

# THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.  
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

4, No. 2

JANUARY 27, 1949

[Registered at the G.P.O., Sydney, for  
transmission by post as a Newspaper.]

## NEWS AND COMMENTS.

January 30th this year is set apart for any missionary-hearted people as a day of special remembrance and prayer in relation to our Aboriginal brethren and the missions which are seeking their uplift. There are many stumbling blocks in the way of dark brothers and sisters which might help the attempts on the part of the Christian Church to have any success in their work. We are aware that one of the most difficult problems has, at its root, the colour line, the subtle suggestion that our Negroes and Euralians are on a lower plane of human life than our white people. That is a problem that affects

strongly for evil other lands. In fact it is so general that earnest Christian people are in subtle danger of being influenced by it to forget that our Lord and Saviour, in the days of His flesh, had a coloured face, and that by His wondrous Incarnation has left us the warning that we should not regard as unclean or inferior that manhood which He has cleansed. We print elsewhere a newspaper report of a most interesting Conference held last September in Darwin on the question of Aboriginal missions. There was evidently some plain speaking and we are told that a new conception has been attained which will probably change very much the outmoded ideas of the potentialities of our natives. No longer is the impossible policy of segregation to be followed but a new policy

by which the Aboriginal will be expected and fitted to take his place in our common social life. Perhaps after all the disappointments and frustrations of the past we shall see not only Aboriginal first class singers like Harold Blair, but clergymen, doctors, nurses, teachers and business men holding their own in working with us for the benefit of the Commonwealth of which they are citizens.

An outspoken report recently published in London, by the Research Organisation, Mass Observation, on the subject of Pastoral Visitation. "Church Going," gives food for earnest thought to the Church generally and the ministry in particular. It says:



A FULL-BLOODED ABORIGINAL

## AN EXPLANATION

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

It has been reported that a widespread rumour in the East has been spread that I have left the Church of England and joined the Baptist Church. Might I use your columns to clear up this statement?

I may say by way of explanation that what may have given rise to the rumour was that the only Baptism which I received was by a Roman Catholic priest when I was an infant.

When I renounced the Roman Catholicism in Ireland and joined the Church of England (which is in full communion with the Church of England) I expressed my faith in the essentials of Christianity. I was baptised in the name of the Father, the Son, and the Holy Ghost, in the Catholic mode of Baptism. I witnessed a Baptism in the Church of England. I had only a superfluous mode used in that Church.

Two things, however, caused me to be disturbed. The first fact that I recognised in the identification of the Roman Catholic Church as "Mystery Babylon" of Revelation, whom God accuses of the fact that she was the wife of the Lamb of God. I believe that at the time of the Reformation the Church, being challenged on the ground of the Scriptures, to accept the Word of God, she refused to do so and chose to follow the Pope. The matter was finally settled by the Pope declaring his own authority, burning all bridges and making it impossible so that God's call in that system is "Come out of her, that ye be not partakers of her sins, for ye receive not of her plagues."

Added to these considerations that I discovered that the Roman Catholic Church was parallel to the Roman Catholic Church and the Babylonish Church (see Hyslop's "Two Babylons").

While I know that I may be away in the Precious Blood, that Salvation does not come by a ceremony, the question is the command of the Lord

THE

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"Church-going has ceased to be a convention.

"People no longer go to Church to keep up appearance—and the Church feels it is well rid of such adherents.

"If regular attendance lapses, it stops completely, because the habit is broken. It needs a deep emotional or religious experience to bring the wanderer back into the fold. Very few people attend Church spasmodically—either they have the habit of going regularly or they have not. The division is clear-cut."

The habit of Church-going was developed in adolescence or early twenties in the great majority of people questioned.

Compared with 100 years ago, when more than 40 per cent. of the population went every Sunday, only 15 per cent. now go.

That 15 per cent., however, has real religious conviction, according to the report.

Few signs of active antagonism to religion were found by the Mass Observation questioners, though there was much criticism of the clergy.

Even among regular Churchgoers it was found there were always periods of doubt or discord, and a change of denomination usually came after some "soul-shaking experience."

People who stopped going to Church and suddenly started again were found to have been won back by personal contact—but just as frequently through friends as by clergymen.

The survey claimed to prove the need for more personal "bridges" between ministers and the non-Church-going public.

The report indicates the need of "personal bridges" in order to bring men and women back again to the recognition of God and the obligation to worship and serve Him. Evidently,

in the mind of "Mass Observation" these "personal bridges" are comparatively few and far between.

Is it on the part of the clergyman? From far North and South come statements from men of widely diverse churchmanship. The one says, "My people know where I live, and where the Church is, and the times of worship, if they want me they know where to find me, I have no time for visitation"; the other says, and he is a man more or less at the entrance of his ministerial career, "I am kept so busy in caring for the organisations of my parish and the preparation of my Parochial Paper, that I cannot devote much time to visitation." Surely something is wrong with this outlook, for their ordination promise to "feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad and for His children who are in the midst of this naughty world," surely demands something more than what they are attempting. The old adage, "A house-going parson provides a church-going people" is still possessed of great truth, and it is hard to understand how any pastor-hearted minister can omit one of the most important part of his ministry?

But the failure is also on the part of the great majority of rank and file Christians. After all, as St. Paul pointed out to the Ephesians and others, the saints have their work of ministry in the building up the Body of Christ, the Church. Unless they are fulfilling this ministry by exerting their influence as witnesses to Christ, His power, His love and His claims, the Church cannot increase in accordance with Christ's will. Those who have tasted that the Lord is gracious and know in their own selves His redeeming love and power, are called by Him to act as the leaven and extend that saving knowledge and love

by deliberately touching other lives for His sake. It is the privilege, as well as the responsibility of every Christian "to speak just a word for Jesus."

Christian leaders are talking of the need of Revival. One great Churchman, Canon Grensted, of Oxford, writes: "I am sure that a religious revival is on its way. I am inclined to think that it has already begun." But what is needed to hasten such a Day of the Lord? In the appeal of one of our own clergy:—

"We need men and women who desire nothing else than to do what God would have them do.

"We need men and women who will pray, and pray long and fervently.

"We need men and women who will seek to lead others to Jesus Christ.

"We need men and women who will, in whatever way they can, seek to spread the good news of God's salvation in Christ."

"We need men and women who, in these days of worldliness and compromise in the church, will refuse to lower the standard and refuse to water down God's own eternal Truth.

"Shall I, to soothe the unholy throng,  
Soften His truths and smooth my tongue."

"This is, above all else, a call to sacrifice. If God so loved the world as to send His own dear Son from the realms of glory to live amidst the sorrow and the sufferings and sin of this world and finally to die on the cross of shame for our sin, dare we claim to be His if we live a life centred in self. It costs nothing to become a Christian. The Lord Jesus paid the price. But it will cost much to live for Him."

There is the Challenge and secret for such a renewal.

Sometime ago we had the privilege of meeting the saintly wife of a well-known Baptist minister.

It was just after a denomination styling itself "The Church of Christ," as presumptuous as another Church that styles itself "The Catholic Church," was coming into prominence in Australia. Knowing that this new denomination was "Baptist" in its

things we asked the good lady why the two denominations remained in separation. "Oh," was the rejoinder, "They believe in Regeneration at the pool." "Evidently," was the reply, "They are 'Ritualistic Baptists.' They say extremes meet! Some of our good brethren in the Church of England maintain a similar doctrine in spite of the careful language of the Church's formularies and the doctrine of the New Testament. And this teaching is being spread abroad by the publication of small Catechisms in which compilers are not careful to keep to the careful definitions of our Book of Common Prayer. As a writer in a diocesan paper of a Northern Diocese puts it very wisely:

"There may be excellent explanations of the Catechism—e.g., that of North Queensland; but let us teach again and yet again the old Catechism, the basis of it all; for the clergy are in honour pledged to take their stand upon it, and on this ground all churchmen can meet."

### THE EPIPHANY AND FOREIGN MISSIONS.

(By the Ven. Archdeacon H. S. Begbie.)

The season of the Epiphany, commemorating as it does, the manifestation of Christ to the Gentiles in the persons of the Magi, has ever been recognised by the Church as the occasion when special emphasis should be laid upon the solemn obligation resting upon the Church, and on the individual members thereof, to "make Christ's Name known upon earth His saving health among all nations."

#### The Inspiration of Missionary Work.

When Christ sent forth the 70 on their missionary tour, His word to them was "Freely ye have received, freely give." These men did not know then how freely they had received. There had been no Gethsemane and no Calvary. Redeeming pity had not yet revealed itself in blood-drops and tears; and though the shadow of the Cross was over them, they saw it not. It was only when the veil had been rent which hid from them His full Divinity, and the unspeakable Love which freely gave its all upon the Cross of shame for the world's redemption, that, overwhelmed by the realisation of such Divine Love, their love fully responded to His, and from thenceforth they were "constrained by the love of Christ," they felt they could do no other than to live for Him "who, for their sakes died and rose again."

How much more fully should Christ's words come home to us, living, as we do, in the full blaze of gospel light and privilege, "Freely, ye have received, freely give."

Here we find the condition and inspiration of all true Missionary endeavour! A heart filled with love and devotion to Christ our Saviour! Think for a moment. Who can measure the greatness of His giving? Who can measure the immeasurable? The love of Christ passeth knowledge! The riches of His grace are unsearchable! St. Paul could only say, "Thanks be unto God for His unspeakable Gift!" But it is not the magnitude of His grace, but the proportion of its inflow that determines all the issues of the Christian life. Glad giving comes from full receiving!

When I survey the wondrous Cross  
On which the Prince of glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so Divine,  
Demands my soul, my life, my all.

Because of its very familiarity, has the thought of the love of Christ for us ceased in its appeal to our devotion? God forgive us if this be so. We need to spend more time at the Cross in order to catch a fresh something of the magnitude of God's love for a sinful world, and thus gain a fresh inspiration for service in the world's redemption. Christ has been manifested to us, in order that He might manifest Himself through us; and if the love of Christ has truly laid hold of our hearts, we shall be able to say with Peter and John when facing opposition to endeavours to spread abroad the knowledge of Christ's redemption to a needy world, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard." There was an inward impulse which made silence on their part impossible!

#### The Obligation of Missionary Work.

Our receipts make our debt. "As ye have received the Gift, even so minister the same one to another as good stewards of the manifold grace of God." Christians are but stewards, and "moreover it is required in stewards that a man be found faithful"—and the day will surely come when we shall be summoned to "give an account of our stewardship." We have no absolute right to any Christian privilege

and joy. There is no private property in God's household. It is all a solemn and beautiful trusteeship.

And we have our marching orders, given by the great Captain of our salvation. The primary importance of this work is emphasised by the fact that the Holy Spirit has caused to be recorded in every Gospel Christ's parting command, and has again re-iterated it in the Acts of the Apostles. The promise of the Gift of the Holy Ghost is indissolubly linked with world-evangelisation! "Ye shall receive power after that the Holy Ghost is come upon you, and we shall be witnesses unto Me, both in Jerusalem, and in Judea and in all Samaria, and unto the uttermost parts of the earth." No Christian can dare to claim the Gift of Pentecost, and remain indifferent to missionary endeavour. Here is one great secret of the success of the early Church, co-operation with the Holy Ghost in evangelistic effort. We read, "they went everywhere preaching the Word, the Lord working with them, and confirming the Word with signs following."

We must remember that no child of God is exempt from service in the Gospel. "Woe is unto me," said St. Paul, "if I preach not the Gospel." "The Son of Man is as a man taking a far journey who left his house and gave authority to his servants and to every man his work." And in concluding the parable of the pounds our Lord states, "And it came to pass when He was returned He called unto Him His 10 servants . . . and enquired what each one had gained by his trading." This is the inevitable question to be faced by every Christian in that Day.

The present generation of heathen can only be reached with the Gospel by the present generation of Christians.

And this post-war world offers unique opportunities for the spread of the Gospel. Urgent calls for recruits reach us from every Mission centre, Tanganyika, Iran, China, India, Japan, while the Church in Australia is awaiting the opportunity of sending recruits into the teeming populations of Netherlands East Indies.

The work in the north of Australia amongst our Aborigines has long been waiting for an ordained man to be Chaplain to our three Mission stations of C.M.S., while work among unreached tribes in Arnhem Land should be begun without delay.

The Voice of God rings throughout the Church to-day, as it came to Isaiah

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of old, saying "Whom shall I send? And who will go for Us?" God grant that many, hearing the challenge, will respond with full-souled devotion: "Here am I, send me."

—Communicated.)

PERSONAL.

The Right Rev. J. L. Wilson, Bishop of Singapore, has been appointed Dean of Manchester.

The Very Rev. Ivor E. St. Clair Ramsay, Provost of St. Mary's Cathedral, Edinburgh, has been appointed Dean of King's College, Cambridge, in succession to the Right Rev. A. R. Graham-Campbell, the new Bishop of Colombo.

The Archdeacon of Brisbane has accepted the following resignations:—The Rev. Geoffrey Archibald Luscombe, as Vicar of St. Peter's, Coolangatta; The Rev. Benjamin Victor Burroughs, M.A., as Mission Chaplain and Vicar of St. Mary's, Kilcoy.

The Rev. J. H. Roy Innes, rector of Ayr., N.Q., has been appointed Canon of the Cathedral, Townsville. Canon Innes was for some years Vice Principal of the Brotherhood of the Good Shepherd.

The Rev. D. Bowers, B. Comm., has been appointed Assistant Secretary of the Irish Auxiliary of the Colonial and Continental Church Society.

Bishop G. A. Chambers for many years Bishop of Tanganyika, and now Chaplain for the British Embassy in Paris, gives an interesting sidelight into the activities that belong to his office. He was recently called to Le Havre for a baptism and funeral—a four-hour train journey of 168 miles, while there he arranged to give a monthly service on a Sunday to a small company of British people, necessitating this journey of 168 miles after morning service in Paris.

The death occurred at Christmas-tide of the Rev. W. B. Kenworthy, S.S.M., who had served in the Diocese of Adelaide for some 20 years.

The Bishop has appointed the Rev. David Garnsey, M.A., Th.L., as a Canon of St. Saviour's Cathedral, Goulburn. Canon Garnsey is Headmaster of the Canberra Grammar School.

The engagement is announced of Miss Gladys June Schilg, daughter of Mr. and Mrs. Schilg, of Albury, N.S.W., to Rev. Geoffrey Hayes Feltham (Newtown, N.S.W.), son of Mr. and Mrs. H. Feltham, of Five Dock.

A December letter from Shiraz says that the Rev. P. F. and Dr. Kathleen Taylor are on holiday in Shiraz, and that the health report is good.

The engagement is announced of Miss Ruth Champion, daughter of the late Rev. S. A. T. Champion, of Goulburn, and Mrs. Champion, of Cremorne, N.S.W., to Mr. Bernard C. Rose, M.C., D.C.M., of Castle Hill, son of the late Rev. H. J. Rose, A.K.C., of St. Anne's, Strathfield, and Mrs. H. J. Rose, of Castle Hill, N.S.W.

We regret to learn of the death of the Rev. Joseph Poole, of Strathfield, N.S.W. The deceased gentleman retired from the Parish of Earlwood in 1945. He was ordained in 1911 by the Archbishop of Sydney.

The Rev. A. R. Ebbs, M.B.E., received a civic, as well as a parochial farewell, upon his retirement from active parochial ministry. Very substantial presentations were made to Mr. and Mrs. Ebbs to mark appreciation of their active and effective ministry and public service. They sailed for England in the "Strathaird" last month.

The engagement is announced of Miss Joy Howard, youngest daughter of Rev. Stanley Howard, of Bowral, N.S.W., to Mr. Rupert Pickrell, Mount Errington, Hornsby, N.S.W.

THE MULGOA (N.S.W.) TRAGEDY

In view of the disquietening publicity given to the forced return of the children of the C.M.S. Hostel at Mulgoa to the North, without any regard to the tragic distress of both parents and children and their wishes in the matter, we appeal to the Church Missionary Society to issue a full explanation of the episode, for the information of their and our constituents who have a right to know the whole truth. They will be wanting to know why the Society's representatives connived with the Government's action. We imagine that the Regional Secretary's statement, as published, does a disservice to the Church of God.—Editors.

NEWS OF INTEREST FROM IRAN

Dr. Kathleen Taylor, of Kerman, was at Shiraz, according to last reports, filling a vacancy until the end of December. Rev. Philip Taylor writes. "Mrs. (Dr.) Sharp will be here before the end of December and then we will have a complete holiday and no hospital work. We will move into the guest house at the Shiraz Consulate and enjoy ourselves. Ruth Margaret is very well and growing rapidly, weighs 8 lbs. odd. I am a hundred times better already being 1500 feet lower than Kerman and in a climate warm enough for oranges to thrive. I feel like my normal self—just have to cut out heavy "push and pull" and strain for a while yet. . . . C.M.S. has sent about 6 boxes for Kerman. The windmill will be somewhere, too. Did I tell you that the bishop (Bishop Thompson) had visited all stations in his new Chev., taking with him Miss Wanderton, who is on the home staff as field adviser for the Near East. She has had years of missionary experience and the idea is to press for more staff, clergy, doctors and sisters, and also evangelists. There are more open doors in Iran than can be coped with, especially for medical evangelists. We need at least two more Chevs, like mine, out here to make our existing forces go further. Towards these is available £350, and £500. One for David Gurney and the other for Peter Wild, so that the present Kerman 3-truck can go to the Yezd centre. If we can do this it will leave only the Shiraz centre to get one—thus making each centre mobile."

Proper Psalms and Lessons

January 30. 4th Sunday after 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 25. Psalm 74.  
Feb. 6. 5th Sunday after Epiphany.  
M.: Amos vii; John iv, 43 or James iv. Psalms 99, 102.  
E.: Amos viii or ix; John vii 14-36 or I Cor. i 26-ii end. Psalm 106.  
February 13. Septuagesima.  
M.: Gen. i 1-ii 3; 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 5-xxii 5. Psalms 147, 148.

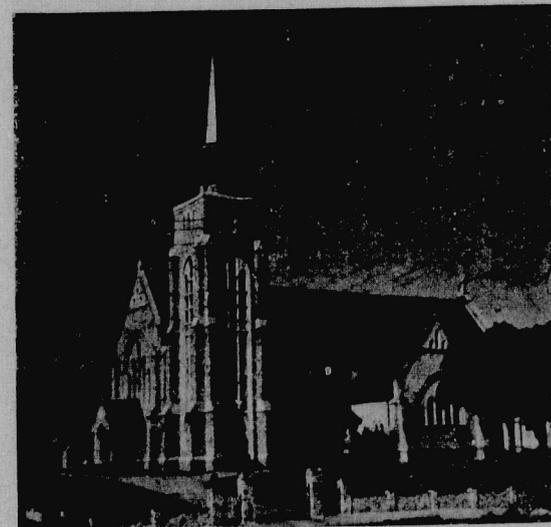
CHURCHES IN AUSTRALIA.

ST. ANDREW'S, LISMORE.

The beautiful Church of St. Andrew's at Lismore is rightly described as one of the most attractive churches of the Anglican communion in New South Wales.

The first service was conducted in Lismore in 1844 at the home of Mr. W. C. B. Wilson by the Rev. John McConnell, B.A., who was appointed by Bishop Broughton in 1842 to take charge of the "settlement" (Grafton). The Rev. John McConnell was succeeded by the Rev. Coles Child, M.A., who visited Lis-

1871 the Rev. W. H. Dunning presided at the first meeting of parishioners in Lismore. The Rev. Mr. Newton also being present. As a result of that meeting it was decided to build a Church. In 1878 the Church was enlarged, and in 1882 it was decided to build a rectory. Lismore became a separate parish in 1883, following the ministries of the Rev. W. F. Harris Walker (Locum Tenens) and Rev. H. Porter. The Rev. A. Poole was actually the first vicar. From the original parish of Lismore, the parishes of Woodburn, Murwillumbah, Ballina, Byron Bay, Eureka, Coraki, Bangalow, Mullumbimby, Dunoon, Nimbin, Clunes, Alstonville, Tweed Heads and Upper Tweed have since been formed. The Rev. A. Poole was succeeded by the Rev. H. Jobson, then came the Rev. A. W. King, Rev. Canon Ewing, Rev. A. W. Johnstone, Rev. Canon R. A. Whyte, B.A., Rev. A. R. Ebbs (late Rector of Manly), Rev. F. W. Tugwell, B.A. (now rector of Lindfield), Rev. Canon A. G. Moore, Th.Schol., Rev. George Polain (now rector of South Bathurst), the Ven. Archdeacon E. S. Benyon. The present rector is the Rev. Norman Fox, with the Rev. James Payne as curate.



ST. ANDREW'S, LISMORE.

more as often as possible. On one of his early visits to Lismore he was accompanied by Dr. Tyrrell (Bishop of the new Diocese of Newcastle) who was responsible for securing the site of St. Andrew's Church and Rectory, subsequently making the latter a gift to the parish. The Rev. Coles Child was succeeded by the Rev. A. E. Selwyn, M.A., who subsequently became Dean of Newcastle. He was followed by the Rev. R. Winterbotham. In 1865 Casino became the centre of a new parish, with the Rev. G. Head Shaw as vicar. He was followed by the Rev. W. H. Dunning, who was assisted by the Rev. F. R. Newton who took up his residence in Lismore. In

the Rev. Canon Whyte. The architect was Mr. Charles Rosenthal. The foundation stone was laid on August 22, 1904, and the first part of the Church completed and dedicated at a service on November 10, 1905. Early in 1913 steps were taken to add another section to the Church, consisting of the Chancel, Sanctuary, Vestries and Transepts. On September 13th, 1913, the corner stone of these additions was laid by the Most Reverend Dr. Wright, Archbishop of Sydney and Primate of Australia.

The Church is of early Gothic architecture and will accommodate more than 600

people. Special features are the spacious chancel and sanctuary and the even texture of the roof interior.

The Rev. George Polain was rector of Lismore when it was decided to erect the tower and steeple. The foundation stone was laid by the Governor of New South Wales, Sir Philip Game, in October, 1934. The contract price for this additional work was £5,000. The work was completed and dedicated at a Service on 15th June, 1935, when the Most Rev. Dr. Mowll, Archbishop of Sydney, officiated.

When the present Rector of St. Andrew's was inducted to the parish in June, 1947, the remaining debt on the tower and steeple was just over £1,000. As a result of the response to the Temple Day Appeal in Nov. 1947, when the preacher was the rector of Croydon, Rev. J. Le Huray, and the recent Temple Day when the preacher was the Very Rev. the Dean of Sydney, the whole of the parish debt has been liquidated. The Church is beautifully floodlit at night and the interior lighting has just been renewed and modernised.

Associated with the work of St. Andrew's is the North Coast Children's Home, which was established during the incumbency of the Rev. A. R. Ebbs, until recently Rector of Manly. This work grew under the leadership of the Rev. Canon Tugwell, rector of the Parish from 1921 to 1923. The present commodious home caters for thirty-two children and is the only Children's Home on the far north coast of New South Wales. The Rector of the parish is also Superintendent of the Home.

Church life in Lismore is virile. The usual organisations are flourishing and branches of the Mothers' Union, Fellowship of Marriage, Girls' Friendly Society, Church of England Boys' Society and Young Men's Society cater well for the parishioners. There are branch churches at South and North Lismore where regular Sunday services are conducted and monthly services at Fernside and Goonellabah. Plans have been approved for a Sunday School to be erected in the fast-developing section at East Lismore.

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## N.T. ABORIGINES.

(From the Special Representative of "The Melbourne Herald," Sept. 28, 1948.)

## Darwin.

An unpleasant picture of aboriginal life in the Northern Territory was painted at a conference here of some of Australia's most noted authorities on native affairs.

They decided to seek immediate intervention by the Commonwealth Government to improve the situation before it was too late.

The experts were the anthropologist at Sydney University (Professor A. P. Elkin), Bishop Gsell, Father Henschke, and Father Flynn, representing the Roman Catholic missions; the Rev. C. F. Gribble and the Rev. A. F. Ellemor (Methodist Oversea Missions), the Rev. J. B. Montgomerie (Church Missionary Society), the Rev. P. McD. Smith (Australian Board of Missions), the Rev. F. W. Albrecht (Lutheran Missions), Miss M. Shankleton and Mr. I. Thomas (Aborigines' Inland Missions), also the Director of Native Affairs (Mr. F. H. Moy), the N.T. Chief Medical Officer (Dr. J. G. McGlashan) and the N.T. Advisory Teacher of Schools (Mr. L. Dodd).

## Unflattering.

In Darwin they met in conference and contributed their ideas, opinions and impressions of aborigines and part-

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aborigines in the Territory and from their words grew these composite portraits:—

The Northern Territory Aboriginal.—An incongruous sight. In town a derelict. An easy victim for liquor racketeers. An untrained, uneducated loafer speaking a language of almost inarticulate baby-talk to white people. A black man living on charity. An unwanted, forgotten wanderer who has lost his way of life. A hunter lost to the bush. Bewildered by white-man law. His ideals ridiculed or ignored. His spiritual life broken. A national disgrace.

The Part-Aboriginal of the Northern Territory.—A coloured man more white than black. A bundle of complexes. An ability equal to that of his white relatives. Still wearing, very faintly, the brand "sub-human." A moral code unfortunately inherited from the "white side." A segregated people; almost outcasts. Considered by some people to be natural-born liars and schemers. The women not allowed to associate in any way with white men between sunset and sunrise unless "exempted." Often mission-trained when young, then left alone, almost abandoned.

Not a nice portrait of about 13,000 aborigines; or of an unknown number of part-aborigines.

To erase those portraits, it was reckoned by the conference that £200,000 would be needed from the Government—about 6½d from each citizen in Australia.

To continue treating those people as in the past was agreed by the conference to be futile. The chairman (Professor Elkin) said: "We are forced by world opinion . . . to implement policies for improvement of native and part-native conditions."

The missions—main operators in the field in the matters of native affairs—were frankly analysed. This picture appeared:

The Missions.—Too commonly ignoring economic development. Without adequate facilities for handling natives. Said Pastor Albrecht: "It is tragic how many missions have flourished, become static, then rapidly broken up." Said Mr. Moy: "It is a pity so many good missionary-minded peoples are attracted to the islands when the problem here is so much more important and serious."

## Suggestions.

Conference suggestions were:—

Education should be compulsory for part-aborigines; available but not compulsory for aborigines. Town hostels for part-aborigines. Training for them in cities and good jobs after they have completed that training. Social workers to unravel their complexes; schools and hospitals on missions. Prohibition against drink should go. Part-aborigines should be moulded to our way of life when young.

Conference decided to recommend to the Commonwealth Government:—

Provision of money to erect schools on missions and subsidise teachers. The staff to be provided by the missions and the curriculum approved by the Government.

The Government to build hospitals on the missions and subsidise the medical staffs. The staffs to be provided by the missions.

The Government to survey each mission with a view to starting suitable industries.

It was estimated that the programme would cost £200,000 as capital expenditure and £10,000 a year to maintain.

## A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts under 10/- have not been acknowledged within a month, kindly write to the Sec., C.R. Office. Mrs. Merrett 10/-; Mrs. A. F. Pain 10/-; Mrs. F. A. Dally 5/-; Mrs. B. Kelman 10/-.

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## CATHOLIC AND PROTESTANT.

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We are Catholic. We are, by God's grace, a true and living Church among the world-wide family of Christian people who acknowledge and trust Christ, and Him alone, as the Saviour and Mediator of all men; and who agree (as we do) that "The visible Church of Christ is a congregation of faithful men in which the pure word of God is preached, and the sacraments be duly ministered . . ." (Article XIX, Prayer Book.)

We are Apostolic. We look to Christ's Apostles for guidance in our Christian life and faith; and we do not look in vain. For the Apostles point us away from themselves to Him who sent them; and we, following in their footsteps, find Him sufficient in all things.

We are Protestant. We remember that Protestantism is no mere negative approach to the Christian faith, but a vigorous affirmation of all that is at its heart (the word 'protest,' from which 'Protestant' derives, means, in the sense in which the Reformers knew it, 'to affirm'). "We protest," said the Reformers, "and declare before God as well as before all men, that we . . . neither consent nor adhere in any manner whatsoever to anything that is contrary to God, to His Holy Word, to our right conscience, and to the salvation of our souls."

We are Reformed. We look back, with thankful pride, upon the spiritual giants whom God was pleased to raise up at the time of the Reformation, and to whom we owe, through the grace of God, so many of the liberties and loyalties which we prize dearly to-day.

Catholic, Apostolic, Protestant and Reformed. It is a wonderful heritage. Let no man cause us to swerve from it. (Parish Paper of Carcoar, Diocese of Bathurst.)

The Rev. A. E. Palmer, of St. Saviour's, Zettern, has been appointed Rector of St. James', South Canterbury, N.S.W.

We regret to hear that Archdeacon E. A. North-Ash is ill in St. Ives' Hospital, and wish him a speedy recovery.

MORE HOUSES are needed for the people, the building of which gives employment to large numbers of workers, more playgrounds for the children, better roads in the country are also needed.

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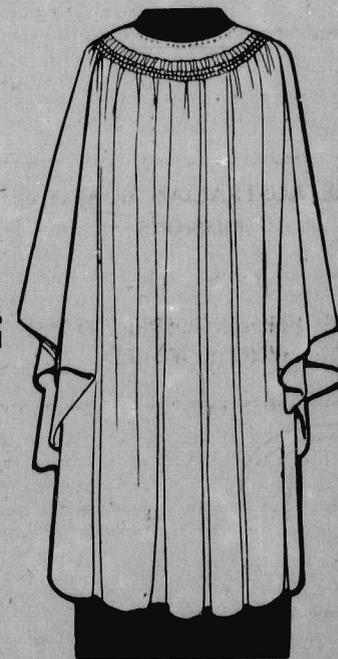
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## TO AUSTRALIAN CHURCHMEN.

## THE CHURCH IN JAPAN

One of the knottiest problems to engage the attention of the 1948 Lambeth Conference was the situation of the Church in Japan. It is to the credit of the Conference that the solution arrived at was just and fair, and that the unhappy differences in the small and struggling Church in that country were adjusted in such a way that the door was not finally closed against co-operation with other Christians. Perhaps even the cause of Church Union has been helped thereby.

The three Japanese Bishops who went to the Conference were the first Japanese nationals to be allowed to travel outside their own country since the end of the war. This in itself is a great achievement, and it shows how interested General MacArthur is in the Christian religion and its welfare. The present writer was in Japan in 1947 when the first trade delegation arrived from the outside world since the cessation of hostilities. The streets of Yokohama were beflagged for the event; it was a festive occasion. The Japanese themselves welcomed signs of contact with the outside world. But at that time it appeared absolutely impossible to hope that any Japanese would be allowed to travel abroad until the signing of the peace treaty, even in the cause of religion and goodwill. God's good purposes prevailed, however, and the apparently impossible came to pass.

The branch of the Church in Japan which is in communion with the Church of England is called the Nippon Sei Ko Kwai, literally "The Holy Catholic Church in Japan." Anglican missions were first established in that country soon after its opening to foreign trade. In 1869, the year after the revolution which restored power to the Emperor, the first C.M.S. missionary and the first representative of English Christianity arrived at Nagasaki. The work of C.M.S. and S.P.G. grew alongside the splendid effort of the Americans, and the first episcopal supervision was exercised by the American Bishop Williams. Early in the eighties the Archbishop of Canterbury consecrated an English missionary as Bishop for the Church in Japan. From that date until 1939 the Nippon Sei Ko Kwai had developed into a self-governing Church of ten dioceses with eleven Bishops, four Japanese and seven English and American.

The inter-war period saw the rising tide of Japanese nationalism and the Conference at Versailles promoted the isolation of Japan from all Western Countries with the possible exception of Germany. In Church matters it was a time of very rapid "devolution," which was the term used in missionary circles for the gradual withdrawal of foreign missionaries and the assumption by the local Church of its own government, resources and evangelism. It was considered that, the Japanese being such an enlightened and progressive nation, the management of their own affairs could very well be entrusted to them.

Then came the anti-foreign moves and the Religious Bill of 1939. This recognised Shintoism, Buddhism and Christianity as the three religions of Japan. There were about 300,000 Christians at that time, of which the Roman Catholics were numerically the largest, and the Nippon Sei Ko Kwai had about 45,000 communicants. Each sect of these three religions was invited to apply for recognition as a "kyodan" (teaching body). The Sei Ko Kwai easily had the required number of preaching places and adherents to qualify as a "kyodan"; but Kagawa, the most outstanding Christian in the nation conceived the idea of an amalgamation of all non-Roman Christians into one big organisation. The Sei Ko Kwai authorities could not see the immediate necessity for this and went their own way, at the same time continuing negotiations with the Amalgamation.

Events hastened quickly to war. Foreign Bishops and missionaries had to leave the country, with very few exceptions. But before finally leaving plans were made to continue the episcopal succession in the difficult days obviously lying ahead. Further consecrations of Japanese took place, but the Church was still unrecognised by the government. The episcopal bench was divided as to whether they should join the Japanese Amalgamated Church and so receive legal recognition or whether to distribute all the resources of the Church between the various parishes as they had been ordered by the Government. Opinion was about equally divided, but very firmly. The minority of the Bishops considered that to divide the Church into its separate units would mean its ultimate

extinction as there would be no diocesan bond to keep them together. When things became so bad that something had to be done three Bishops joined the Amalgamation, representing about one third of the whole Church, with their dioceses and congregations. Two-thirds remained outside and distributed all their resources amongst their parishes, dissolving any outward form of the Church as an organisation. The legal constitution of the Nippon Sei Ko Kwai was abolished.

The three minority Bishops were convinced that the only chance of retaining the Anglican tradition in Japan was for them to continue it within the Amalgamation. On this theory these Bishops consecrated seven other priests. Now, this action was highly irregular according to the standards of our Church. They were consecrated, it is true, by the required number of regularly consecrated Bishops, viz., three, and according to the proper form in the Prayer Book. So far so good. But the new consecrations failed to fulfil the requirements in two important particulars. No specific jurisdiction could be assigned to any of the newly consecrated Bishops, because the Government had made them all dissolve the form of the Church. The consecrations, moreover, had not taken place publicly before the members of the Church assembled in open meeting, after a free election and with the prayers of the whole Church.

The turn of the political wheel justified the isolationist policy of the majority of the Bishops, and at the end of the war they found themselves at liberty to reconstitute the Nippon Sei Ko Kwai, but they emerged from their obscurity utterly penniless and without any resources. As the Amalgamated Church had come into existence because of pressure of circumstances, when these were removed, there was an attempt to reconcile the various elements of the Sei Ko Kwai which had fallen apart. Obviously, after the recent experiences of defeat and national humiliation passions were running high, and the result was that the one-third who had joined the Amalgamated Church were faced with a form of reconciliation which appeared to lay all the sin of schism upon the minority who had joined the Amalgamated Church, however clear their conscience may have been in doing so. Nevertheless, a great act of reconciliation did take place, although it did not involve all of them.

The reconciliation of these two elements in the Church was a comparatively easy problem to solve compared with the corollary of what to do with the seven clergymen who had been consecrated Bishops. The present writer was in Japan less than 12 months before the Lambeth Conference and made it his business while in Tokyo to seek out and interview one of the irregularly consecrated Bishops, Shoichi Murao. He did this because he sensed possible lack of understanding in some published press reports concerning the ecclesiastical situation in Japan. Mr. Murao has visited England and is one of the few Japanese clergymen who can speak English fluently. He was quite definite that just as he had not joined the Amalgamated Church merely because of political pressure, so he refused to leave his friends of that Church merely because of the turn of the political wheel. He and his associates had joined that Church because it was the one way in which

seemed possible that the Gospel could be proclaimed throughout Japan, whereas if he had followed the direction of the majority of the Bishops the essential Gospel message would have been muzzled. He had carried on newspaper evangelism all the time as far as he was able, and it had been his sincere conviction that the Amalgamated Church by their action would have eventually become episcopally ordered. At that time he still considered that the form of reconciliation was inadequate in some respects, because he himself had been one of the dissolving committees of the Sei Ko Kwai.

It is therefore very heartening to read from the Lambeth report that the schism in the Japanese Church has now apparently been completely healed. This is in very large measure due to the generosity and mediating abilities of the recently elected presiding Bishop, the Right Rev. M. H. Yashiro, a man of very diverse training and convictions from those who joined the Amalgamation. It may well be that from the sorrows through which the Nippon Sei Ko Kwai has passed since 1939 she has emerged "as silver is tried in a furnace of earth, purified" (Psalm 12:6). This vital contact with other Christians in Japan may well set forward the cause of Church Re-union in that country. Brethren, pray for them.

## THE PARSON AND HIS SERMON.

(By the Ven. Archdeacon W. Martin.)

A few weeks ago the co-editor of this paper in a letter to me, wrote: "When I was at Moore College, 40 years ago, you gave an address to the students on 'Sermon preparation': 'Two things, you said, I have remembered all these years, and constantly thought of them, and they have been a help to me. I wonder if you would like writing an article on that subject. I think it would help the younger clergy.'" It is in answer to this request I sit down to write this article with the hope and prayer it may be helpful. "The Parson and His Sermon." The thought which is in my mind, is not so much the sermon, as the preparation of the Preacher.

A young curate once asked Bishop Wilberforce to give him some advice on preaching. The bishop, after a moment or two's silence, replied, "Some men prepare their sermons, others prepare themselves." I feel certain the bishop did not mean to underestimate the value of sermon preparation, but to stress the importance of the Preacher preparing himself. A man may preach an eloquent sermon, a sermon which reveals profound scholarship, and yet it may miss the main purpose of a sermon, which is to bring his hearers into the presence of God, and to feed them with the Bread of Life.

The preacher is an Ambassador of Jesus Christ; he enters the pulpit to deliver a message from his Master.

When I was at Cambridge, I had a young friend (Eric Leers) who came straight from Eton to Cambridge. He and I often had talks on spiritual subjects. One day when we were speaking of the ministry, he said, my mother used to say, "I like to think of my Minister, as he enters the pulpit, as one who has come straight from God with a message for me."

What a wonderful thought this is of the Preacher!—"A messenger from God!" And yet ought it not to be true? I know it has

been a great inspiration to me. It has led me to make time to be alone with God, in my study, before preaching, and in His presence meditate on the sermon which I had prepared, seeking His help. In this way sermons, and the making of sermons, have become a delight to me. The thought that I am Christ's ambassador, and as I enter the pulpit, I enter it not alone. He said, "Lo I am with you always."

Let me refer to another letter I received lately. It was from an old friend. Referring to the past he wrote, "I remember your work among men at St. Clement's, Marrickville (the men's service). None get men in that way to-day. The work is different, and difficult." This is quite true. The forces opposed to the work of the Church to-day are great and strong. But let not the clergy be discouraged. Church history is full of periods of depression. Think of the condition of the world when Jesus said to His disciples: "Go ye into all the world and preach the Gospel to every creature. What an audacious command this must have seemed to the disciples? A mere handful of men. Everything was against them. They were poor and humble—hated by the Jews, despised by the Romans.

"On that hard pagan world disgust,  
And secret loathing fell;  
Deep weariness, and sated lust  
Made human life a hell!

And yet the Christians never lost heart, or doubted about the issue. Why? The answer is, because they had implicit faith in the Lord and Master—that knew that this world must in the end become Christ's world. The times in which we live are very disheartening, the devil is constantly whispering this into the ear of the Christians. When the devil is reminded by the Churches of the victories in the past, he answers "Yes," but times have changed—the work is different—the great masses are against the church—they ignore God. Let the preacher answer as he enters his pulpit: Yes, the times have changed, but God has not changed. It is written, I am the Lord, I change not.

The longer I live the more I am convinced that the preaching of the Gospel holds the first place among the means which God is pleased to use for the evangelisation of the world. Dean Pigou in his book "Odds and Ends," writes: "Other means of grace, have not the same end as preaching. Sacraments initiate and sustain; they do not awaken, arrest, convince.

How shall I become a helpful preacher? Believe it is possible, indeed likely, that He who has called you to the ministry, can and will give power to prepare your sermon, and power to deliver it. Do not pray for eloquence, but pray for Grace to preach that those who listen may realise that you have a message from God for them.

Dean Gott, in "The Parish Priest," writes: "If you cannot preach like St. John you may speak as the Woman of Samaria did, and she brought her whole town to Christ.

Did not Jesus say: "I, if I be lifted up I will draw all men unto Me." This is just what the Woman of Samaria did. And this is what, I believe, every minister of the Church must do, if he would bring men to Christ. The Woman of Samaria, when she left Jesus and went back to the city believed that when she told the men of Samaria they would respond to her words and go to Jesus. The preacher must have a like faith when he enters the pulpit. Jesus said to His disciples: "I will make you to become fishers

of men." Men who go fishing, prepared with their bait and rods expect to catch fish. They are disappointed if they do not. Do preachers expect as they enter the pulpit to win men for Christ? They who preach Christ in all His fulness will have "souls to their hire and souls to their ministry," and they who turn many to righteousness shall shine as the stars for ever and ever."

## REPORT TO THE NATION.

(Comments by the Bishop of Adelaide.)

In his first weekly "Report to the Nation" over the air for this year, the Prime Minister described 1949 as a year of "high duty and responsibility" for Australia. And in the conviction that happiness is bound up with the full acceptance of those two things, I wish you a "Happy New Year." But if Mr. Chifley's description is to prove true, we have a lot of leeway to make up, in every section of the community.

In the past many of those who possessed wealth were criminally lacking in the sense of stewardship and responsibility for the use of it, and they can never be exculpated from a large responsibility for the appalling bitterness and hatred which still characterises the relations between "capital" and "labour." The punishment exactly fits the crime, for the stewardship they would not exercise has been taken from them in crippling taxation and the spending of their revenue is in the hands of those whom they most dislike and distrust.

## Wage-earners and Wage-takers.

Whether those in whose hands the double power of money, and of work now rests are fit stewards of it is another question. There seems to be no shadow of doubt that a sense of duty and responsibility is, in a still increasing degree, lacking in the majority of those who are called "wage-earners." They are "wage-takers" indeed, but it is a minority who are "wage-earners." The very heady cup of power is in their hands, the future wealth or poverty, prosperity or adversity, of Australia lies in their control, but at present in a criminal stupidity and short-sightedness they are preparing poverty and disaster for themselves and for their children. The "wage-takers" have apparently set themselves to give only one quarter of an honest day's work, and having secured by political pressure a forty-hour week, are using every device, however question-

(Continued on page 12)

## CALL TO YOUTH.

### C.E.B.S. RALLY AT BRIGHT (VIC.).

Just on 80 boys participated in the Fourth Annual Rally of the Church of England Boys' Society, held at Bright (Vic.).

Apart from Bright, other branches represented were Wangaratta, Seymour and Rutherglen.

The visitors arrived shortly after lunch, and making the Sunday School Hall their assembly point, the boys, together with clergy and laity, marched to the church.

Following a special service at which the Lord Bishop of Wangaratta preached, a return was made to the Sunday School Hall, where the branches competed for singing honours. After "tea and bun" refreshments the boys entered into the field of sport.

An hour's programme of sports events kept both competitors and officials busy. Young athletes were seen at their best in running, jumping and team events, and many adults watched with keen interest.

Canon Dicker, the Diocesan Chairman of C.E.B.S. presided at the tea in the V.D.C. Hall, where the boys thoroughly enjoyed the good things set before them by members of the local Church Ladies' Guild.

The Rev. L. G. B. Rose, Diocesan Secretary of the C.E.B.S., extended a welcome to the Diocesan President (the Bishop, the Right Rev. T. M. Armour). In reply, His Lordship said it was a joy to be associated with the Rally at Bright, which was amongst the happiest he had yet attended. He stressed the need for the C.E.B.S. to stick together and work for the cause.

In a welcome to the visitors, Mr. R. Cook said it was an inspiration to the local branch to have visitors come along.

Mr. A. R. Feely (a member of the Melbourne executive and special speaker) made a happy response on behalf of the visitors, pointing out that the C.E.B.S. had a job to do, and he hoped the boys present that evening would pull their weight.

A short session of community singing was indulged in, after which the National Anthem and Benediction closed the Rally. The visiting boys left about 8 p.m. for their respective home towns.

The official party consisted of the Bishop, Canon Dicker, Rev. J. Hall, Rev. C. H. Starr, Rev. S. Greenham, Mr. A. Goldsworthy, Mr. R. R. Feely, Mr. Patterson, Mr. Clough, and the Rector (Rev. L. Rose).

### KATOOMBA CONVENTION, 1948-49.

Again this year the Church of England Youth Department conducted a young people's houseparty at Katoomba during the Convention. Over 20 young people, representing more than 15 parishes, attended, and enjoyed a grand time of fellowship. The Rev. and Mrs. Graham Delbridge acted as host and hostess.

Sutherland young people also held a houseparty under the leadership of the Rev. and Mrs. R. C. Kerle, and the evenings on which the different houseparties visited each other for supper were very much enjoyed.

Convention meetings were held in the afternoon and evening, and Children's Meetings were conducted in the open air every morning. The addresses given were mainly of a teaching nature, and were both inspiring and

refreshing. Those who had the privilege of attending returned with a fresh vision, and feeling more prepared to live effective lives for the glory of God.

### GRAFTON YOUNG PEOPLE TOUR SYDNEY.

Readers will have heard quite a lot about the recent tour of the sixty-three young people from the Grafton Diocese.

The C.E.N.E.F. Memorial Centre for Youth was the headquarters for the tour, and the G.F.S. Hostel at Glebe provided accommodation for the girls.

The young people attended St. Andrew's Cathedral for the Morning Service, and visited places of historical and architectural interest. Their tours of workrooms of various industries were interesting and enlightening. An outstanding feature of the tour was the Civic Reception given on their trip to Katoomba and the Blue Mountains. We can well understand that the young people were impressed by the grandeur of this part of the country.

The tour was conducted by the Rev. J. Wagstaff, Youth Commissioner for the Grafton Diocese, who, we are sorry to hear, is now in hospital undergoing an operation. We wish him a speedy recovery, and trust that under his leadership youth work in the Grafton Diocese will rapidly go ahead.

### CHURCH OF ENGLAND FELLOWSHIP. DIOCESE OF SYDNEY.

Commencing on the 10th February Lunch-hour Bible studies will be held in the Fellowship Office (Room No. 309, C.E.N.E.F. Memorial Centre) every Thursday from 12.15 to 12.40 p.m. and from 1.15 to 1.40 p.m. All Fellowship members and other interested young people are welcome.

The next Leaders' and Secretaries' Meeting will be held in the Board Room, Third Floor, C.E.N.E.F. Memorial Centre, on Monday, 14th February, at 7.15 p.m. Mr. Arthur Deane will speak on "Fellowship Leaders," and there will be several important matters for discussion, one being "Amendments to Constitution."

Our Annual Swimming Carnival will be held at the Enfield Olympic Pool on Friday night, 25th February. We know that members of Manly branch, who at present hold the Swimming Cup, are practising hard and hope to retain it.

Many young people are looking forward to the next House Party, which will be held at "Chaldercot" from 4th to 7th March. This houseparty will be open not only to leaders and secretaries, but to all fellowship members. Applications should be in early.

Already the branches are working for the Fellowship Fair, which is to be held on Friday, 20th May, as we hope if the Fair is successful to go ahead with the building of our Camp at Leura.

### THE C.M.S. SUMMER SCHOOL HELD FROM 8th to 15th JANUARY.

The Summer School this year was a time of real blessing. It was quite clear to see that the Holy Spirit undertook in every way for all who attended the school—for those who spoke and for those who listened.

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Unfortunately the weather was not the best. However, a time of happy fellowship was had by all.

The Right Rev. W. G. Hilliard was the chairman, and he once again showed his deep devotion to our God, and showed himself simple and humanly as a member of the great family of C.M.S.

Splendid capabilities for organising and managing were shown by the secretaries and houseparents. Bible readings and missionary addresses were intensely interesting, and the study leaders gave able guidance when leading their respective groups.

Indeed it was a remarkable Summer School, and well attended. Each message seemed to supplement the other, and the speakers were deeply appreciated.

### YOUNG PEOPLE'S UNION.

The Annual Conference of the C.M.S. Young People's Union Leaders and Secretaries is to be held on Friday, 11th February, commencing at 7 p.m., with a service of Holy Communion in St. Andrew's Cathedral Chapel. The Annual Meeting will follow at 8 p.m. in C.M.S. House.

An invitation is extended to all interested friends to attend the gathering.

### CHURCH OF ENGLAND BOYS' SOCIETY.

A party of thirty-six Cebes, under the leadership of the Chief Commissioner, Mr. L. G. Parke, is at present attending the C.E.B.S. Interstate Camp at Frankston, Victoria. The party left Sydney on 9th January, and stayed in Melbourne until the 15th January, when they moved to the C.E.B.S. Permanent Camp at Frankston. During their stay in Melbourne an attractive programme including sightseeing was arranged. The party is expected back in Sydney on 25th January.

On the 23rd February a number of Cebes will form a guard of honour at the A.B.M. Farewell Rally to Bishop Cranswick.

Cebes in the West Sydney Federation are looking forward to the camp which will be held at "Yondaio," the Cebes Camp at Newcastle.

### ITEMS OF INTEREST.

#### C.E.N.E.F. Library.

Three new books have come to hand, viz: "Prayer," by O. Hallesby; "Charles Simeon," by H. C. G. Moule; "The Conqueror's Way," by H. Cragg.

It is good to see a reprint of the life of Charles Simeon, who as a young man was such a great force for God among students.

"The Conqueror's Way" has plenty of practical help to young Christians in facing the possibilities of a consecrated life for God. Whilst it does not lack theological truths it presents them in such a way as to make them applicable to young people.

#### Service Bureau.

The Youth Department is urgently in need of accommodation for students and young working men and women commencing careers in the city. If any of our readers know of accommodation available, we would be most grateful if you would phone MA 1942, and let us have particulars.

If any young people are leaving school, and are in the position of not-knowing-what-to-do, or require advice on their chosen vocation, the Chaplain for Youth, or the Staff Worker would be pleased to help. The address of the Youth Department is C.E.N.E.F. Memorial Centre for Youth, 201 Castlereagh Street, Sydney.

### THE WORLD OF BOOKS.

"The Church, Universal and Local." By Alan M. Stubbs. (Church Bookroom Press, English Price 5/-.) Our copy from the publishers.

In fourteen chapters the author deals with the Relevance, Pattern, Establishment, Place and Importance, Character, Calling, Unity, Ministry, Local Manifestation, Corporate Responsibilities, Sacraments of the Christian Faith. The treatment is carefully scriptural, showing the preparation and growth of the Church from the time of Abraham's call to the present. He clearly shows the true order is not through the Church into Christ but through Christ into the Church, for the Lord adds to the Church those who are by faith in Christ in a state of salvation. The chapter dealing with the Ministry is a very useful reminder that Ministry is the Calling of all and is a calling to function and service rather than to office and lordship; a very necessary reminder for all Orders in the Church of God. The author emphasises the uniqueness of the Apostles' Ministry. "There are, and can be, no successors to the apostles, in the discharge of their special stewardship as the eye witnesses and direct recipients of the God-given revelation in Christ . . . The true Apostolic succession is a succession of apostolic doctrine, not of some specific form of ministry."

"Thomas Barnardo," by J. G. Rogers, No. 20 in the Great Churchmen Series published by the Church Book Room Press.

This stirring contribution to the Great Churchmen Series is of first rate interest to all students of the Evangelical movement. It is a study which shows how the long succession from the Clapham Sect, through Lord Shaftesbury, came down to Barnardo, whose life further exemplified the power of the evangel in reclaiming humanity for Christ.

It is clear that his conversion was the vital experience of his life. He became a candidate for the China Inland Mission, but circumstances led him to see that the call of God for him was in connection with the waifs and strays of London and other great British cities.

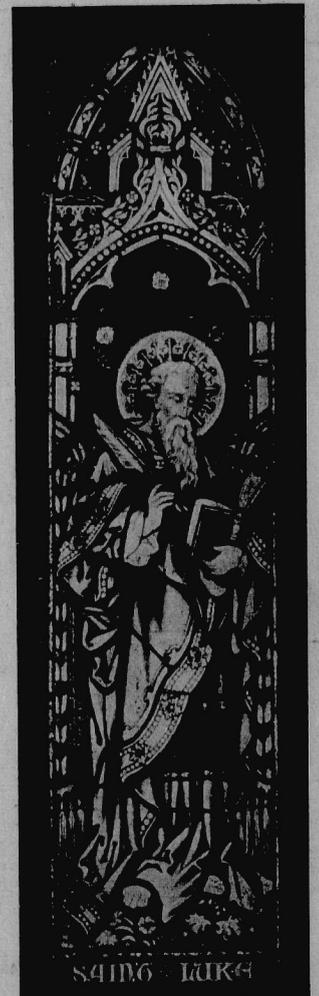
Short as this study is, it includes one or two moving incidents which show how his call was clarified and his ministry developed. He was an enthusiastic Christian worker from the day of his conversion, and his rescue work sprang out of the Ragged Schools which he began while still a student.

Barnardo joined the Open Brethren for a number of years, but eventually returned to the Church of England. The possibility of Ordination was frequently suggested to him, but he was content with his licence as a Lay Reader, and his innumerable opportunities for Christian philanthropy. In his comparatively short life of sixty years, he rescued almost sixty thousand destitute children, and was able to assist a quarter of a million others in need.

Barnardo was a product of the Revival Movement during the years 1859-1862, and was one of that great band of lay brethren like Sir George Williams and Sir Wilfrid Grenfell who devoted their life and talents to the service of the Gospel.

Brief as this study is, it is a valuable contribution and will greatly encourage all who read it.—M.L.L.

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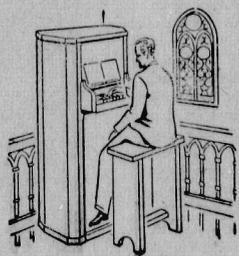
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W. S. LESLIE, M.A., Headmaster.

### REPORT TO THE NATION.

(Continued from page 9)

able, to evade the moral responsibility involved and to increase their pay while decreasing their service. Apart from any moral considerations, it is hard to understand how they can fail to see that the inevitable punishment here, too, will fit the crime, that the less work they do, the less money there will be to pay them with, until the moment comes when there is no work and no money, but only that hideous thing, "a depression."

The only people who will get pleasure and profit from that will be those who under alien direction, are out deliberately to disrupt the whole social economy of the "democratic" peoples. The moral evil which lies at the root of that alien system reveals itself only too plainly in its undermining of the worker's honesty, self-respect and sense of responsibility.

We have also to overtake that particularly disastrous heritage of war, which works in the same direction. The exigencies of war demand that the fighting services shall assemble, train and have in readiness for emergencies vast numbers of fighting men. The emergencies are rare. The times between them are long. The moral deterioration through the uncounted millions of "man-hours" spent in "spine-bashing" during a war is impossible to measure. But it sends millions of men back into the social economy incapable, through no fault of their own, of physical or mental concentration, and sapped of moral fibre and responsibility.

### Weighing Machines.

These two influences—the one deriving from the war and the other from a godless communism — are both at work undermining that sense of duty and responsibility to which Mr. Chifley rightly challenges us. "Watch your weight," the weighing-machines say. We need moral as well as physical weighing machines, for unless I am much mistaken, Australia—though not Australia only—is losing moral weight at a dangerous rate. The only reliable standard by which you can measure

judge your moral weight is God. And I am sorry that Mr. Chifley, in exhorting us to "have faith in our nation, and have faith in ourselves" either lacked the knowledge or lacked the courage to exhort us to the one faith that is entirely indispensable to nations and to men — faith in God. Most people who are mentally awake to-day have by now, as the phrase of the moment goes, had "faith in ourselves," having realised that it is exactly "faith in ourselves" that has brought us into the present lamentable mess.

We of the Christian Church have our own large share of blame to carry for the present loss of "moral weight" in the community at large, and what I have written here is far from being written from any censorious or superior standpoint. It is written because I know it is the truth, and because I should be unfaithful if I did not declare, as I see them, the facts that confront us as we start our journey into this New Year. But it is written most of all in the hope and prayer that it may help to brace you, my brothers of the Clergy and the Laity, to the task which these facts lay upon us — the task of being more faithful in our personal prayers, our corporate worship and our public witness so that the "moral weight" of the community may not decline still further through our unfaithfulness. May God prosper all that we seek to do in this tough task through the present year.

### Australian Church News.

#### NEW SOUTH WALES.

##### Diocese of Sydney.

##### CHRISTMAS SERVICES.

The Christmas Services were well attended 479 communicants being present (including Communion of the Sick during the past week).

The offertories for the day were as follows:

Ordinary...	£53/18/11
C.M.S....	£45/9/3
New Ch. Fund ...	£2/10/-
C. of E. Homes...	£5/5/-
B.C.A. ...	£5/2/-

£112/5/2

We ask all who took envelopes for the Homes and C.M.S. to make generous use of them.—St. Paul's, Chatswood.

##### CLERICAL PRAYER UNION.

The Sydney Clerical Prayer Union's first meeting for 1949 will be at the CENEFC Centre on Monday, 7th February, at 11 a.m. The meeting will be in the Quiet Room, off the Library on the 3rd Floor. A Bible Study will be led by Archdeacon G. T. Denham. All clergy are cordially invited to come.

##### BISHOP OF ARMIDALE.

The Bishop of Armidale (the Right Rev. J. S. Moyes, M.A., D.D.) will tell of some of his recent journeyings and experiences in England, Europe, Canada, and U.S.A., including an account of the Lambeth Conference and the Amsterdam Assembly, in the Auditorium, C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney, at 8 p.m. on Thursday, February 17th. Admission free; collection to meet expenses, and for the Christian Social Order Movement which

sponsors the meeting. (The Bishop of Armidale is Chairman of C.S.O.M. Council.) Bishop W. G. Hilliard will preside at the meeting.

##### KANGAROO VALLEY.

The Rector writes:—

A series of special meetings and services will be conducted throughout the Valley next March by the Rev. G. Rees, Th.L., Diocesan Evangelist. Mr. Rees (who was here for just two days in April of last year) will be doing similar work in neighbouring parishes before and after his stay in the Valley. He will spend at least a week here, when, with his expert help, we will aim to deepen our own discipleship and to bring fully into the fellowship of the Church those who are now merely on the fringe. Provisional dates for Mr. Rees's visit are from the 13th to the 20th March.

##### Diocese of Newcastle.

##### ORDINATION.

A considerable number of the clergy and laity assembled at the Cathedral, Newcastle, at 9 a.m. on St. Thomas' Day, Tuesday, 21st December, when the Bishop ordained to the Priesthood Allan Strong Dumbrell, Edwin Victor Dyer, Raymond Lewis and John Charles Vockler.

##### NEW DEAN.

Rev. Norman John Blow, Vicar of Oxton, Birkenhead (England) has been appointed Dean of Newcastle in succession to Very Rev. A. E. Morris, who has resigned.

Mr. Blow was nominated by the Bishop of Newcastle (Right Rev. F. de Witt Batty), and the nomination was unanimously accepted by the Christ Church Cathedral Chapter.

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Dean Morris, has returned to England. The new Dean will take up duty as soon as a passage can be arranged.

Mr. Blow is not yet 40. He is married, with three children, of whom the oldest is seven and the youngest 12 months.

Bishop Batty said that Mr. Blow was considered an outstanding figure among the younger clergy of the Church of England. He had contributed the opening chapter of an important volume of essays on the Anglican Communion, recently published in England.

He was an honours graduate of Cambridge University, and had received his special training for the ministry at Westcott House (Cambridge).

Before his ordination in 1939, he was engaged for some time on educational work in India. He subsequently joined the staff of Epsom parish church, then became a priest vicar at Wells Cathedral. His present church, St. Saviour's, is one of the outstanding parishes in the Diocese of Chester.

Bishop Batty added that Mr. Blow was considered an unusually able teacher and preacher, and his musical gifts were far above the average.

Bishop Batty will become Dean of the Cathedral during the vacancy following Dean Morris' departure. This is automatic under the terms of the Cathedral Ordinance. He will hold office until the installation of the Dean-elect.

He said Mr. Blow hoped to secure a passage to Australia without any undue delay.

#### RELIGION AND LIFE WEEK.

"What has Christianity to say about the Australian and His Work?" was the opening subject for Religion and Life Week in the City Hall on Tuesday, 7th December, when the Rev. A. D. Marchant (Presbyterian) and the Rev. Fr. Vincent Ryan (R.C.) gave the opening addresses.

On the Wednesday evening, the Very Rev. S. B. Babbage, Dean of Sydney, and the Rev. J. Garrett (Congregationalist) spoke on "What has Christianity to say about the Australian and his Leisure?"

#### THE UNTIED PROTESTANT ASSOCIATION OF NEW SOUTH WALES.

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1949.

#### HOMES FOR HOMELESS CHILDREN.

REQUIRED URGENTLY, £20,000, to establish new Homes at Orange, Lismore and Pendle Hill.

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#### Diocese of Bathurst.

##### ORDINATION AT HOLY TRINITY, DUBBO

Sunday, December 19th, was a great day for the parish of Holy Trinity when the Bishop of Bathurst ordained Mr. Alan Laity and Mr. Robert Winters to the Diaconate and the Reverend Ross Fraser, Bruce Harrison, and Edgar Wood to the Priesthood.

The ordination candidates had been in Retreat at Brotherhood House since Wednesday the Bishop being the conductor.

##### CHURCH OF ENGLAND BOYS' SOCIETY CAMP—SUCCESSFUL VENTURE.

The first official Camp for members of the C.E.B.S. was held last week-end at All Saints' College, Bathurst, when lads from Orange, Trundle, East Orange, Parkes, Forbes and Dubbo were welcomed to the parish and city by the Bishop of Bathurst, and the Mayor (Alderman Parnham). A full programme, including instructional lectures, was arranged. The Youth Commissioner was Camp Commandant, and Rev. J. L. McAuley, of Kandos, acted as Chaplain.

#### VICTORIA.

##### Diocese of Melbourne.

##### SOUTH AMERICAN MISSIONARY SOCIETY.

The Twelfth Annual Meeting of the Australian Auxiliary was held in the Archbishop's Vestry, St. Paul's Cathedral, Melbourne recently. The attendance was most encouraging, being much larger than on any previous occasion.

The Annual Report presented by the Hon. Secretary showed that total receipts for the year ended 30th June had been £442/10/8, or just on £100 more than those of the previous year, the increase being evenly distributed between the Auxiliary's General Fund and the fund for the support of Deaconess Sadie Brooke, of Chile. It was due not only to gifts received from fifteen new contributors to the General Fund and twelve to Miss Brooke's Support Fund, but also to additional.

(Continued on page 15)

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#### REAL BOOKS.

"In His Steps."—C. M. Sheldon, D.D. Most popular religious novel ever written. What would Christ do to-day in slums, in business, etc.? Thirty million copies sold. New price, 3/6 posted.

"History of the Popes."—Jos. McCabe, ex-priest, greatest living authority on the Papacy. A revelation of oppression, forgery, fraud, massacres, and depravity. Posted 6/4.

"Eureka Stockade."—C. Raffaello, a principal participant. The only surviving eye-witness account, fully documented with court and newspaper reports. Thrilling, humorous, authentic. Posted, 4/2.

"Darwin Drama."—Owen Griffiths, R.A.N. The only eye-witness account of the tragedy of Darwin, the stark truth revealed for the first time. Many photographs; authentic accounts of the secret expeditions and raids from there. The curtain is lifted. Posted, 13/.

"Mixed Marriages."—H. E. McMahon. A history of the doctrinal frauds and pagan origins of Romanism. An exhaustive treatise going far beyond the title matter. Indispensable. Posted, 4/2.

"Behind the Dictators."—L. A. Lehman, D.D., ex-priest. How the Vatican organised Hitler's war. Posted 2/8.

"Crux Ansata."—H. G. Wells. His brief criminal history of the Vatican. Posted 2/8.

"Fifty Post-war Home Designs."—Best yet produced. By a winner of the "S.M. Herald" world-wide planning competition. Posted 13/6.

"Rogues' Paradise."—H. W. Crittenden. Contemporary record of A.L.P. quibbling, bribery, corruption and Jesuit control. A true shocker. Posted 13/.

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help given by several generous supporters of many years standing. The total amount contributed on all accounts since the Auxiliary was established in 1936 was £2775.

#### Diocese of Ballarat.

##### ORDINATION.

The Lord Bishop held an Ordination in Christ Church Cathedral, Ballarat, on St. Thomas' Day, 21st December, 1948. At this service Mr. Ian Howard St. Clair was made a deacon, and the Rev. G. J. Coad, the Rev. R. G. Porter, Th.L., and the Rev. K. G. Madin, were ordained priests. The preacher was the Archdeacon of Ballarat, the Ven. J. Best, and the director of ceremonies was the Sub-Dean, the Rev. Canon D. I. M. Anthony. The ordination was preceded by a retreat for the ordinands at Bishops Court. Those ordained will serve as follows: The Rev. I. H. St. Clair will serve as Deacon with the Rev. G. J. Aspey, at St. John's, Ballarat; the Rev. G. J. Coad will be priest-principal of St. Cuthbert's Home for Boys, Colac; the Rev. R. G. Porter will be assistant priest with Canon Anthony at Christ Church Cathedral, and the Rev. K. G. Madin will be assistant priest with the Rev. R. E. Richards at Christ Church, Warrnambool.

#### QUEENSLAND.

##### Diocese of Brisbane.

##### I.V.F.

For the first time since 1938, the Annual Conference was held in Brisbane. From January 12-20, 1949, about 100 students from all parts of Australia gathered at St. Peter's, Lutheran College, Indooroopilly, for a time of fellowship around the Word of God. Special messages will be given by Canon T. C. Hammond, M.A., Principal of the Moore Theological College, Sydney; Rev. G. H. Morling, M.A., of the Baptist College, Sydney; Rev. Theo. Bamber, M.A., of London; and Mr. J. O. Sanders, Home Director of the China Inland Mission for Australia and New Zealand.

All were cordially invited to attend the evening meetings of the Conference, held at St. Peter's at 7.15 each evening except Sunday. On the Sunday evening the I.V.F. Annual Service was held in St. John's Cathedral, where the preacher was Canon T. C. Hammond, M.A.

Enquiries would be welcomed at the I.V.F. Office, c/o C.S.S.M. and Crusader Union, 61 Adelaide St., Brisbane.

##### CLERGY SUMMER SCHOOL.

The 23rd Annual Clergy Summer School is being held in the Church of England Boys' School, Toowoomba, by the kind invitation of the Headmaster and Mrs. Connal, from January 24th to 28th, 1949.

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The first set of lectures on The New Testament Apocalypse will be given by the Rev. A. L. Sharwood, M.A. The second set of lectures on the Re-union of Christendom, will be given by the Rev. E. R. Chittenden, M.A.

Other lectures will be a Literary Talk by Mr. E. G. White, B.A.; Modern Medical Practice, by Dr. R. J. Spark; Personalities at Lambeth by the Archbishop.

##### A RALLY OF CHRISTIANS.

Following earlier reference to the matter, Archbishop Halse recently spoke about the great rally of Queensland Christian people he hoped to organise early in March. The Archbishop hopes to fill the City Hall with the people of every denomination, and expects to have the Archbishop of Sydney and Rev. Alan Walker as the speakers. In this way the witness and message of Amsterdam will be brought home to many Christian people in Queensland. In making his statement regarding the project, Archbishop Halse said that the message of Amsterdam "challenges the materialism of the world, and the false christs and philosophies that are rising up around us. If only Christians will back this World Council, the time will come when the Word of Christ will work far more effectively in the councils of the nations than it does at present." In the course of a sermon at St. John's Cathedral, the Archbishop urged his people to get to know their fellow Christians who don't belong to the Church of England. The Press reports the Archbishop as follows: "Get to know your fellow Christians who don't belong to the Church of England. Try to understand their point of view, give them credit for conscientious opinions. That will be one of the best ways in which to bring together the divided body of Christ."

##### A NEW SANCTUARY.

A new memorial sanctuary was dedicated in St. Thomas' Church, Toowoong, by the Archbishop recently.

#### SOUTH AUSTRALIA.

##### Diocese of Adelaide.

##### WAKE UP, CHRISTIAN LAYMEN!

The Bishop of Adelaide in his December letter has made a stirring challenge to the laity and perhaps the Clergy of the Diocese. Dr. Robia writes:—

"I have no invidious comparisons to make between the quality of British and Australian Christianity. There are plenty of 'dud' parsons, people, and parishes in England. But while there I heard the great Bishop of Oxford talking to a conference of laymen. He said to them: 'You must study the faith. You must understand it from A to Z. And you must be ready to tell others what you believe, and why.' I don't know how many laymen there are in England of that quality, but I do know that if I want a really instructed Christian layman in South Australia,

urgently to do something about it. Our quality is simply not good enough, it seems to me, for God to work with. What are we to do about it?"

#### TASMANIA.

##### THE ADMINISTRATOR.

"Since writing my letter to the Church News, Archdeacon Atkinson has sent his resignation. The Archdeacon, with commend-

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To Anglicans

DECEMBER, 1948

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able foresight, provided himself with a house for his retirement. Through what can hardly be regarded as anything but unjust legislation he is unable to get possession of that house. Many months ago I wrote to assure the Archdeacon that I knew that I represented the feeling of the whole diocese when I told him we should never think of asking him to vacate Nixon Lodge or his office as Archdeacon till he and his family had secured a home to retire in. He tells me that he hopes to build another house on part of his own land—a most uncalled-for expenditure and worry. This will not be completed for at least six months. I am, therefore, asking him to continue as Archdeacon till his house is ready. I have already expressed in Synod my personal appreciation, not only for his work as Administrator, but his long and valued services to the Diocese. When I do accept his resignation on a particular date we shall wish to express our appreciation of him. My hope is that we shall not presume on his readiness to go on working to the detriment of his health. I have several important pieces of work in which I should value his help when he lays down his office."

—Geoffrey Tasmania.

## WESTERN AUSTRALIA.

### Diocese of Perth. OFFICIAL.

The Registrar of Perth has supplied the following information:—

On Tuesday, December 21, 1948, the Most Rev. Robert William Haines Moline, Archbishop of Perth, Western Australia, advanced the following to the Priesthood—

The Rev. Malcolm Warner Ward—to be appointed Priest-in-Charge of Quairading from the 1st February, 1949.

The Rev. Edwin James Bennett—to remain Assistant at St. John's, Northam.

On the same day His Grace ordained as Deacons Mr. Frank Walter Pitcher and Mr. Douglas Arlington Simons.

Mr. Pitcher has been appointed Assistant to St. Andrew's, Subiaco Parish, and Mr. Simons as Assistant at the Flying Angel Missions to Seamen, Fremantle.

### CENTENARY OF YORK CHURCH.

During his research into the records of St. Peter's Church, Gilgering, which celebrated its 90th Anniversary on Sunday, the rector (Rev. W. S. Bastian) has learnt that November 29 was the centenary of the consecration of the first church in York. Cen-

tenary celebrations were observed in York on Sunday, December 12, with special church services.

The Church of St. John, as it was originally known, stood in the old cemetery in Avon Terrace, but it was later moved brick by brick to the present site. It is now used as the parish hall. Mr. Bastian is compiling the history of 100 years of church life in York and any records of interest would be appreciated by him.

## THE CHURCH IN AMERICA.

How many Australians know that the Protestant Episcopal Church of America, a part of the Anglican Communion, though small in relation to the total population of the U.S.A., is increasing in numbers beyond any other part of the Anglican Church? Its clergy number 6,443—an increase of 34 per cent. in the last 50 years. Contributions to the Church last year totalled nearly sixty million dollars. Communicants in 1947 numbered over 1,600,000; an increase of nearly 2 per cent. for the year, which increase has been steadily maintained for the last 50 years. In places the increase was as high as thirty odd per cent. (in Central America). On what the Americans called Leap Sunday (February 29), the Presiding Bishop called for a million dollar collection in aid of relief for Europe—and he got well over that sum from his people. Figures are not everything—we all know, but here at least is a sister Communion of ours that is growing in influence and numbers. We Australians should learn to know her; not only are we sprung from the same roots as she, but being once a colony herself she has much to teach us from her own experience.

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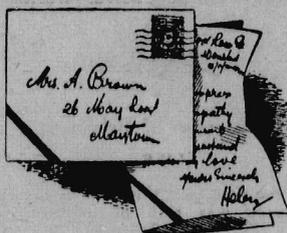
The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an inter-denominational institution.

The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology, and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £60 a year. Students can undertake part-time work.

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