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The Australian Church Record



The paper
for
Church of
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people
Catholic
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& Reformed



Vol. 12. APRIL 24, 1947 No. 8.

HOME MISSION SOCIETY
Diocese of Sydney.
"THE CHURCH IN ACTION."

NOTICE.
The Diocesan Festival Tea in Sydney Town Hall on
Monday, May 5, at 6.30 p.m.



PROPOSED H.M.S. NURSING HOME TO BE BUILT AT REDFERN.
(See article inside.)

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NOTES AND COMMENTS.

We join with the rest of the Empire in congratulating Her Royal Highness Princess Elizabeth on reaching her twenty-first birthday.

We pray that God may richly bless her in the years that lie ahead.

The Archbishop of Sydney, in his Presidential Charge to the Provincial Synod of N.S.W., which met in Sydney last week, spoke chiefly on the requisites and methods of Evangelism. "If we are to make an impression upon the mass of the people we must, first of all, have that glow of enthusiasm which characterised the pioneers of the past. The problem that confronts us has this peculiar difficulty, that for a long period attention has been directed to what we may call the practical affairs of life. Our Universities are filled with men and women who are qualifying for the scientific development and material betterment of the world in which we live. St. Paul's warning derives fresh significance from the characteristics of our age. He tell us: 'The things which are seen are temporal; the things which are not seen are eternal.' If we are to succeed in evangelism, we must inculcate a new outlook on life which reaches beyond the visible shore and catches the vision of eternity."

The Archbishop went on to speak of the difficulties to be encountered. First, "We need a better educated clergy if we are to have men who can grapple with conditions as we find them to-day. This involves the question of the stipends of the clergy. While we must prove to the world that there are higher

aims than money-making, it is not fair that men who are serving in a very noble, difficult and exacting walk of life should, in many cases, be receiving simply the basic wage or something considerably below it. The highest altruism may well shudder at the thought of consigning loved ones to a condition of grinding poverty."

The Archbishop pointed out the value of small groups in which the Christian faith might be discussed, not after the manner of a debating society, but in order to fit members for their work of witnessing. In these groups such modern problems as the Christian attitude to Communism might be discussed and members trained to grapple with it amongst their acquaintances. Further, "We need a series of tracts, dealing with certain aspects of the Christian Faith, addressed to the popular reader. We need booklets dealing with the matters touched upon in the smaller tracts. We should do all we can to encourage our younger writers."

Anzac Day! What does it mean to Australia? It means that in the hour of trial Australia and New Zealand proved their worth and responded to the high heritage of tradition which they had obtained. It means that there are ties of blood and brotherhood that rolling seas cannot wash away or torid heat burn out. It means that we honour our gallant dead and the gallant survivors of that spiritual struggle in which disaster was made glorious by unflinching steadfastness.

Is it to mean no more? May we not hope and pray that it will mean to individuals and to our united Dominions that out of the ashes of disaster God can yet build an enduring fabric in character and conduct that will outlast the severest shades of time. May we be worthy of all who fought and all who fell. We can only achieve this great ideal if we place God in the forefront and yield in loving faith to the claims of Jesus Christ our Lord.

In our last issue we wrote "Whatever or whoever in any quarter denies the Supreme Authority of Holy Scripture or the proper authority of the Church is doing incalculable harm to the community." Through the dropping out of a line in the printing we were made to say something quite different. We regret this.

Authority: The above accident in printing provokes us to expand this theme a little. Article VI in our Prayer Book clearly asserts the supreme authority of Holy Scripture. This is true both in matters of teaching and matters of practical living. The word of God is the authority in all things. But under and within this over-arching authority there are other authorities. These may be called graded authorities and are proper within their own sphere. But they are limited, being subject to the supreme authority of the Word of God.

The natural tendency of the human heart is to resent all authority. The spread of democracy has brought many blessings to mankind but here is its great snare. It tends to encourage resentment against restraint. This spirit easily spreads like a fever through the life-blood of the community. It is markedly evident at the present moment in the democratic nations and may easily lead to their downfall. We are now in what looks like the beginning of a severe testing time.

Communism: Above the apex of the pyramid of human life is God Himself whose will is made known to us through His Word and by His Spirit. He is the high source of all authority. All human authority comes from him. He is its ultimate source. At the head of human society and under God is the King or it may be the President. Authority then broadens out to the Parliament that makes our laws and the Judges and Magistrates who administer them; and to the police and other officials who are responsible for their effective exercise. Parents, teachers and many others share in varying degrees in these responsibilities. But all authority proper to any office ultimately derives from God Himself.

Now these facts and this faith is plainly incompatible with Communism as it has been preached and practised in this present century.

Law is sacred because it stands for and represents the authority and will of Almighty God. If men exclude God from their way of life, they naturally regard law as human convention only. The laws of the land thus become in their mind the regulations imposed by those who happen to be in the saddle.

Strikes and Lock-outs: If law be regarded as a merely human convention and not as representing in human life the authority of God Himself, it is easy for men to take part in illegal strikes and lock-outs. And if we add class-warfare to our creed it may become a

virtue to break the law. The prophet warns those who in his day "call evil good and good evil: that put darkness for light and light for darkness; that put bitter for sweet and sweet for bitter."

The Archbishop of Sydney has recently had the unpleasant duty of publicly protesting against the growing desecration of the most sacred season of Easter. The Royal Easter Show, with its trots and buck-jumping and side-shows, has once more been open on Good Friday, a day that takes its name and its holiday from the fact that it commemorates the death of the Son of God for men. The sanctity of Easter Sunday itself has been disregarded this year. In the morning the Show was open for the public judging of ring events; the afternoon was used to hold a New Deal for Education Conference.

The Archbishop's protest has been met in some quarters with scorn. One columnist in a Sydney daily urges the Church to be more realistic. He writes with more wisdom than he is aware. Greater realism is needed by the Church, but not the realism that comes from conformity with the attitude of our generation, but from conformity with the outlook of Christ. For example, Jesus did not gloss over the dreadfulness of the Day of Judgment. But this terrible truth is ignored in much Christian teaching now-a-days, so much so that this particular writer in the papers can attempt to raise a smile by saying that the judges at the Show on Easter Day were content "to risk a different sort of judgment day." Such a comparison is too awful to be expressed in words if there is any truth in our Lord's solemn warnings about the Judgment Day. Christians must be more realistic. The Early Church was noted in their generation for this attitude of realism. But Christians today are involved in the materialism of their contemporaries. Their actions and attitude belie the transcendental truths of the faith they profess. Until they abandon their pre-occupation with earthly possessions and earthly careers, their message, being vitiated by internal contradictions, is not likely to make much impression on worldly indifference.

BROADCASTING.

Devotional Services on 2CH.

Saturday, May 3, Rev. D. Livingstone.
Friday, May 9, Rev. G. Rees.

It is said that every country has the Government it deserves. We hope, for the sake of Australia, that it is not equally true that every country has the Press it deserves, though we fear it is, for the weight of public opinion can change the Press more quickly than the Government.

We have been led to our reflection by an article that appeared under the rather significant title: "National Circus" in the "Sun" on Wednesday, 9th April. The writer is a Mr. Mungo MacCallum, and we greatly regret that a name associated in the minds of many with the fount of English pure and undefiled should be appropriated to the peculiar stuff that is here served up to the general public.

The whole article is not only flippant, but vulgar. We direct attention particularly to an attack on Archbishop Mowll. Archbishop Mowll felt it his duty to protest against the Show by a Procession of Witness on Good Friday, but we would direct Mr. MacCallum's attention to the fact that this "yearly duty," as he calls it, was laid on the Archbishop solely by a moral sense and not by any necessity of his high office. We find the same insulting innuendo in the words: "As he must, Archbishop Mowll protested against the New Deal for Education Conference being held on Sunday." The only obligation again devolving on Archbishop Mowll in this connection came from an inner compulsion of his own sense of righteousness.

The idea that in these matters Christian leaders are puppets dancing on a string is at once untrue, unworthy and unfair, and we are amazed that any responsible journalist should make himself responsible for such statements.

Mr. MacCallum seems to take a delight in advertising the fact that "for the chieftains of the Churches in Australia these have been pungently pagan days." The flippancy of this remark is apparent to any thoughtful reader who recognises the impressive messages on the decay of public morals and righteousness in life, which have come from not chieftains of the Churches, but such well-known public characters as Winston Churchill, President Roosevelt, Mr. Attlee, Mr. Bevin and a host of others.

That the Press in Australia should be degraded by such callow treatment of important subjects is an evidence of the need of sound reformation, if the nation is to survive.

Incidentally, we would suggest that a school of good manners should be formed, in which Mr. Mungo MacCallum might take a post-graduate course to refresh his memory on the decencies demanded in public life.

The Bishop of Willochra writes in the April issue of "The Willochran":

"While in no way wishing to disparage the work of the clergy are doing the conclusion is forced on me as I travel through the parishes and districts that some priests are not as diligent in visiting their parishioners as they ought to be. They spend too much time visiting the same people, and neglect those who have lapsed from regular worship at Church or live in homes away from the towns and settlements. Priests are shepherds of the souls of men, and in a diocese like this it means systematic visiting and much time spent in seeking for Christ's sheep that are dispersed abroad, as the Ordination service reminds us. Some of the clergy may not excel as preachers or theologians or organisers, but faithful visiting of their flocks should not be beyond the ability of all who are ordained to the sacred ministry. Important as preaching is, probably more can be done to help people in their spiritual life these days by well-planned visiting than by preaching. Up and down Australia thousands of people have been lost to our Church because the clergy did not care sufficiently for them to visit their homes. All the preaching in Church was in vain so far as they were concerned—they were not there to listen to it."

WORLD COUNCIL OF CHURCHES.

The World Council of Churches has sent a delegation to visit the heads of the Greek-speaking Orthodox Churches, in order to invite their full co-operation in the first assembly of the World Council of Churches in 1948, and in the preparations for it.

The delegation consists of the Bishop of Worcester (Dr. Cash), the Lutheran Bishop Yngve Brilioth of Sweden, the Rev. Dr. E. R. Hardy, Junr., of U.S.A., Professor H. Alivisatos, of Athens, and the Rev. O. S. Tomkins, assistant general secretary of the World Council of Churches. The delegation is visiting the Patriarchates of Athens, Constantinople, Cyprus, Antioch, Jerusalem and Alexandria.

Announced by all the trumpets of the sky,
Arrives the snow, and, driving o'er the fields,
Seems nowhere to alight.

A. W. Emerson.

THE PROVINCIAL SYNOD OF N.S.W.

The Bishop of Grafton, in moving one of the votes of thanks with which Synods usually close, used the words, "This most enjoyable and most excellent Synod." Members generally felt that the debates and discussions had been on a high level of thought and earnestness, and at the same time all had been conducted in an atmosphere of mutual appreciation and friendliness.

This friendliness was helped by the excellent and generous arrangements for hospitality made by the Sydney Diocesan authorities. Lunch and dinner were provided for members in the Worker Building at the rear of the Cathedral. Morning and afternoon tea were served in the C.E.N.E.F. Hut, just at the Chapter House door. These occasions provided an opportunity for social fellowship.

The Archbishop of Sydney presided and with him on the dais were the other Diocesan Bishops of the province. Bishops Pilcher and Hilliard sat on the floor of the house with the representatives of the various dioceses.

We noticed that on the first day of Synod there were seven motions on the Business Paper and everyone of these over the name of a Bishop. These Bishops included Goulburn, Newcastle, Armidale, Riverina, and Bishop Hilliard. A subsequent motion brought forward by Bishop Pilcher, and seconded by Canon Hammond, and which deeply stirred Synod, commended to the clergy the renewed study of the teaching of the Bible and the Prayer Book on the following truths:—

- (i) man's sinfulness and need of redemption.
- (ii) The appropriation by faith of the Divine forgiveness and all other benefits of Christ's passion as the basis of the Christian life.
- (iii) The Indwelling of Christ by the power of the Holy Spirit in the heart of the believer as the pre-requisite for fruitfulness of life and growth in holiness.

No one with a mind to think is likely to fall asleep when the Bishop of Goulburn is speaking. He was the first speaker, and altogether during Synod introduced the subjects, (i) caring for the young people of the Church; (ii) the need to strengthen loyalty to our own Church and better understanding of Anglican tradition; (iii) the duty of helping the State to preserve our democratic liberties.

A welcome visitor to the Synod was Bishop Song, of Western China. The Bishop, in his address, gave a bird's-eye view of the Church in China, and of the vast opportunities now offering in that land.

Bishop Song came to Sydney at the invitation of the University, authorised to deliver a course of lectures on Chinese History and Culture. Speaking recently to a small group of Christian young people apart from the University, he impressed upon them the importance of combining both the spirit of Mary and Martha, the meditative and the practical, in a fully developed life.

It was interesting to hear the Bishop of Grafton in his Synod sermon speak in the same strain. The Bishop pleaded eloquently for the combination of the pilgrim spirit and the crusader spirit in the daily life of all.

The main theme of the Archbishop's Presidential Address was Evangelism. This gave colour and direction to a good deal that was subsequently said in Synod.

The following important motion was passed at the instance of the Bishop of Riverina: "This Synod views with grave concern the widespread moral laxity, irresponsibility and ignorance of the community and urges upon the Church in the Province the importance of a clear and sustained proclamation of the requirements of the Christian Moral Laws and their application to modern life."

The Bishop of Newcastle spoke on the subject of Reunion. He said the work of the Sydney Intercommunion Group was exerting an influence far beyond Australia.

The Bishop of Armidale initiated discussion on four matters: (i) Peace in Industry; (ii) The Liquor Traffic; (iii) The World Council of Churches; (iv) The Relationship of the more powerful nations to the weaker nations.

The Archbishop, in response to an appeal made by Archdeacon Robertson, on behalf of Canberra, suggested that the Province make itself responsible for the building of one of the new Parish Churches needed in that wide and growing area. This suggestion was well received and subsequently adopted. It will now be a recommendation to the various Diocesan Synods in N.S.W. that they severally accept responsibility for this in a proportion based on their representation to Provincial Synod.

On the motion of Archdeacon Denman, Synod sent felicitations to the Governor-General and to the State Governor, and assured them of the prayers of the Church.

The Archbishop was thanked for his efforts to secure a proper observance of Good Friday and for his protest in the Public Press against the holding of an Educational Conference in Sydney on Easter Day, and the carrying on of ring events at the Sydney Show on Easter Day.

This was introduced by Canon Rowe. Canon Knox told Synod that he happened to be in Paris on Easter Day, 1911. The largest Race Meeting in France for the year was held on that Easter Sunday.

Bishop Hilliard, in bringing the subject of Immigration before Synod, gave the opportunity for what proved to be a very useful discussion. The Archbishop urged all rectors in the State to give immediate attention to the nomination of immigrants. Major-General the Rev. C. A. Osborne, c/o the Diocesan Church House, George Street, Sydney, may be communicated with in this connection.

Canon Blanch and the Rev. D. A. Garnsey made useful contributions on the matter of Youth Work. Mr. Garnsey surprised many when he said that five hundred attended the Students' Christian Conference recently at Geelong.

The fear of the misuse of atomic energy was very marked in the assembly. One Bishop thought that the present might be the last opportunity of meeting as a Provincial Synod.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month kindly write to the Secretary, C.R. Office:—H. G. Smith, 8/-; G. C. Scott, 8/6; Rev. O. S. Fleck, 8/-; Rev. R. W. Hemming, 8/-; Rev. H. R. Smith, 8/-; Mrs. J. Allen, 4/-; Deaconess Rodgers, 4/-; Mrs. Bennett, 8/-; Miss M. E. Watkins, 8/-; Canon S. E. Langford-Smith, 8/-; Rev. A. Gamble, 7/-.

PERSONAL.

Mrs. Florence Clara Barnett, widow of the late Mr. P. E. Barnett, passed to her rest on the morning of March 20 after a long illness. Mrs. Barnett had been an active member and worker for St. Paul's, Chatswood, N.S.W., for thirty years.

On Bishop Chambers' last day in Tanganyika he had the joy of consecrating the new Church in Kigoma, which will minister to African and European population. Shortly after the service he and Mrs. Chambers left for South Africa via the Belgian Congo.

Congratulations to Rev. O. T. Cordell, B.A., on passing the final examination for the Th.Schol. degree.

Miss Nancy Kemp, of Birkley Road, Manly, a Guide Leader, is on her way to Germany to care for displaced people.

The many friends in Australia of the Rev. S. F. Hunter, recently retired Principal of the Presbyterian Theological Hall at Otago College, Dunedin, New Zealand, and Professor of Old Testament Language and Literature, will be pleased to know that his old Alma Mater, the University of Glasgow, has included him in the D.D. list for the July graduation. He has been for many years a Doctor of Divinity of the Melbourne College of Divinity.

Mrs. G. M. E. Vallance, formerly of Murrumbateman, has been seriously ill. Mrs. Vallance was one of the first members of the Churchwomen's Diocesan Council of the Diocese of Goulburn, and a most devoted and loyal churchwoman. She has our best wishes.

Miss Bouchier has been appointed Matron of the Girls' Friendly Lodge in Ballarat. Miss Bouchier was one time Matron of St. Barnabas Theological College in Adelaide, and was with Archdeacon and Mrs. Forster in Armidale until the Archdeacon's death last year. She was also with Archdeacon Forster for a time when the Archdeacon was Warden of St. Aldan's College, Ballarat. For eleven years she was Matron of St. John's Boys' Hostel in Armidale.

At the age of eighty-two years, Mrs. Margaret Elizabeth English died at Port Fairy on Friday, February 17. Born at Penshurst, she was married in St. John's, Port Fairy, on New Year's Day, 1894, and apart from a tour of Europe, during which her husband died in England, her whole married life was spent in Port Fairy. For many years both she and her husband took a foremost part in the life of St. John's Parish, while her husband was also a member of the Diocesan Board of Finance and its executive.

Mrs. Hardy, widow of the late General Hardy, died in Melbourne last month. She was always an active worker for, and generous supporter of the Church. Before leaving Ballarat she was a member of the Diocesan Mothers' Union Council, of the Women's Auxiliary of the Australian Board of Missions, and of the committee of Queen's Collegians and Old Grammarians' Association.

The Archbishop of Canterbury, the Most Rev. Dr. G. Fisher, has been on a visit to America.

The Bishop of New York, Dr. Manning, has retired. In his farewell message to his diocese he noted the state of spiritual and moral bankruptcy indicated by the fact that forty per cent. of the population of the United States—fifty million people—were without any religious affiliation.

On Easter Day, Dean Langley officiated for the last time in St. Paul's Cathedral, Melbourne as Dean after five years service at the Cathedral. A farewell was tendered the Dean on April 16 in the Chapter House.

We regret to note the death of Mr. R. B. Chew, of Waterloo, Sydney. Mr. Chew for many years had been a Church officer at St. Silas, Waterloo, and was a member of Synod of the Diocese of Sydney.

On April 2, at her residence, 29 Grosvenor Street, Wahroonga, there passed away Miss Clara Isabel Begbie. On her mother's side she was a direct descendant of General Joshua Holt, an early settler in N.S.W., while on her father's side she was a grand-daughter of the late Major General P. J. Begbie, formerly of the Madras Artillery. A service was conducted in St. Alban's Church, Lindfield, where the rector, Canon F. W. Tugwell, paid a great tribute to Miss Begbie's Christian character and sterling worth. Her remains were interred in St. John's Cemetery, Gordon, the service at the graveside being conducted by the Ven. Archdeacon H. S. Begbie, a brother of the deceased. Miss Begbie was honoured by having the two young princes, children of the Duke and Duchess of Gloucester, brought to see her on several occasions, the last one being to say good-bye just prior to the departure of the Duchess on her return to England.

We extend congratulations to Mr. W. F. Carter, Catechist, at St. Peter's, Cook's River, Sydney, and Deaconess V. Ferris, who were married on April 12 at St. Michael's, Flinders Street, by the Most Rev. the Archbishop.

Rev. J. A. Dahl has been appointed to St. Silas, Waterloo. We congratulate him and Mrs. Dahl on the birth of a daughter.

PROTESTANTS IN POLAND MAY GET CHURCHES BACK.

The Religious News Service states that it is estimated that 2000 Protestant buildings in Poland were taken over by the R.C. Church authorities at the end of the war. These properties were owned by German Protestants (mostly Lutheran) who fled or were evacuated from Polish-annexed territories.

The present Polish Government has decreed that these buildings be turned over to Polish Protestant congregations, an order not to the liking of the Roman Church, to say the least.

URGENT NEED.

B.C.A. is in urgent need of clergy for Penang, S.A., and Wilcannia, in the Far-West N.S.W.

PRACTICAL SERVICE.

Mr. C. Appleby has commenced his work at the Roper River Mission with a remarkable energy of a practical nature. He left early in January for the North, and on the journey from Katherine to the mission station left behind him a trail of goodwill wherever he went, because of his mechanical ability. On arrival at the Elsey Station he learned that they had been a month without water as their pump wasn't working. He worked all the afternoon and evening on it, and by 1 a.m. had repaired the defects and filled their tank with water.

At the Roper Valley he discovered their motor truck was broken down and they couldn't get it going. Before long the truck was on the road, the mechanical defects having been adjusted by our missionary. He moved on to the Roper Bar, and learned that their wireless plant was not operating. They had no mechanical knowledge so allowed him to have a look at it. The people of the North next day were surprised to hear the Roper Bar "on the air" again. Then, finding their motor truck out of action, he pulled down the engine, ground the valves, stretched the valve springs because there were none available for replacement, retempered them, and placed the truck back on the road. Then discovering their windmill in a useless condi-

tion, he repaired the damage, spent half a day down a forty-foot well with an aboriginal, and gave them a new supply of water.

If space permitted we could tell of still more acts of neighbourly kindness which Mr. Appleby rendered to the settlers of the North on his tour to the Roper Mission. We feel sure that the contacts so made will be of inestimable value to a closer co-operation between all concerned in the days to come. He has gone to proclaim the good news to the dark people of the North, and already he has shown how consecrated craftsmanship can be used of God in a land where mechanical experts are much in demand, and where so few are to be found. The Church Missionary Society needs the services of young men willing to devote their mechanical knowledge to the service of the Master.—St. Luke's Parish Paper, Adelaide.

SIX O'CLOCK CLOSING.

The Archbishop of Sydney, in his Presidential Address at the Provincial Synod held in Sydney last week, expressed his thankfulness at the overwhelming vote which had been given at the Referendum in favour of the retention of Six O'Clock Closing of liquor bars in N.S.W.

C. M. S. LEAGUE OF YOUTH ANNUAL MEETING

CHAPTER HOUSE

SATURDAY, 17th MAY at 8 p.m.

CHAIRMAN:

THE ARCHBISHOP OF SYDNEY.

SPEAKER:

THE RIGHT REV. W. WYNN JONES, M.A.

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY

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

THE HOME MISSION SOCIETY.

DIocese OF SYDNEY.

This year marks the 91st anniversary of the Society. On Tuesday, 20th May, 1856, at a meeting of representative churchmen held in St. James' Schoolroom, Sydney, under the chairmanship of Bishop Barker, the society was formed. The Governor of N.S.W., Sir William Denison, was present and moved the first resolution dealing with the formation of the society. Sir William Denison was elected Patron and regularly attended committee meetings.

DIoCESAN FESTIVAL.

The 1947 Diocesan Festival will be held on Monday May 5. The programme is as follows:—

5.15 p.m. Annual Service, St. Andrew's Cathedral. Preacher, Canon T. C. Hammond, M.A.

6.30 p.m. Tea in Upper Hall and Basement of Sydney Town Hall. Tea tickets 1/9.

The public meeting will follow. Chairman: The Most Reverend the Archbishop of Sydney. Special speaker: His Excellency Lt.-Gen. J. Northcott, C.B., M.V.O., Governor of New South Wales. Soloist: Rev. F. Taplin.

The Mothers' Union choir will render musical items.

Many parishes in the diocese will be represented and a large gathering of our Church people is expected. Our readers are invited to be present and to make the meeting known and to bring others.

ACTIVITIES.

Since its inception the Society has given grants to needy parishes for living agents and buildings, and at the present time Clergy, Catechists and Deaconesses receive help in various parts of the diocese.

SPECIAL WORK.

Various activities of the Society include the support of Chaplains at the Children's Court; on the Hawkesbury River; at Glen Davis, and at Herne Bay Housing Settlement; Parish Nurses, who visit and attend to sick and aged and lonely folk in needy areas of the city and near suburbs; the Family Service Centre, which ministers to needy families and disrupted homes. The Society has purchased two properties at Port Hacking for Youth Centres where camps, conferences and training of leaders for Church work is carried on. A hostel for boys, known as "Arleston," at Petersham, is run for boys at the University and in business. The Charlton

Boys' Home at Glebe, for problem boys, is the responsibility of the Society, where to "Give a Chap a Chance" is the aim and the enterprise is meeting with much success. The Home Mission Society can claim that it is fulfilling its slogan, "The Church in Action," and appeals for the prayers and support of all Church people.

The General Secretary, Canon R. B. Robinson, and the Assistant Secretary, the Rev. R. G. Fillingham, are ready to preach in churches and speak at meetings to advocate the claims of the Society and to tell the wonderful story of spiritual and social work in the Diocese of Sydney.

A SPECIAL APPEAL. PARISH NURSES.



DOING WELL!
Sister Symons with one of her Patients

One of the recent important activities of the Society is the parish nursing service commenced in 1943.

Two trained nurses are constantly employed in visiting sick, aged and lonely men and women in congested areas. Some of these people live in homes and in difficult conditions. "In one case a woman aged 76 living in a room was bedridden for 13 months. She had been in Australia for 40 years and had no relatives here. She needed attention at least twice a day. A bed could not be obtained for her in hospital as she was a chronic case. Our parish nurse proved a real friend in need."

Another case is "of a woman who had been in hospital for some weeks and was discharged before she was perfectly well. On

her return home she found her husband had been sent to gaol, her daughter to an institution, and two young sons had been before the Children's Court. She is visited daily. The ministry of the Good Physician in this case was of inestimable value."

The Society is planning to establish a Nurses Headquarters in Redfern, where the nurses can live with some patients.

Our Nursing Sisters Symons and Ross, who daily visit in congested areas, have no headquarters and this means time lost in much travelling. The following case illustrates the necessity for our Nursing Home.

"A woman was taken by ambulance to hospital because she was in great pain. After going from one hospital to another she was brought back to her room. No hospital would admit her because she was a chronic case." There are other similar cases.

The Parish Nurses have been on duty for three years and in that time have made over 5300 visits. Gifts for the Nursing Home and Headquarters are invited. Send your gift to

The General Secretary,
Home Mission Society,
Diocesan Church House,
George Street, Sydney.

THE CHILDREN'S COURT, SYDNEY.

The Children's Court Chaplaincy organisation exists to maintain a Christian ministry and witness to delinquent youth in this diocese. Some 200 Church of England young people come before the Children's Court every month, and a unique opportunity is presented to the Chaplain and his staff to present the claims of Christ to those who need Him most. All the activities which exist as constituent parts of the Chaplaincy organisation are subservient to this purpose. The organisation comprises a Rural Employment Bureau for the placement of young people in farm work; placement of young people in Church homes and hostels; personal advice and encouragement; the supervision of those delinquents who are placed on probation, and every endeavour is made to link these young people up with the Church that they may find the strength of corporate worship and the fellowship of other Christians.

It has been established that a large percentage of juvenile offenders who come before the Court have had no Christian training whatsoever and therefore it would seem to be quite true that one of the contributive factors in juvenile delinquency may be found in this serious lack of Christian training and

(Continued on page 11, col. 1.)



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

Patriotism and The Church.

The paramount duty of the Church of God is to bring before all men the sacred obligations involved in faith in Jesus Christ our Lord. It is a message of Redemption from sin through the atoning sacrifice of the once crucified and now risen Lord. It is a message of the power of a new life through the regenerating operation of God the Holy Ghost and the daily renewing which those who trust in Christ experience. It is a message of a holy community, bound together by these sacred ties, animated by a common conviction, and witnessing to the eternal truths of the Gospel.

We are apt to forget this high mission of the Church, and it is because men so readily forget these transcendental truths that they are tempted to ask flippantly: "What is the Church doing?"

The Mission of the Church of England.

We are not of those who contend that the Church of England is the sole repository of the truth of God; the sole body that can appropriate to itself the title of "Church"; nor are we much enamoured of the three-branch theory which suggests that the Roman, Greek and English bodies, with the Roman Church anathematising the other two, constitute the whole Church of God on earth. To us these claims sound fantastical. We prefer the decision which received indirect commendation at the Lambeth Conference, that those bodies which manifest the grace of Christ in devoted service and consecrated lives possess with us true ministries of the Word and Sacrament. But when all that is said, as it should be said, the Church of England has a very important mission in the Commonwealth of Australia and in the State of New South Wales.

Owing to the outbreak of war, the census returns have not been compiled since 1933, and we hear on every hand extravagant claims made as to the progress in numbers of different religious bodies, and particularly of the Church of Rome. Those of us who have long memories will recall that the same proud boasts were made before the census of 1933, and the evidence did not justify the sublime confidence of those who indulged in extravagant forecasts. We can afford to wait with patience for the correction of the cen-

sus returns of 1933, and we are content to take our place as members of the Church of England in relation to the responsibility which our ratio to the general population lays upon us. On the census of 1933, the Church of England represented over 38% of the entire population of Australia and very nearly 44% of the population of New South Wales. It is shown beyond all doubt to be the largest single group among the religions into which the community is divided. It is more than twice the registered number of Roman Catholics, and more than two-thirds the registered number of Presbyterians, the next body in order of precedence. Hence, it is only to be expected that in all questions affecting the well-being of the community, this Church should exert herself to demonstrate that she has a full sense of her responsibility, and if anyone should say that she has shirked it, she should be able to emphatically claim that her record has not been inferior to the other great religious bodies that are striving in their own way to contribute to the general well-being.

The Estimate of The Church.

We fear that the spiritual realities which can, and, we trust, do, engage the attention of the leaders of Christian thought in the Church of England, make but scant appeal to very many of the ordinary people in this land. This is a deplorable fact, but we have to recognise it as a fact. As already hinted, when people ask, what is the Church doing? they are generally looking for some concrete manifestation, some visible endeavour which may impress them because of its immediate results in the relief of suffering or in benefits to some section of the population.

If the Church were to record that a number of people had passed from death to life, it would make no impression, whatever, on the ordinary man. It never seems to strike the plain man that this is a serious difficulty in his make-up. We are content to leave it at that.

The Record of the Church.

But we are prepared to talk with our enemies in the gate. If the standard is set us to establish the fact that in patriotic endeavour, in catering for the temporal as well as the spiritual needs

of those who undertook risk and hardship and even death at the call of their country, the Church has not been behind-hand in active effort, we can meet the charge unashamed. It is to be feared that many people are as yet unaware of the magnificent effort continued during the five years of war and continuing still, known as the Church of England National Emergency Fund. This movement had its origin in Sydney. Sydney is the largest city in Australia, and Sydney Diocese includes in it more than one-fourth of the entire Church of England population of Australia. It is fitting, therefore, that the test should be applied to Sydney. If the Church succeeds here, and proves itself alive to the urgent needs of the situation, it is a good criterion of the spirit which animates the members of the Church of England.

We are not for a moment seeking to depreciate the very magnificent efforts made by other denominations in this regard. We are simply applying the acid test in circumstances known to us, which have found the light of day in the admirable brochure, "The Story of C.E.N.E.F."

September, 1939, rolled up the curtain on a world at war. On September 26 the Archbishop of Sydney wrote in the Diocesan Magazine: "As Christians we must pray for the victory of right and the establishment of peace among the nations . . . and side by side with the call to prayer is the call to work. It is a great national duty."

The Archbishop spoke as the mouth-piece of the Sydney diocese. But it must be obvious that unless he could count upon the loyal support of Church members, his message regarding the call to work would be an exhortation and nothing more. But the Archbishop had faith in the loyalty of those who were proud to name themselves members of the Church of England. He created an advisory committee to consult with him as to the best means of carrying out this great national duty.

Of the advisory committee, two members have since passed to their reward and another member, though happily still with us, is precluded from taking any further active part in Church affairs through the state of his health. It will not be invidious to single out from those who have been called from us the name of Archdeacon R. B. S. Hammond, O.B.E. Those who were privileged to be associated with him will remember what a tower of strength he was in providing for the spiritual and temporal needs of the men of the Forces. He devoted his life to the

study of social problems, and cheerfully placed his energy and experience at the disposal of the members of the Committee.

In October of the year 1939, the Sydney Diocesan Synod endorsed the action taken by the Archbishop and the Advisory Committee, and commended the work to the attention of Church people.

On February 12, in the following year, the St. Andrew's Huts were opened. Some idea of the magnitude of the effort which this represented may be gathered from the fact that through the labours of a voluntary staff 3,078,322 meals were served by them to members of the Forces.

At the close of that year the Men's Hostel was opened in St. Andrew's Place, to serve the needs of the Servicemen passing through Sydney who had no fixed place of abode, offering shelter in a period of, roughly, four years to 133,433 Servicemen.

Later a Hostel at St. Paul's, Redfern, provided additional accommodation during its period of service to 30,000 Servicemen. Later still, a further Hostel was opened at St. John's, Glebe, ministering to the needs of 7726 men, and, lastly, in this connection the Hostel at Miller's Point offered hospitality to 5693 Servicemen up to January, 1946.

Two of these Hostels, St. John's, Glebe, and Holy Trinity, Miller's Point are still meeting the needs of Servicemen passing to and fro through the city.

The Cathedral Officers' Hut provided 73,730 meals, and there was also a Hostel at St. John's, Milson's Point, which provided for 3845 Servicemen.

The actual fighting is over, but the war is not yet over, and the general public is apt to forget that there is a considerable body of occupation troops still in Japan whose needs must be met.

Later in this remarkable history, the women were called in to active service. Of course, the nursing sisters were there from the first, but later a greater corps of women workers swelled the ranks of those who were taken from civilian life to meet the needs of our increasing commitments as the area of war extended and the problem of military service became more acute.

The C.E.N.E.F. Club at King's Cross provided 500,000 meals for men and women of the Forces, the Hostel for Nursing Sisters accommodated 17,184 and provided 35,295 meals. The Hos-

tel for Women Officers at St. Philip's, Church Hill, served 15,268 meals and gave accommodation to 3023. The Canteen and Hostel in the Lower Chapter House served 131,162 meals and provided sleeping accommodation to 24,665.

Nor was the Navy forgotten. St. Peter's, Watson's Bay, in a little over three years of ministry, served 106,345 meals and gave sleeping accommodation to 10,940. At Mascot Aerodrome Canteen provisions and cut lunches gave 9947 meals to the Royal Navy and the Royal Air Force.

The grand total represented 3,950,069 meals and 236,509 provided with sleeping accommodation.

The following testimony is borne to this magnificent effort:—

"All this work has been made possible only by the sterling services given by voluntary workers. The fidelity and loyalty of their service cannot be assessed by ordinary standards of tabulation."

And yet, that is not the end of the record.

At a very early stage C.E.N.E.F. helped in Darwin. It erected a Hut at Ingleburn, at Walgrove, at Richmond, at Liverpool, at Narellan and at the Showground.

The Hut at Walgrove was erected for the comparatively small cost of £120. The Hut at Richmond cost £417. But the Huts at Ingleburn and Narellan reached the large total of over £3500 for erection.

Chapels were furnished at the 113th A.G.H. Concord; at the R.A.A.F. Station at Bradfield Park; at Nowra; and for the Royal Navy at Herne Bay and Hargreaves Park.

In the Huts, literature was distributed, pointing the men to the deeper spiritual realities which are apt to be forgotten in the strain and stress of war. Many Servicemen have borne testimony to the spiritual value they received from the set of simple prayers and messages of spiritual truth in the "Citadel of the Soul," compiled for the use of servicemen by Archdeacon Johnstone. Chaplains were supplied with writing material for the use of the men of active service, with Communion Services to enable the Sacrament of Holy Communion to be administered in a reverent and seemly manner. Large number of tracts, dealing with special problems were issued and read by thousands. The Chaplains, of whom the Diocese of Sydney contributed no less than sixty-five full-time and 15

part-time, had their needs supplied and various comforts provided that made the lot of those to whom they ministered more tolerable in the exacting outposts, where the drone of the planes and the scream of the bomb were matters of everyday experience.

Church-people met the expense of all those requirements, and it is a matter of great thankfulness to report that the work of C.E.N.E.F. was one of the foremost organs in securing financial help for the benefits of those who were serving their country.

During the five years of war, the sum of £34,301 has been received, of which at least £6100 has been spent on building equipment, over £3000 on stationery, recreational facilities and literature, £2200 for equipment, etc., for Chaplains, and £3000 for adapting and equipping Hostels and Cantens.

A conservative estimate of the amount of food supplied and the generous gifts in kind that have been given and all the accidentals, together with the services of those who gave their time and talent would total the sum of £250,000.

But money is not everything. We prefer to dwell upon the devoted labours of the faithful workers who, in season and out of season, carried the heavy burden, and carried it uncomplainingly. But even if the Church of England is to be judged by the vulgar standard of monetary value, the Diocese of Sydney, under the inspiring leadership of Archbishop and Mrs. Mowll, has done a noble work, and justified its claim to be practical in its outlook and earnest in its efforts to secure those national benefits which form as it were, a sound pathway along which the seeking soul may travel until it apprehends, at the end, the true vision of God.

CHESTER, ENGLAND.

The six bells of Blackford Parish Church, near Chester, which had been taken down, returned, and replaced in steel and cast-iron frames in place of the old wooden ones, which had been attacked by the death-watch beetle, were recently rededicated by the Bishop. The work had been done as the parish war memorial and thanksgiving for victory. Four of the bells date from 1714, one was added at the time of Queen Victoria's Golden Jubilee in 1887, and the sixth in 1889. A quaint inscription is on one of the 1714 bells: "Let none be in anger. We were cast by Richard Saunders."

As flowers and fruit and the day itself acquire a bright tint before they fall, so the year near its setting.

H. D. Thoreau.

CALL TO YOUTH

YOUTH SUNDAY.

Sunday, April 20, was observed as Youth Sunday in the Sydney Diocese. In the Cathedral two special youth services were held. At the morning service His Grace the Archbishop preached, pointing out the need of youth in the world. He said the supreme need of youth to-day is evangelisation. He made reference to the world conference of Christian Youth in Oslo, and the fact that a delegate was going from Sydney Diocese. He laid stress upon the importance of the new youth centre, and made reference to the birthday of Princess Elizabeth. The address at night was given by the Rev. Campbell Begbie, rector of Sans Souci.

At Manly during the last week a special youth week has been conducted jointly by the Chaplain for Youth, Rev. Graham R. Delbridge, and the Diocesan Evangelist, Rev. G. Rees. Meetings and services have been held throughout the week, and, literally, thousands of boys, girls, and young people have been spoken to. Considerable use was made of sound films, silent films and slides. On Youth Sunday night, April 20, a great youth service was held in the church. The church was full. An interesting feature of the service was the community singing conducted by the Diocesan Missioner. This was followed by an address by the Chaplain for Youth on Rev. 3: 29. Many young people professed Christ as their Saviour. After the service supper was held in the Church Hall, and many young people attended the social function.

WORLD CONFERENCE AT OSLO.

Of the twenty-five delegates who will represent Australia at the World Conference of Christian Youth at Oslo in July of this year, three will be sent from the Church of England in Victoria. The Director of Youth and Education (Rev. Robert W. Dann) has been nominated by Archbishop Booth and the Bishops of the Province as their representative, and he will be accompanied by Mr. John Reeves and Miss Betty Robinson, who will be sponsored by the Anglican Council of Youth. Mr. Reeves, who is a former president of the National Union of Australian University Students, recently completed a social survey for the Church of England Men's Society and the Brotherhood of St. Laurence, and is an active youth worker. Miss Robinson this week began duty as assistant organiser of the Girls' Friendly Society. All three delegates hope also to attend an important youth conference at Canterbury in August.

The Goulburn Diocesan Council confirmed the Bishop's act in nominating a representative of the Y.A. Movement, in the person of Rev. W. A. Brown, to this great conference, and promised its whole-hearted support to the venture.

It is amazing how certain places take on romantic significance when aligned with some world-wide interest.

In 1939, Amsterdam was the focal-point of Christian Youth throughout the world. Now it is Oslo. From being a small Norwegian city, famous for its balanced lunches, Oslo has sprung to the fore as a meeting place for Christian delegates of the civilised world.

Of 23 Australian delegates, six will be representing the Youth of the Church of Eng-

land of Australia, including our own Chaplain for Youth, Rev. Graham R. Delbridge.

We ask your prayers and practical interest for him in this most momentous conference—World Conference of Christian Youth.

Mr. Delbridge is expected to leave Sydney for Oslo on May 16, and will travel via New Zealand, Panama and the United Kingdom.

This Youth Page will furnish news of interest as it comes to hand.

THE GOSPEL IN THE GARDEN.

Luther Burbank once said: "If I have made any worthy contribution to the world, it is the advancement and proof of the great principle in botany that a plant born a weed does not have to remain a weed, or that a plant degenerated by the conditions of nature does not have to remain degenerate."

Mr. Burbank here furnishes us with a remarkable illustration of the power of the Gospel. Perhaps God has allowed the botanist to discover the improbability of a specie in order that we might have before our eyes illustrations of God's grace and power in the lives of young people.

One unanswerable evidence for the Gospel is its transforming power. The unclean are made clean, the dishonest become upright, men and women with depraved tastes and with vices fastened upon their lives are delivered by the Christ who is presented in the Gospel.

The miracles of healing in the New Testament were but visible evidences of the spiritual healing within, Jesus made this evident when He combined the two, "Son, thy sins be forgiven thee. . . . But that ye may know that the Son of man hath power on earth to forgive sins" (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house." (Mark 2: 5, 10, 11.)

Very early in the book of Acts we see the power of this kind of evidence. Peter and John were on the verge of serious trouble because of the Gospel they preached, but it is written, "And beholding the man which was healed standing with them, they could say nothing against it" (Acts 4: 14).

This is the message of reality, of power, the Gospel presents a transforming Saviour.

CHURCH OF ENGLAND BOYS'

The C.S.B.S. Corporate Communion Service will be held in St. Andrew's Cathedral on Anzac Day at 8 a.m., Communion Breakfast to follow in the Choir School, St. Andrew's Place. The guest speaker will be the Very Rev. the Dean, Dr. Barton Babbage.

From May 9 to 15 the C.E.B.S. will be holding their Annual Camp at Port Hacking Youth Centre, "Chaldercot." Rev. T. G. Rees, Diocesan Evangelist, will be Chaplain at the Camp, which promises to be one of the best yet held.

The annual Rally of the Society will be held in the Assembly Hall, Margaret Street, on Friday, May 2, commencing at 7.30 p.m. An interesting programme, including the trooping of the Colours and presentation of trophies and awards has been arranged. It is expected that Bishop Wynn Jones, of Tanganyika, and Bishop Song, of Szechwan, West China, will be present. Cheques for £75 each will be presented to the C.M.S. and A.B.M.

GIRLS' FRIENDLY SOCIETY.

The G.F.S. Rest Room at 239 Elizabeth Street, has closed, but an office is still retained on the same premises.

A G.F.S. School Girls' House Party is to be held at Katoomba from May 9 to 19. For further information please apply at the office, 239 Elizabeth Street, Sydney.

CHILDREN'S SPECIAL SERVICE MISSION.

We are interested to see the C.S.S.M. have changed their address to 239 Elizabeth St. After many years association with 242 Pitt Street, this move is a big forward step.

YOUNG PEOPLES' UNION.

The Y.P.U. are holding their first camp at "Rathane," Youth Leadership Training Centre on Port Hacking, from May 9 to 15.

Miss Doreen Sherrill is in charge and it is interesting to see that many country branches are participating

NOT CLOCKS ONLY.

A good story is told of old Thomas K. Beecher, who could not bear deceit in any form. Finding that a clock in his church was habitually too fast or too slow, he hung a placard on the wall above it, reading in large letters: "Don't blame my hands—the trouble lies deeper."

That is where the trouble lies with us when our hands do wrong, or our feet, or our lips, or even our thoughts. The trouble lies so deep that only God's miracle power can deal with it. Sin indeed goes deep; but Christ goes deeper.

OVERSEAS NEWS.

Opportunity in Iran.—Recently the Director of Education in Hamadan called on the superintendent of evangelical church schools to provide instruction in the fundamental principles of Christianity so that the Christian pupils in government schools might be prepared to take examinations in their own religion, just as the Moslem students are required to do!

An interesting article in the "Moody Monthly," an American Christian magazine, reports that news has been received from Melbourne indicating that more than 200 Australian ex-servicemen and women are in training as ministers or missionaries of various churches under the Federal rehabilitation training plan. Under this plan, thirty-one professional courses are offered, the most popular among them being medicine, teaching engineering, and law. Theology ranks ninth on the list.

WANTED URGENTLY. Experienced Stenographer, for Diocesan Offices, Grafton. For further particulars apply to the Registrar, Diocese of Grafton, P.O. Box 4, Grafton.

WANTED—Set (nine volumes) the works of Rev. William Law. Edition G. Moreton, 193. Reply "Student," Church Record Office.

THE CHILDREN'S COURT.

(Continued from page 7.)

direction. Some years ago a Scottish Committee appointed to investigate juvenile delinquency in Scotland noted particularly this singular absence of any religious training in young delinquents who came before the Courts, and suggested that some provision should be made so that this training should be given. In other words, this Scottish Investigation Committee recognised that one method of checking juvenile delinquency lay in bringing to the young child the message of Jesus Christ and an experience of His saving grace and power. Thus the work of the Children's Court Chaplaincy Organisation is spiritual as well as practical; personal as well as social. Individual peculiarities and social maladjustments in home and environment are not overlooked, for we need to bring all the resources of human knowledge to bear upon the difficult and tangled problems that face us in handling a young delinquent.

Here are some of the problems we have to face: A young lad begins to associate with undesirable companions and is led into a life of crime. He is apprehended and taken to the Boys' Shelter to await trial and his bewildered parents are informed. If his crime is of a serious nature he may have to go to an institution for correctional training. A young girl mixes with undesirable companions and eventually comes before the Court with being exposed to moral danger. A young boy finds life at home intolerable, due, perhaps, to family disharmony, to drunkenness or some other contributing cause, and decides that the only course of action is to run away from his unhappy conditions of life and eventually he is brought before the Court and charged with being an uncontrollable young person. What does the future hold for these young people? Is there anything we can do to help them? Above all, as Christians, we must ask the question, "Are we our brother's keeper?"

Let me tell you the story of one lad whom we were able to assist. This young lad had no father or mother and, feeling that life held very little for him and that he was unwanted, he rapidly began to drift into a life of delinquency. He was brought before the Court many times and it was possible for us to assist him by finding him work on a farm with Christian people. Here in a new environment and a new atmosphere fragrant with the love of Christ, this young lad found that Jesus Christ wanted to be his friend and his Saviour, and he yielded his life into our Lord's hands. He has done remarkably well on the farm and we hope that in the future he will own a farm of his own and not only be a useful citizen of our community but be a staunch disciple of our Lord.

In the name of our Lord we try to seek out and find the sheep that are lost, and we are ever mindful of the words of St. Paul to the elders of the Church in Ephesus when he said, "I have shewed you all things, how that so labouring we ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." One little lad said to us some time ago, "Please, sir, can't I have a father like other boys?" Others come to us and say, "I know that I have done wrong, but can you help me," and all whom we find in need we commend to God and to the word of His grace that is able to bind them up, and we try to show them by some act of Christian kindness or material assistance that the Gospel we preach is a practical attempt to meet the difficulty of their situation.

G. BENNETT, Chaplain.

Proper Psalms and Lessons

April 27. 3rd Sunday after Easter.

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

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

May 4. 4th Sunday after Easter.

M.: Deut. iv 1-24 or Isa. lx; Luke xvi 19 or Acts iii. Psalms 128, 129, 130, 131.

E.: Deut. iv 25-40 or v or Isa. lxi; Luke vii 1-35 or Rev. ii 18-iii 6. Psalms 145, 146.

May 11. 5th Sunday after Easter.

M.: Deut. vi or Isa. lxiii; Luke xx 27-xxi 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. vii or x 12-xi 1 or Isa. lxiii 7; John vi 47-69 or Rev. iii 7. Psalm 107.

Y.M.C.A. COLLEGE FOR LEADERSHIP TRAINING.

To meet the urgent need for more adequate training in professional Christian youth leadership, a college is being established by the National Committee of the Australian Y.M.C.A.'s. The college is the first of its kind in Australia. It embodies the principles of Leadership Training which gave the

Y.M.C.A. College in other lands far-reaching influence.

The Australian Y.M.C.A. College opens its doors to men and women who wish to prepare for service in Y.M.C.A., Y.W.C.A., Church young people's departments, other youth organisations, and for work with recreation and community centres.

Churchman's Reminder

"Consistency, thou art a jewel."—Proverb. "Jesus Christ the same, yesterday and to-day and for ever."—Hebrews 13: 8.

April.

25—Friday. St. Mark the Evangelist. The older collect prayed that we may be "protected by his prayers." Quite Romanistic. Thus is fitting the Reformers' insertion of prayer "that we may be saved from being carried away by false doctrine," a very needful prayer in these days.

27—3rd Sunday after Easter. The teaching of this ancient prayer for consistency. It is a jewel indeed, and is a great necessity in the Christian life, overlooked by many.

May.

1—St. Philip and St. James, Apostles. This gives us another Reformation Collect, slightly altered. James is "St. James the Less," the Bishop of Jerusalem, and was thrown from a pinnacle of the Temple. No reason is known for the association of these two Apostles in the original Sarym Use.

4—4th Sunday after Easter. The prayer of this day's Collect leads us to the source of consistency—that is "to love the things which God commands."

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THE BIBLEMAN'S CORNER.

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

KAGAWA.

(By Senior Chaplain L. J. Gomm, British Occupation Forces, Japan.)

A real quickening from the Holy Spirit seems to be abroad in Japan. This is an hour of destiny for the nation, and its educational and spiritual leadership in next few years will mould its life for all the future. That is why the dynamic message of Dr. Kagawa is so vital for the present hour. During recent days it has been my privilege to have close fellowship with Kagawa, and his remembrance of Australia is most warm and grateful. His final message as we parted was, "Give my greetings to my friends in Australia." I assured him that I would, and that prayerful Australians were remembering him in his colossal work.

I was present with the Doctor for four of his meetings in this campaign in which he is seeking to touch the whole of Japan. A member of the House of Peers by personal nomination of the Emperor, brilliant scholar who converses easily on British history and letters, and reveals in his study of geology, an educationist who covets illumination for all the people of the land he loves, a social reformer who stooped to live with those who suffered in the slums, and ever since has been their champion, this amazing man is essentially and primarily an evangelist.

SPIRITUAL RECONSTRUCTION.

His passionate address, punctuated by scintillating humour to about 700 Methodist High School Girls, resulted in about 350 earnestly seeking Christ. He addressed a meeting in bomb-shattered Hiroshima, where he traced the history of all the great revolutionary

movements, and declared, "Every material revolution results in destruction; every spiritual revolution results in construction." At Kure, where five or six hundred gathered in a picture theatre to hear him, some of the worshippers travelled all through the night, with a gale of forty-five miles an hour raging, that they might be present at the meeting. Over one hundred and thirty decided for Christ. At Yoshura and Tenno, these little villages turned out bravely through the snow, with much blessing. Methodist, Presbyterian, Baptist and Salvation Army workers combine to assist the Doctor, and to tabulate and follow up results. I had some hours of conversation with him, and he told me that since the end of July sixteen thousand have decided for Christ at his meetings.

A MODERN PROPHET.

There are pages that could be written about our personal conversations and the blessed fellowship we had around the family altar in a delightful Christian home. Sufficient to say this great, little man, with his burning zeal amidst physical infirmity, impressed me as a modern prophet, going up and down the land of his birth crying, "Prepare ye the way of the Lord." He covets the prayers of the people of God that his ministry may abide faithful and that his message may grip the hearts of the millions of Japan.

JAPANESE IN SINGAPORE.

A few days ago a letter came from a chaplain in Singapore. "I wish you could have seen the joy over the 300 New Testaments I received a few days ago. A Testament is being placed in each camp library, and I try to give each Christian Japanese a personal copy. I have so far the names of about 40 Christians, all of whom have requested a copy of the New Testament. A few men managed to conceal their copies through the war and they still have them. At one camp the chap-

lain asked how many of those in the meetings were Christians and the answer was, "Why, all of us." Speaking of meetings with the Japanese he says, "The silence and the earnestness is amazing. They drink in the message."

The chaplain mentioned teaches in 15 camps each week, and so far many of the men have heard the Christian message only a few times. In one camp he conducts his meetings in a small church, holding about 60 or 70, and many listen outside. The size of the camps varies from 5500 to 20 men. At first curiosity brought large crowds, but today the work has settled down to regular groups from 50 to 80. Finally he says, "The Japanese General here in charge of 23,000 prisoners is reading his New Testament. His two sons are dead and he is a lonely, disheartened man. The Second in Command is also spending much time with his Testament. Referring again to the arrival of 300 New Testaments, the chaplain wrote: "I cannot tell you what those 300 books have meant to me. I was praying desperately to God for Testaments the day the parcel arrived. That night you should have seen the joy. So many asked for them."

MILLIONS OF NEW TESTAMENTS.

The American Bible Society is arranging for two and a half million New Testaments to be circulated in Japan, together with 100,000 Japanese Bibles and 100,000 English Bibles for English readers.

THERE IS HOPE ?

Why say there is no hope for Japan? Who dare claim that defeat may not be the needed occasion in the life of a man or a nation? It is when the driven soul falls at the feet of God and cries, "Naked I wait Thy love's uplifted stroke," that he is raised by the hand of a Father into the fellowship of joy and peace.

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NEWS FROM THE C.M.S.

APPOINTMENT OF A NEW BISHOP IN EGYPT.

The Archbishop of Canterbury has appointed the Ven. Geoffrey F. Allen, Archdeacon of Birmingham, to be Bishop in Egypt in succession to Bishop Gwynne. The new Bishop has close links with the C.M.S., for he gave several years of service as one of its missionaries. He had a distinguished academic career; he was Scholar of University College, Oxford; took a first class in philosophy, politics and economics; and after two years as Chaplain and Tutor of Ripon Hall, became a Fellow and Chaplain of Lincoln College, Oxford. In 1935 he offered to the Church Missionary Society and went to China. He was appointed Archdeacon of Birmingham in 1944. For the previous two years he had been Secretary of the National Christian Council of China as Chaplain to the British Embassy at Chungking.

ABORIGINES' NIGHT.

One of the most outstanding evenings held by Sydney League of Youth was presented on Monday, 17th March, at C.M.S. House. This evening was in the form of an Aborigines' Night, the speaker being the Rev. J. B. Montgomerie. Mr. Montgomerie spoke during tea and stressed the need for young missionaries, filled with the Spirit of Christ, to volunteer for service amongst our Aborigines.

During the evening a quiz was conducted. The questions dealt with the Aborigine population; the natural state of the Aborigines, and how we treat the Aborigine. Questions pertaining to anthropology were also discussed. Later the Rev. L. J. Harris, who has spent many years in the North, showed excellent slides regarding the work of C.M.S. at Roper, Groote and Oenpelli.

A damper supper was served round a camp fire, the artificial fire being constructed of wood and illuminated. Whilst the league members enjoyed their feast the Rev. Bruce Reed spoke for a short period of the importance of missionary work in our own land, closing the evening in prayer at 9.30 p.m.

NEWS FLASHES.

Rev. and Mrs. G. W. Christopher are now in Adelaide, Mr. Christopher having been appointed General Secretary of the South Australian Branch. We praise God for the provision of a house for them in these difficult times.

The property known as "Pallister," Strathfield, has been acquired by the C.M.S. as a home for missionaries on furlough. It has been re-named "Kendall House," in memory of Miss Alice Kendall, for many years honorary missionary of C.M.S. in China, whose generous benefaction helped to purchase the property.

It is to be hoped that many will regard the Annual C.M.S. Sale of Work on August 26, in the Lower Town Hall, as an opportunity to do something practical for C.M.S. Can you make something for one of the stalls, or organise a group in your parish to prepare articles for sale? There are only four months left, and your co-operation in this will be greatly appreciated.

It is with pleasure we hear that three Australian clergy have been created Canons of the Cathedral of the Holy Spirit, Dodoma. They are the Revs. Daudi Muhando, Yonathini Songolo, and Danyeli Meogo.

BOOKS

How Hethen in Britain, by B. C. Sandhurst, with a preface by C. S. Lewis. Collins, 1946, price 2/6.

This small book of seventy pages contains many things of great importance. The author is a layman who had the wartime duty of discussing post-war problems with young men training to be officers. He took a "Gallup Poll" of their Christian sentiments and he gives us the result in this book. His conclusions coincide with those of chaplains of the services who have had in the "Padre's Hour" similar opportunities of testing the Christian sentiments of the men who made up their units. So the book is valuable as documentary evidence and the facts it brings to light ought to be pondered over. C. S. Lewis, in an admirable preface, sums up this aspect of the book. He writes, "Two facts emerge from the author's record unshaken. Firstly, that the content of, and case for, Christianity are not put before school-boys under the present system; and, secondly, that when they are so put a majority find them acceptable. The importance of these two facts is that between them they blow away a whole fog of 'reasons for the decline of religion' which are often advanced and often believed. . . . If the younger generation have never been told what the Christians say and have never heard any arguments in defence of it, then their agnosticism or indifference is fully explained. There is no need to look any further; no need to talk about the general intellectual climate of the age, the influence of mechanistic civilisation on the character of urban life, and having discovered that the cause of their ignorance is lack of instruction we have discovered the remedy."

In the second half of the book the author summarises the courses of instruction which he gave to his embryo officers. It is an introduction to Apologetics, and would probably prove helpful to leaders of Young People's Fellowships.

The men who formed Mr. Sandhurst's classes were Englishmen, so that he was not faced with the antagonism to Christianity which has been an element in Australian society since its foundation. Nevertheless, his analysis that many of the Church's problems are due to inadequate religious instruction is as true of Australia as it is of England, and points to a remedy which ought to be set in motion immediately.—D.B.K.

REVIVAL MESSAGES.

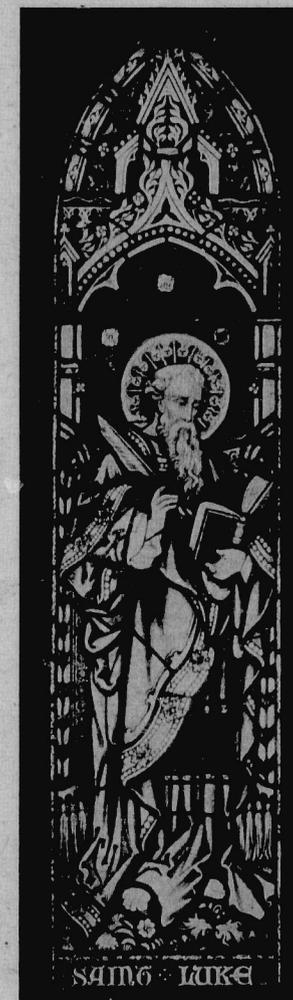
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KESWICK BOOK DEPOT,
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315 Collins St., Melbourne.

The Society is anxious to purchase two cars at the pegged price valuation. A missionary is requiring one and the other is needed for work in Sydney. Should any readers be intending to sell their car, or happen to know of anyone who proposes to do so, it would be much appreciated if C.M.S. could be given the offer of purchase.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. MICHAEL'S, WOLLONGONG.

Two fine stained-glass windows are being placed in the west end of the church by Mrs. Smyth and family, of "Stanbrook," in memory of their daughter and sister, Mrs. Ruby Evans, who died a little over a year ago.

These windows depict the Church throughout the ages, in the one case teaching the fundamental lessons of man's duty to God and his fellow men; and, in the other, engaging in praise, prayer, and worship.

The South Coast Festival will be held on Tuesday, May 6. Tea at 5.15 and 6 p.m. Interval meeting at 6.45 p.m. Public meeting at 7.45 p.m. At the interval meeting, Bishop Wynn Jones, of Central Tanganyika, Africa, will show and describe a number of films recently brought by him from Africa. Besides the Archbishop, speakers at the public meeting will include Bishop Song, the Bishop in Western China, and Bishop Wynn Jones.

GREENWICH.

A service of admission to the Church of England Boys' Society will be held on Sunday, April 27, at 11 a.m.

ST. PAUL'S, SEAFORTH.

The Women's Guild, in addition to £25 already paid towards the Assistant Minister's Fund, have just paid over to the Church Committee another £210, which has been allocated as follows:—£175 towards the debt on the Hall land, £5 towards the debt on the land at Belrose, £5 towards the debt on the land at the Soldiers' Settlement, and another £25 towards the Assistant Minister's Fund.

ST. MATTHEW'S, MANLY.

A Service of Remembrance for those buried in the Church of England section of the Manly Cemetery will be held at the Cemetery on Mothers' Day, May 11, at 3 p.m.

A unique ceremony will take place during the service, when a fine marble monument, surmounted by a sun dial, will be unveiled. This memorial will be suitably inscribed to record that the Cemetery was consecrated on April 5, 1865, by the Right Rev. Frederic Barker, D.D., Bishop of Sydney.

St. Philip's, Pacific Parade.—The Rev. and Mrs. Kenneth Walker were given a most cordial welcome on March 21. The Rev. F. A. and Mrs. Boyden were present. Mr. Boyden said he was glad to have Mr. Walker as his son-in-law, and he spoke in the most appreciative terms of his work in the parish of St. Thomas, Enfield. Mr. Walker said it was a great joy to them to come to work in such a challenging parish at St. Matthew's.

CATHEDRAL THEOLOGICAL CIRCLE.

About forty persons were present to hear the Rev. G. C. Glanville read a very learned paper to the Cathedral Theological Circle at their meeting on April 11. His subject was "The Geographical Background in the Patriarchal Age." Members were also privileged to hear Bishop Pilcher delineate the romance of the decipherment of the Cuneiform language.

HOLY TRINITY, CONCORD WEST.

Young People's Fellowship.—The House Party held at Port Hacking over the second week-end in March was a great success and the weather ideal. Over 20 young people had a most enjoyable time, both spiritually and physically.

Young Worshippers' League.—Every Sunday morning 50 to 60 Young Worshippers meet in the Parish Hall and then join in the first part of Morning Prayer in the church. Renewed interest has been created by dividing the organisation into various groups, each with its own particular interest and a duty to perform for the whole.

Men's Service.—The church was full to capacity for the third quarterly Men's Service on Sunday, March 16. Our special speaker Mr. J. Wilson Hogg, Headmaster of Trinity Grammar School, and our soloist, Mr. Cyril Huggett, each gave us of their best and the service was a great inspiration to all present.

Women's Guild.—Both the Luncheon and Fete held last year were successful functions, socially and financially, and the treasurer's report showed that the sum of £166 had been raised during the year, and after contributing liberally to the Peace Thankoffering Fund and over £40 to Children's Homes and missionary organisations, the sum of £66 remains in the bank.

Attendance at the monthly meeting has been maintained and it is gratifying to see a marked increase of membership which now stands at 49.

ST. ANDREW'S, SUMMER HILL.

We very sincerely regret the passing of George Harpur Slater on Friday, March 14, at his residence, 5 Drynan Street. He had reached the ripe age of 85 years. Up to the last two or three years he enjoyed reasonably good health, except for occasional attacks of asthma. Some five years ago he developed pneumonia, and we were very anxious about him, but it pleased God to spare him through that period, and he was enabled to carry on God's work till quite recently. He was connected with St. Andrew's Church for about 60 years, having been converted during a mission conducted by the Rev. George Grubb.

For over 40 years he had served as a churchwarden. First under the late Rev. Canon Vaughan, then under Rev. Canon Langford Smith throughout the whole of his rectorship, and also for the full period of the present rector's incumbency. A great part of the time he has been Clergyman's Warden. Our meetings of late days have been held at his home. He was Sunday School teacher and later leader of the Men's Bible Class.

He was also a Parochial Nominator and was one of the parish representatives in the selection of the present rector, who has known him for the past 45 years. He met him first at a prayer meeting for business men at the Church Missionary Society between 1 p.m. and 2 p.m. each Thursday. With Mr. Slater the spiritual was always first. Till his illness he never missed either morning or evening services or the devotional service on Wednesday evenings. He was very missionary hearted, and was a member of the Missionary Service League when it was called the Cleaners' Union. For over 50 years a meeting in connection with the China Inland Mission was held in his own home on the first Monday in the month. He was a man of prayer and a great Bible student. He was a consistent loyal churchman. Everything of interest in the Church he loved, and it received his whole-hearted support. He assisted to swell the fund for the new Parish Hall.

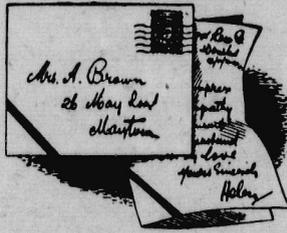
DYNAMIC BOOKS.

"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/-.

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ST. PAUL'S, SYDNEY.

On March 9, 1947, it was decided at the monthly meeting to close St. Paul's Branch of C.E.N.E.F. The Hostel was opened on May 5, 1943, when five men were slept for the first week-end, and closed accommodation on February 22, 1946, having slept over 30,500 men of the Forces, as well as giving tea and biscuits on Sunday mornings.

St. Paul's workers are to be congratulated on this very fine war effort. During that period St. Paul's Branch raised all necessary funds.

£550 was donated to C.E.N.E.F. Headquarters: £50 to the Church Funds; £53 for renovating the Kindergarten roof; £20 for the Walter Starr Memorial Window in the church; £20 for the Welcome Home evening to soldiers; £100 for renovations to the Parish Hall; £102 for the renovations to the small Hall in memory of the late Henry Laman, and as a Soldiers' Memorial, making a total of £895 donated by the Branch.

Diocese of Goulburn.

BINDA.

It was with keen regret that the congregation at St. John's, Bolog, met for the last service in the old church on Sunday, March 2, at 3 p.m. For 86 years the old building has been the home of a warm and fervent church life, and has played a noble part in the activities of the district.

TUMUT.

At a meeting of the Parish Council it was decided to again approach the people for direct donations to the general funds in lieu of holding a ball. A finance committee has been appointed to carry out the appeal and to obtain collectors for the town area and also country districts.

VICTORIA.

Diocese of Melbourne.

DEAN LANGLEY ENTERTAINED AT PARLIAMENT HOUSE.

On Wednesday afternoon, March 19, the Hon. W. H. Edgar, M.L.C., acted as host at a gathering which took place in the Legislative Council of Parliament House, when Dean and Mrs. H. T. Langley were the chief guests. Amongst others present were Rev. F. T. Cleverdon, President of the Methodist Conference, and Mrs. Cleverdon, Archdeacon Roscoe Wilson, Mr. and Mrs. W. M. Buntine and Mrs. Campbell, ex-Lady Mayoress.

Appreciative references were made to the great service rendered to the Church and community by Dean Langley during his term of office at St. Paul's, and the hope expressed that his gifts of spiritual leadership and administration would be available to the United Churches throughout the city and State upon his retirement from duty as Dean of Melbourne.

Afternoon tea and an inspection of portions of Parliament House, including the famous library, were included in the afternoon's proceedings, Mr. Edgar being warmly thanked for his hospitality. The function afforded an opportunity, in an informal manner, for representative Church leaders to pay honour to one whose name and family have been foremost in Anglican Church circles for many years, and whose virile preaching and strong evangelical ministry have won widespread gratitude and proved an inspiration to the whole Church of God.—Contributed.

G.F.S.

A lovely service of Holy Communion was held at the Cathedral on March 15. It was inspiring to see groups of girls from trams, trains and buses crowding into the Cathedral. Over 400 attended the service, there were 350 communicants and 243 gathered at Lyons Cafe for a splendid breakfast. The double lines of G.F.S. members along Swanston Street, awaiting their turn for breakfast, was a great witness to the business people crowding into the city, who inquired time and again, "who are those girls?" to be told "they are G.F.S. members and have just had their annual communion service at the Cathedral."

For the courage that dares and the courage that bears, are really one and the same.

—Mrs. Ewing.

ZERO HOUR FOR MODERN CHRISTENDOM.

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

The 25th April, 1529, was zero hour for modern Christendom and for the cause of Bible truth. On that day a minority of electors, Princes and representatives of the Holy Roman Empire who had met for an Imperial Diet at Spire in Germany, attached their signatures and seals of the famous "Protest." Philip Melancthon was the leading theologian present and there is no doubt that he played a considerable part, together with notaries, in drawing up the document which is recognised as the Magna Charta of Protestantism the world over.

At the first Diet of Spire (the modern Speyer in Germany) held in 1526, the Emperor Charles V had been obliged by a majority decision and also for political reasons to grant to the states of the Emperor freedom to follow the reformed, Evangelical religion if their princes desired it. But by 1529 the political scene had shifted, Charles had formed a new and closer alliance with the papacy and expediency demanded that the reformed princes be forced to deny their faith and declare allegiance to the Roman see. The three years of freedom had, unfortunately, for the Emperor's plans, united the evangelical princes and the theologians of Switzerland and Germany into an enthusiastic brotherhood for the cause of Scriptural truth. The threats of an emperor and the thunderbolts of Rome could be effective no longer when men were bound together in firm resolution to uphold the truth of God's Word, cost what it may.

The Emperor did not attend the Diet in person but sent his brother King Ferdinand of Bohemia to preside and to enforce his wishes. It was not proposed to allow discussion or negotiation on the question. The imperial commissaries announced on March 15 that the freedom of conscience which had been allowed three years before had given rise to such disorders that the emperor now annulled it by virtue of his supreme power. This arbitrary act, for which there was no precedent in the Empire, filled the evangelicals with alarm. A commission, composed largely of enemies of the Reformation was drawn up, to examine the Emperor's proposition. The commission called for the suppression of the new freedom of religion. "If we must choose between the Holy Scriptures of God and the old errors of the Church, we should reject the former." Thus said its prevailing sentiment. Finally, a slight compromise was offered the evangelical Princes, to the effect that the status quo should be preserved, but that no proselytes must be made to the reformed faith, and that no further states might follow the reformers. If the Protestant princes had been animated by purely selfish motives, they could have accepted this decree which at least guaranteed to them freedom to maintain their present faith in their own states. But they refused voluntarily to withhold from others the opportunity of hearing and accepting the glorious gospel of Christ which they themselves enjoyed.

"For these reasons, most dear lords, uncles, cousins and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God, our only Creator, Preserver, Redeemer and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in any thing that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire.

"At the same time we are in expectation that his imperial majesty will behave towards us like a Christian prince who loves God above all things; and we declare ourselves ready to pay unto him, as well as unto you, gracious lords, all the affection and obedience that are our just and legitimate duty."

PROTEST FOR GOD'S WORD.

On April 12, twenty-one free cities accepted the proposition of the Diet, fourteen courageously rejected it. On April 18 it was decreed that the evangelical states should no

longer be heard. The next day Ferdinand promulgated the decree, ordering the minority to submit to the imperial will. Seeing that Ferdinand would no longer hear them, and no appeal was to be allowed, they resolved to appeal from the report of the Diet to the Word of God, and from the Emperor Charles to Jesus Christ, the King of Kings and Lord of Lords. Led by the Elector of Saxony, the evangelicals returned to the common hall of the Diet on April 19 and addressed the assembly in the words of the famous "Protest." A more positive and explicit document could not be imagined. The Protest simply denied to any man authority in the spiritual realm, to place Jesus Christ on the throne of the church and His Word in the pulpit.

On April 25, a Sunday, the evangelical leaders signed this famous document, and from the printing presses of Germany it went to proclaim freedom in every portion of Europe and eventually to the world. Its concluding words will convey its keynote.

"Moreover, the new edict declaring the ministers shall preach the Gospel, explaining it according to the writings accepted by the holy Christian Church; we think that, for this regulation to have any value, we should first agree on what is meant by the true and holy Church. Now, seeing that there is great diversity of opinion in this respect; that there is no such doctrine but such as is conformable to the Word of God; that the Lord forbids the teaching of any other doctrine; that each text of the Holy Scriptures ought to be explained by other and clearer texts; that this Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, with the grace of God, to maintain the pure and exclusive preaching of His only Word, such as it is contained in the biblical books of the Old and New Testament, without adding thereto anything that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God.

"For these reasons, most dear lords, uncles, cousins and friends, we earnestly entreat you to weigh carefully our grievances and our motives. If you do not yield to our request, we PROTEST by these presents, before God, our only Creator, Preserver, Redeemer and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in any thing that is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls, and to the last decree of Spire.

"At the same time we are in expectation that his imperial majesty will behave towards us like a Christian prince who loves God above all things; and we declare ourselves ready to pay unto him, as well as unto you, gracious lords, all the affection and obedience that are our just and legitimate duty."

Thus, in the presence of the Diet, spoke out those courageous souls whom Christendom will henceforth call THE PROTESTANTS. May God give us in our day a larger measure of their spirit.

CORRESPONDENCE.

A BELL-TOWER PROPOSAL.

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

Your last issue contained reference to the proposal to build a tower in front of St. Andrew's Cathedral in which to hang a peal of bells. I have opposed this as strongly as I could both in the Cathedral Chapter and in the Synod. Our last Diocesan Synod met in December. I wrote a short article for the January number of my Parish Paper. I would be deeply grateful if you could find space to publish this. What I have written came hot from my heart, but in my opinion this will be nothing to what will be said a hundred years from now (should our present world-age continue), about the promoters of this measure, if they succeed in carrying out their declared intentions.

When Sydney is actually struggling with the problem of a new and enlarged Cathedral, what will be the feelings of Sydney men who love their city when they read the story of how this money was drained away?

Yours truly,
DAVID J. KNOX.

CATHEDRAL BELL-TOWER.

Synod week was a very trying time for me. A movement is now on foot to drain away the whole of the money paid over by the Government a few years ago when the land at the rear of the Cathedral, as far as Kent Street, was handed over to the Church. This money with accumulated interest amounts to about £120,000. Bishop Pilcher is the mover in this matter. One reason advanced was that St. Mary's Cathedral has a fine peal of bells that sound out across the city every Sunday, but St. Andrew's has only a single bell. I told Synod that I sympathised but that the proper structural answer to St. Mary's bells was an enlarged Cathedral worthy of the city and of the State.

There are other answers and more important waiting to be made but that does not lessen the importance of this one. The proposal is to erect with the money granted by the Government a bell-tower 150 feet high at the George Street end of the Cathedral as the Church's memorial to the fallen in both world wars.

I opposed this strenuously in Synod and for three main reasons:—

1. A memorial paid for out of public money and money given for another purpose would be unworthy of the Church.

2. This would put back indefinitely the movement for a new or enlarged Cathedral.

The original nest egg of £100,000 if rightly vested would have encouraged other gifts both in the city and throughout the State. It is not yet too late to put this right.

3. The Anglican Cathedral is a civic building as well as a Church building. A committee of citizens should have been called together long ago to co-operate in any scheme for a new or enlarged Cathedral. This has been done elsewhere with success and is now being done in Brisbane. The matter should not be allowed to rest where it is.

It grieves me at my heart to have to write all this.—D.J.K.

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RAFFLES AND FOOTBALL POOLS.

BISHOP OF CHESTER'S CONDEMNATION.

Addressing his Diocesan Conference recently, the Bishop of Chester condemned the practice of raising money for Church funds by means of raffles and draws, and urged clergy to dissociate themselves from such devices.

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