

This is the only known incident in Australia laying down the Gospel in wild bush such long was 60 years ago. The other sudden deaths of clergymen dying out their pastoral work monwealth; some by drowning shot; a reader was murdered some 40 years ago, but this very real way sums up to the bush, and the perils and dangers by the pioneers among ministers what constitutes a martyr. It suggests an enrolment in of Saints.

There are a number of pilgrimages annually in Victoria. One to Adam Lindsay Gordon, another to Monash, another to Captain Sackfield may become in future years, not only to and service, but as a martyr there given, so that other women may be inspired to the outback areas of this Country the various societies that expose; the Bush Church Aid Society, the Australian Inland Mission, and of similar nature.

The Prayer Book of 1911 the British Parliament proper Alfred the Great and of its calendar.

We can be quite sure that the Prayer Book is issued by the name of John Sackfield, also the Guinea martyrs will be adding Church Calendar.

A WORTH-WHILE

The New South Wales Hospitals were established at the interest and efforts of Sir during his term as Governor had heard of the work of a woman, Miss Susan Schabert, but endowed with help her fellow men. They tried on in a very small valley Hills and later at Redfern, Rawson's efforts resulted in referred to the present present.

As the name implies, the past 45 years, have cared for of incurable sufferers come from all parts of the have been there for of them all, "Weemala" is in the finest sense of the

The Homes are under and are maintained entirely contributions, much of them coming from the patient from the efforts of their

This is the only charity in N.S.W., other than Government which accepts as permanent those suffering from incurable have many applicants for Homes, but at present no admission available. The need entry is in most cases for our saddest tasks is telling is already a long waiting

Portion of the new building for children, from the Crippled Children, for healing treatment is possible there is no place to which the little ones may be sent

In view of this pressing

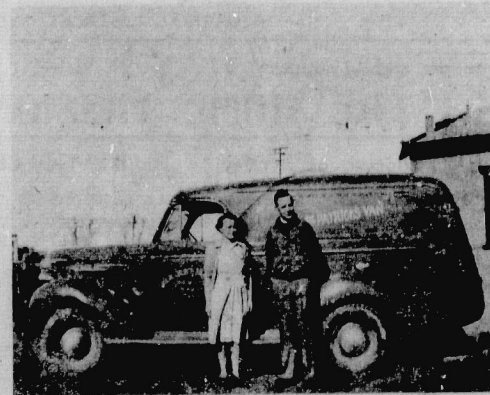
The Australian Church Record

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MARCH 27, 1947

No. 6

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



The Rev. J. and Mrs. Greenwood, B.C.A. Missioners at Minnipa in South Australia, just commencing 1000-mile patrol through the Inland in the B.C.A. Van with the message of the Gospel of the Resurrection.

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NOTES AND COMMENTS.

Once again the Most Reverend the
Archbishop of Sydney calls upon his
diocese to join in the great
act of witness to the signi-
ficance of Good Friday.
He writes to his clergy:

"I am sure that you
realise what a great opportunity this
is year by year of impressing upon the
minds of the careless in our great city
what Good Friday really means, and of
helping us ourselves to realise our dio-
cesan unity in making this proclama-
tion to the world . . . I am anxious
that with the resumption of the Royal
Agricultural Society's show there
should be no falling off in the impres-
siveness of our effort, but rather that
it should be stronger than ever."

The fact that the Royal Agricultural
Society remains unmoved after years
of protest from the Christian commu-
nity and insists on conducting a holiday
show on a holy day is yet another
example of our Lord's challenging de-
claration: "Ye cannot serve God and
mammon."

The Procession will assemble in the
Domain at the rear of the Sydney Hos-
pital at 4 p.m. on Good Friday, and
march to the Cathedral for a short and
solemn service.

On Good Friday night a United
Meeting of Witness will be held in
Sydney Town Hall. Rev. F. O. Hulme-
Moir will give the address. The pro-
gramme will include a drama present-
ed by Church of England young
people.

An encouraging feature of these
acts of witness in recent years has
been the increase in the numbers of
young people attending in organisa-
tions. We are confident that the sad
disregard for Christian truths in a

world struggling to establish a Chris-
tian peace will bring to many a spe-
cial challenge to be present this year.
The world needs Christ. True Chris-
tians must show forth His death until
He come, that the careless and indiffer-
ent may be won into His Kingdom
and be ready at His coming.

The following outspoken extract
from the "Adelaide Church Guardian"
commends itself to be
worthy of wide attention:

A Divided House. We hope that there will
be much hard praying and
hard thinking about the de-
plorable position into which Australia
is drifting. It would be hardly too
much to say that we are in a state of
undeclared civil war. The appoint-
ment of the King's representative is
widely criticised; Labour and Capital
are at daggers drawn; the Communist
leader openly derides the official
Labour Party; large and powerful
Unions openly declare that they will
obey the decisions of the much-vaun-
ted Arbitration Courts only when those
decisions are in their favour, and some
employers are widely suspected of pro-
vocative tactics. There can be only
one end to all this; the divided house
will fall into the condition of France
where no stable democratic Govern-
ment seems possible and a tyranny of
the Left or Right will surely come.

We take the following from a Parish
Paper and would like to see what is
there written given the
widest possible publicity:
Mixed Marriages. In the "Sydney Morn-
ing Herald" for Oct. 18,
1946 there appeared the following
cable:—

"The Archbishop of York, Dr. Gar-
bett, addressing the Full Synod Convo-
cation, warned Anglicans contemplat-
ing marriages with Roman Catholics
against signing away their rights over
possible children.

"He said that the Roman Catholic
Church only recognised such mixed
marriages if they were performed in
the presence of a Roman Catholic
priest, who would not attend unless
the parties signed a declaration that
their children would be baptised into
the Roman Catholic Church.

"The Archbishop added that the
reverse of this document contained a
passage in Latin, which not many
people were aware stipulated that the
Roman Catholic party to the marriage

should do all in his or her power to
convert the other party.

"I feel it necessary to ask Anglicans
to dissuade members of our Church
from signing this document," said Dr.
Garbett. "Neither party should be
intimidated by threats that the mar-
riage will be invalid unless the docu-
ment is signed."

I heartily agree with this. A man
who signs away the faith of his chil-
dren before they are born is not worthy
to be called a man. Judas sold his
Master for thirty pieces of silver. A
man who signs such a document as the
above and sells his children to the
Pope is only fit to be classed with
Judas.

The Dean of Sydney is to be con-
gratulated in his new venture of a
Cathedral Theological
Circle, the first meeting
of which was held recently
in the Chapter House,
when Dr. Pilcher read a paper to an
audience of 40 to 50 on the Jewish
background of the Fourth Gospel. The
circle proposes to meet regularly in
the afternoon of the second Friday of
each month and should prove a stimu-
lus to theological studies. Facilities
for post-graduate theological studies,
such as exist in England, are sadly
lacking in Australia. Every effort to
make good the deficiency is to be wel-
comed.

When a child is baptised the offici-
ating minister is to speak to the God-
fathers and Godmothers and
say, "Ye must remember that
it is your parts and duties
that this infant be taught
so soon as he shall be able to learn
what a solemn vow, promise and pro-
fession he has here made by you. And
that he may know these things the bet-
ter ye shall call upon him to hear
sermons. . . ."

The duty is placed first by the
Church but it is last with the majority
of Church people. Many speak with a
complete contempt for hearing ser-
mons. They are not loyal Church
people who speak or act in that way.
Christian worship is enjoined upon all.
And Christian worship normally con-
tains God's Word to us as well as our
word to Him. Fellowship cannot be
one-sided. What a curious form of
Fellowship with God it is where we do
all the speaking. And it is worse than
curious: it is either presumptuous or
ignorant.

THE BIBLE AND THE COMMON MAN.

(By the Rev. R. S. R. Meyer, Th.L.)

Karl Marx's Tribute.

Karl Marx in his "Capital" pays a remarkable unconscious tribute to the part played by the Bible in the life of the common man of Mid-Victorian England: "Englishmen," he says, "being always diligent readers of Holy Writ . . . It may be trite but it is nevertheless true, that we of British stock will find the roots of our institutions and way of life deeply embedded in the Bible, the pure Word of God."

The secret of the power of the Bible in the life of the nation or the individual has always been that it is the "book of the people." In the earliest days of our Christian faith we find that those converted to the faith allowed the Word of God to be the guiding and directing power in their lives with the result that they soon shook the mightiest and proudest of ancient empires. The Bible was the people's book and the source of their vital power; never was it a priestly book, the book of a caste. But it became so, when mass "conversions" to the popularised church brought about a quick decline in spiritual life. The Church was swamped with baptised pagans, for teachers of the Word could never cope with the influx. The Bible declined in importance and passed from common use. It was soon known only to the secluded student or the pious recluse. The Dark Ages had begun in Europe! With the Bible forgotten and its precepts untaught, behold the spectacle of Europe accepting much of the pagan customs, giving them a veneer of Christianity and naming this hideous travesty, "the faith of Christ!"

Not Forgotten.

The darkness was never quite complete. The Word was still to be the Lamp of Life to the feet of the common man. It was John Wycliffe who made it so in fourteenth century England when he published the Bible in the tongue of the people in 1382. His "Poor Preachers" taught its precepts in every village of the land. The people, long confused by the word of men, were not slow to recognise the Word of God. The homely English faith in Christ as man's only Saviour; that simple English trust in the truths of the Bible as the foundation for

Christian living, then took their rise. The Bible was read to the unlettered, greedily assimilated by the educated and so became the book of a revolution; a revolution of manners and character, as well as of religion. The caste who had long been custodians of the Word but who had jealously withheld it from the masses, took alarm. But it was too late. Burnings of Bibles and burning of bodies were of no avail. The Bible had become the book of the common man.

Men on Fire.

History repeats itself, they say. The danger of neglecting the Bible was not only an ancient one. Our Motherland of the eighteenth century was the victim of its neglect of God's word. Vice and immorality were rampant. London alone could boast of 6000 gin shops. "Drunk for a penny; dead drunk for twopence; clean straw for nothing!" So ran the tempting sign. Then came the Evangelical Revival to change the face of the land and set men's hearts on fire, by the preaching of the simple, pure Word of God. The Wesleys, Whitefield, Venn, Berridge, Romaine, Grimshaw, Jones, Fletcher and a host of others proclaimed the good news of salvation through the precious blood of Christ through the length and breadth of England. Thousands were won for Christ, the great industrial populations of Liverpool and Newcastle being specially responsive to Scripture truth. In Church and churchyard, field, marketplace and home, the Word was uplifted. The same scenes were enacted in the United States under the inspired ministry of Jonathan Edwards and others. Mighty were the results! All churches were re-vitalised, the great missionary and Bible societies were founded, slavery was abolished in the Empire, prisons were reformed, social reforms of every kind took their rise. In a word, the Bible became the book that was not only seen, but read in the homes of the people.

Power to-day.

The Bible has not lost its ancient power. Wherever the pure Word is faithfully preached, it awakens its sure response in the hearts of men. In congregations where the Apostolic spirit is not lost, where the spirit of Wycliffe and his Lollards, of the leaders of the Evangelical Revival, still persists, the work among the common man still goes on. Men's hearts are touched by the Word and they are converted to Christ.

QUIET MOMENTS.

THE WAY OF SACRIFICE.

(By the Rev. S. Nowell-Rostron, M.A., B.D.)

I.

The way of Christ on earth was a way of sacrifice. It began with that act of abnegation, stupendous beyond our imagining which made possible the Incarnation, and has ever since moved the Christian Church to adoring worship. "He emptied Himself, taking the form of a servant . . . He humbled Himself, becoming obedient. . . . It marked every step of the road, every stage of His earthly experience—the obscure and silent years of growth through boyhood to manhood in despised Nazareth, the resolute refusal of the easy path at the opening of His public ministry and of short cuts to popularity and power, the giving and spending of Himself in selfless service to the sick and suffering, the steadfast setting of His face to Jerusalem, with its menacing dangers and prospect of apparent defeat for His cause. But it is as He draws near to the Cross, and as He hangs dying upon it, that the dominant, guiding and constant principle of sacrifice which marked the whole course of His earthly pilgrimage shines out, terrible and glorious, from all that scene of sadistic human cruelty and of triumphant endurance. "This," He had said, "is My Body which is given for you . . . This cup is the new covenant in My blood, which is poured out for you." Can we in some deeper measure enter into the meaning of this, Christ's last, crowning sacrifice of the Cross, that gathers into itself the supreme purpose of His taking upon Him our flesh, and the salvation and destiny of every child of man?

II.

We note at once that His sacrifice involved an immense and unceasing effort of self-restraint, at its tensest on the Cross.

"Oh, self-restraint, passing all human thought,

To have all power and be — as having none."

Scarcely less wonderful than the things He did were those He did not do, but could have done. He healed others' wounds, but not His own. His earthly life He said, "I have power

to lay it down, and I have power to take it again." Surrounded by the great multitude with swords and staves, He had uttered to Peter a reminder and a rebuke; "Think-est thou not that I cannot beseech My Father, and He shall even now send Me more than twelve legions of angels?" Now, on the Cross, His silence is as eloquent as His brief utterances of His complete self-restraint to the end. It sprang, as effect from cause, from His entire self-surrender. "Lo, I am come (in the Roll of the Book it is written of Me) to do Thy will, O God." That was a conscious submission to His Father's purpose, growing with His human growth, perfect in every stage from His boyhood's realisation of His Father's "business," with all it meant of self-limitation, of patience, of lowly toil, of suffering, desertion and seeming failure.

The agony in Gethsemane issued in calm and trustful acceptance of the last part of the appointed path, "nevertheless not My will, but Thine be done." The cry of desolation that rang from Calvary marked the supreme surrender to the divine Will. It was His self-surrendered, unstained life that on the Cross our Lord offered "through the Eternal Spirit" to the Father in final self-offering, as the one possible prevailing sacrifice for sin and for the sinner. This was the new and living way He dedicated for us, through the veil, that is to say, His flesh. The Epistle to the Hebrews draws out many of the profound implications of this, the greatest of all themes, the self-restraint the self-surrender, the self-offering of Christ. St. Paul saw in it His appeal and challenge to a sin-bound world.

"There is one Mediator between God and man, Himself man, Christ Jesus, who gave Himself a ransom for all." The Gospel is no Gospel without it. So to man's deepest need, to his most desperate cry, comes the answer of God,

"Th' answer but dreamed of before to Creation's enigma — Atonement!"

Thus, in unflinching devotion to His divine mission, the Man of Sorrows treads, to the end the way of sorrows. "Behold, and see if there be any sorrow like unto My sorrow." But in the heart of all true sacrifice there is a fount of purest joy, like none other than man can know. Truth is often in paradox, and the closing scenes of our Lord's earthly life, amongst so much that is brutal and sordid, reveal Him to us as neither morbid nor dispirited.

In the Upper Room His words are of peace, "My peace I give unto you," and joy, "that they may have my joy fulfilled in themselves." On the way to the Cross, and upon it, there was no word or action of anger or resentment, but ever thought for others; and the last great cry, "It is finished," rings with the joy of supreme achievement to complete the joy of perfect sacrifice.

III.

The way of sacrifice is for the disciple as for the Master. But it is the Master's sacrifice not his own that opens and marks the way.

"I, Holy One, put on thy guilt and shame,

I, God, Priest, Sacrifice."

In that work of redeeming love there can be no "lesser Calvaries" but only the one Sacrifice for ever, accepted by the Father, accepted also humbly and trustingly by the sinner as for him. The marvel of that amazing love never fades from the Christian heart, and hallows and gladdens all the future in time and eternity. He is not his own. He is bought with a price.

Yet the Christian's way is no way of sheltered ease or licensed self-indulgence. For many the act of self-surrender to Christ has meant a hard struggle and a difficult choice. For all it means self-consecration, the living of a life of disciplined devotion and unselfish service. "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." "I beseech you," wrote St. Paul, "to present your bodies a living sacrifice." But, as for our Lord, it is a joyous way "a sacrifice of praise continually." It is the way of hope for oneself and for the world. "St. Paul's words, 'I die daily,' are the most hopeful, the most optimistic view of life that has ever been propounded," wrote Dr. Inge. The New Testament is aglow with the gladness of those who counted all things but loss that they might gain Christ and be found in Him. For we know that as surely as Good Friday was followed by Easter Day, it is the way, the only way, of victory over sin and self, and for God and His Kingdom. — "The Record."

ST. THOMAS', ROZELLE.

A beautiful stained glass window was dedicated on January, 19, by Rev. K. L. Loane, in memory of the late Alfred Sykes, for some years verger of the church of St. Thomas', Rozelle, N.S.W. The thanks of churchwardens and Parochial Council have been sent to Mrs. Sykes for putting it in.

THE DEAN OF SYDNEY.

INSTALLATION OF DR. BARTON BABBAGE.

The Rev. S. Barton Babbage, M.A., Ph.D., was installed as third Dean of Sydney in St. Andrew's Cathedral, on Thursday, 13th inst. The ceremony took place after the second lesson in Evening Prayer in the presence of a congregation of clergy and lay folk that filled the Cathedral. After the new Dean had made the customary declarations and sworn canonical obedience, he was led to his stall by Canon S. Langford Smith, who, acting as Senior Canon, assured him of the loyal co-operation of the Chapter. The congregation then sang the Te Deum, its glorious strains filling the farthest corner of the historic building.

When the prayers were ended, the Archbishop entered the pulpit and spoke of the history of the office of Dean of Sydney. It had been created in 1858 when Bishop Barker had appointed William Macquarie Cowper first dean. Dean Cowper was an Australian, having been born in Sydney in 1810. Coupled with this appointment was the Archdeaconry of Sydney and the Rectory of St. Philip's. Dean Cowper continued in this latter position until the Cathedral was dedicated in 1868. The deanery was built later, and Dean Cowper lived there till his death in 1902. Then for ten years the deanery was vacant, till in 1912 the Rev. A. E. Talbot, M.A., a brilliant Cambridge scholar, was appointed dean by Archbishop Wright. During his tenure of office the present Chapter House was built and the Church House organised. Dean Talbot died in 1936 and is succeeded by Dr. Barton Babbage who entered on his office at a time crucial in the affairs of church and nation.

Members of the Cathedral Chapter and their wives entertained Dr. and Mrs. Babbage at Afternoon Tea in the Chapter House at the conclusion of the service. His Excellency the Governor, who was present in the Cathedral, very graciously remained for this.

The new dean was born in New Zealand but has lived for a considerable time in England, where he is known in theological circles both as a lecturer at Oak Hill College and as an author. He was ordained in Chelmsford and worked in parishes in Essex and East Anglia. During the war he served with the R.A.F. as Senior Chaplain in the Iraq and Russia Command.

THE DEAN'S SERMON.

Preaching at St. Andrew's Cathedral in his first sermon after the installation the Dean said:

"The first and paramount responsibility of ministers of religion is to preach Christ Jesus as Lord.

"In the language of the New Testament, we are ambassadors for Christ, and we are put in trust with the good tidings of God's forgiveness," said Dean Babbage. "We are called to proclaim these tidings to sinful men and women.

"True greatness, in the spiritual realm, does not consist in lordship and domination, but in service and self-sacrifice."

Dean Babbage said that he dedicated himself in the Cathedral Church, conscious, too, of those who in their day and generation filled the high office of Dean of Sydney with such honour and distinction."

THE HOME MISSION SOCIETY.

ANNUAL FESTIVAL.

The Diocesan Festival for this year will be held on Monday, 5th May. There will be a service in the Cathedral at 5.15 p.m. The preacher will be Canon T. C. Hammond.

Tea will be served in the Upper Hall and Basement of the Sydney Town Hall at 6.30 p.m., to be followed by the Public Meeting at which His Grace the Archbishop will preside and the special speaker will be His Excellency Lt. Gen. J. Northcott, C.B., M.V.O., the Governor of New South Wales.

The General Secretary expresses the hope that there will be a large gathering at this meeting of our Church people.

The Rev. Graham Delbridge, Chaplain for Youth, Diocese of Sydney, has been appointed by the Archbishop to represent the Diocese at the World Conference for Christian youth to be held in Oslo, Norway in July.

Rev. T. H. Sloman has been appointed Curate-in-Charge of St. Matthew's, Homebush cum St. Columb's, Flemington.

WANTED. — Young girl or middle-aged woman for light full-time work in city rectory. Please apply in writing to Rev. E. K. Cole, c/o St. Philip's Rectory, York Street, Sydney.

THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A., Bible House, Sydney.)

THE BIBLE IN SOUTH-EAST EUROPE.

In this article we visit some of the lesser known lands of Southern Europe and the near East. Bulgaria has a population of six million people, with the Bulgarian language predominating. There are a few Turkish speaking people, some gypsies and Judaeo-Spanish folk. From 1867 to 1937 the British and Foreign Bible Society served the northern areas, while the American Bible Society operated in the South, but latterly both societies have joined to prevent overlapping.

No steps have been taken since the war to revive the work of Scripture distribution. It is known that bombs damaged most of the stocks, and due to this calamity, and the fact that no Bulgarian volumes have been printed or imported since 1940, the shortage is accounted for. The situation is further complicated by the fact that Bulgaria has discarded certain redundant letters from the alphabet, and established a revised spelling. This will have to be taken into account as the Bible Society turns attention to the land in question.

TURKEY.

Turkey has a population of sixteen million people. As is obvious, the Turkish speech predominates, but Greek, Armenian, Spanish and Kurdish are spoken. Mohammedanism is the most widely professed religion. Mr. F. Lyman MacCallum of the Bible House in Istanbul says that the widespread sale and advertising of religious books during the

sacred month of Ramazan, is a long-established tradition. In accordance with this custom the New Testament was advertised for a fortnight in several of the leading papers. The response, both by direct purchase at the depot, and through mail orders, was quite satisfactory. Two or three of the letters received in this connection spoke of the earnest desire which the writer had long entertained to possess a copy of the New Testament, and of his satisfaction that now he had found the means of fulfilling this wish. Sales of this sort are among the most encouraging, for a man or woman will not trouble to write a letter and go to the post office to make out a money order in response to a somewhat inconspicuous advertisement, unless moved by a genuine desire to possess the Book. Another satisfaction is that these orders come from all over the country, including places to which it would be impossible to send a colporteur. It is a matter for constant regret that the society has no colporteur to send to Ankara and to the other cities and towns of the interior, where books sell much more readily than they do in Istanbul.

SCRIPTURE DISTRIBUTION.

An evangelist to whom a small monthly grant of Scriptures is made, finds many ways of distributing these. One is to invite Christian friends who attend his weekly prayer meetings to take copies for circulation in their places of business or in the factories where they work. In this way many a book is welcomed by hands which would accept it in no other way; many an earnest word is spoken which otherwise might have gone unsaid. After one such distribution in a knitting mill, a Turkish girl who had been absent, came and begged for her copy. This she read with such diligence that now, amid

PACIFIC

The islands of the Pacific, which lie at our door, are a natural outlet for Australian energy.

The post-war period presents great opportunities for missionary enterprise.

Help the British and Foreign Bible Society take advantage of them by sending a donation to the Commonwealth Secretary, Bible House, 95 Bathurst Street, Sydney.

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

the clatter of machinery, she repeats to her companions the matchless stories which she learned there. On calling at a home for the first time, this evangelist discovered that the family made a habit of borrowing from a nearby home the New Testament which he himself had left there. They would return the book after an hour or two, even though this meant going for it again the next day. They considered the book too precious to be kept away from its owners. When the evangelist heard this, he opened his bag and offered them their choice. They selected books not only for themselves, but for one and another of their friends, and declared that a very real part of their joy would be in going about delivering these in person.

WHY?

Such are a few happenings met with by the Bible Society agents and colporteurs as they do their work in Southern Europe, but it is only a chapter in the world wide story of the distribution of the Book of Life. Why is the Bible thus distributed? The answer is to lead men to Jesus Christ as Lord and Saviour and to establish His rule of peace and truth on the earth.

NEWS ITEMS
FROM THE C.M.S. OUTLOOK,

January, 1947.

Wanted—Young men and women!

There are many young men and women to-day who would be prepared to accept a challenge to serve God in some particular capacity if they realised the urgency and the demand. That challenge is awaiting them in many parishes all over the country. It is a call to accept the leadership of week-night missionary activities among boys and girls up to the age of fifteen.

"CHINA—RECONSTRUCTION" SOUND
VERSION.

The C.M.S. Film Unit has made history by producing the first 16 mm. sound film to be made by a missionary society in the British Isles. This is a sound version of "China—Reconstruction" (one reel, eleven minutes).

The recording was made by Merton Park Studios, one of the leading documentary units, and the commentary is spoken by Mr. Tom Chalmers of the B.B.C. The addition of music and recorded commentary has considerably enhanced the value of the film. The sound version can only be projected on

a 16 m.m. sound (talkie) projector. It may be hired from C.M.S., 93 Bathurst Street, Sydney.

After five years' evacuation in Cambridge at Ridley Hall, the C.M.S. women candidates are now back at Foxbury, in Kent, which, though mercifully preserved during the war, now needs much renovation and repair. It has accommodation for 35-40 candidates.

From April to September last year, C.M.S. London received in legacies the sum of £47,182. Its budget for 1946-47 is for £500,000.

Proper Psalms and Lessons

March 30. Sunday Next Before Easter.

M.: Isa. lii 13-14; Matt. xxvi.; Psalms 61, 62.

E.: Exod. x 21-xi end or Isa. lix 12; Luke xix 29 or John xii 1-19. Psalms 86, 130.

April 4, Good Friday.

M.: Gen. xxii 1-18; John xviii. Psalm 22.

E.: Isa. lii 13-14; John xix 31 or 1 Pet. ii 11. Psalms 40, 69.

April 6, Easter Day.

M.: Exod. xii 1-14; Revel. i 4-18. Psalms 2, 16, 111.

E.: Isa. li 1-16 or Exod. xiv; John xx 1-23 or Rom. vi 1-13. Psalms 113, 114, 118.

April 13, 1st Sunday after Easter.

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

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

THE A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts:—All Souls', Leichhardt, £5; Rev. N. Woodhart, 10/-; Mrs. M. E. Taubman, £1/1/-; amounts under 5/-, 6/6.

NOTICE.

On and after the 1st April, 1947, all amounts of 10/- and under will be acknowledged through the Church Record in lieu of personal receipts being forwarded.

Churchman's Reminder.

"This is the day which the Lord hath made; we will rejoice and be glad in it." —Ps. 118, 24.

"There let the mystery of joy prevail." —Wordsworth.

March.

30.—6th Sunday in Lent, known as "Palm Sunday," for its remembrance of Our Lord's Triumphal Entry into Jerusalem. In some places in Wales it is customary to strew the graves in the churchyard with flowers on this day which in those parts is known as "Flowering Sunday." Let our religion be as bright as flowers.

Holy Week, 31.—Monday before Easter. April 1, Tuesday; 2, Wednesday. These days call us to remember the Humiliation of the Lord of Glory.

3.—Thursday, known as "Maundy Thursday," probably meaning "command," when Jesus gave command to His Disciples to wash each other's feet.

4.—Good Friday. It has become customary not to have celebration of Holy Communion on this day, for it is a Feast of Joy. At least two churches in London have from time immemorial celebrated Holy Communion on this day. The chief reason for no communion is that many people would make it a substitute for absence on Easter. The Church makes provision for a celebration.

5.—Saturday before Easter, and Easter Even.—The Day of the Gate of Life.—A well-spent Holy Week will ensure a glorious Easter in mind and Church.

6.—Easter Day.—The greatest day of the Christian Year for it makes effective all the others, and assures us of the days to come when we all shall have our own Resurrection. In the North of England boys begged eggs, which were hard boiled, that they might play with them on Easter Eve. Eggs are symbolic in their nature of the power to rise to a new life. So let us look for such symbolism around us for such abounds.

7 and 8.—Monday and Tuesday in Easter Week.—To remind us so to think and live that Easter may still be with us, and in all our lives thereafter.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

THE RESURRECTION

Special aspects of the Resurrection are brought before us in the New Testament.

The Resurrection is always regarded as a Fact.

When we study the Gospel narratives, certain features press on our attention. It is emphasised that the tomb of our Lord was a new tomb, "wherein never man before was laid." It is emphasised that Pilate gave permission to seal the tomb and to allow a guard to be set over it—most probably a guard selected by the Jewish authorities—which is the most reasonable meaning of the words: "Ye have a watch" (Matt. 27: 65).

Emphasis is laid on the fact that the women went early to the tomb; that Peter and John ran to the tomb and found it empty; in the appearances of our Lord, He said: "Handle Me and see"; and Peter asserts that they did eat and drink with Him after His Resurrection from the dead.

All these facts taken together offer cumulative evidence of the real physical Resurrection and of the empty tomb. Furthermore, there is unanimity as to the specific date—"The third day He shall rise again." It is impossible to read the Gospel narratives without coming to the conclusion that the writers intended us to believe, as our Article expresses it: "That Christ did truly rise from death and took again His flesh, bones, and all things pertaining to the perfection of human nature." It was the fact of the Resurrection that disturbed the complacency of the Scribes and Pharisees. Here was something wholly unexpected. They could have grappled with a new missionary movement, based upon the teaching of Jesus Christ, but they stood powerless before the assertion that He rose again from the dead. No mere spiritual continuance of life, however attested, would have met the problem. There had to be a manifest demonstration that the power of death had been defeated, not in the region of the spirit alone, but in the physical region of bodily existence.

The Resurrection is regarded as the release of a new power.

Of course it changed the whole tenor of the Apostles' life; from dispirited, disappointed men, they became bold witnesses of the power of the Son of

God. Indeed, we seem to detect a desire on the part of our Lord Himself to check any resurgence of fleshly confidence, consequent upon their realisation that He had risen. They are warned: "Tarry in Jerusalem until ye be endued with power from on high." But in a far deeper sense than any revival of confidence, there was in the Resurrection, as St. Paul says, the forthputting of a new and divine energy. The second Adam became the quickening Spirit, and the mighty Power of God works in His Disciples in a similar manner to that in which God wrought in Christ, when He raised Him from the dead. Our Lord Jesus brought immortality to light through the Gospel. He afforded visible and tangible evidence that the sleep of death was not the final destiny of man. And, furthermore, by His Resurrection, He justified all His messages of hope and joy. The Saviour who said: "Come unto Me all ye that labour and are heavy-laden," proved His capacity by trampling over the last enemy of man. He Who said: "He that believeth in Me shall never die," set a seal on his promise by Himself bursting the bonds of death, and entering into the new life, which new life He, by His almighty power, communicates to all those who trust in Him.

The Resurrection is presented as a Guarantee of Eternal Communion with God.

It is probably in the Epistle to the Hebrews that this idea finds its fullest expression. Our Lord is there spoken of as the forerunner, entering in for us within the veil. He is spoken of as making atonement through His flesh, on His receiving the seal of the Divine approval, when God said: "Thou art My Son, this day have I begotten Thee." The Scriptures represent our Lord as always the Son of God. In the eternal purpose of the Father, the only begotten Son is given, and so the Nicene Creed asserts that He was "begotten of His Father before all worlds." We must conclude, therefore, that the characteristic feature of sonship, associated with the Resurrection in several passages as, for example, when St. Paul says: "He was declared to be the Son of God with power by the Resurrection from the dead," brings under our notice the Divine Sonship, as it relates to the

mediatorial office of Jesus Christ our Lord. He Who was Himself man is the Mediator, and he enters on His Mediatorial work because, as Captain of our Salvation, He has been made perfect through suffering. It is the Resurrection Lord seated at God's right hand who ever liveth to make intercession for us.

The Resurrection has a World Significance.

"The Fashion of this world changing." The figure is an appropriate one. It is used amongst other senses for the scenery on the stage. The outer form is subject to alteration by differing circumstances. There is something more lasting revealed to us in the message of the New Testament. "I saw a new Heaven and a new earth," and this is definitely related to our Lord in the words: "Behold I make all things new." Therefore St. Paul says: "The whole creation groaneth and travaileth in pain together until now," and he identifies the new creation very closely with the Redemption of our bodies. When our Lord has completed His great work, things in Heaven and things in earth will be subject unto Him, and the Resurrection is the evidence that this perfection is no dream but a great reality, which God in His graciousness is slowly bringing to pass.

We need to ponder much on the Resurrection. We need to hold fast the triumphant note with which the Greeks were accustomed to greet one another on Easter morn: "He is risen." We need to attune our hearts and minds to the Heavenly hope, so that even while we sojourn on earth, our citizenship is in Heaven.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SYDNEY DIOCESAN CHURCH MUSIC SOCIETY.

The first session of the Society for the year 1947 was held in St. Andrew's Cathedral at 8 p.m. on Monday, February 24. The Cathedral was almost filled by members of Church choirs, who had gathered to hear the Choir of St. Andrew's Cathedral render a programme of unaccompanied singing. The intention of the programme was to show Church Choirs something of the beauty of simple anthems or hymns sung unaccompanied, which they could learn to render in their own churches. The Cathedral choir was at its very best. A prominent Australian citizen, who was sitting next to me quietly whispered after he had listened to one or two of the anthems, "I did not know there was such singing in Australia."

GOOD FRIDAY SERVICE.

The Archbishop of Sydney, Dr. Mowll, will conduct the usual United Service of Witness in the Sydney Town Hall on Good Friday evening. There will be a Song Service beginning at 7 p.m. and at 7.45 p.m. the official service will begin. The address is to be given by the Rev. F. O. Hulme-Moir, until recently Deputy Chaplain General and now rector of St. Clement's Church of England, Mosman.

Under the leadership of the Chaplain for Youth, the young people of the Diocese of Sydney will present a passion play and a young people's choir of 300 voices will sing during the service.

As usual, this service will be of a united character, with leaders of other denominations assisting the Archbishop.

PROCESSION OF WITNESS.

The annual Procession of Witness is to be held on Good Friday, April 4th. The parishes will assemble in their Rural Deaneries at the rear of the Public Library and the Sydney Hospital, and will move off at 4.20 p.m. for St. Andrew's Cathedral, where a service will be held. The service will be relayed to the grounds for those who are unable to gain admission to the Cathedral.

The Archbishop of Sydney will consecrate the Peace Memorial Church of St. Philip, Auburn, on Sunday, March 30th, at 3 p.m.

ST. PHILIP'S, AUBURN.

The Rector, the Rev. W. J. Reboul, advises that the whole day will be marked by special services. At 8 a.m. there is to be a reunion communion service, and at 11 a.m. the Rev. Canon A. J. A. Fraser, the first Rector of St. Philip's, will be the preacher. Canon Fraser will speak particularly upon the historic aspect of the occasion and at the evening service at 9.15 p.m. the Ven. Archdeacon J. Bidwell will preach.

DEACONESS HOUSE.

Students this year are working in the following parishes:—

Sister Hazel Martin and Sister Pamela Gattenden, in Pallister Girls' Home; Sister Lorraine Delburn in St. Andrew's, Sans Souci; Sister Jean Standfield, Mascot; Sister

Dorothy Sharpe, St. Barnabas', Sydney; Sister Joyce Booth, St. Paul's, Redfern; Sister Peggy Spry, Hammondville; Sister Frances Moore, Deaconess House end of Newtown; Sister Florence Telfer, Abbotsford; Russell Lea; Sister Lilian Power, St. Paul's, Canterbury; Sister Betty Austin, St. John's, Ashfield.

ST. JOHN'S, WILLOUGHBY.

The Rev. L. H. A. Broadley was instituted Curate-in-Charge at St. John's, by Archdeacon H. S. Begbie, on Tuesday, 18th March. Archdeacon G. T. Denham read the service and Bishop E. N. Wilton the lesson. Archdeacon Begbie took as his text 2 Cor. 4: 1 and 5: "Therefore seeing we have this ministry, as we have received mercy, we faint not; . . . For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." The licence was read by Mr. Crowhurst, one of the wardens. After the Service there was a welcome to Rev. and Mrs. Broadley, Archdeacon H. S. Begbie taking the chair. Mr. A. L. Short welcomed the Rev. and Mrs. Broadley. Bishop Wilton brought greetings from the North Sydney Rural Deanery and Archdeacon G. T. Denham greetings from the Ministers' Fraternal. A number of friends of Rev. and Mrs. Broadley, came from Narrabeen, Strathfield, Lidcombe, Lilyfield, St. Philip's, Sydney, and the Bush Church Aid Society's Office.

THE SYDNEY JUNIOR CLERICAL SOCIETY.

The first meeting of the J.C.S. for 1947 was attended by 40 of the clergy at St. Oswald's, Haberfield, on March 17, and was one of the Society's happiest occasions. The Bishop of Riverina was present as guest of honour and helped to make the meeting the success it was. The Rector of St. Oswald's (the Rev. C. E. Hulley, Th.Schol.) read the J.C.S. office in the Church, the Rev. W. G. Twine officiating at the organ.

After the short business meeting the chairman, the Rector of the parish, called on the Rev. Eric Parsons to lead a discussion on the constantly recurring question, "Should the Church exercise discipline on those who claim her privileges?" The speaker took a strong line on an extreme position for the purposes of discussion. He felt it were better to put a premium upon privileges. Better an antagonism to the Church than make membership cheap, he thought.

Mr. Parsons' remarks caused a lively discussion, some dozen members taking vigorous part. The Rev. W. G. Coughlan said he deplored the use of the term "discipline," and asked what was expected to be the outcome of such discipline. He said it would not be good for the soul of the individual priest if he were invested with disciplinary powers such as had been suggested. The Bishop of Riverina was given the last word. He emphasised the point that no man was competent to judge the standing of an individual in God's sight.

Mention must be made of the sumptuous lunch and afternoon tea provided by the Women's Guild of the parish.

The next meeting of the J.C.S. will be held on April 21 at St. Luke's, Clovelly, when the Warden of St. Paul's (the Rev. F. R. Arnott, M.A.) will speak on "The Via Media of the Church of England."

PARISH NURSES.

The meeting to launch the appeal for the Parish Nurses' Scheme for headquarters at Redfern, held at the Chapter House, Sydney,

on Monday, March 17, was well attended and enthusiastic. The Archbishop of Sydney presided and commended the work being done by Sister Symons and Sister Ross amongst the aged, sick and lonely in needy city areas. The Rev. N. Fox, rector of St. Michael's, Sydney, who was a prime mover of the scheme, made an earnest appeal for adequate support. Mr. Fox cited cases of sick and lonely folk who had received benefit from the nurses' visits and urged that all give whole-hearted help to further their work.

The General Secretary of The Home Mission Society announced that a number of donations had been received, including £120 from the Women's Auxiliary of the Parish Nurses, £25 from St. Paul's, Chatswood, £100 had been promised by the Ladies' Home Mission Union, and already about £200 had been donated by various friends and parishes.

The excellent leaflet giving details of the scheme was distributed and many present took them for circulation amongst their friends.

The platform of the Chapter House was nicely decorated with beautiful flowers, as one would expect at a nurses gathering and a pleasant musical programme was rendered by visiting artists.

It was a good start for a very worthy object and it was altogether a very encouraging meeting.

CONSECRATION OF ST. PHILIP'S, AUBURN.

On Sunday next, March 30, the consecration ceremony of St. Philip's Church, Auburn, will be conducted by His Grace the Archbishop of Sydney, at 3 p.m. At 11 a.m. the preacher will be the Rev. A. J. A. Fraser, the first rector of the parish, and at 7.15 p.m. the preacher will be Archdeacon Bidwell.

NEWS FROM THE PARISHES.

St. Andrew's, Sans Souci.—A pleasing feature of the "Parish News" is the monthly letter from the Churchwardens, addressed to the parishioners. In the March issue, the men of the parish are invited to attend the services of worship, and to be present at a Men's Tea. Here is a quotation of part of the letter:—

Rehabilitation is taking shape throughout the great countries of the World. What constitutes the background supporting movements towards this aim? You will agree that without spiritual support the possibilities of success are remote. You will also be in accord with the fact that the commencing point in all undertakings lies in the strength of our faith in God. Rehabilitation can be achieved if and when our hearts and minds are imbued with this truth. It will be accepted that to become a leader even in our own homes, we men must show the example of Christian principles, the very fundamental of leadership.

St. Andrew's, Summer Hill.—On Sunday morning, 23rd February, at 11 a.m. the Rector conducted a service in memory of one of our Scouts, Mr. Jack Wallace Lawson, who met his death as an airman when the plane crashed at Wewak, New Guinea, in 1945. At the close of the service a memorial shield to his memory was unveiled in the Parish Hall by the Rector. It has been presented by the Father and Mother of our late Scout. Jack Lawson was a fine boy. He was a keen scout and wielded a splendid influence amongst the boys. He was a member of the Young Men's Bible Class and a regular attendant at the evening service. He enlisted

in the Air Force and was doing wonderful work when he lost his life. He shall never be forgotten by the boys of St. Andrew's Church.

LINDFIELD YOUNG PEOPLE'S FELLOWSHIP.

The first meeting of the year—Sunday, 16th February—was addressed by Colonel E. S. Owens, and those of us who heard this simple, interesting, manly talk on what religion can mean in the everyday life and in service were greatly privileged. It was good to learn that soon the Colonel will be one of our parishioners, and will assist us in youth work.

BERRIMA cum MOSS VALE.

The Rev. J. F. W. Mason, B.A., Th.L., has been appointed Rector of Berrima cum Moss Vale, and will take up his new duties in March. For some years past he has been assisting Bishop Hilliard in the very extensive work at Parramatta, and the experience he has gained, coupled with the qualities of character which he possesses, makes him an excellent choice for the work at Moss Vale. Mr. Mason will still have the help of Mr. Gilchrist during this year at least, and the parish is indeed fortunate to have two such men as its leaders.

PRE-SCHOOL KINDERGARTEN AT ST. JOHN'S, ABBOTSFORD (SYDNEY).

The Kindergarten has been conducted at St. John's for a little more than two years. We have now arranged for a taxi to take children living in the Russell Lea area to St. John's.

PAGEWOOD.

On Monday, 17th February, the Rector and Churchwardens met the young men of the parish in the Parish Hall to discuss the question of holding a Gymnasium for young men of eighteen and over.

The club was formed and Mr. Harry Jenner was appointed as instructor, Mr. Noel Barry was elected as honorary secretary and treasurer. The Churchwardens have offered certain help, and shortly suitable equipment will be bought and the gym. properly equipped.

CHRIST CHURCH, BEXLEY.

The Church was crowded to the porch at the 4 o'clock service when Chaplain Polain dedicated and unveiled the Honour Tablet and Book of Remembrance. The Book is a work of art. The names of some 180 who went from Christ Church are hand-printed on pages of parchment. Although the Tablet was at the time, very incomplete, we were able to admire its beauty and significance. Since the service was held the Tablet has been completed and as far as we know it is the only one of its kind yet manufactured. It is an appropriate memorial in honour of the men and women who gave service to King and Country, and a gift in loving memory of one of God's Good Women, Irene Elsie Farr, who worshipped in Christ Church for 46 years, and who will be long remembered for her generous service to others.

The Diamond Jubilee Service was held on 25th February. Rt. Rev. Cranswick preached the sermon to a crowded congregation.

A worshipper long associated with the parish, has offered to provide an "Ascension Window" to be placed on the Albyn

Street side of the Church opposite the Tablet of Honour. The Wardens and Council have accepted the offer and the work should be completed in the early Springtime.

ST. JOHN'S, BEECROFT.

The Young People's Fellowship spent a delightful week-end at Port Hacking from 14th to 17th of February. Four of our number came to know Christ as their Saviour, many gave Testimonies of their Faith, while all were helped by the discussions led by Mr. D. Noble.

At each meal a Chapter of S. James was read by one of the members, after which a Prayer was offered by another of the members.

Saturday afternoon was spent hiking to "Rathane," the Youth Leaders Training Centre. The swimming pool was a big attraction at both "Rathane" and "Chaldercot."

VICTORIA.

Diocese of Ballarat.

ALL SAINTS' and ST. MATTHEW'S.

The institution of the Rev. L. U. Alley was taken by the Archdeacon of Ballarat on Friday, 31st Jan. The Oaths and Declarations were administered by the Sub-Dean, and a very helpful and challenging sermon was preached by the Rev. Gordon Apsey.

ST. JOHN'S.

The Girls' Friendly Society is being reorganised, the senior members forming themselves into a "Townsend Club," named after the founder of the society, and a drive is being made to get many more younger members. The Church of England Women's Society at the end of a successful year presented the Vestry with a cheque for £120. Twenty-six new members were admitted to the Church of England Fellowship after Evening-song on Sunday, 16th February.

ST. LUKE'S.

The Bishop has appointed the Rev. Geoffrey N. Hooper, of Penola, South Australia, to the charge of the parish, but owing to the requirement that three months' notice should be given to his diocese, he cannot arrive before 20th April. In the meantime services are being maintained throughout the parish by a team of Lay Helpers and the Archdeacon.

ST. PETER'S.

A sacred play entitled "Golgotha" is now being rehearsed as part of the commemoration and services of Good Friday. A very seemly and useful parish calendar for 1947 has been issued to parishioners.

HORSHAM.

People who remember one of the hottest days near the end of January will pay a special tribute to members of the C.E.M.S. who went out to Wartook and erected forty tents and other conveniences for the Churchmen's Conference. A meeting was held on 2nd February to make plans for the 70th anniversary celebrations which are to be held in April. Two committees, one of men and the other of women, were appointed to launch the project and arrange details of organisation with regard to social fixtures,

Special services will be held covering three Sundays, 20th April being that on which the Bishop of St. Arnaud has agreed to come 27th April the Archdeacon of Ballarat, and 4th May the Bishop of Ballarat.

RUPANYUP AND MINYIP.

The Rev. G. E. Mutton will be instituted and inducted on Thursday night, 13th March.

ITEMS OF SIGNIFICANCE.

Canterbury Cathedral has received a gift of £165,000 from an American, Mr. Thomas Lamont. This princely gift is for the fund for rebuilding the bomb-damaged sections of the Cathedral.

An entire Roman Catholic congregation has been received into the Anglican Communion by the Right Reverend Dr. de Wolfe, Bishop of Long Island, United States of America.

Religious teaching in State Schools was favoured by 77 per cent. in a Gallup Poll conducted by the Melbourne "Herald." It was opposed by 19 per cent. and 4 per cent. had no opinion.

Diocese of Gippsland.

BASS.

It is just over twelve months since our congregation at Bass began to raise funds for the building of their Memorial Church and it is very pleasing indeed, to report that over £200 is already in hand.

BUNYIP.

At Garfield a definite forward move was made on February 2nd, when a Church Sunday School was opened with Mrs. Sippon in charge.

YARRAM.

At Matins, on Sunday, Dec. 22, a most unusual baptism was held when twenty children were baptised and received into the congregation of Christ's Flock. The youngsters, their parents and Godparents, made up a big congregation on their own account, 123 being present at the service.

LIQUOR REFORM.

The recent referendum in New South Wales, the result of which may perhaps have surprised and has certainly gratified all those interested in the cause of Temperance—has led to a renewal of interest in the whole question of Liquor Reform.

The Social Questions Committee of General Synod requested two of its members, Canon H. N. Baker, and Rev. W. G. Coughlan, to prepare statements on different aspects of the problem. Canon Baker's approach is from the practical point of view, and Mr. Coughlan's from the psychological. Both statements are now available in pamphlet form and may be obtained from the C.S.O.M. Office, 72 Pitt Street, Sydney; price 3d. each. They are carefully written and will repay close study. Both writers agree in the following points:

1. The need for developing self control in individuals.
2. The need for developing a sense of social responsibility in individuals and in groups—i.e., a conscience that feels responsibility for the welfare of the community.
3. The elimination as far as possible of the motive of gain or profit in the making and selling of alcoholic liquor.

Further discussion of the problem as it affects Victoria, is commended by the Gippsland Diocesan Social Questions Committee, which will welcome news of any recommendations or findings arrived at by groups of Church people in the Diocese, and will forward them to the General Synod Committee for further consideration.

Diocese of Melbourne.

HOLY ADVENT, MALVERN.

After loyal, regular and interested service to the Church for 35 years as a vestryman, Mr. Evans, stated he wished to resign and not accept nomination this year. Many tributes were expressed and deep appreciation recorded for the invaluable help and guidance so generously given over the years. Mr. Evans informed the meeting that he had voted in favour of clergymen retiring at the age of seventy, so felt it was the right thing for church officers to do the same!

At the Annual Meeting satisfactory reports were presented by the Church Wardens and by each organisation. The financial statement showed total receipts £1,504, and a credit balance £82.

The A.B.M. Women's Auxiliary donated £70 to Missions. The Youth Fellowship had a very good year and is planning study circles to discuss the Oslo Youth Conference subjects. The C.E.B.S. report successes and failures in sports and games but a good year. Mr. A. L. Browne and Peter Sutcliffe were thanked by members for their leadership. Pew rents have been abolished. The Church grounds have been greatly improved by the labours of Vestrymen and C.E.B.S. members.

Reference is made in the Church Warden's report to the long service given to the Church by the late Mr. F. W. Excell. As Treasurer, Church-Warden, and lately as Auditor, he gave talented service. His regular attendance twice every Sunday to the age of 82 was an inspiration and example to others. We have parted with a Christian gentleman who possesses intellectual and practical ability; spirituality and a good sense of humour. He endeared himself to many by his willingness to help; we deeply regret the loss of his companionship—He has earned the Master's "Well done, good and faithful servant."

ST. MARK'S, CAMBERWELL.

A most gratifying fact is that two of our boys and of the Camberwell Grammar School—Herbert James Neil and Lyle James McIntyre, are to be ordained next March to the sacred ministry of the Church. Others are entering the Theological College this year, and still others of our lads are preparing themselves for the same high calling.

ST. ALBAN'S, ARMADALE.

Our Harvest Festival was held on Sunday, February 16, when parishioners were asked to send gifts of food for the Food for Britain and Food for India appeals.

There was a wonderful response so that already 43 eleven-pound parcels have been despatched to England. Over £18 was donated to cover the cost of postage.

A day Kindergarten has been started in our parish hall by the Vicar and Miss Phyllis Allen, Th.A., a graduate of St. Christopher's College, Malvern, is taking charge of it. A

condition of the school is that the scholars attend our Sunday Kindergarten. Already it is supplying a long-felt want.

Sunday School and Church attendances show a decided increase and an attempt is being made to liquidate our overdraft of £700 by the end of June.

ST. MARTIN'S, HAWKESBURN.

The immediate objective in the parish is to convert the Chapel into a Peace Memorial Chapel at an estimated cost of £350—of which already over £100 is assured. The scheme includes new pews, two pairs of wrought iron gates and stained glass windows above the Holy Table—any of which can be selected as a thank offering or memorial.

ST. PAUL'S, GEELONG.

Expressions of regret were heard on all sides when news of the retirement of two faithful churchwardens of many, many years standing was announced. A committee, consisting of Messrs. D. G. Hobbs, D. W. S. Rankin, A. L. Molland, and H. Page, was elected, to arrange for suitable tokens of esteem to be presented to Mr. E. J. Hooper and Mr. E. C. Melhuish.

St. Luke's Church, Fyansford has now been removed to its new site at Torquay. To Mr. L. Redmond must be given the credit for arranging all the necessary details for the transfer.

Our Three-Hour Service on Good Friday will be conducted by the Rt. Rev. W. Wynn Jones, M.A., Assistant Bishop in Central Tanganyika.

ST. PAUL'S, GISBORNE.

Deep regret was felt throughout the parish when we heard of the sudden death of Mr. Hugh George Borbridge, which took place on New Year's Day.

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SOUTH AUSTRALIA.

Diocese of Adelaide.

The Rev. H. E. G. Shepherd was licensed and admitted by the Bishop as Priest in-charge of Glandore, Plympton and Camden on Friday, February 14th. Mr. Shepherd has been notified by the Department of Air that he has been mentioned in despatches in recognition of his services in the R.A.F.

The Rev. W. R. Ray has been licensed as Headmaster of Pulteney Grammar School as from January 1st.

The Rev. C. M. Swan has been licensed as Assistant Chaplain on the staff of St. Peter's Collegiate School.

The Rev. C. F. Hall has officially notified his resignation of the parish of St. Saviour, Glen Osmond, to take effect on April 30.

The Rev. J. W. Griffiths has been licensed as Warden of St. Barnabas' College and was officially admitted to his office by the Bishop at the Cathedral on Sunday, February 23.

OUR ABORIGINES.

The Rev. and Mrs. P. McD. Smith are in residence at Glanville Hall, and the Home for Inland Children has now been founded. This is a fine venture on the part of the Australian Board of Missions and deserving of all possible support and interest. Too long have we neglected these "little ones" of Christ's flock in our midst and here is a great opportunity for fine, progressive, practical mission work at the Home base.

QUEENSLAND.

Diocese of Brisbane.

OFFICIAL.

The following licences have been issued by the Archbishop:—

The Rev. Eric Harold Smith as Vicar of the Church and Parochial District of Caboolture.

The Rev. Cyril Leslie Biggins as Rector of the Church and Parish of St. Andrew's, Pittsworth.

The Rev. George Leney Hunt as Rector of the Church and Parish of Christ Church, Killarney.

The Rev. Frederick James Davis Wilson as a member of the Bush Brotherhood of St. Paul.

The Rev. Allan Gregg Reilly as a Mission Chaplain.

The Rev. Charles Swynfren Carnegie Arkell as Rector of Church and Parish of St. Matthew's, Sherwood.

The Rev. Canon Reginald Beatty Massey as Organising Secretary of the Home Mission Fund.

The Rev. John Oliver Rymer as Honorary Mission Chaplain.

The Rev. Richard Sutherland Mortimer-Tanner as Vicar of All Saints', Monto.

The Rev. Harold Edward Evers as Honorary Mission Chaplain.

The Rev. Christopher Leeke as Honorary Mission Chaplain.

The Rev. Maurice Edmund de Burgh Griffiths as Priest-in-charge of Parochial District of Chelmer and Graceville.

The Rev. Richard Llewellyn Philipps Jones as Honorary Mission Chaplain.

The Rev. Richard Grenville Pearson as Priest-in-charge of the Parish of All Saints', Brisbane.

The Rev. Alan George Thompson as Priest-in-charge of the Parish of St. Paul's, Cleveland.

The Rev. Harold Wilmot Griffiths as Rector of the Parish of St. Thomas', Beaudesert.

The Rev. Robert Bartlett Bates as Honorary Mission Chaplain.

The Rev. John Gilbert Harrison as Honorary Mission Chaplain.

The Right Rev. Bishop Horace Henry Dixon as Commissary during the absence from the State of His Grace the Archbishop.

Mr. Frederick Thomas Cross was appointed Chancellor of the Diocese.

TASMANIA.

HOBART.

A most helpful and inspiring all-day conference was held at Fern Tree by the Sunday School Teachers' Association on Monday, 3rd March. Three sessions were held on the "Devotional Life of the Teacher." The first was conducted by Ven. Archdeacon W. R. Barrett on the Study of the Bible in the teachers' devotional life. The Archdeacon conducted first a Bible Study on three passages of the Bible as an illustration of how one might study the Word of God, and then spoke of the Book as a background for our lessons. "Do not read it indiscriminately or haphazardly," said the Archdeacon, "read it with a view to getting something out of it. A knowledge of the Scriptures gives a background to our prayer life. It is a treasure-house of prayer and devotion. Our religion is not one of a book but of a Person, but it is the written word that brings us to Him. The Book is alive, it links us on in the chain of an experience to our Lord." The Archdeacon deplored the appalling lack of knowledge to-day on the Bible. He urged a systematic and thorough reading through from cover to cover. "The Sunday School teachers who taught those of us who are older, often had no other text book than the Bible itself. They drilled us in it, and we learnt chapters by heart. It has meant much to us, yet we are not teaching the children that come under our care to-day with the same thoroughness."

The Rev. Canon F. J. McCabe led a session on the teacher and the preparation of the lesson. Canon McCabe said that the better title would be "the preparation of the teacher." The three main factors were: the teacher, the pupil, and the lesson. "You cannot teach about Christ unless you know Him. We must be disciples before we can be Apostles. How can a teacher teach Christianity unless he is a Christian. 'Ye shall receive power after that the Holy Ghost come upon you.' The most important thing in your teachers is whether they are converted or not. The Gospel is caught rather than taught, it is contagious rather than infectious."

In the preparation of the lesson the following things were necessary. Firstly, that the teacher is a disciple, or a converted person. Secondly, a knowledge of the Bible itself, of its geography, history and political set up. Thirdly, a knowledge of our Prayer Book and the Catechism. Fourthly, an earnestness of purpose. The teacher should not come late or be frequently absent. Fifthly, do not be self conscious but con-

centrate on the lesson. Remember the three "I's" — Intelligibility, Interesting and Imagination. Sixth, keep near to the daily life of your scholars and know them. Seventh, draw on your own experience for illustration.

In the preparation of your lesson always have the aim clearly before you, and give time to the preparation of the lesson and collection of maps or other material, you may need to make the lesson interesting.

The closing devotions were taken by the Rev. T. J. Gibson in the church, on the teacher in his devotional life and prayer. There are three main ways of fostering our spiritual life, said Mr. Gibson. 1. To know Jesus is the most important and essential. Meditation is a delightful occupation. 2. Our prayers; until we put something into them we won't get anything out of them. Our standard of holiness to-day is very low, and we are content with that poor little standard. Prayer is daily communion or fellowship with Jesus. 3. Our Holy Communion. Through this we receive grace and strength. We do not just get a thought from Jesus, but He is there. We may sum up the three ways of fostering our spiritual life in these words: To know Him; To talk with Him; To receive Him. When you experience these you will find yourself changing.

ST. JAMES', NEW TOWN.

Congratulations to Kevin Stanfield, who won the Bishop's Prize in the junior grade in the Diocesan Examination and to Barbara Pearsall, second in the Diocese in the same grade.

It is pleasing to see the members of our cricket club so keen in their dress, practices and Church attendances. In the Churches Association matches the team has secured many points, which are putting St. James' in a good position for the premiership.

We welcome Dr. Wilson, son of Canon Wilson, to the parish, after an absence of 12 years, and we rejoice with Mrs. Wilson, Canon Wilson and family on his safe return.

CYGNET.

While we are sorry to lose the services of Mr. R. J. Brown, from the Sunday School, and as Reader in Church, we are delighted that he was successful in being accepted by Christ College as a student for the Ministry. On Tuesday, February 11, the Parochial Council, of which he is a member, gave him an electric radiator.

CRESSY.

His Lordship the Bishop visited the parish on 20th November. His address to the school children was much appreciated. A confirmation in the evening was well attended by all centres and four adults and young people were confirmed.

The Sunday School festival was held on the Fourth Sunday in Advent and was made a children's parish service. Gifts of books were made to over 100 children from the Holy Trinity Sunday School and the parish Correspondence Sunday School. The festival was conducted by the Rector, assisted by Mr. A. B. Bailey, Lay Reader. Children, parents and friends met in the parish hall after the service.

Our sympathy is extended to Mrs. R. C. Pitt, of "Iveridge," in the recent death of her mother. Our prayers are also for Mrs. F. E. Arthur, of Liffey, in her serious illness and Mr. A. B. Bailey, who has been in hospital.

The services of an electrician have at last been obtained to instal power points in St. James' Church, Bracknell. Four double bar 250 watt radiators have been obtained — two for Bracknell and two for Cressy — to heat the two Churches, which have been bitterly cold in winter.

NEW NORFOLK.

The Bishop visited the parish, on December 22 and administered the rite of confirmation, when 11 candidates were presented. It is pleasing to note that those recently confirmed have been very regular communicants.

CULLENSWOOD.

The Rector was on holiday from January 20 to February 1, and his thanks are due to the Vicar-General and the Rev. J. Viney for taking his services on Sunday January 26, and to the Rev. L. L. Oldham for taking Evensong at Cornwall on Wednesday, January 22. On returning to the parish, and after taking his first service on February 2, at Fal-mouth, he met with an accident, breaking two bones in his leg, caused by the slippery dry grass as he was stepping over a table drain. With the help of Mr. A. W. Legge, who was driving his car for him, and the Rev. T. Jones, a Presbyterian, he was taken to St. Mary's hospital and had his leg set. The Rector was permitted to return to the rectory on February 11, where he is able to attend to correspondence and parish business. During his nine days in hospital Mrs. Rose was very kindly entertained at Culleenswood House and the kindness of Mr. and Mrs. Legge at all times is very much appreciated.

RINGAROOMA.

The outstanding feature of the month was the flower show held in the public hall on Wednesday, February 12. This was the first flower show Ringarooma has seen for over 20 years and it was a great success. It was opened officially by the Rural Dean, Rev. J. E. Atkins, of Scottsdale, who complimented the people upon their splendid inaugural effort and expressed the hope to see the show extend to greater proportions in future years.

SCOTTS DALE.

Congratulations to Mr. and Mrs. A. W. Biggs on the diamond jubilee of their marriage. January 5 was "Biggs' Sunday" at St. Barnabas' Church. Two celebrations in the morning and evensong were conducted by the clerical members of the family, with lay reader and organist members assisting.

The Mothers' Union annual garden party was held at the Rectory on December 5. A large attendance enjoyed the afternoon. From the results of the garden party the new Children's Home at Mount Royal will benefit by over £10.

CHANNEL.

A new Sunday School has been opened at Flowerpot and supplies a long-felt need, and is receiving good support. The more frequent services at Flowerpot are also receiving increasing support.

MOORE COLLEGE, SYDNEY.

The official opening of the new term at Moore College took place on Thursday evening, the 13th inst. In spite of the inclement weather, a larger number of people filled

the hall to capacity. The Principal in his opening remarks referred to the pleasure all felt at the presence of the Archbishop so recently recovered from his illness. He went on to review the past year. All the students who had sat for the final half of Th.L., had passed, of those who entered for the first half of the exam, all had passed except one; altogether a very satisfactory result. On the lower rungs of the ladder of theological learning, eleven had qualified for the Sydney Preliminary Theological Certificate.

The Archbishop then awarded the diplomas to the successful candidates and the evening concluded with supper served on the lawn.

The new year which has just begun is the ninety-second since the foundation of the College. This year marks the increase of the college staff to four resident members, besides the visiting lecturers; while the number of students under training, seventy-two, is a record in the history of the college. Among these are men who have come not only from various Australian States but from New Zealand, Africa and the British Isles.

The buildings of the College are still inadequate to accommodate such numbers and the Principal in his address made a strong appeal for gifts towards the new buildings and in particular towards a new library and assembly hall.

WELCOME TO BISHOP SONG.

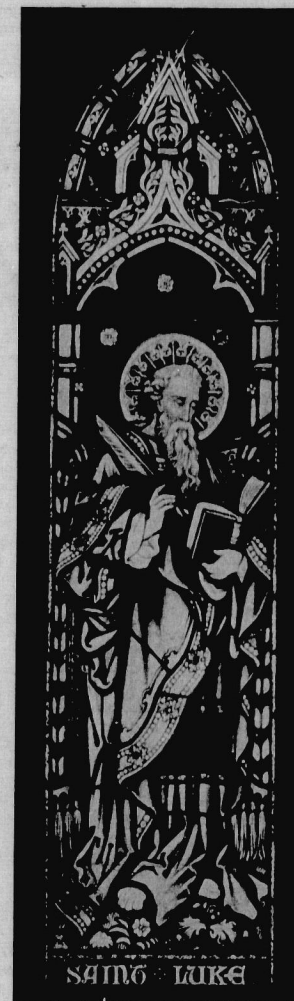
Bishop Song and his son from West China were welcomed in the Chapter House, Sydney, on Tuesday, 18th March at a well attended meeting arranged by the Church Missionary Society. The Archbishop of Sydney presided and assured the Bishop of the warmth of their welcome to him and his son, and the delight they had in seeing him again in Sydney.

The Chinese Consul General was also present to welcome Bishop Song, and on behalf of C.M.S. the Rev. R. J. Hewett in a happy speech voiced the pleasure of the Society in having the Bishop with them and assured him of their friendship and prayers.

Bishop Song in replying expressed his delight in being in Sydney once more and said it gave him great pleasure in meeting so many old friends.

The Bishop brought greetings from C.M.S. Missionaries in his Diocese, amongst them being Miss Annie Jones, Rev. R. Bowie, Rev. J. Haynes and Miss Joan Parker.

The Bishop will lecture, while in Australia, in Sydney and Melbourne Universities on Chinese life and culture. He expects to return to China in August.

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BOOKS

The Armenian Church.—History, Ritual and Communion Service by M. P. Hacopian. Published by R. Dey, Son and Co., Sydney. Our copy from the compiler.

This booklet is composed of a lecture given in March, 1944, "to fellow internees in the Changi prison, Singapore, where a group of internees were eagerly propagating the idea of a United Church or a Federation of Churches."

The Gospel and the Law of Christ.—William Ainslie Memorial Lecture, delivered by C. H. Dodd, D.D., F.B.A., Norris-Hulse, Professor of Divinity in the University of Cambridge, on 4th June, 1946. Our copy from Longman, Green and Co., Ltd. Price 1/6.

One was grateful for such a book as the Rev. Alec. Vidler's "Christ's Strange Work," emphasising the importance of the law in relation to the Gospel. Now Professor Dodd has drawn specific attention to the Law of Christ. "I want to ask," he writes, "how the Law of Christ is related to the Gospel of Christ, and what light this relation throws upon the nature and the range of Christian obligation." No one who knows Professor Dodd's writings, especially "The Apostolic Preaching and its Development," will suspect him of Pelagianism. But while the Gospel is essentially "what God has done for us, not what we should do" (an emphasis which Prof. Dodd welcomes as "a real change of religious climate") yet there is a consequent ethical obligation, explicit both in gospels and epistles, which may be called the Law of Christ. Professor Dodd associates it with the idea of God's covenant, and he finds its most general and significant expression at the inauguration of the New Covenant—the Last Supper—when our Lord not only gives tokens of His passion but says "A New Commandment I give you that ye should love one another." Such is the obligation, says Dodd, entailed by the New Covenant. Then he goes further to explore its ramifications in the explicit and difficult commands of Christ elsewhere in His teaching.—D.W.B.R.

ST. PHILIP'S, GLEBE.

On the afternoon of January 1, 1947, the whole of St. Philip's Glebe was severely damaged by the unprecedented hail storm which swept Sydney and some of its suburbs. Approximately 3000 tiles, 4200 sheets of galvanised iron and many thousands of slates as well as a considerable quantity of glass were broken or damaged, necessitating renewal.

The Glebe Administration Board has taken all possible steps to remedy the extensive damage but it will be some time before the whole of the work is completed owing to the difficulties in obtaining materials.

It is anticipated that the cost of repairs will be considerable.

The Rev. J. T. PHAIR is now available for Sunday Services and other duties. Address: 24 O'Connor-st., Haberfield. Phone: UA 5507.

CALL TO YOUTH.

YOUTH WORK IN OTHER DIOCESES.

The increasing importance to the Church of the work among youth has been officially recognised by most dioceses in Australia. The Diocese of Warraratta has recently appointed Miss Faith Newton-Hamilton as youth organiser. She was a student at St. Christopher's College, Melbourne, and known to Tasmanians as assistant-registrar of the General Board of Religious Education.

The visit of Miss Maida Williams, Tasmanian Youth Organiser, to Melbourne coincided with a visit of the Rev. Graham Delbridge, Chaplain for Youth Work, Diocese of Sydney, and C.E.B.S. His appointment is now five years old, so that he could give the Rev. Robert Dann, Youth Director of Melbourne Diocese, and Miss Williams, much useful information when they met together informally for sharing of experience and ideas. His department has just secured another property, almost adjacent to their first conference house, on the shores of Port Hacking, and it looks forward to this added stimulus to the work.

WORLD CONFERENCE OF CHRISTIAN YOUTH, OSLO, 1947.

The World Conference of Christian Youth will be held at Oslo, Norway, July 22-31, 1947. Not only our own Church circles, but the whole of the mainland are agog with interest and enthusiasm. Amsterdam Conference, 1938, with its terrific affirmation of Christ as Victor was the last of Christian Youth—indeed the last great international conference, before world unity was submerged in bitterness and war.

Now, after nine years of suffering and separation, 1200 youth of nearly 70 countries will meet together at Oslo to step over barriers of race and creed and reaffirm their faith in Jesus Christ the Peacemaker.

Subject.—"Jesus Christ is Lord" will be developed in the main addresses of the Conference by men whose names need no introduction to Christian people—Bishop Beggrav, of Norway, Pastor Niemöller, of Germany, Dr. Reinhold Niebuhr, of U.S.A., Dr. Wim Visser't Hooft, of the Netherlands, Kirtley Mather, of U.S.A., J. Ellul, of Ceylon, and a Chinese leader. Other subjects of far-reaching importance which will be fully discussed in groups during the Conference are:

- A.—Freedom and Order.
- B.—Christianity Responsibility in a Secular Environment.
- C.—World Order.
- D.—Man and His Inventions.
- E.—The Family in the Community.
- F.—The Christian Congregation in its life in the local community.
- G.—Education in the Modern World.
- H.—The Christian Faces the Situation of the Jew.
- I.—The Church Faces the World.

Worship.—The daily services will be prepared and led in turn by various national or ecclesiastical delegations in accordance with the forms of worship to which their members are most accustomed. There will be Norwegian, Lutheran, Anglican and Eastern Orthodox Services of Holy Communion.

In the Australian delegation of 25, there are six representatives of Anglican Youth in Australia. The list includes the names of

DYNAMIC BOOKS.

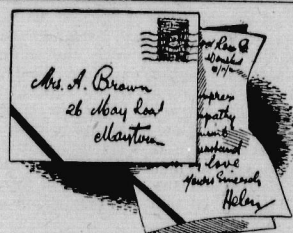
"Behind the Dictators," by L. A. Lehmann, D.D., late of Vatican University, ex-priest, shows how the Pope put Hitler into power, and how the Jesuits formulated Nazi plans for world conquest, which was to be the great Counter-Reformation. Astounding new information. 2/6.

"No Friend of Democracy," by Edith Moore, a noted English anti-Vatican writer. The secret history of how the Papacy worked as an Axis Partner and how papal agents stabbed the Allies in the back throughout the War. 2/-.

"Papacy in Politics To-day" (Revised) by Joseph McCabe, ex-monsignor of Jesuits, and greatest living authority on the Papacy. He exposes the criminal conspiracy of the Pope and his cardinals, bishops, and quislings to reduce, by the war, the world to the level of Spain and Portugal. 2/6.

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Rev. G. R. Delbridge (Diocese of Sydney), above mentioned, as a delegate, and Rev. R. Dann as an observer. The tremendous privilege and responsibility resting on the shoulders of the delegates, you will fully realise, and we ask your prayers for the whole membership of the Conference which, in a very real sense, will be a Peace Conference of far-reaching effect.

EVANGELISM THROUGH EDUCATION.

A fairly representative gathering of teachers and clergy was held at St. Thomas', Essendon (Melbourne), on February 20th, when plans were outlined for the forthcoming Evangelism through Education Campaign in the Essendon district.

Those present resolved that they would give all possible support and were anxious that some parishes which were not represented because of the prior claim of annual meetings held the same evening, should share their enthusiasm for this campaign.

PERSONAL.

The Rev. Tom Jones, the Organising Missioner of the Bush Church Aid Society, preached in Belfast Cathedral on 2nd March and in the Dublin Cathedral on the 9th March, and is at present in the Isle of Man.

Sister V. Holle of the B.C.A. Nursing Staff at Ceduna, S.A., arrived in Sydney on the 13th March, on two months long leave, the first for two years.

Congratulations to the Rev. and Mrs. G. B. Simmons of Kangaroo Valley upon the arrival of a daughter and to Rev. and Mrs. E. K. Cole also upon the arrival of a daughter.

The Rev. N. Fox of St. Michael's, Sydney, has been appointed to Lismore.

Rev. J. Harrington Vaughan was inducted into the Parish of St. Basil, Artarmon, on 31st January. We pray that his ministry there will be greatly blessed.

Mrs. Williams, widow of the late Canon F. P. Williams, has left Ballarat to live with her son in Melbourne. Mrs. Williams is remembered with affection in many parts of the diocese, especially in Ballarat and Mortlake, and she will be greatly missed by a host of friends.

The Rev. S. A. Greenham has been on sick leave, and the parish of Mortlake has been temporarily in the charge of Chaplain the Rev. R. N. Morrison.

Rt. Rev. G. A. Chambers, Bishop of Central Tanganyika, has sent his resignation to the Archbishop of Canterbury, to take effect from the 31st March, 1947. Bishop Chambers went from Sydney to Tanganyika as the first Bishop of the newly constituted diocese of Central Tanganyika in 1927, and after 19 years of pioneering work he thinks the task should pass to a younger man.

Rt. Rev. W. H. Baddeley, Bishop of Melanesia, who remained on the Solomon Islands during the war, has been appointed to the Bishopric of Whithy (Eng.). The Bishop was married in 1935 to Miss Mary Katherine Thomas, daughter of Rt. Rev. Dr. A. Nutter Thomas, of Adelaide. Before Bishop Baddeley's ordination to the Anglican ministry in 1921 he was a colonel in the British Army and served in the Royal Sussex Regiment and East Sussex Regiment on the Western Front from 1914 to 1919 in the Great War. He was mentioned four times in despatches and gained the Military Cross and Bar, and the Distinguished Service Order. From 1929 to 1932 he was Proctor in Convocation. He gained his degree of Master of Arts in Keble College, Oxford University, and was consecrated Bishop of Melanesia in Auckland, New Zealand in 1932. Melanesia is part of the Anglican Province of New Zealand. Bishop Baddeley visited Ballarat four years ago.

We regret to record the death of Miss Hilda Tweedie. Miss Tweedie, a member of a family well known in Ballarat, did a faithful work as matron of the G.F.S. Lodge in Ballarat for the past eleven years. We extend sincere sympathy to those bereaved, especially Miss Alice Tweedie.

Congratulations are extended to the Rev. H. A. and Mrs. Cairns, of Moe, on the safe arrival of a son and heir (Jonathan Eyre).

Archdeacon Roscoe Wilson has been appointed to take charge of St. Paul's Cathedral, Melbourne, pending the appointment of a successor to Dean Langley, whose term of office ends on Easter Day.

The Rev. W. S. Simmons, who has been assistant to the Dean for the past twelve months, expects to leave on March 24, by the "Asturias," for missionary service at the Donahur Fellowship in South India. He is being accorded a farewell in the Chapter House after Evensong on March 23.

The Rev. B. P. Wrighton was ordained priest in Bunbury Cathedral on March 9, by the Bishop of the diocese, assisted by the Bishop of Kalgoorlie. He is returning to assist in the parish of Holy Trinity, Coburg.

The Rev. W. K. Kenna, assistant at St. John's, East Malvern, is suffering from overstrain and has been ordered to rest for some time.

Mr. A. R. Andrews, Chief Commissioner of the Church of England Boys' Society, will visit Tasmania next week and at the invitation of the Anglican Youth Director in that State (Miss M. Williams) will address a conference of youth leaders convened to plan further development of C.E.B.S. in Tasmania.

The Bishop of Tasmania, Rt. Rev. G. F. Cranswick, has appointed Rev. N. W. Chambers to the churches at Geeveston and Esperance.

Rev. R. H. Moore, M.A., Dean of the Cathedral, Perth (W.A.) who has reached retiring age, is resigning shortly.

During the absence in England of Rev. Harry Squires, head of the City Mission in Wellington (N.Z.), Rev. A. B. Gloyne will be in charge. Mr. Squires is visiting England at the invitation of, and under the auspices of, the Industrial Christian Fellowship, to study the latest developments of ministry in industrial areas.

The Vicar-General of Gippsland (Vic.), Rev. L. W. A. Benn, spent his annual holiday on the Church property on Ramond Island, in the Gippsland Lakes. The property was a bequest by the late Major and Mrs. A. Beckett to be used as a centre for Youth Camps. During the war it suffered by neglect, but is now being re-conditioned and is a valuable property.

Mr. Arthur Singleton, of the National Bank of Australasia, Grafton, has been appointed diocesan registrar of the diocese of Grafton. Mr. Singleton joined the National Bank in 1929 and spent 12 years at the head office. He was accountant at Manly for 18 months and at Kempsey for three years.

During this time he was warden of St. James', King Street, Sydney, for four years, server and chorister for 12 years, and superintendent of the children's chapel under Dr. Micklem for five years.

At All Saints', Kempsey, he was lay reader from 1943 to 1946, treasurer of the parish council, choir master and leader of the C.E.B.S. during the same period. In the months during which he has been in Grafton, he has given splendid service to the cathedral as organist and choir master and in many other capacities.

History was repeated in the Church of St. John the Baptist, Canberra, on Saturday, March 1, when Miss Olive Robertson, second daughter of the Archdeacon of Canberra (the Ven. C. S. Robertson), and Mrs. Robertson, was married to Mr. Eric Barnes. It was the second occasion in 69 years that the daughter of a rector of St. John's has been married in this historic church. On Saturday, February 28, 1878, Miss Pierce Galliard Smith, daughter of the Rev. Pierce Galliard Smith, was married in St. John's to Mr. F. De Salis. Well known in Canberra, Miss Robertson was a nursing sister in the R.A.A.F. during the war, and her fiancé also served in the Air Force as flight-lieutenant.

We congratulate the Rev. and Mrs. George Bennett on the birth of a daughter. Mr. Bennett is the Chaplain at the Children's Court, Sydney.

The Archbishop of Sydney has been invited by the Archbishop of Melbourne to deliver the Moorhouse Lectures to be given in Melbourne this year. The subject is "Missions." We are certain that the Archbishop will be very happy in dealing with the theme.

The Bishop of Manchester, Dr. Guy Warman, has resigned his see. The Bishop, who succeeded Bishop Temple in 1929, was formerly Bishop of Truro and of Chelmsford. He is generally regarded as an Evangelical.

The Rev. R. S. Eves, Vicar of the famous church of St. Alban's, Holborn, which was totally destroyed in the blitz, died on January 2. Mr. Eves was commended for his work in the air raids.

Canon Salmon, Principal of Wells Theological College, has been appointed Vicar of Weston-super-Mare. His successor will be appointed by the Bishop of Bath and Wells.

The Bishop-Elect of Egypt is the Ven. Geoffrey Allan, Archdeacon of Birmingham. The new bishop, who is still in the early forties, was for some years a C.M.S. Missionary in China. He had a distinguished career at Rugby and Oxford and is a fresh and stimulating writer.

Canon Raven, Regius Professor of Divinity at Cambridge, succeeds Bishop Chase as Master of Selwyn College. The Canon recently said that the world has perhaps ten years to decide between race suicide and the abolition of war.

General George Marshall, the newly-appointed Secretary of State in the U.S.A. is a devout communicant of the Episcopal Church.

Christianity and the State.—Dr. Curzon, Bishop of Exeter, writing in his diocesan leaflet says: "There is a danger that 'getting things done' persons may 'get undone,' and it may be forgotten 'that it is of the essence of Christian Democracy that persons are of more importance than things 'Christian virtues are social virtues and Socialism cannot flourish without them every new policy so far launched by the State asks for such qualities as only a Christian nation can sustain. The State will more and more need what the Church has to give."

The deaths are announced of Canon Mozley, formerly Canon Residentiary of St. Paul's and a well-known theologian, and of Dr. Kirsopp Lake, a well-known textual critic and commentator of an essentially destructive type, who had for some years been living in California.

New Director of Religious Broadcasting at the B.B.C.—The Rev. F. H. House, at one time General Secretary of the World Student Christian Federation, has been appointed to succeed Dr. Welch as Director of Religious Broadcasting.

The Bishop of North Queensland has had to undergo a third operation, but is making good progress.

Bishop Newton, who has been seriously ill has recovered sufficiently to return to his old diocese.

Bishop Chambers, whose resignation of the diocese of Central Tanganyika will take effect on March 31, has been appointed Chaplain of the Embassy Church, Paris.

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ANNOUNCEMENT.

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5.15 p.m.—Service in Cathedral. Preacher: Canon T. C. Hammond, M.A.
6.30 p.m. — Tea in the Upper Hall and Basement of Sydney Town Hall. Public Meeting to follow.

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