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NOTES AND COMMENTS.

We bring you the time-honoured
: "A Happy New Year"! In the
midst of the prevailing un-
rest and forebodings, wars
and rumours of war, you
may think the wish rather
too optimistic. But then we
a right to be optimistic. Have we
a promise from the true and only
"All things work together for
to them that love God." The
may be dark with threatening
s, but there are flashes of bril-
lightning that reveal breaches in
louds. So that we may sing out
full heart, "Jesus we know, and
on the Throne." Some of you
have been listening last week to
soul-inspiring rendition of "The
siah" in Sydney. The fine punc-
on of Isaiah ix. "His Name shall
alled — Wonderful — the Mighty
— the Everlasting Father — The
of Peace" was perfectly thrill-
He is the great Fact that turns our
ws into joy, that lifts up the
ty-stricken soul above all its fears
ssures us of final victory over all
"He shall reign for ever and ever
ver."

(We may still put over the old
salutation, "A Happy New Year."

may be mistaken, of course,
our judgment, there was a vast
difference between the Syd-
ney and Melbourne render-
ings of the Messiah on the
Wednesday and Christmas
Both occasions featured the
id in Harold Blair, the Abori-
genor, and the audiences were
sappointed. He has such a fine
oach of sincerity and reverence
an exceptionally great voice. The
ening solo, "Comfort ye, Comfort ye
people," had a touching relevance
ation to the singer's love for his
le and intense desire for their

But in the Sydney rendition there
was no overdue haste and no applause
to mar the reverence of the whole set-
ting. In Melbourne, perhaps due to
broadcasting limitations, the speed
really spoilt the choral portions and
the incessant applause seriously im-
paired the devotional atmosphere that
the great theme demands. What made
the difference? Is the answer to be
found in a strange criticism of the im-
mortal Handel to be found in Professor
Heinze's article in the A.B.C. Weekly
of Dec. 25, in which occurs the fol-
lowing:

"Moving though Handel's Passion music is
the emphasis lies not here, but on the "good
tidings of great joy." Handel is an irrepress-
ible optimist; nothing could be more un-
ashamedly cheerful than his "All we like
sheep have gone astray."

"Handel is here hardly the penitent sin-
ner; he is much more like a schoolboy who
has played truant and enjoyed it thor-
oughly."

Perhaps it depends on the tempo.
We have heard "The Holy City" play-
ed to waltz time!

The Bishop of Riverina has started
for his diocese a "Fellowship of
Prayer."

A Call In a leaflet, to be issued
to quarterly, the bishop explains
Prayer. that the idea has come to him
in his recent travels, because
he came across in many cathedrals and
parish churches copies of a Bishop's
Letter or Prayer Leaflet for people to
take and use in their private devotions.
Dr. Murray says that it promises to be a
fine means of binding together in pray-
er and thanksgiving the faithful people
of a diocese. The bishop writes:
"Our world is so troubled and torn
asunder that we should use with effort
and intelligence every means of wait-
ing upon God for strength and bless-
ing." Then there follows a compre-
hensive bidding to prayer for "the
world, the British people and Australia,
the Church in the world, in the diocese
and the parish, and in personal life."

This strikes us as a very fine piece
of leadership and we hope that not
only the Diocese of Riverina may be
inspired to accept their bishop's lead,
but that in every Australian diocese
the good example may be followed. "Pray-
er changes things," and there is quite
a big need for change from the irreligi-
ousness of our present condition to
that God-fearing and God-honouring
character which alone can guarantee
any real stability for us as a people.
We note that "Righteousness" has quite
a large place in the biddings the bishop
suggests, and rightly so, for "Right-
eousness exalteth a nation, but sin is
a reproach to any people." The
nation and the world of nations need
a conversion to "a square footed
righteousness" in all our human rela-
tionship.

Australia is being ill-served by the
men who hold the responsibility of
government. Any decent
government would realise
that although elected on a
partisan vote, they, as
a government represent
the people as a whole. But at the
present time we are being placed as
a people in a very undesirable position
in the eyes of the world. When men
in exalted positions lose their temper
they are apt to say and do very unfor-
tunate things. The latest disservice
is the attitude of the Prime Minister
and his henchman, the minister for
Health, towards the medical profes-
sion. We do not wonder that the Bri-
tish Medical Association protest
against the insults hurled at their pro-
fession by Mr. Chifley and Mr. Mc-
Kenna. We are rather surprised at the
way the public are complacent enough
to let those insults stand without an in-
dignant protest. The whole history of
the medical profession sets it in the
front rank for its philanthropic relation-
ship to the community at large. Its
honorary service to the indigent of the
community is seen in the generous ser-

vice given to our public hospitals throughout the length and breadth of the land. And every clergyman and other worker amongst the poor can bear a strong testimony to willing assistance to the indigent sick given by the great majority of the profession. Its ideals stand high in spite of the mud-slinging of men who should know better what their responsible position demands from them. The fine ideals of the profession secured a demonstration only the other day when by reason of the work of some Adelaide medical scientist, a discovery relating to the use of penicillin was distributed far and wide throughout the Commonwealth, instead of being the subject of some patent for the enrichment of the man who made the discovery.

There is no other profession involving the acquisition of wealth whose members so generously give their discoveries without fee or reward for the benefit of the whole community. This alone marks out the profession as possessed of high ideals of service, and as deserving of all due respect for what they have done and are doing to help our people in their hours of need.

We feel sure that our reputed political leaders are not representing our people generally when they give utterance to such unworthy gibes.

Christmas Day seems to have been observed with a very encouraging increase in congregations and number of communicants. In some cases record numbers are reported. Taken quite casually, in the Metropolis, the communicants have shown an average, in the larger parishes, of over 500. The highest number being in the vicinity of 700. The offertories on the occasion reveal a genuine spirit of generous giving even where no special appeals have been made. We know, of course, that numbers and offertories are not everything, but they are certainly an indica-

tion of serious belief and the expression of that love that naturally is associated with Christmas Day and the "unspeakable gift" of the Divine Love that has sanctified the season in the minds of the majority of Christian disciples.

One of the "Rather Dumb" Christians, self-confessed, has written an article on "Communism and Christians," which is printed in the "North Coast Churchman." In opening up he has a tilt at the press. But his main attack is on "Dumb Christians" for he writes—

"Personally I feel almost angry at Christian people opposing Communism, not because I want Communism, but because I feel frustrated as a Christian. Frustrated and envious of the Communists! They have something to say—and they say it and get a hearing. I, like thousands of other Christians, live in the midst of people who appear utterly indifferent to spiritual things; people with whom I share no close understanding because I know of no line of approach. 'Go and make disciples' is a charge to me and all lay people; a subscription to Missionary work is not a complete answer. Yet I lack wisdom to witness!

"There is some real success in the amount of money given for church work; there is much to encourage in the widespread kindness of people; there is ground for thankfulness in the response made for special occasions.

"On the other hand there is so little evidence of, 'I was glad when they said unto me, we will go unto the House of the Lord'; so little sign of hunger for spiritual growth; so faint a sense of Sunday worship being a privilege, and of listening to sermons being a spiritual joy."

It is said that the great desideratum amongst church people is that they should live out the spirit of the Prayer Book. Quite early on in our Morning and Evening Prayer there is the Invocation, "O Lord open Thou our lips," and the Response, "And our mouths shall show forth Thy praise." So with our critic we must make that ideal a reality in our Christian—personal and church—life. The preaching of the Word and Ministration of the Sacra-

ments are not going to be effective unless the rank and file membership of the Church allow God to open their lips so that they may enthusiastically and sincerely witness to the truth and joy of the Christian Faith. Then we shall make possible the gladness to which our critic refers, "I was glad when they said unto me, we will go unto the House of the Lord." Only the Saviour of us all can open dumb lips and loosen tied tongues and He can only do that when He finds the willingness of a sincere faith to be liberated.

"Ye shall be My witnesses"—that is the charge and privilege laid on every true disciple. At present there are too many "rather dumb Christians." We require to be gripped by that great love that will wring the witness out of fearful lips.

ABORIGINAL SUNDAY.

JANUARY 30th.

The National Missionary Council of Australia, representing in its membership 14 missionary organisations, has asked that Sunday, 30th January, be regarded as a Sunday when the needs and claims of the aborigines should be brought before churchpeople.

The recent scientific expedition to Amheim Land has brought the aborigine prominently before the public, and it is high time that the persevering work of the Church and the call to support it in its difficult task amongst these people should be fully presented.

FOR SALE.—Deaf Aid, "Western Electric." Nearly new. £25. Reply "Western," C.R. Office.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., C.R. Office. Mr. Brindley, 10/-; Miss B. Moss 5/-; Miss Reid 10/-; Rev. G. P. Birk 10/-; Mr. Langdon 10/-.

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A MEDITATION OF THE EPIPHANY.

"God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also, And God set them . . . to give light upon the earth."—Genesis 1:16, 17.

This is not a usual verse upon which to base our meditation on the Epiphany. Yet, after quiet consideration, assuredly, we must recognise in those words, a symbol of that radiancy, the triple lustre of which has its spiritual counterpart in the shining forth of the Son of God.

"The Greater Light."

For Israel, the spiritual light was waning. They had rejected God, slain His prophets, and disobeyed His commandments. As the last flickering flame died down, the voice of God sounded out through the mouth of the prophet Malachi:—"Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." (Malachi 4:2). Throughout the centuries preceding the Birth of Jesus Christ, this promise shone as a beacon of hope in a darkened world. Zacharias, the priest in Jerusalem, caught the first faint flutterings of the promised dawn. "The dayspring from on high hath visited us," he prophesied, "to give light to them that sit in darkness, and in the shadow of death" (St. Luke 1:79).

Then came the pageant of the Bethlehem star, the Magi in worship before the Infant Jesus offering their gifts of gold, frankincense and myrrh. The King, the Prophet and the Priest, long promised, had come.

In the Temple, the radiance of the Light of the world fulfilled the longings of Simeon's soul as he held in his arms the Infant Christ. The Sun of Righteousness had arisen. From thenceforward, men and women who received Him were to see in His face the glory of God. He lived, He died, He rose again, He ascended to the Father's Throne. Never since that day has the Light of the world ceased to shine, His love to yearn, or His grace to save. He has come "with healing in His wings."

"The Lesser Light."

"Ye are the light of the world." It is significant that the word "light" is singular. Christ's vision was of His Body, the Church, set "to give light upon the earth"; the Church reflecting the healing beams of the Sun of Righteousness! "We all with unveiled face,

reflecting as in a mirror the glory of the Lord are transformed into the same image from glory to glory" (2 Cor. 3:18 R.V.).

But the moon gives her light only as she reflects the full-orbed light of the sun. Should the earth pass between, her light will be but a faint crescent. Is this true of the Church today? Has worldliness dimmed the shining forth of the Son of God? Does ritual, or doctrine, or creed, or outward observances matter more than living contact with the living Christ? Is Christ preached—Christ alone? Not platitudes! Not morals! Not politics! Not, a thousand times not, the uplifting of the Church herself! The Church reflects the Sun of Righteousness, but only fully when her face is turned fully to Him—nothing between. "I, if I be lifted up," said Christ, "will draw all men unto Me." He only supreme, is the secret of a radiant Church.

Rev. John A. MacKay, D.D. Chairman of the International Missionary Council sounds a call to the Church Militant as she faces 1949:—"The situation calls for Christian light and Christian life. The light which alone can illuminate the prevailing darkness is the light of the Gospel, the light of the 'given' word . . . Let the Word of Christ sound out above the rival slogans; let the brightness of its truth outshine in radiance every other solution of the human problem."

God has set His Church upon earth to give light. May He forgive us for dimming that Light's pure, life-giving, healing beams! The Epiphany to-day is the Church's responsibility.

"He Made the Stars also."

Each shining star, each glorious planet He set in its sphere. The constellations are His Word, written forever in the Heavens. He knows their number. He calls each by name. They are the work of His fingers, each in its own sphere contributing to the perfect cosmos of the Divine Will. They declare His glory and forever shine in the darkness of the night. What exquisite analogy!

Should it not be so with each individual member of Christ's Church? His Hands fashioned us. He calls each by name. He sets each believer in his sphere where, doing His Will, he will be bearing witness for His Lord. Our Lord says: "Lift up thine eyes . . . then thou shalt see and be radiant." (Isaiah 60: 4, 5, American Version.) Far richer than a reflected light is the

Christian's joy of the indwelling Christ. The light is within, ever shining outwards that He may be manifest, only if the light-bearer, however humble, is daily cleansed and renewed.

The Epiphany! The manifestation of Christ! Are we answering to that challenge? "He made the stars also." He has set us to bear His light just in that sphere in which He has placed us. May we keep the vision of His glory undimmed that others may catch the glory reflected in our lives, and see Him Who is the Altogether lovely One. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." (Daniel 12:3.)

INTER-VARSITY CONFERENCE,

Modern Witness to the Gospel in the Universities of the World.

While the formal establishment of the world-wide Inter-national Fellowship of Evangelical Students is quite a recent event, its origins can be traced far back into history. The Reformation was led by University men, and the purifying winds of the evangelical revival of the Eighteenth Century left a permanent effect on the atmosphere of the Universities of England.

Charles Simeon. — In 1719 a young student at King's College, Cambridge, was greatly alarmed when told that he must attend Holy Communion as one of the rules of the College. In great distress of mind because of his feelings of unworthiness, he began to read religious books. When he was reading in Bishop Wilson on the Lord's Supper, he came upon the expression, "That the Jews knew what they were doing when they transferred their sin to the head of their offering." He perceived that God had provided a way of peace, and wrote in his journal, "What! may I transfer all my guilt to another? Has God provided an offering for me that I may lay my sins on His head? Then, God willing, I will not bear them on my soul one minute longer."

This typical Christian experience led on to a life of great power for God, and it was through Charles Simeon that the evangelical tradition was transmitted in fullness and vigour to the 1848 Cambridge Prayer Union and later to the Cambridge Inter-Collegiate Christian Union formed in 1877.

The I.C.C.U.'s formation is but the academic aspect of the virile upsurge of Evangelical Christianity between 1860 and 1880, manifested in forward movements in the great denominations, and also in the appearance of such bodies as the China Inland Mission, the Scripture Union, the Children's Special Service Mission and the Keswick Convention. D. L. Moody preached in his simple persuasive style to the University in Cambridge in 1885, and many who came to scoff at the unlearned American remained to pray. That year the famous "Cambridge Seven" sailed for China—8 years after the formation of the I.C.C.U.

An amazing work for God was done in the Nineties by Dr. John R. Mott, leading to the formation of the Student Christian Movement with "The Evangelisation of the world in this Generation" for its motto. To the great regret of many evangelical students, at the turn of the century several drastic changes were made to the conditions of membership of the S.C.M., which, to their minds, opened the way for the encroachment of continental liberalism, which was then making great inroads on the church. The need for a distinct evangelical witness was felt by many people in the Universities. In Norway, Great Britain, and America separate groups of students, distinct from the S.C.M., took a firm stand on the historic truths of the Christian faith, particularly the authority of Holy Scripture, the Deity of the Lord Jesus, and His objective atonement for sin.

THE I.V.F.

After the First World War, the co-ordination of these groups on a national scale became possible, and the various Inter-Varsity Fellowships came into existence. The I.V.F. of Australia was the outcome of a visit by Dr. Howard Guinness in 1930. The individual Evangelical Unions in the Universities and Colleges of Australia have grown until now they are among the largest student societies.

THE I.F.E.S.

The close of World War II led to the affiliation of all national groups into an International Fellowship of Evangelical Students. By this time, an Evangelical witness had sprung up (spontaneously, not prompted or propagated) throughout Europe, the British Empire, the U.S.A., China, Central America, and quite recently, in Japan.

This comprehensive International Fellowship—the fruit of international conferences dating back to 1934—was set up at Harvard University (U.S.A.) last year.

EMPHASIS.

The I.V.F. takes an uncompromising stand on the fact that the first priority in a Christian life is personal faith in the Lord Jesus Christ as Saviour, Lord and God, and stresses personal devotion to Him in prayer, Bible study, and personal testimony. While encouraging and using all that legitimate investigation can bring to support of the faith, it has insisted that faith in Jesus Christ, not human inquiry, is the only way to that spiritual rebirth which is the beginning of the Christian life. Through meetings in the Universities, Conferences, and an increasing number of scholarly publications dealing with theological, devotional and practical matters

relating to Christian witness the I.V.F. is seeking to uphold in the modern academic world these fundamentals of the Christian faith.

SCOPE.

The work of the I.V.F. is interdenominational, and has the support and recommendation of leading churchmen in all Protestant denominations.

It extends to all educational spheres, embracing Teachers' Colleges and Theological Colleges.

ACTIVITIES.

Typical of recent doings of the organisation are:—

May, 1945.—169 students from over 40 universities of China met in Chungking to establish the China I.V.F.

1946.—General Dobbie, the defender of Malta, toured Australia. His visit was arranged by I.V.F.

July, 1947.—Over 1000 students from the Eastern European and Scandinavian Evangelical groups met in Kristiansands, Norway, to study the Bible together.

August, 1948.—50 students, including 60 from Germany, met in Conference in Switzerland. Australia was well represented.

In these, and countless other ways, the Christian students of the world are proclaiming the unchanging Gospel of the grace of God in Jesus Christ our Lord.

PERSONAL.

Congratulations to the Bishop of Whitby and Mrs. Baddeley on the birth of a daughter on November 6th. Mrs. Baddeley, who is a daughter of Bishop Nutter Thomas, is now resident at the old Rectory, Kilvington, Yorks.

The Rev. Leslie Samuel Davie has been appointed to the post of chaplain superintendent of the Missions to Seamen, Port Pirie.

The members of the Aborigines Trust have been granted a faculty for a memorial tablet to be placed in St. Matthew's, Poonindie, in memory of Archdeacon Hale, who was deeply interested in the welfare of the aborigines on Eyre Peninsula, and who did much for them at the Poonindie Mission.

The tablet has the following inscription: "In loving memory of Archdeacon Matthew Blagdon Hale (later Bishop of Perth, 1856, and Brisbane, 1875), who founded the Poonindie Native Training Institution in 1850 and erected this building in 1854. 'He loveth our nation and hath built us a Synagogue.'"

Deep sympathy has been expressed with the Rev. V. H. and Mrs. Gough-Sherwin, of the Rectory, Port Elliott, on the death through accident on November 12th, of their daughter, Rosamund Helen, aged five.

William Knight, who died recently at Walkerville, S.A., aged 85, had been a worker and worshipper at St. Andrew's Church, Walkerville, for 75 years, as choirboy, choirman, and, for 62 years, as a finger of the well-known "ring" of six bells. For at least half of that time he was leader and instructor of a succession of ringers and never, until the last few months of his life was he absent from his post. He has set an example of faithful unassuming service which is of untold value in these days.

Rev. H. N. Powys, rector of St. Michael's, Rose Bay and Vauluse (N.S.W.), accompanied by his wife and daughter Shirley, left on December 22 by the Arawa for Africa to visit his son, Dr. Norman Powys, a medical missionary. Later he will go on to England, returning to Australia for Christmas 1949. His daughter Shirley will go direct to England to take up some nursing. Rev. W. T. Price, B.A., L.Th. (Dur.), Dip.Ed., will act as locum tenens at Vauluse during the rector's absence.

The Bishop of Ballarat (Vic.), Rt. Rev. Dr. W. H. Johnson, was deeply moved by the enthusiastic welcome he received on his return from the Lambeth Conference. At the diocesan welcome given to the Bishop the Chancellor presented him with a cheque for the purchase of a new car.

Rev. A. B. Catley, M.A., of St. John's College, Remuera, Auckland (N.Z.), is the guest of Rev. and Mrs. B. C. Dickson, of the Rectory, Cooperook (N.S.W.). He preached at all services on December 12. Mr. Catley will be remembered as vice-warden of St. John's College, Morpeth (N.S.W.).

Rev. E. De Burgh Griffith dedicated a war memorial Book of Remembrance at St. Jude's Church, Randwick (N.S.W.), on Sunday morning, December 12.

Rev. M. H. Gardner has accepted the charge of Maylands (W.A.), which will be vacant at the end of the year owing to the resignation of Canon Elphick.

By the death of Mrs. Ethel Maude Carle the Church at Taree (N.S.W.) has lost a valued member. Rev. Walter Latham conducted the service at the graveside on December 12.

Mrs. J. S. Moyes, wife of the Bishop of Armidale (N.S.W.), when in England attended a conference of bishops' wives. At the conference were wives of African Bishops, Asiatics, Indians and Europeans. The Bishop and Mrs. Moyes spent nine months abroad.

Rev. I. F. A. Dobson, rector of Trayning (W.A.), who was a house master at Brighton College before he came to Australia, has been appointed to the staff of Christ Church Grammar School, Perth. Rev. H. S. Napper will succeed him at Trayning.

The Rt. Rev. G. H. Clayton, who has been Bishop of Johannesburg, South Africa, for 14 years, will succeed the late Dr. J. R. Darbyshire as Archbishop of Cape Town.

Miss Dawn Brewer, of Menago Hospital, Uganda, was married to Dr. Guy Timmis on November 13. Church Missionary friends in Sydney cabled them congratulations.

Mr. Anthony Douglas Jose, a third year medical student, has been selected as the South Australian Rhodes Scholar for 1949. Mr. Jose is the younger son of the late Dr. Gilbert Jose, a beloved physician of Adelaide, and a grandson of the Very Rev. Dean Jose, who was administrator of the diocese during the recent absence in Europe of Bishop Robin. The new scholar will enter Oxford for the new academic year, which begins in October, 1949. He intends to proceed to the second part of the examinations for Bachelors of Medicine and Surgery at Oxford, and also to enter the Honours School of Physiology, and Biochemistry.

The death occurred recently of Mr. Charles H. Barnett, a brother of Mr. K. E. Barnett, a well known Sydney Churchman.

Rev. Canon R. C. H. Crigan, rector of Benalla, has accepted the Cure of Souls in the Parish of Kilmore, Victoria.

Canon W. G. Thomas preached the Ordination Sermon in Holy Trinity Cathedral, Wangaratta, on Dec. 19, when Rev. Colin J. Coish, B.A., Th.L. and the Rev. Richard J. Stockdale, Th.L., were ordained to the Priesthood by the Bishop of Wangaratta.

Mr. Stanley J. Muston, for many years a devoted member and councillor of St. Paul's Church, Chatswood, N.S.W., was called to his rest in December, after a long illness.

Archdeacon C. S. Robertson, rector of St. John's, Canberra, has been holidaying in Sydney and preached on two Sundays at St. Luke's Church, Clovelly.

In order to visit England, Miss Beatrice L. Glascodine, Field and Publicity Officer of the General Board of Religious Education, has been granted leave of absence for a year. She will travel on the Nestor leaving early in February. Miss Glascodine will be the Board's official delegate at the Conference for Christian Education at High Leigh from April 20th-27th, arranged by the Institute for Christian Education.

The Rev. R. J. Noble, Rector of Holy Trinity, Erskineville, has accepted nomination to the parish of St. George's, Earlwood, Sydney, in succession to the Rev. J. Mills, who has accepted nomination to the parish of Lithgow, N.S.W.

The Rev. R. F. Dillon, Rector of Katoomba, N.S.W., has been appointed Rural Dean of the Blue Mountains.

The Revs. R. C. Kerle, M. L. Loane, A. E. S. Begbie, C. H. Nash, were among the speakers at the recent Katoomba Convention for the deepening of the spiritual life. The Rev. G. R. Delbridge was in charge of a large house party of youth who attended the Convention. The Archbishop of Sydney presided at a very large gathering on missionary day.

We offer hearty congratulations to Mr. Shu Hwa Song, son of Bishop Song, of West China, on his success in obtaining the degree of Master of Arts at the Sydney University. Mr. Song has been attending lectures at Sydney University for the past two years, and will be leaving for China this month. During his stay in Sydney he has resided at Moore College and has gained many friends in Sydney who will wish him well as he takes up his new duties in the West China University.

We regret to note that Mrs. Hilliard, wife of Bishop Hilliard, of Parramatta, received an injury to her face through a fall, which necessitated treatment at hospital.

Mr. M. D. Davies, Catechist at Glen Davis has retired after splendid service of some 10 years. Both Mr. and Mrs. Davies were untiring in their efforts in a spiritual ministry in the Glen and we wish them well in their days of retirement. Mr. D. Draper, of Moore College, is acting temporarily at Glen Davis until an appointment is made.

The Rev. R. G. Fillingham, Rector of St. James', Canterbury, Sydney, has been appointed by the Council of the Home Mission Society to the position of General Secretary of the Society. Mr. Fillingham was for a period assistant secretary.

The Right Reverend Bishop Wilson, Bishop of Singapore, has been appointed Dean of Manchester, in succession to Dr. Garfield Williams. During the war the Bishop was interned by the Japanese in the Changi internment camp where he received ill treatment. The Bishop visited Sydney on several occasions.

On Thursday, January 6, a presentation was made to Canon R. B. Robinson at the C.E.N.E.F. Centre, Sydney. The presentation took the form of a substantial cheque towards the purchase of a new car. Bishop Pilcher presided and short addresses were given by him, by Bishop Hilliard, by Mr. T. A. Strudwick (Treasurer of the Fund), and Archdeacon S. M. Johnstone (Organiser). There was a representative gathering of Church people and afternoon tea was provided by the C.E.N.E.F. Centre. On all sides warm appreciation of Canon Robinson was expressed by those who were present. We understand that the Fund has not yet closed.

Proper Psalms and Lessons

January 16. 2nd Sunday after Epiphany.

M.: Isa. xlix 1-13; Luke iv 16-30 or James i. Psalms 27, 36.

E.: Isa. xlix 14 or I, 4-10; John xii 20 or I Thes. i 1-ii 12. Psalm 68.

January 23. 3rd Sunday after Epiphany

M.: Hosea xi 1-xii 6; John ii or James ii. Psalms 42, 43.

E.: Hosea xiv or Joel ii 15; John vi 22-40 or Gal. i. Psalms 33, 34.

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 Col. i 25. Psalm 74.

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ALEXANDRIA

THE MESSAGE OF AMSTERDAM.

A post-American service under the auspices of the Tasmanian Council of Churches was held on Dec. 1st in Wesley Church, Hobart. The Governor attended the service and the Bishop of Tasmania read "The Message of Amsterdam." The address was given by Dr. G. C. Barber, President of the Methodist Church of Victoria and Tasmania. He said that on 23rd August, 1948, there was constituted in Amsterdam the World Council of Churches, and in that act there was brought into being a new organisation that is to be of vast significance in the life of the Church. Behind it lies years of preparation and still more years of longing. In this world we are like relations that must live in the same room in the same house. The nations were never closer yet never more divided. There has been the disintegration of what we used to call Christendom. God has been fashioning a new unity wider than the old unity which has passed away. This new unity is world-wide, but it owes its inspiration under God to the missionary enterprise of the Church. In the 19th and 20th centuries when our fathers went out, as they thought, to pluck brands from the burning, they were unable to foresee what they were really bringing into being. Out of the younger Churches a new unity was born that transcended all differences.

Conferences have been held, and they began to grow larger in scope and personnel. In 1910 a Conference was held at Edinburgh which has proved to be a land-mark in the Church's history. Among the ushers at that Conference was William Temple, and in him was born a vision, and he dedicated all his colossal powers to it. Also there was a Bishop from the Philippines and another from Sweden, who independently caught the vision. Consequently there were two movements begun known as "The Faith and Order" and "The Life and Work." Both were working independently but two things emerged, namely, that you will never unify the Church by schemes from the top down, and that, the unity of Christendom will only come when we realise our unity in Christ.

And so these two movements began to move together, guided by wise generalship. Two conferences were held, one at Oxford and the other at Edinburgh, and out of them came the idea of the World Council of Churches, with

the agreed basis of Jesus Christ as God and Saviour.

On the 12th May, 1938, the Committee met at Utrecht, Holland. At the same time in Geneva the League of Nations was meeting, and at that meeting yielded to the disallowing of Abyssinia to become a member with a member's rights. That was the death-blow to the League of Nations, and while it was dying at Geneva, the W.C.C. was born at Utrecht. I feel that it was coincidence. It only just preceded 1939, just as 1910 preceded 1914. The holding of the Youth Conference at Amsterdam only a few months before the war brought a vision that was not lost. With the cessation of hostilities things developed rapidly. From being one secretary, there were several in various countries, and there were one hundred on the staff. The Committee determined the date of the Conference, and the subject—"Man's Disorder and God's Design." For two years 200 of the ablest scholars began their preparations for Amsterdam.

The total number of delegates at the Conference was 1400, and they represented 100 different communions from nearly 50 countries. It was a masterpiece of organisation; but still more, a most wonderful inspiration. Some had come with age-long traditions behind them. The East had joined with the Western Churches for the first time since the split in the 11th century. The young churches came with an eager anticipation. All had a common love for Christ. The Conference divided into four sections:—1. The Place of the Universal Church in God's Design. In a spirit of love they underlined the things upon which we are united, vastly more important than the things in which we differ. It was realised that we should never aim for uniformity. There was confession of the failure of the Church in its own inner life. It has allowed worldly standards to come in and that had hidden God from the world. Only a united Church could witness to the world. Unity is God's will and the gift of unity part of His provision.

2. God's Design in the Proclamation of the Gospel. A searching analysis has shown three main areas where it has not been successful—the Hindu, the Islamic, and the urban populations of the cities of western civilisation. There is a division between the clergy of the different churches in matters of doctrine, but there is also a division in the laity who do not understand Chris-

tian doctrine. To help in this matter academies have been set up in various places for the instruction of the laymen.

3. The Disorder in the National Life. We were met by the clash of ideas in Capitalism and Communism. Both were represented at the Conference. There was John Foster Dulley of America, followed by a president representing Czechoslovakia who declared that Munich was still a bleeding wound. Yet all this was spoken in love. The claims of Communism and Capitalism were discussed. It was said that Communism laid stress on justice first and that freedom would follow, while Capitalism laid stress on freedom and considered that justice would follow. In reality it was proved that neither worked out. Always the Church was called upon to speak prophetically. It must discuss the signs of the times. The call to the Church is to seek a solution in which neither freedom nor justice will destroy each other.

4. The Disorder in the Realm of International Affairs. The main achievement of the Conference is that the Churches are together. They came together to pray. Prayers were conducted every day in a different Order of Service, from the ritual of the Eastern Orthodox to the simplicity of the Quaker Friends. The thing that impressed the reporters most was the honesty of it all. 11,000 people gathered together for the Communion Service. It was the most impressive thing in the whole Conference. One of the major problems is the task of mobilising Christian love. In the "Message of Amsterdam," which the Bishop read to you, reference was made to millions who have no home, no hope and no voice. Some have complained that the "Message" has no bite in it. It has all that is necessary in it. When the war ended there were seven million displaced persons in Germany, and UNRA took care of them. Six million were returned to their native countries, and the other million did not want to return, but they were considered finished with. But a far greater problem arose with the Potsdam Agreement in 1945. It was resolved to expatriate all the German population from other countries including Czechoslovakia, Poland, Austria and Hungary. From Poland alone five million people were driven out overnight, and from Czechoslovakia about another two million. They were allowed to take with them a certain amount in the way of the necessities of life, but they were robbed,

pillaged, harried, day and night, and many of them arrived in Germany destitute, dressed only in their underclothes. As a result of the War in Germany fifty per cent. of the houses were destroyed. I stayed myself in a Parsonage where there were twenty-three people living. They were crowded up to the extent that it is estimated that each German has only seven cubic metres of space. On top of all this come eleven millions of expellees. The Displaced Person was in a position of privilege and everything was done for them, but for the Expellees nothing was done by UNRA. I talked to two ex-P.O.W.s, one a girl of 15, who had been in Russia felling trees. She told me that nearby where she had been was a city of 250,000 people that was not marked on the map. They were all forced labourers.

It is the Christian Church that is caring for these destitute people. What the Church has done defies description. It has cared for them and loved them. While in Hamburg I talked with a Lutheran Pastor. When he saw which way the war was going he had gathered twelve other men together to discuss organisation after the war was over. They were caught by the Gestapo and ten were shot, but he was sent to a forced labour camp because he was a pastor. It was the plan of the Nazis to wipe out the Christian Church once they had won the war. The Pastor was found by the incoming Allied Army emancipated and diseased, but he was restored to health and now was able to do the work he had planned to do.

The call is to the Christian Church, but it has not yet been heard in Australia. The plan of the W.C.C. is a four-year one of reconstruction, and it is aiming for forty million dollars to aid eighteen countries in building up their churches again. The name of Britain does not appear among the receiving countries. She had 17,000 churches destroyed, but she refused to be placed with the receiving countries and instead has already given £700,000 to help in the restoration of churches in other countries. Britain stands at the head of the list. I looked for Australia, but in vain. Our name is not there, we have been too slow, but through the World Council of Churches we can hear the call, and take our place with the giving countries and so help our brethren in distress.

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YOUNG PEOPLE'S WORK.

CENEF CENTRE, SYDNEY.

Youth Centres are not new. For some years the Y.M.C.A. and Y.W.C.A. and kindred organisations have had in the principal cities of the world fine centres for young people.

Other youth centres have been built by similar organisation, particularly to cater for the needs of the under privileged. An interesting example of this is the News Boys' Club in Little Collins Street, Melbourne, which was founded by Miss Ethel Onions; and world renowned is the youth centre at Elephant and Castle, London.

The Presbyterian and Methodist Churches have moved into this field, and taken up the work of establishing Centres in various parts of the congested areas of the city. The Community Centre at Bondi, N.S.W. was designed not only for youth, but for the whole community, and is meeting the needs of many young people in this district.

The Protestant denominations in Sydney have talked for some time about the establishment of youth centres in their city. The Methodist Church intended to build a Centre in

William Street, whilst the Presbyterian Church have in hand a similar plan. The purpose of these latter two was particularly to train youth leaders.

The Church of England Youth Centre, commonly known as the CENEF Memorial Centre, in Castlereagh Street, is the first example in Australia of an effective youth leaders' training centre for the Church. It has in it many features that will no doubt be copied by others. Not only is it designed to meet the need of young people, when they are in the city, but has combined in its work the rehabilitation of the youth of the Services, and has an excellent hostel for young men who served in the war and now are studying under the repatriation scheme. There are 40 young men in residence.

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During the first ten months of the work at the Centre a Leaders' Training Course for Christian Youth Leaders was held. Over 100 persons availed themselves of this course. It was designed to give youth leaders and potential youth leaders an elementary knowledge of the fundamental principles of youth work. It is intended to continue this course and to specialise more in certain directions. Some of the volun-

Continued on page 10.

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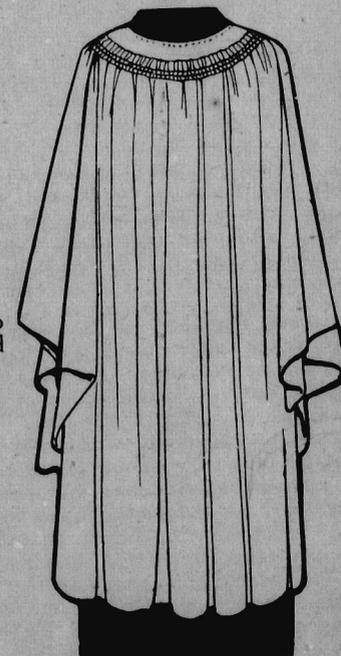
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TO AUSTRALIAN CHURCHMEN.

THE RED BOOK CASE

At last, after very lengthened proceedings, a decision has been reached in the "Red Book" Case. On December 6th, 1948, the High Court of Australia dismissed the appeal of the Bishop of Bathurst against the decree of Mr. Justice Roper. Two judges dissented from the decision, but it is so far, unless an appeal to the Privy Council in England be permitted and be made, the law of the land touching this important matter.

Much discussion has been occasioned by the variation in Mr. Justice Roper's injunction. The new decree prohibits the Bishop from using or authorising or encouraging the use of the Red Book in the Churches in Bathurst Diocese in respect of which the trusts were proved by the evidence in the suit. That seems a necessary restriction. So far as the evidence before the Court went the Red Book was only used in two Churches, the Cathedral and the Parish Church of Canowindra. It is common knowledge that the book was much more widely used, but the express issue before the Court related to the use in these two specified buildings. It would create a very strange anomaly if a Bishop authorised for use in some churches in his diocese a book which was prohibited in other churches operating under the same trusts. We sincerely hope that no such situation will be permitted to arise, but that all parties will loyally observe the decision, and correctly interpret its implications. There is only one way that the Red Book can return to use legally and morally, and that is by a reversal of the High Court decision through the ordinary methods of appeal which are open to litigants.

It is most desirable that in all cases of dispute the sacred principles of charity should be honoured. But we are bound to declare that the action of a High Court judge, Mr. Justice Rich, in reflecting on the motives which animated the litigants, was both improper and uncharitable. Under the wide sweep of his condemnations he included both the Bishop of Bathurst and his opponents. He allowed himself to say: "One would think that the fatherly mediation of the Metropolitan and an appeal to the Canonical Oath of the Bishop would have composed differences which concerned merely ritual and ceremonial." Because, as the evi-

dence showed, the Bishop of Bathurst rejected the advice of his Metropolitan he is stigmatised as having "just enough religion to make us hate but not enough to make us love one another."

Now we are of opinion that the Bishop should have heeded the advice of his Metropolitan and withdrawn the book as requested. But we are willing to believe that however ill-advised his action he may have acted conscientiously and sincerely believed that a disregard of such a request did not constitute an infringement of his Canonical Oath: "I profess and promise all due reverence and obedience to the Archbishop, and to the Metropolitan Church of Sydney and to their successors." We are willing to believe that the Bishop, however mistakenly, was of opinion that he possessed as part of his inherent jurisdiction the right to order forms of worship within specified limits, and therefore did not regard his Metropolitan as doing more than offering advice which he felt compelled not to take. We think the Bishop was wrong, and at least his action has elicited the judgment from Chief Justice Sir John Latham, that "the evidence showed that the bishops had not since the Act of Uniformity possessed any jus liturgicum." Holding firmly to the view that the Bishop was entirely in error as to the extent of his powers the rule of charity compels us to abstain from any suggestion that he had enough religion to hate those who differed from him. It is rather remarkable that while Mr. Justice Rich made a general statement concerning the whole dispute he signalled out for special reprobation the Bishop of Bathurst on grounds which we have shown to be insufficient. The situation is that the Relators did make a serious effort to secure the abandonment of the use of the Red Book without recourse to the Civil Courts. They secured a review of the book setting out the features that were objectionable and the grounds on which the objections were based. They had a long interview with the Bishop, and submitted these objections to him. The Bishop felt compelled to declare: "The Book is here and it will stay here." Afterwards this intransigent attitude was abandoned in favour of the suggestion that the book should be withdrawn from Cano-

windra but would be retained in the Cathedral. The Bishop's Metropolitan having been advised of the circumstances wrote a letter requesting the Bishop to withdraw the book. Unfortunately, in our view, the Bishop of Newcastle raised the bogey of Erastianism, that ill-defined word, and this may have had some effect in hardening the Bishop in his resolution to resist all appeals. Finally the Relators' solicitors addressed an earnest appeal to the Bishop to withdraw the offending book. We wondered as we read Mr. Justice Rich's indictment whether he had thoroughly mastered the meaning of the word "charity" in the New Testament sense. Let us suppose that a company of earnest men felt in their conscience that the introduction of the Red Book would inflict injury on them and on their children by promoting false opinions. Let us suppose that the Bishop is imbued with a wholly contrary opinion. He thinks the Red Book will help uniformity and also encourage more decided and Catholic views of the Holy Eucharist. Neither party feels able to give way. The Bishop's opponents avail themselves of the protection of the Court. Both parties find themselves the objects of unmerited approbrium cast upon them in the sacred name of charity. Their motives are misrepresented and their zeal accepted as evidence of hate. But there is a further breach of charity in the action of Mr. Justice Rich. He has been placed in a very high office to minister justice. He is supposed to hold the balances evenly between the contending parties. It is a matter of the utmost importance that no hint of bias should appear in his decision. We have no doubt that Mr. Justice Rich is fully sensible of this sacred obligation. What does puzzle us, however, is how he reconciles this important duty with the liberty he assumed of imputing motives to litigants which could not by any possibility be deduced from the evidence. A hidden motive of hate might be resident in the mind of the Bishop or of the Relators. But so far as the evidence is concerned it remains hidden. In these circumstances we cannot but regard the judge's declarations as at once irrelevant and indecorous and calculated to lower the reputation of the High Court of Australia. We shall not fall into the judge's error by suggesting that ulterior motives lay behind the judgment. We only point out that the written statement is likely to produce this effect, however much Mr. Justice Rich would be disposed to deplore it.

We cannot but regret that not one of the judges so far as our information carries us took particular pains to render their definitions accurate. We particularly deplore the implied antithesis between what is called the doctrine of the Real Presence and the Receptionist doctrine of Holy Communion. The Receptionist doctrine of Holy Communion is a doctrine of the Real Presence. The assumption that a careless reader would draw from the statement of the Chief Justice, Sir John Latham, could easily be that the 1662 Book of Common Prayer tolerated the doctrine of Impanation. There is no justification for this view either in the Service itself or in any formal declaration of the compilers of the Service. "All sides," writes Archbishop Laud, "agree in the faith of the Church of England, that in the most blessed Sacrament, the worthy receiver is by his faith made spiritually partaker of the true and real body and blood of Christ, truly, and really, and of all the benefits of his passion."

The judgment of Sir John Latham, notwithstanding this defect in definition, repays careful study. He states quite explicitly that the Sanctus Bell and the Sign of the Cross are both illegal uses. He also maintained that Article 34 of the 39 Articles could not be relied on to justify a departure from the liturgy of the Church of England. It seems to us rather unfortunate that even the Courts find difficulty in distinguishing between law and practice. Sir John Latham has no doubt "that the form of Service is actually prescribed by law, and the fact that the law has been and frequently is broken does not repeal the law." On the other hand, Mr. Justice Rich is content to urge that "The Sanctus Bell and making the Sign of the Cross were ceremonies in common use." The contrast is bewildering to the ordinary layman. However, we believe we have given sound reasons for regretting Mr. Justice Rich's excursions into the region of motive and trust our protest will have the effect of sparing other litigants from unjustifiable comment.

PUBLICATIONS.

"Progress," a quarterly, well illustrated, Sunday School magazine, essentially a magazine for teachers, containing many helpful and original suggestions, giving tried methods of maintaining throughout the Sunday School hour the attention and keen interest of the pupils. Published in N.Z., 2/6 yearly, post free (prepaid). "Progress," P.O. Box 2, Te Aro, Wellington, N.Z.

The Lewis Carrol Puzzle Book.—The name itself should be sufficient recommendation, for who has not heard of the author's "Alice in Wonderland," "Through the Looking Glass"? Lewis Carrol (Rev. C. L. Dodgson) was a mathematical tutor at Christ Church, Oxford. He had a genius for inventing things—nonsense verse to diagrams for solving problems in logic. Characters, acoustics, hidden words, cyphers, invented by him are included in this collection. Also excerpts from his "Pillow Problems," the latter of interest to those who possess some mathematical skill. "Armchair Problems" for those less expert in the art.

Obtainable 97 Crane St., Salisbury, Wiltshire, England. 2/6 per copy. Proceeds in aid of Salisbury Diocesan Appeal Fund.

ANNIVERSARY DAY.

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

We have entered upon a New Year and on January 26th next we shall be celebrating Anniversary Day, reminding us of the founding of the Colony, and of God's goodness to us in the past. We need to remember the rock from which we were hewn and to thank God for our British heritage. We need to look around and take stock of ourselves as individuals and as a nation.

As we move forward into the unknown with all its unrest and wrestling of human forces we are reminded constantly that a new age is dawning. Australia has become conscious of her place in the South West Pacific area and her need to build up a strong virile people. There has been great progress and we have much to be thankful for as compared with other nations.

As members of the British Commonwealth of Nations we are proud of our past achievements and of God's good hand upon us. We need to discern the one immovable Will, guiding and directing all. Sometimes the hand of God has been hidden from us especially in days of re-action. But we believe that though man "never continueth in one stay," God never changes, "Thou art the Same and Thy years shall not fail." Blessed is the man that trusteth in Him.

In spite of the fact that we live in a world of change in our political and social structure God and His Church are still like a "city set on a hill, and a light that shineth in the darkness." Our Faith becomes more precious than ever when everything is challenging it. The Radiance of the Christian Religion must shine out afresh so that all may be drawn to it.

Fatalism has a fascination for many minds as a religion of indolence. It

is no use pining about the "good old days" while we stand aside and leave the vacant places to the more adventurous. We must fight the "good fight of faith"; we must exercise our citizenship and do our duty to society as never before.

Self-sufficiency is very active. It does not need God at any point; it can do without Him. Flushed with the victory over natural forces and confident of success, it gazes into the future with promises to all of social security from which greed, violence and evil shall be eliminated.

But any human scheme that leaves God out and forgets the taint and warp of sin which must be reckoned with, is not a scheme of progress but of failure, because it means that time will be lost in recovery and repair, that the errors of one generation will need to be taken out of the next.

An army has made no real progress if it has pushed rapidly forward without protecting its advance. A spendthrift has made no advance in life if he has spent all, while making no provision for the future.

There is only one way to the nation's regeneration and renewal. God still says to the ardent soul: "Ye must be born again."

To the self-sufficient, "Without Me ye can do nothing." To those who are seeking fresh worlds to conquer, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

God has placed in this land of ours His Church, with its clergy, teachers and helpers, its sacraments and a House of God in every parish to which all can go. He has given us the open Bible which can be read in every home. We shall have no more. God has done all for us. He has given us His Son for a Saviour, and a Day on which we can worship that Saviour, and what more would we have? If we despise them as common things as so many seem to do, then He will surely bring us into judgment.

Wherever there has been a serious endeavour to work for God, for the Church and the Truth, there have been signs most helpful and encouraging, of the very best feeling, and of the greatest desire for amity and goodwill. The future is bright for the Church for history shows us she was most successful when she had her "back against the wall." Where sin abounded, Grace did much more abound.

The Conferences held recently at Lambeth and Amsterdam have been the earnest of much good for the Church and the world. The members approached the problems in the true way with prayer and mutual respect, with reverence for the opinions of others, and an honest endeavour to find points of agreement. The great religious heart of the nations is on the side of unity and peace, not of agitation.

The motto of the Church is "With God onwards." We can go forward with hope and courage and do the piece of work which God has put before us. It is so easily possible to waste time in mere sentiment and to manage the affairs of our present world in our minds, when our immediate duty is to sweep away the dirt before our own door and set an example. There is one bit of improvement at which we can all labour ourselves.

Respect for truth, for honour, for one's neighbour's purity of life, love for God and His Word; these are things which will make ourselves felt in the lives of men when they see them in ourselves.

From strength to strength go on;
Wrestle and fight and pray.
Tread all the powers of darkness down,
And win the well fought day.

YOUNG PEOPLE'S WORK.—Continued.

(Continued from page 7.)

tary organisations that now have their offices in the Centre have also conducted their own youth leaders' training courses. These have proved valuable and have been supplementary to the broader course. In this training work dramatic art has not been forgotten, and there is a special dramatic society which is particularly training young people in the presentation of sacred plays.

The personal problems of those who come to the Centre are dealt with and the staff of the Centre has spent a considerable amount of time talking with young people and leaders about their personal problems as well as those that are relevant to the work which they are doing.

Vocational guidance is far from neglected and is followed up by the placement of young people in positions as well as by coaching and further study when required.

Library.

Perhaps one of the best libraries of its type in Sydney is that on the third floor in this memorial centre. In spite of the fact that it has only been open since June there are now on its shelves some 1300 books, ranging from books for juveniles to theological tomes. A visit to the Centre any evening shows how frequently this and other facilities are used.

A boon to the residents, club members, young people, and as well the church people and citizens of this city, is the magnificent restaurant. The restaurant is staffed by voluntary workers, who are women and give of their service gladly so that the work of the Centre may be carried on. Many of those who labour in this particular department were connected with the Sydney Diocesan Churchwomen's Association and served the youth of the Services during the war.

Whilst there is no chapel as such in the building, there is off the library a room marked "Quiet Room." This is to be furnished as a quiet room for Bible Studies, prayer and meditation, as a memorial to Miss May Milsop, who was for many years the secretary of the Girls' Friendly Society.

The Auditorium and recreation room on the roof are proving to be effective meeting places both for formal occasions and during time of relaxation for club members and youth.

The Archbishop and Mrs. Mowll on their return to Sydney from extensive tours of Africa and England, and their visit to Europe, spent a day at the Centre recently when they were welcomed back by the women who for nine years have worked in connection with CENEK and are now continuing on their labours in the Memorial Centre.

In the afternoon of this day the Archbishop spoke to a gathering of clergy and businessmen. He emphasised the importance of such a centre, and told how to his knowledge and from what he had gleaned from authorities on youth work that the Centre is entirely unique.

Young people crowded the Auditorium in the evening, to welcome back their two distinguished leaders. Mrs. Mowll showed films of England and Germany. The Archbishop spoke of the need for spiritual experience and of spiritual training. He talked of service and said how the Centre stood for Christian service, for the training of the younger generations in service for God, and it stood too, as a symbol of service which was seen in the work of those who gave freely of their time and of their money to make the centre an effective witness to God in the lives of those who visit it.

The succeeding generations of youth will have reason to look back and be thankful for the vision and sacrifice of those who made such a place a reality.

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The next appointment will be made in March, 1949, and the scholar must be prepared to go to Oxford or Cambridge University or to some other place in England in accordance with such arrangements as may be made.

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The amount of the Scholarship is £640 (English currency) per annum upon which Australian Income Tax will be payable by the scholar. The return steamer fare to England will also be paid by the Trustees.

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Every candidate must:—

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(2) Have been born in Australia or if born of Australian parents living in or on a visit to England or elsewhere at the time of his

birth must have resided in Australia from the age of five years.

(3) Have been ordained as a Deacon for not more than two years or as a Priest for not more than three years, but nominations will be accepted of candidates who have been ordained for longer periods if they have been deprived of the opportunity of being candidates by reason of the non-appointment of a scholar during the 1939-1945 War.

(4) Be nominated by the Bishop of:—

(a) Any diocese within the Ecclesiastical Province of N.S.W.;

(b) The Diocese of Melbourne; or

(c) The Diocese of Brisbane.

In terms of the Trust Deed a preference of consideration will be given to candidates according as they are nominated by the Bishops of the following dioceses in the following order:—

(1) Goulburn;

(2) Any other diocese within the Ecclesiastical Province of N.S.W.;

(3) Melbourne,* and

(4) Brisbane.*

* Can only nominate persons resident within the States of Victoria and Queensland respectively.

Candidates are required to furnish in writing the following information, to be in the hands of the Secretary on or before the 15th February, 1949, and it is desirable that a copy be sent to the Bishop from whom nomination is sought.

(1) Evidence of compliance with the conditions set out above.

(2) School and post-school record in studies, sport, etc.

(3) Detailed information as to ordination and services as Deacon and Priest.

(4) References from schoolmasters and others under or with whom he has studied or served.

(5) A medical certificate of fitness similar to that required by an insurance company for a first class life.

V. A. BOYD,

Secretary,

17 O'Connell St., Sydney,
N.S.W.

22nd December, 1948.

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CHURCH MISSIONARY SOCIETY NEWS.

(S.A. BRANCH).

The Summer School enrolment forms are now out, and you are advised to obtain one from the C.M.S. Depot without delay. Time: 28-31st January; Place, Retreat House, Belair. Cost: 27/- full time, proportionate amounts for part time. Chairman, Ven. Archdeacon Hulme Moir. Study Book, September issue of the "Open Door", with "An Inheritance to Win" for leaders. Do not fail to join us in this time of fellowship, joy, and inspiration.

A Quiet Time of spiritual preparation for all the work which lies ahead is to be held in the C.M.S. Depot, Worando Buildings, Grenfell St., on Friday, 21st January, commencing at 4.30 p.m., with sessions lasting till 9 p.m. There will be a basket tea at 6 p.m., and if you cannot come all the time do come for part. Addresses will be given by our missionary candidates, who will also lead the devotions and intercessions. We are faced with tremendous responsibilities, and we must be spiritually equipped to face the tasks which God has set before us.

The Aborigines' Work is presenting wonderful opportunities to C.M.S. to-day, and the Government has promised its co-operation if we do our part. For instance, they will give £2500 if we can raise another £2500 for building a Leprosarium on Bickerton Island in the Gulf of Carpentaria, where lepers from Eastern Arnhem Land can be cared for instead of being sent far away to Channel Island, and where they will obtain the spiritual instruction that can only be given on a Christian mission station. Will you not help us assist our fellow-Australians into the way of health?

Equipment for North Australia is also urgently needed if our mission stations are to function effectively. Mr. Kevin Hoffman, a South Australian, is preparing to go North to our C.M.S. work, and will be glad to take with him any or all of the following:—

Hospital beds, large nets, rubber sheeting, stethoscope, instrument table, weighing scales, medicine glasses, clothes pegs, calico for sheets, baby's bath, dressing jars, cots, bassinets, bath, washstand, petrol iron, primus, watches with second hand, sewing machines, sterilisers, jars 5in. x 5 1/2in.

Here is a chance for South Australians to help C.M.S. to grapple with the many problems of work amongst our Aborigines—is there something you can give? There is also a list of smaller goods which are needed to save expense.

Mr. and Mrs. R. V. Davis will be leaving for England in January to visit their daughter Dorothy (Mrs. Christopher Cooper). Mr. Davis is Chairman of our C.M.S. Committee, and his daughter was for some years a missionary in Tanganyika. We wish them God speed, and much happiness in their time with their daughter and with the C.M.S. in the Mother Country.

The Church in China is greatly in need of our prayers. Deaconess Mary Andrews writes from Chekiang: "The Communists are not very far away from here; the city is swarming with Nationalist soldiers, and things are very unsettled, but we feel we must use every opportunity to pass on the Gospel and its message of peace—we are counting on your prayers."

Tanganyika needs a Nurse.—Is there any fully-trained sister who is willing to answer this challenge to replace a sister who is being invalidated home from Tanganyika? Medical Mission work is most important, and funds are available to support this nurse. Will you pray about it?

Parcels to our Missionaries are always appreciated, and we welcome gifts of tinned food, haberdashery, stationery, medical supplies, etc., and money for cost of postage. Our grateful acknowledgments to those who have given these and other gifts during the past year.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. JAMES', CROYDON.

The Rector and congregation are to be congratulated upon an excellent piece of work in sending parcels overseas. They have adopted the Parish of St. Peter's, Croydon, Surrey, as their sphere of influence and have sent across some 700 parcels at a cost of approximately £600.

ST. MATTHEW'S CHURCH OF ENGLAND, MANLY, N.S.W.

(By P. W. Gledhill.)

The first reference to church life in this area was on the occasion of a visit by Right Rev. W. G. Broughton, Bishop of Australia, to Spring Cove, within the Quarantine Area, on 27th February, 1837, to fix a place for tents for the immigration and to arrange for administering to their spiritual needs.

Mr. Henry Gilbert Smith, writing from "Fairlight," Manly, 10th December, 1857, inter alia, states that "The Bishop, Right Rev. Frederick Barker, D.D., and his lady have been spending the day with us. He came to see a little rustic church I have been putting up and promised that we should soon have a clergyman." I have not been able to locate the situation of the church, which, according to information received, seems to have been somewhere in the vicinity of Fairlight and North Harbour.

In 1863, a temporary Church was erected on the Corso and was opened for Divine Service on 8th November of the same year. The first recorded baptism was on 23rd December—"Jane Sophia, daughter of John Thomas and Bridget Gray." The first marriage was on 10th January, 1864, when John Gould was married to Susannah Eliza Ponton, by Rev. G. Gurney.

The first clergyman appointed to this Parish was the Rev. G. Gurney, and soon after his arrival, he inaugurated a fund for the erection of a new church.

In June, 1864, Captain Darley, just a week before his lamented decease, gave a donation of fifty pounds towards the new Church Fund, and also a block of ground on the Corso, adjoining the temporary church, for the purpose of erecting a church upon it.

The foundation stone of a stone church to be called "St. Matthew's," was laid on 6th July, 1864, by Mr. Henry Gilbert Smith. The edifice was completed at the end of March, 1865, and was opened and consecrated on 5th April by the Lord Bishop of Sydney. The nave only was erected, it being the intention to erect the chancel and transepts at a later date.

The first baptism in this building was on 9th April when Sarah, daughter of William and Elizabeth Bagnall was baptised. The first marriage was on 24th September, 1865 when George Fox and Bessie Isabella Johnson, both of Manly Beach, were united in "the bonds of holy matrimony."

The foundation stone of the additions to the Church was laid by the Very Rev. the Dean of Sydney, W. M. Cowper, M.A., on 29th July, 1881, and special opening services were held on Sunday, 2nd April, 1882. The enlargement of the church not only provided additional accommodation, but added to its beauty. During 1885 the church was lit by gas, having previously been lighted by kerosene.

On 6th February, 1901, two foundation stones of the Victoria Hall, adjoining the church, were laid, one by Mrs. A. G. Stoddart, wife of the rector, and the other by

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WHEN ON HOLIDAY VISIT HOBART.

When there worship at
ST. GEORGE'S CHURCH.

Rector: Rev. L. L. NASH, M.A., B.D.

Mr. F. Dougall Thompson. The hall was opened later in the year, and was used for Sunday School, Parochial Meetings, and also for letting purposes.

In 1926 a comprehensive plan of development was decided upon whereby the Church and Victoria Hall were to be demolished and a new Church to be erected on the site occupied by the Victoria Hall, while shops and a hall at the back were erected on the old church site.

His Honor, Justice Sir Philip Street, laid the foundation stone of St. Matthew's Parish Hall on 1st March, 1928. The last services in St. Matthew's Church were held on 1st July, 1928, in the presence of crowded congregations. Many of the worshippers had come from distant places on account of the many hallowed associations that clustered around the church that stood for 63 years.

The demolition of the Victoria Hall, which had stood for 28 years was commenced on 26th February, 1929. The foundation stone of the present church, on its site was laid by the Archbishop of Sydney, Dr. J. C. Wright, on 20th April, 1929.

A new era in the life of the parish was ushered in with the opening of this new place of worship by the Coadjutor Bishop of Sydney, the Right Rev. G. D'Arcy Irvine, on 20th September, 1930.

The church is appropriately fitted, and the mural tablets taken from the old church and placed on the walls give a solemnity to the building.

The beautifully toned organ, the gift of Lady Macpherson, was in memory of her parents, William Marshall and Eliza Jackson, former residents of Balgowlah. A new bell, given anonymously was used for the first time on New Year's Eve, 1935, to ring out the old year and ring in the New Year of 1936.

Another piece of extension work in the parish was the erection of a school church

in Pacific Parade, the foundation stone of which was laid by His Grace the Archbishop on 5th February, 1938. The building, opened by the Ven. Archdeacon Langley on 17th April following, was Manly's contribution to Australia's 150th Anniversary Celebrations and was named St. Philip's after the original St. Philip's Church in Sydney, which is the oldest parish in Australia.

St. Matthew's Church, with its fine tower, is conspicuous on The Corso. The tower is surmounted with a flagmast from which flies the flag of St. George (a white flag with a red cross) which denotes that the building is an Anglican edifice.

We see from the foregoing that St. Matthew's is a lasting memorial to those pioneers who did so much towards its establishment and to those faithful stewards of God whose ministrations have sanctified the portals of both the old and new church.

It is fitting that a list of the rectors should conclude this short chronicle. Their names, and periods of service are as follows: Rev. G. Gurney, 1863-1869; Rev. E. Smith, B.A., 1869-1875; Rev. T. B. Tress, 1875-1876; Rev. R. S. Willis, M.A., 1876-1894; Rev. A. G. Stoddart, 1894-1924; Rev. A. R. Ebbes, M.B.E., 1924-48.

Although the Parish of Manly to-day is rather small, it once contained all the area from North Head to Barrenjoey, and for some time the lower Hawkesbury River from Broken Bay to Bar Island at the entrance to Berowra Creek.

ORDINATION ANNIVERSARY.

The Archbishop of Sydney was the guest of honour at a luncheon held at the CENEFF Memorial Centre, on St. Thomas' Day, Tuesday, 21st December, when nine clergymen celebrated the twentieth anniversary of their ordination to the sacred ministry. They were:—The Revs. A. N. S. Barwick (Wahroonga); H. G. S. Begbie (Campsie); R. F. C. Bradley (Watsons Bay); A. H. Edwards

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(Jameroo); G. R. Mathers (St. James', Sydney); E. L. Millard (Dulwich Hill); J. F. G. Olds (Annandale); S. G. Stewart (Concord West); A. P. Wade (Coogee). Two others who were ordained at the same time have since undertaken work overseas. All are former Moore College students and prior to the luncheon those present took part in the Priests' Ordination Service held in St. Andrew's Cathedral.

CENTENARY OF EMU PARISH.

The grand week-end of November 27-28 will long be remembered by the parishioners of St. Paul's, Emu—the culmination of months of effort by the Ladies' Guild and "working bees" by the men, for raising of moneys for urgent repairs and construction of the concrete path and the concrete wall.

The new iron gates and the new aisle mat were presented by parishioners who have had long contact with the church life.

The new louvre windows are splendid ventilators and an adornment to the church. The aluminium paint on the Church and hall roofs convert them into obvious landmarks when the sun's rays are reflected from them; while the new flower garden on the eastern side of the church is now a blaze of colour.

Flags and bunting were in profusion for the gala day, and Archdeacon Bidwell preached to a full church on the Saturday afternoon, when he unveiled the previous Rectors' Commemoration Tablet.

Five Rectors, Rev. A. A. Mutton, Rev. L. F. Newtown, Rev. I. D. Armitage, Rev. C. M. Kemmis, and Rev. W. A. Watts, were present, together with the Rural Dean, Rev. R. G. B. Ashcroft, of Richmond, and Rev. A. E. Hodgson, of Penrith. After the service we enjoyed afternoon tea supplied once again by the Guild, and all conversed freely together about "the good old days."

A great crowd assembled on Sunday afternoon for the Special Centenary Service, at which the Most Rev. Dr. Mowll, Archbishop of Sydney and Primate of Australia, gave the occasional address, commending the work of our forefathers and urging us to continue steadfastly in proclaiming the gospel message and in constant devotion to our Lord.

Mr. A. Hollins sang magnificently, while our own Sunday School children rendered the anthem "Glad Hosannas" beautifully. Mr. Max Bonner officiated at the organ, while Rev. A. A. Mutton led portion of the service, and Rev. I. D. Armitage read the Lesson. His Grace unveiled the Centenary Tablet, and we shall always remember the great occasion as we leave the church after each service. The total thank-offerings now stand at £552—for which we thank God, and carry on the goodwork.—Parish Paper.

"SYDNEY PRELIMINARY THEOLOGICAL COURSE—EXAMINATION RESULTS."

In a recent examination on the Prayer Book, the following students were successful: L. K. Wood, Miss E. Ward, Miss E. Birk, Miss N. Harding, A. Evans, aeq.; B. Krause;

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Those were unsuccessful.

A.B.M. RALLY TO FAREWELL BISHOP CRANSWICK.

The Australian Board of Missions will hold a Rally of Church people at the Chapter House, Sydney, on Wednesday, 23rd February, at 7.45 p.m., when farewell will be said to Bishop Cranswick who is retiring from the Chairmanship of the Board.

The speakers will be the Primate, who will preside, and the Bishops of Newcastle and Armidale, Bishop Cranswick, together with Mr. Harold Morgan, Deputy Chairman of the N.S.W. Executive.

MISSIONARY FILMS—UNITED ACTION.

The State Branch of the National Missionary Council has decided upon a campaign for 1949 to give better publicity to what is being done in the various Mission Fields.

The major Missionary bodies have agreed to lend a film depicting some part of their work and these films will be shown at four gatherings during 1949. The Anglican Church is represented on the Council by an equal number of members from A.B.M. and C.M.S. The first of these film exhibitions will take place in the Chapter House of St. Andrew's Cathedral on Friday, 18th February, at 8 p.m.

The films to be shown on that occasion will be provided by the Presbyterian and Methodist Churches, and will illustrate the Missionary work of these Churches in India and Arnhem Land. A film of the Royal Wedding of Tonga will also be shown. Tickets will be sold for 1/6. Sixpence of this sum (for every one sold) will be retained by the Missionary Organisation selling the ticket to be used for its own work.

Films of Anglican Missions will be shown at later exhibitions.

Diocese of Bathurst.

HOMES AND YOUTH.

Donations totalling £4500 were given for 1948, the first year of Appeal for the Children's Homes War Memorial, the establishing of Children's Homes (Orphanages), in the Diocese of Bathurst. The question of the site is now being considered.

C.E.B.S. and Y.A. CAMPS.

The first official Church of England Boys' Society Camp will take place at All Saints' College, Bathurst, during the week-end 14th-17th January, when C.E.B.S. members from Orange, Forbes, Parkes, Trundle, Kandos will gather. Mr. Allan Pettiford of Sydney will act as Adjutant, and Rev. J. L. McAuley, Rector of Kandos, as Camp Chaplain. Mr. John Sloman, of Trundle, has been appointed Sports Master, and the Youth Commissioner will be Camp Commandant. Plans are well advanced for the "Third Young Anglican Camp" at Bathurst from 28th-21st January, when Y.A.'s from all parts of the Diocese will assemble at All Saints' Boys' College. Already overbooked, the Camp will be the largest gathering of Anglican Youth ever to be held in the Diocese.

VICTORIA.

Diocese of Gippsland

THE LAMBETH CONFERENCE.

The Bishop of Gippsland in his monthly letter to his diocese made the following reference of interest to the Conference:

"My own impression of Lambeth is that the Anglican Communion has emerged as the great unifying and comprehensive force in the world. She is now at unity within herself, and so can point the way to unity among the Churches and the nations. Lambeth has given a clear call to us all to bear witness to our faith; to show we do love God and acknowledge Him in our public life as well as in our Church and individual lives. We are called to reveal that power of the Living God, the power of Holiness, of true religion."

CORRESPONDENCE.

THE ANGLICAN COMMUNION.

(The Editor, "Australian Church Record.")

Dear Sir,

In your article "The Anglican Communion," (2/12/48), it is stated the principle obstacle to the formation of a province in East Africa is theological. As there are four dioceses of each school of thought it would be quite possible to form two provinces of the Anglican Communion in that region of the Dark Continent.

The underlying obstacle is the objection largely by Uganda that it would pave the way to political union, as the united C. of E. did in the days of the Heptarchy. Because of Britain being involved in South Africa 50 years ago Uganda was given a treaty which is very favourable to them. Again and again it has been invoked through the British Colonial (Continued on page 16.)

REAL BOOKS.

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"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/.

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NEW ENGLISH BOOKS.

(Written for the "Australian Church Record" by Rev. G. J. C. Marchant, Vicar of Holy Trinity, Boston, England.)

"Our Culture. Its Christian Roots and Present Crisis." Edward Alleyn Lectures, 1944. Ed. by V. A. Demant. (S.P.C.K. 5/-, pp. 113.)

These six lectures, given under the stress of "flying bombs" are an effort to analyse the past sources of strength in the thought, education, art, industry and religion of Western Europe and of Great Britain especially; and further, to see if the past gives any lessons for the present time of revolution in outlook. Christopher Dawson, dealing with education, and Maurice Reckitt on "Work" both find that the pre-Reformation period gives the true setting towards fulfilling the Christian ideal, while the Reformation itself is responsible for the individualism that has led to the present secularism. It is not surprising that both of these contributors look to Roman Catholic teaching for their analysis and constructive suggestions. Reckitt and Demant both warn that the paramount need is a thoroughly applied Christian doctrine of man. Professor Hodges' inquiry into the roots of European Christian thought is most valuable and more balanced in its appraisal of the past, of the relation of Christianity to social change, and of future expectations. Miss Dorothy Sayers on Christian aesthetic does not attempt an inquiry into Christian ideas on art in the past, but works out a Christian interpretation of art to remedy the confused ideas and actual absence of a Christian aesthetic. This is one of the most valuable of the lectures and repays careful study. As a whole the lecturers are not agreed among themselves whether "European Christian culture" is a complete embodiment and expression of Christian faith and life in all avenues of experience, or whether it means the fluctuating influence of Christians upon a society developing according to its own laws of growth. Because of this the book lacks a firm emphasis on what is needed. But it contains valuable ideas that are worth careful study.

"God and the Universe." Stuart H. Clark. (S.P.C.K., 7/6, pp. xv 171.)

Canon Clark, who died before the publication of this book, was a leading member of the A.E.G.M., and his book seems to express some of his life's teaching. It has an atmosphere of the ecclesiastical thought at the end of the Victorian period up to 1914; the influences, in the main, appear to be Westcott, Hood, Illingworth and Gore, and even though more recent writers are quoted, it is the work of an old man speaking from a bygone generation. The subjects are dealt with in the manner of sermons of the period—in fact, each chapter is like a written sermon of forty years ago, in its style. The treatment is lightly philosophical, with many topics and questions of "recent thought" referred to, but only superficially, content simply to review rather than to resolve. The author lays under debt to support him by quotation many writers whose basic outlook is fundamentally different and the sermonic impression is heightened by the faithful introduction of many well worn quotations and tags. The writer goes through the important subjects under his title—the Personality of God; the Revelation of God; the Person and Work of Christ; the Holy Spirit; the Church; the Church and the

world; the world, the universe and God. On the subject of God's revelation there is a lack of clarity and weakness in placing scripture as part of history which, together with Providence and Nature are God's means of self-revelation. On the death of Christ the author gives the vital Evangelical emphasis with apt reference to P. T. Forsyth. Throughout, the treatment of the subjects is orthodox because studiously Biblical, and reverent even if the style is prosy and discursive. The product is a statement of faith embracing the great subjects of the title, which no doubt will be valued by readers of the older generation.

"The Parson Preaching." Clement F. Rogers. (S.P.C.K. 8/-, pp. xiv, 130.)

The professor emeritus of Pastoral Theology of King's College, London, contributes a further collection of practical hints to other recent literature on this important subject. It is based seemingly upon his past work among students at King's. The reader will look in vain for any discussion of the idea and meaning of preaching or its relation to the work of the Holy Spirit. It is perhaps referred to as "persuasion," a form of rhetoric which obtains agreement on facts and goes on to appeal to will and feelings. The book sets forth a number of principles on the collecting of material and storing it, the planning of preaching over a period, the construction of sermons and their delivery. Beyond the simple framework of general practical principles, the book is crammed with illustrations and quotations. In fact we could have been content with less illustration and more practical points. Some of the illustrations and quotations are repeated and the points are similarly duplicated. A lot of space is given to points from sermons, probably of the author, for illustration. We take the author to task for his unblushing suggestion that the Bible is useful to provide pegs for hanging sermons on after they have already been worked out. Perhaps, this explains how preachers of the author's Churchmanship can preach on "Prayers for the Dead." Nine appendices take up one quarter of the book. They are on "Hymn Singing" (the relevance of this is obscure); "Buffon on 'style'" (which reinforces what has already been inculcated in the text); "Subjects for Sermons for Three Months"; "Subjects asked for in a Padre's Hour." "The legitimate use

of the Sermons of others create, or Generals and embellishing a point made in subjects of Sunday afternoon Park"; and "The Literature" (which in fact refers to education and elocution, and simply deals again with the Chapter IV).

There is something to be said as one "which puts its case clearly and supports its contentions with justificatives and suggestions for furthering in notes at the bottom of the page (p. 13), but some may feel that the pieces wearisomely multiplied to justify a meagre case. The book has no obvious relation to the fundamental differentiation between kerygma and didache, or indeed to any doctrine or theory of preaching at all. Taken as a book of hints it has an untidy verbosity and reduplication.

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 paramount considerations.
 African, as in India, is master
 house, with the white settler an
 citizen, will it be possible to have
 Province of East Africa apart from
 biological differences.

B. B. LOUSADA.

en, Victoria.

AN EXPLANATION.

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

It has been reported to me that there is a widespread rumour in the Sydney Diocese that I have left the Church of England and joined the Baptist Church, having been immersed. Might I use your columns to deny this statement?

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

When I renounced the Church of Rome in Ireland and joined the Church of Ireland (which is in full communion with the Church of England) I expressed the desire to be baptised but was told it was not necessary as the essentials of Christian Baptism, namely Water in the name of the Father, the Son and the Holy Ghost, were used in the Roman Catholic mode of Baptism. Never having witnessed a Baptism in the Roman Church I had only a superfluous knowledge of the mode used in that Church.

Two things, however, in more recent years, caused me to be disturbed. One was the fact that I recognised in the Scriptures the identification of the Roman System with the "Mystery Babylon" of the Book of Revelation, whom God accuses of refusing to recognise the fact that she was a "cast off" from Him. I believe that casting off was at the time of the Reformation when the Roman Church, being challenged by the Reformers on the ground of the Scriptures, refused to accept the Word of God as the final court of appeal and chose to follow her own authority. The matter was finalised when in 1870 the Pope declared his own infallibility, thereby burning all bridges and making reform impossible so that God's call to His own people in that system is "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues."

Added to these considerations was the fact that I discovered that there is an exact parallel to the Roman ceremony of Baptism and the Babylonish ceremony of initiation (see Hyslop's "Two Babylons.")

While I know that my sins are washed away in the Precious Blood of Christ and that Salvation does not depend on any outward ceremony, the question of obedience to the command of the Lord Jesus Christ arose.

The question in my mind was this: "Is the Lord Jesus Christ satisfied that I have obeyed His command and is He prepared to enter into covenant with a system He has declared to be cast off?"

As I was not quite satisfied I interviewed Rev. George Rees, the Church of England Diocesan Missioner, who is a personal friend and one whom I felt would understand and sympathise with my difficulty. I also mentioned the matter confidentially for prayer, to a few friends.

As the Church of England accepts immersion as well as sprinkling my desire was to be immersed, not because I thought immersion necessary, but on the principle, "If meat make my brother to offend, etc." As there are those who think obedience to Christ's command involves immersion, although I have never personally been convinced on this point in spite of arguments which lasted from 10 p.m. till 2 a.m., nevertheless, I thought if I were going to be conditionally Baptised I might as well be immersed, and save a lot of unnecessary circular arguments. It wouldn't hurt me and it might remove a stumbling block from others.

After prayer together we decided that Mr. Rees should interview the Archbishop and get his mind on the matter. At that time the Archbishop took seriously ill, and after his recovery went to England, so the matter was dropped and has never been revived.

I am sorry to take up so much of your precious space, but it is not easy to explain matters of this nature concisely.

May I say that from the names supplied to me responsible for this rumour I am convinced there is no malice attached as I am sure they are friendly disposed to me. It was for that reason I chose this method of reply to save embarrassment. Nevertheless I would like to point out that it would have been a more honourable method to get in touch either with me directly, or ring the Light and Truth Gospel Crusade Office and enquire from them, the Telephone No. is BX 2120. This report may have been the means of closing many Church of England parishes to our message—a matter of grave responsibility to the one who started this rumour and others who thoughtlessly repeated it.

May I say that, although the Light and Truth Gospel Crusade is inter-denominational and I have fellowship with Christians of all branches of the great universal Church of Christ, I have never made any secret of the fact that I am a member of the Church of

England, and when the calls of God's work do not take me elsewhere I am found worshipping at Holy Trinity, Miller's Point, of which Rev. C. K. Hammond is Rector.

Yours in the Cause of Truth,
 MONICA FARRELL.

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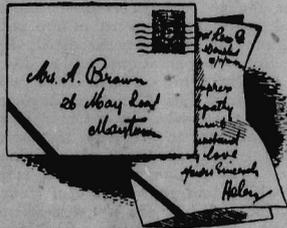
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