the Bible in India and Ceylon is more directly in this region. The British and Foreign Bible Society has now transferred the administrative control over its work in India and Ceylon to the Bible Society of India and Ceylon; and under the Constitution of the latter as approved by the British and Foreign Bible Society the existing Auxiliaries have become component parts of the Bible Society of India and Ceylon. The Central Council looks forward with hope and confidence to increasingly fruitful service for the extension of Christ's Kingdom to be rendered by the new Society and its Auxiliaries working in mutual trust and goodwill and with the co-operation of the Churches in this great land."

In his message to the Churches and Missions of India the Bishop spoke of the task lying before the new Society: "The function of the Bible Society of India and Ceylon is twofold; one, so to produce, publish, and distribute Holy Scriptures without note or comment that the Church of Christ in these lands will be a Bible-reading Church, every member of which will read and study the Word of God and thereby be built up in faith and conduct and be equipped for the task of showing forth the excellence of Him who called us and our forefathers out of darkness into His marvellous light. Growing out of this is the other of the Society's functions, namely, of doing all in its power to make these Scriptures available for the peoples of these lands, and so organise its work of distribution that every literate person will have the chance of obtaining and studying the Christian Scriptures or portions, and may thus become wise unto salvation."

The letter ended with the words: "Finally, we commend you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified." It is fitting that one of Bishop Azariah's last acts should have been to send out these messages to the Christian Churches both in India and elsewhere. These letters may be regarded as his last will and testament to the Universal Church which he had served with all the strength of his mind and spirit.



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**THE UNITED STATES OF AMERICA'S PROTESTANT, CATHOLIC AND JEWISH JOINT DECLARATION ON WORLD PEACE.**

7th OCTOBER, 1943.

**\* PREAMBLES.**

**PROTESTANT.**

In a world troubled to despair by recurring war the Protestant churches have been seeking to show how moral and religious convictions should guide the relations of nations. Their conclusions are in many important respects similar to those of men of other faiths. In this we rejoice, for world order cannot be achieved without the co-operation of all men of good will. We appeal to our constituency to give heed to the following proposals enunciated by Protestants, Catholics, and Jews, which must find expression in national policies. Beyond these proposals we hold that the ultimate foundations of peace require spiritual regeneration as emphasised in the Christian Gospel.

**CATHOLIC.**

We present for the consideration of all men of good will the following postulates of a just peace as embodying the principles of the moral law and their prime applications to world problems of our day. To our mind they express the minimum requirements of a peace which Christians can endorse as fair to all men. They are the foundation on which Catholics in a free world can work from deep motives of Christian justice and charity for the building of a better social order.

**JEWISH.**

The American Synagogue commends to the attention of its own constituency and to all men of faith the following principles as a guide to thought and action in dealing with the grave world problems of our time. These seven principles, while they do not exhaust the teachings of the Jewish tradition on issues of social relationship, have their sanction in Judaism both Biblical and rabbinic. Judaism's highest goal has ever been "to amend the world through the kingdom of God." The Synagogue therefore calls upon its adherents, both as citizens and as Jews, to seek after the implementation of these principles. They will thereby act in faithful conformity with the moral values of the Jewish religion, and at the same time serve the best interests of country and of mankind.

**TEXT OF JOINT DECLARATION.**

1. The moral law must govern world order. The organisation of a just peace depends upon practical recognition of the fact that

not only individuals but nations, States, and international society are subject to the sovereignty of God and to the moral law which comes from God.

2. The rights of the individual must be assured. The dignity of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights, and be vindicated by the positive action of national individuals must repudiate racial, religious, or other discrimination in violation of those rights.

3. The rights of oppressed, weak or colonial peoples must be protected. The rights of all peoples, large and small, subject to the good of the organised world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.

4. The rights of minorities must be secured. National governments and international organisation must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5. International institutions to maintain peace with justice must be organised. An enduring peace requires the organisation of international institutions which will (a) develop a body of international law, (b) guarantee the faithful fulfilment of international obligations, and revise them when necessary, (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6. International economic co-operation must be developed. International economic collaboration to assist all States to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and States.

7. A just social order within each State must be achieved. Since the harmony and well-being of the world community are intimately bound up with the internal equilibrium and social order of the individual States, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labour in decisions affecting its welfare.

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He stooped to bless,  
And stooping, raised us. And the  
tenderness,  
Which looked in pity on a world  
in  
sin,  
Long years ago,  
Still waits in love to call the nations  
in  
Till all shall know  
How man may rise to Him in holiness  
Because He stooped so low.

—A.R.G.

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