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CHURCH MISSIONARY SOCIETY

150th Celebrations in Hobart

On Friday, 22nd October, in the Hall, Harrington St., a pageant of song and story, entitled "The Years," was presented most effectively to an appreciative audience in honour of the anniversary of the founding of the Church of England.

The tableaux, dramatically played by 50 young people of the League of the Holy Trinity, St. George's and St. Aidan's, depicted the "Sending forth of St. Paul and St. Barnabas at Antioch," "St. Aidan's Council of Iona" and followed scenes of missionary work in India, China, Iran and Australia. The

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THE AUSTRALIAN CHURCH RECORD

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

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AND COMMENTS.

of disappointment has entered this side of the Empire by reason of the King's illness. The postponement of the Royal Visit, which was being anticipated with such delight and for which preparations on a large scale were being made, comes as a disappointment and anxious dashing of hopes. But added to the disappointment is the apprehension that is Empire-wide, that the life of the King may be endangered. We are sure that the words of sincere sympathy expressed by the Prime Minister are a general echo throughout our dominions. Meanwhile much will be ascending to the Throne for His Majesty's comfort and recovery, their gracious Majesty the Queen and the Queen Mother of the Royal Family in this hour of disappointment.

Australian bishops are arriving in the New Year and many of them are taking the opportunities of "Welcome Homes" and Synods to record their impressions of Lambeth and to help their people in the inspiration of that Conference. Bishop Murray, of Riverina, is an interesting charge to his quoting from Our Lord's last words to His disciples the claim of authority hath been given unto Him:—

"The Lord Jesus, crucified for us and risen from the dead to live and rule over us for ever, gives to His disciples the certain assurance of His own authority. His abiding Presence and obedience refresh ourselves in the presence of Him Who is Lord of all, in that we may be renewed and enlarged by His grace."

Authority hath been given unto Me. The story in the full sweep of its affirmation of what God has done for men and for our salvation is a declaration that God in Christ has secured victory over the power of

evil and offers to men a way of living together in truth and love and freedom. Our trust and our hope are in Him, and the Church is a company of people who live in the power of the Living Christ, cleansed, inspired and led by His Spirit.

The Lambeth Conference of Bishops of the Anglican Communion throughout the world found its fundamental unity and strength in the affirmation of this fact, and calls upon the people whom it represents to find a like strength and unity therein.

The Lambeth Conference repeatedly brought this before us in a vivid and moving way. At the opening service in Canterbury Cathedral we were conscious that we were brought together out of many races and nations in a family that was no longer merely British nor white but a new unity in Jesus Christ.

Then in Lambeth Parish Church two Chinese bishops led us in a Quiet Hour and bade us remember and ponder the relationship between the vine and the branches, between the Lord Jesus Christ and ourselves. Do we look to Him? Do we commit our lives into His Hand? Do we keep close to Him even when we are most busy and diligent in going far and wide in His service? Honest whole-hearted personal trust in Him is at the heart of our Christian life, and the ministry of Word and Sacraments is carried on that more and more of God's children may pray with honest desire "that we may evermore dwell in Him and He in us." "I am with you always, even unto the consummation of the age" is His sure promise to those whose lives are at His service, consecrated to Him.

This was a timely message, from a younger Church in an Eastern land to us who in our zeal for practical efficiency and good works so easily neglect the holiness that comes only through the union of the branches with the vine, of believers with Christ.

Again, on the first Sunday of the Conference, in St. Paul's Cathedral, London, the Presiding Bishop of the Protestant Episcopal Church of the United States of America preached to us on the words, "by their fruits ye shall know them." The fruits of the faith by which men live are apparent. Our lives are to be hid with Christ in God, and the signs of our loyalty and obedience will become clear to men. This sermon was preached, significantly enough, on 4th July, Independence Day, and we remembered the remarkable unity of our Church in the midst of the world's separations. This service was a Corporate Communion of the Bishops, at which we remembered those whom we represented, and prayed that from the roots of our faith in Christ might come the fruits by which His power and love would be recognised.

The Archbishop of York is very outspoken in the region of politics and the dangers that threaten the Empire and indeed the world. In a recent "Diocesan Leaflet" His Grace has touched on two important matters affecting nation and world. The food question he discusses in relation to the recent harvest which has been well above the average. Dr. Garbett points out, however, that the world population is increasing faster than food production. He says that this is not only a national, but a world problem.

Population is increasing at the rate of over 20 millions a year, but "once fertile areas are exhausted, and where once grain grew the desert now spreads; and in many lands there is the devastation caused by war. The results are famine, hunger and the envy of the "haves" by the "have nots" which may lead to another war. When in our own Harvest Festivals we thank God for our daily bread, we must pray that for the future better use may be made of the land God has given mankind, so that all may enjoy their food in security."

The Archbishop then goes on to warn against disunity in the nation in the face of a very possible breaking out of another world war. He speaks with regret of the domestic controversies in the homeland over the House of Lords and the steel industry. He warns that this kind of quarrel may possibly encourage a possible aggressor and dishearten our friends and allies. He stresses the need of unity in the nation in this time of crisis. But, of course, the fact and dangers of disunity are not confined to the heart of the Empire. Our own domestic life as a people is full of strife. There are recognised disintegrating forces in our midst which are not being kept under control. Commun-

National Unity.

istic renegades who have no real interest in the peace of our country are allowed a freedom of utterance and control which does not really accord with "the political philosophy" (sic) they are held by. Russia, the land of their allegiance, knows no such freedom as these men are enjoying and while enjoying are abusing in the interests of the Russian gospel and power. It is a disgraceful state of affairs that a duly elected government is not to be allowed to govern, but that a section of our people, and a very important section, should be robbed of their right to the secret ballot and dragged by a handful of irresponsible gangsters who actually are fomenting a rebellion against the government of a State which would bring untold hardship upon the very people whose interests they are elected to serve. What a rabble we present ourselves to envious neighbours who long to find in Australia a land in which they may be able to relieve the pressure of their teeming millions. It is the thoughtlessness that allows this domestic strife that we deplore. "If war should come, which God forbid, the nation will stand united; but national unity at an earlier stage might preserve peace and prevent war."

Unfortunately, the Roman microbe affects some weaker minds, and the pernicious cult of Mariolatry and similar heresies finds expression in some Anglican centres. We have had our attention centred recently to a little book entitled "A Catechism of Christian Faith and Practice." It seems to bear the imprimatur of the S.P.C.K.—but with a qualification, "Published for the

Church Union." "The Church Union" is a recent change of title from that of the English Church Union, which has become notorious for its affection for Roman practices and doctrines. And although this booklet contains much that is true, there is the unfortunate adventure of error that makes it partake of the nature of the well-known curate's egg—"good in parts." The flavour is distinctly bad.

For instance, in answer to the question, "Who are some of the chief bishops?" the answer is given, "some of the chief bishops are—the Pope of Rome, the Patriarch of Constantinople, and the Archbishops of the various Provinces."

"How do we show our belief in the Communion of Saints?" . . . "by praying for their souls and by asking to be helped by the prayer of the Saints."

"What is meant by the faithful departed?" "These souls who have died in Christ and are being purified from all stain of sin."

Our readers will wonder how such teaching can be consistent with the elder's reply to the ancient seer, "These are they . . . who have washed their robes and made them white in the blood of the Lamb. Therefore are they before the Throne of God and serve Him day and night in His temple." (Rev. vii 15)

Then there is this strangely Romanesque teaching: "The 'Hail Mary' is the Salutation which we make to the Mother of our Lord, when we ask her to pray for us."

"Holy Mary, Mother of God, pray for us sinners, now and at the hour of death."

"In the morning I may say 'Our Father' and 'Hail Mary.'"

"At night I can say, 'Our Father and Hail Mary.'"

"I confess to God Almighty, before Blessed Mary and all the Saints." . . . and beg Blessed Mary and all the Saints to pray for me."

Then amongst other teachings strangely Roman, the child is taught that "the sacrifice of the Holy Eucharist is offered now to obtain mercy for the living and for the departed."

The sad thing about this teaching is that these books are supplied to the pupils of one of our Anglican Boys' Schools in Bathurst. No wonder that many loyal Anglicans are much exercised in their hearts and minds over this departure from the plain teaching of the Church, as well as that of the New Testament.

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ST. THOMAS', ENFIELD.

ONE HUNDREDTH ANNIVERSARY, 1848-1948.

St. Thomas', Enfield, was built in 1848, after the conventional design of an English village church, by Thomas Hyndes, a wealthy Sydney merchant. In December next it will celebrate its centenary with special services and a programme which includes a social gathering of parishioners, past and present, and a pageant which it is hoped will be worthy of the occasion.

At the evening service on December 5th, the Archbishop will be the preacher and His Excellency the Governor, Lieut.-General John Northcott, will be present. There will be a special service at 11 a.m. on the following Sunday, December 12th, for past parishioners.

The pageant will illustrate in narrative and attractive scenic form some of the salient features in the history of the parish from the time that Thomas Hyndes left his home in Sydney to reside near where he built the church, well beyond the outer suburban area of that time. The railway to Parramatta had not then been built, there was no public transport, and apart from the rough main Southern and Western highways, the roads were little more than bush tracks. The land about Burwood and Enfield was then covered by magnificent trees and the few houses in the district were occupied by well to do Sydney residents in the nature of country homes.

Thomas Hyndes was a man of vision, or he would never have built a church a century ago large enough to-day to serve a well populated parish. It is a curious fact that for twenty years after it was built St. Thomas was without a minister of its own. During that time it was under the jurisdiction of the Rectors of Ashfield who served the district which now includes Burwood, Strathfield, Homebush, Enfield, Concord and Five Dock, and extended East as far as Balmain, where in 1847, the Rev. Frederick Wilkinson built the church of St. Mary's, Balmain East. Following Mr. Wilkinson, St. Thomas' was successively served through Ashfield by the Rev. T. H. Wilkinson, Rev. W. Lumsdaine, Rev. Cave-Brown-Cave and Dr. J. C. Corlette until 1868, when, on Dr. Corlette's representations, it became a separate parish, and the Rev. R. W. Young was appointed by Bishop Barker as its first Rector. Four years later, Mr. Young became the first rector of the handsome church of St. Paul, Burwood. His successor at Enfield was the Rev. Geo. King, LL.D., father of the late Sir Kelso King, who was followed

in 1879 by the Rev. Septimus Hungerford, who retired in 1895, and died 32 years later at the age of 102. A tablet was unveiled in the Church by Archdeacon Boyce in 1925, to commemorate his centenary.

St. Thomas' rectory was built in Mr. Hungerford's day and the very interesting story of how an act of Parliament, which passed through both houses, became necessary to enable the parish to pay for the rectory will be told in the pageant during Centenary week on December 7th and 8th.

The Rev. E. S. Wilkinson, who followed Mr. Hungerford, did much to improve the interior of the Church. His successor in 1898 was the Rev. F. R. Elder, B.A., who came from Wollongong and gave faithful, devoted service to the parish until 1911 when the Rev. A. C. Mosley, as the result of a triangular exchange, took his place at the Rectory. Mr. Mosley was an ideal pastor and he retired from active work in the ministry in 1922 beloved by a wide circle of parishioners and friends. His tragic death not many years ago as the result of a railway accident came as a great shock.

The following rector was the Rev. J. W. Ferrier, now living in retirement, who in four active years did splendid service at Enfield. His ministry will be chiefly remembered by his work among young people, the stimulation of missionary activity in the parish, and the erection of the present fine parish hall. He left the parish, with much regret in 1925 to take up work for the Church Missionary Society and was succeeded by the Rev. H. C. Leplastrier from Rozelle, who well maintained the high standard set by his predecessor, and further developed the work for God among the younger members of his flock. Mr. Leplastrier will long be remembered for his heroic fight against the granting of a licence for a hotel in the Broadway, the shopping centre of the parish. With the mayor of Enfield, Mr. E. J. Ford, and the help of enthusiastic friends and parishioners, he took the case to the Appeal Court at Parramatta and his earnest advocacy undoubtedly weighed when the Judge in refusing the licence. Mr. Leplastrier died at the early age of 46, and was buried near the main door of the church he loved so well.

The Rev. H. E. Warren, a pioneer missionary for many years at Roper River, in Northern Australia, was to have succeeded Mr. Leplastrier. He left Tasmania in the air liner Miss Hobart, which was lost with all hands in the crossing to the mainland. The late Rev. Arthur Kilworth successfully administered the affairs of the parish until the Rev. R. P. Gee, was inducted in 1935. Mr. Gee had a somewhat difficult task at first in taking up the reins of a parish in which

there had been no permanent head for nearly twelve months, but by hard work and devotion he placed the parish on a good footing and developed the work at the eastern end of it where a fine branch church was erected during his ministry. The present rector, the Rev. F. A. S. Boyden, has worthily upheld the traditions of the parish by his faithful ministry, and he brought to a head the movement which began in Mr. Leplastrier's day for the enlargement of the church. The Building Control authorities, however, refused permission to build and steps were then taken which have greatly improved the interior of the building and made St. Thomas' a really beautiful church. Two of the churchwardens, Messrs. T. S. Holt and A. Hope, have served the parish continuously in that capacity for 37 years, probably a unique record in any parish.

A well illustrated history of the church and parish from the earliest days will be published in connection with the Centenary.

—A.H.

C.M.S. NOTES.

The Western Australian Committee of the C.M.S. has at last been able to find a room for a C.M.S. Office in Perth. It is situated just near St. George's Terrace in Devonshire House, Milligan Street. The Treasurer, Mr. T. Blackburn, has kindly consented to act as Honorary Secretary for the present, and will welcome visitors to the Headquarters of C.M.S. in the west.

The Rev. D. Abbott, Chairman of the Western Australian Committee, attended the C.M.S. Federal Council which sat recently in Melbourne. Mr. Abbott gave an encouraging report of the work being done by the Church Missionary Society in Western Australia.

We regret that Miss Charys Begbie is in hospital and pray that she will soon be restored to health.

The Tasmanian Committee of the Church Missionary Society has accepted with deep regret the resignation of Miss E. C. Murray, who has worked for over thirty years as Honorary Manageress of the C.M.S. Depot in Launceston. Both C.M.S. and St. John's Church, Launceston, will miss her cheery presence and her devotion. Her record is truly a remarkable one, and all her friends will wish her in her retirement, God's richest blessing and continued health and happiness. As Honorary Secretary of the Tasmanian Northern Sub-Committee she is succeeded by Miss C. K. Eberhard.



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ALEXANDRIA

THE AUTHORITY OF THE BIBLE

(Continued from the last issue.)

In the former article the position was reached where it was seen that the New Testament could be relied on to give a trustworthy historical account of the events it describes. The aim of this article is to carry the argument to the conclusion that the Bible is the authoritative word of God.

An examination of the New Testament shows that it deals exclusively with the life and teaching of Jesus of Nazareth and with the life and teaching of those who followed Him.

The picture it gives of Jesus is that of a man who spoke and acted in a remarkable way. To be brief, the N.T. writers regard Jesus as the Son of God, they direct their prayers to Him and put their whole hope of Salvation in His death.

Let us examine this attitude to Jesus:

There are more ways than one of demonstrating the deity of Jesus Christ; we might, for example, consider His miracles. There is no doubt that He performed miracles. Not only His friends but even His enemies acknowledged this. It never occurred to anyone to deny the miracles or to explain them away. His opponents confined themselves to denying that His miracles were the result of God's Spirit.

Or again, one could point to the sublimity of His character. That itself is a miracle.

Or again, there is the miracle of the Resurrection. The evidence that this took place is as strong as the evidence for any event in history; first the fact of His tomb, which was acknowledged to be empty by the chief priests and Jewish leaders, who, in their efforts to suppress the new religion, would have investigated the

point for themselves. More cogent is the direct testimony of numerous people who owned that they had seen the Risen Christ, and indeed had touched Him. The positive evidence of reliable witnesses, who later died rather than deny the facts, cannot be lightly ignored.

But it is not these lines of argument that I wish to develop here. Rather I want to show how a close investigation of Jesus' psychological consciousness leads us to the conviction that He was Divine.

Now first of all note that Jesus made Himself the centre of the religion of which He was a founder. "Come unto me," He said to the heavy laden, "and I will give you rest." To one who asked: "Lord, show us the Father," he replied, "Hast thou not known Me? He that hath seen Me, hath seen the Father." On another occasion He warned His hearers that if they denied Him before men they would be denied before the judgment throne of God. When Peter confessed that Jesus was the Christ, the Son of God, Jesus replied that on this truth He would build His Church. In other words, what appears to be an irrelevancy in religion—the personality of the preacher, Jesus made the very root. How did He come to do this?

Secondly, Jesus was regarded by the Apostles as sinless. This comes out in their writings time after time. What is more, Jesus was Himself of this opinion. He thought of Himself as sinless. On one occasion He asked His disciples: "Which of you convicteth Me of sin?" Though He frequently called His hearers to repentance, He Himself was a stranger to the language of contrition. He was no penitent like St. Augustine or St. Paul. Even when He was dying

He made no confession of sin. Yet He was exquisitely sensitive to the presence of evil, as His stern rebuke of Peter makes clear. Sinlessness is supernatural.

Thirdly, Jesus was conscious of a unique relationship with God. A relationship of Son to the Father which no other human being shared. Recall His words quoted by both Matthew and Luke: "No man knoweth the Father save the Son and he to whom the Son willeth to reveal Him."

On other occasions, (Mt. 21. 37, 24.36) Jesus makes it quite clear that He regards Himself as superior not only to all other men but also to the angels.

Fourthly, Jesus regarded Himself as the Messiah, that is to say, the anointed of God, whose coming was foretold in the Old Testament. He applied the Old Testament prophecies to Himself, saying, "That which is written must be fulfilled in Me." When, during His trial before the Sanhedrin the Chief Priest addressed Him: "I adjure Thee by the living God that thou tell us whether thou be the Christ, the Son of God." Jesus replied, "I am." It was for this confession that He was Crucified.

Fifthly, Jesus regarded Himself as introducing a new epoch. "The law and the prophets were until John," He said, "From that time the Gospel of the Kingdom of God is preached." Through His preaching in the vicinity, Capernaum is exalted unto Heaven. But because the indifference of its townspeople, it will receive a severer judgment than Sodom.

Jesus described Himself as greater than Jonah, a greater than Solomon. His teaching is the new wine which requires the supersession of the old bottles of the Jewish Law.

Many other quotations could be brought forward to illustrate the unique position which Jesus assigned to Himself. But perhaps the most

startling is that He taught that His death inaugurated a New Covenant with God. The Old Covenant relation was the foundation of the Jewish religion; indeed it was the foundation of the Jewish nation, as it still is. Jesus taught that this Covenant was outmoded, replaced by the New Covenant sealed in His blood.

The last point I bring forward in this connection is the authority with which Jesus spoke. He forgave people their sins (Mk. 2.5, Lk. 7.48, Lk. 23.43). He changed the old Law, e.g., the law of the Sabbath which was regarded by the Jews as valid for ever. He claimed that in the great assize of Eternity, He would be the Arbiter of man's destinies. Though He forbade His followers to judge one another, He foretold that He Himself would judge the world.

We have been reviewing one aspect of Jesus' teaching; we have not taken into account the beauty of His life, His humility, His love; but have concentrated on those words and actions which reflect His thought about Himself. There is no need to believe in the inspiration of the Bible to see what Jesus thought about Himself. If we treat the N.T. purely as a history of the times we are faced with the conclusion that Jesus regarded Himself, and taught about Himself, that He was the Son of God come down from Heaven to reveal God and to save Mankind. Nor does this conclusion depend on one or two verses only, but is embedded into all the sources into which scholars have divided the New Testament books.

How is His consciousness and His claims to be explained? Was Jesus right or was He wrong when He taught such things about Himself? Some will reply, "I accept Jesus as a great moral teacher, but I do not accept His claim to be God". But that is just the one thing we must not say. As C. S. Lewis writes: "A man who was merely a man and said the sort of things that Jesus said wouldn't be a great moral teacher. He'd either be a lunatic—on the level with the man who says he's a poached egg—or else he'd be the devil of Hell. You must make your choice. Either this Man was, and is, the Son of God or else a madman or something worse. You can shut Him up for a fool; you can spit at Him and kill Him as a demon; or else you can fall at His feet and call Him Lord and God. But don't let us come with any patronising nonsense about His being a great human teacher. He hasn't left that open to us. He didn't intend to."

We have not space now to go any further into the deity of Christ or to show how reasonable it is to believe that a personal God is the Creator of the Universe which we see around us; or again how reasonable it is to expect such a God to reveal Himself to His rational Creation. Suffice it to say that there is no doubt that Jesus said that He was such a revelation and that His most intimate acquaintances, who were best placed to judge the facts became convinced that He was speaking the truth. We believe that He was what He said He was.

It is the Person and authority of Jesus which is the keystone in the authority of the Bible. In Jesus Christ we see the cul-

mination of the movement of God towards men. The whole Bible is part of that one movement. The Old Testament is the preparation, the New Testament, the flower. Both are equally the result of God's initiative, of God's movement towards men. Thus, to accord the Bible Divine authority as a revelation of God is consonant with God's activity and movement towards men, which is displayed and has its apex in the Incarnation of Jesus Christ.

Furthermore, our Lord has given His Divine authority to the Bible. He quoted it as the word of God and regarded its teaching as final. If we consider, as Christians do, the teaching of Christ to be the truth with regard to God and the ways of God, then we must consider the inspiring of the Scriptures as forming part of God's ways, for this is the teaching of Jesus.

One last point:—Our Lord regarded the Bible's teaching about God as authoritative. One aspect of this teaching is the Bible's self-witness. If, following our Lord's example, we regard the teaching of Scripture about religion to be the teaching of God, we must accept the teaching of Scripture about itself. Scripture itself states that it is the result of God's activity. In 11 Tim. 3.16 we read: "All Scripture is given by the inspiration of God and is profitable for teaching, for reproof, for correction, for instruction in righteousness." Again, in 1 Peter 1.20, 21: "No prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost."

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RECTORS OF MANLY.

(By P. W. Gledhill.)

We thankfully remember the faithful labour of rectors and people during these years that are past, by whose zeal and devotion the Church has been edified, the Gospel proclaimed, the sacraments administered, the children taught, churches erected and the Kingdom of God enlarged.

Well can we understand that the pioneer rector, the Rev. George Gurney, felt a call to be, like that of the Baptist, "a voice crying in the wilderness, 'Prepare ye the way of the Lord'."

It was during his ministry that old St. Matthew's Church was erected in 1865. Prior to this services were held in a temporary church.

The Rev. Edward Smith, became Rector in 1869 and remained until 1875, during which period the old church of St. John at Pittwater was erected in 1871, and St. Paul's Church, Middle Harbour, commenced in 1873.

The next rector, was the Rev. T. B. Tress, who preached his first sermon in St. Matthew's, on 1st July, 1875, and his farewell service was two months later, viz., 26th September.

The Rev. R. S. Willis followed, and for a period of 18 years maintained a fine ministry. He was a large-hearted man, earnest in whatever he undertook, and communicated the earnestness to others.

In 1894, the Rev. A. G. Stoddart was appointed rector, and remained in office until he received the "Home Call" in 1924. As the population increased churches were erected during his ministry at Narrabeen, Harbord (then known as Freshwater), Dee Why, and a new church at Mona Vale. He also erected the Victoria Hall (where St. Matthew's now stands) which proved a wonderful financial proposition for the parish.

Lastly, we gratefully remember the work and witness of the Rev. A. R. Ebbs, M.B.E., who for 24 years discharged his duties in an enthusiastic and competent manner.

During 1926 he instituted a comprehensive plan of development, whereby the church and Victoria Hall, were demolished, and the present church, shops facing the Corso, and a hall at the rear, were erected. Churches were erected at Brookvale, Manly Vale, Balgowlah, Pacific Parade and at Curl Curl.

Other avenues of his work were the starting and maintaining of St. Matthew's Training Farm, for unemployed youths, and the Women's Hostel in Manly.

It was during the war period that he accomplished a great and noble work for the men of the Armed Forces. During their leave in Sydney he provided a great number with bed and breakfast.

The Parish Hall became a real centre of hospitality to them, where they could rest and stay under Christian influence.

It was for his hospitality to the New Zealand Forces that the New Zealand Government recommended to His Majesty the King that he should be honoured, and he was duly awarded a M.B.E.

He also raised a sum of £4000 towards the erection of a Memorial Hall.

Thus his ministry closes with a fine record for which the parishioners and citizens owe him a debt of gratitude.

It is difficult for us to estimate fully what the church in Manly owes to these rectors who served it so faithfully and well for a period of 85 years.

One cannot look back without intense thankfulness and deep gratitude to God for their courage, their purposefulness, their great faith, and their devotion to duty amid the problems and perplexities and anxieties caused by the different crises in the world, and the vicissitudes which time would thrust upon them.

May it be the sincere prayer of all readers that the Rector-elect, Rev. Alan Begbie, may be blessed in his work for the extension of Christ's Kingdom in the Parish of Manly.

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MEDITATION.

THE WORD OF TRUTH.

"Make them holy in the Truth; Thy word is Truth."—John xvii, 17.

"God chose you unto salvation in sanctification and belief of the Truth."—2 Thess. ii, 12.

The chief means of sanctification that God uses is His Word. And yet how much there is of reading and studying, of teaching and preaching the word, that has almost no effect in making men holy. It is not the word that sanctifies; it is God Himself Who alone can sanctify. Nor is it simply through the word that God does it, but through the truth which is in the word. As a means the word is of unspeakable value, as the vessel which contains the truth, if God use it; as a means it is of no value, if God does not use it. Let us strive to connect God's Holy Word with the Holy God Himself. God sanctifies in the Truth through His Word.

And yet men can handle these words and study them, and speak them, and be entire strangers to their holiness, or their power to make holy. It is God Himself, the Holy One, Who must make holy through the word. Every seed, in which the life of a tree is contained, has around it a husk or shell, which protects and hides the inner life. Only where the seed finds a place in congenial soil, and the husk is burst and removed, can the seed germinate and grow up. And it is only where there is a heart in harmony with God's Holiness, longing for it, yielding itself to it, that the word will really make holy. It is the heart that is not content with the word, but seeks the Living,

Holy One in the word, to which He will reveal the truth, and in it Himself. It is the word given to us by Christ as God gave it Him, to rule and fill our life, which has power to make holy.

But we must notice very specially how our Saviour says, Sanctify them, not in the word, but in the truth. Just as in man there is body, soul, and spirit, so in truth, too. There is first word-truth; a man may have the correct form of words while he does not really apprehend the truth they contain. Then there is thought truth; there may be a clear intellectual apprehension of truth without the experience of its power. The Bible speaks of truth as a living reality; this is the life-truth, in which the very Spirit of the truth we profess has entered and possessed our inner being. Christ calls Himself the Truth; He is said to be full of grace and truth. The Divine life and grace are in Him as an actually substantial existence and reality. He not only acts upon us by thoughts and motives, but communicates, as a reality, the eternal life He brought for us from the Father. The Holy Spirit is called the Spirit of Truth; what He imparts is all real and actual, the very substance of unseen things; He guides into the Truth; not thought-truth or doctrine only, but life-truth, the personal possession of the Truth as it is in Jesus. As the Spirit of Truth He is the Spirit of Holiness; the life of God, which is His Holiness, He brings to us as an actual possession.

It is now of this living Truth, which dwells in the word, as the seed-life dwells in the husk, that Jesus says, "Make them holy in the Truth; Thy word is Truth."—Andrew Murray.

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SERVANTS OF A PURPOSE.

CHRISTIANS AND MARXISTS.

(From a correspondent.)

In the Lambeth pronouncements about Communism a careful distinction was made by the Bishops between orthodox dialectic materialism and other types of Communist profession which do not avowedly rest on Marxian dogmas. There are Christians, in China and in eastern Europe, who accept the social programme of Communism with no feeling of strain or inconsistency. Marxism, on the other hand, though derived in part from the biblical tradition, is the antithesis and contradiction of nearly everything that the Church believes; and between the two there can be no compromise. It is frequently asked how and why it is that Communism seems to be able to inspire a more passionate conviction and to exert so much more compelling a popular appeal than Christianity.

It must be recognised that in one particular Christianity starts with a heavy handicap. It cannot be either fanatical or intolerant—though it has, of course, at some times been both—without betraying its own intrinsic character. Because it believes in a living God of truth it must care intensely for intellectual freedom, including the freedom to reject its teaching, and must always respect honest disagreement. Because it knows that all men are sinners—an idea which is utterly meaningless to Marxists—it must take account of human fallibility. Thus it must rely on persuasion, not on force. Nevertheless it is greatly to be desired that Christians should evince no less conviction in the truth and power of their faith, as much will and ability to spread it, as the dedicated votaries of Communism.

But there is something deeper by far than this. Marxists draw an enhancement of life, a passionate faith and an all-out devotion from the sense that they are the servants and instruments of the immanent process of history. Historical necessity is on their side. Marx, as Bertrand Russell has pointed out, "did not advocate Socialism, he only prophesied it." This inevitability is a heady doctrine. Fatalism may lead to paralysis, but, as the history of the Islamic movement showed long ago, it may be intoxicating. This dynamic interpretation of history is charged with terrific psychological force — and that, irrespective of its truth or falsity.

Yet, all this, in a far more profound sense, is really inherent in the Christian doctrine. The affirmation "Jesus is the Christ" claims that he is the meaning and the goal of history. The affirmation "Jesus Christ is Lord" means that he is its sovereign and its judge. Christianity is a historical religion not only in that it rests upon events claimed to be historically true but also in that through those events, there is revealed the truth of all history. If the Christian religion is true it is the truth not only about religion but about the meaning of life itself—about God and man and the purpose of history and the "end" of social institutions. The will of God as revealed in Christ is his will for all men and women; God himself is committed to history and in every act with that purpose finite men are permitted, and called, to share. Salvation, as Christians understand it, is liberation by the Grace of God into effective service to that purpose.

The Church has here a living alternative to all doctrines of historical determinism. Its motive is personal loyalty to a Friend, not blind instrumentality to a process; it is indeed the commitment of free men. It is highly important that its implications should be vividly realised and made apparent in the faith and life of individual Christians, and not least in their approach to politics. — From "The Times."

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Secretary, C.R. Office. Mrs. Collins, 10/-; Mr. S. H. Gray, 10/-; Mr. A. L. Blythe, 10/-; Miss Hore, 10/-; R. L. Little, Esq., 10/-; Rev. L. T. Lambert, 10/-; L. Lyons, Esq., 10/-; Rev. Newby Fraser, 10/-; Mr. R. MacGregor, 10/-; Mr. J. R. Holder, 10/-; Miss F. Barker, 10/-; Anonymous, 10/-; Mr. N. Cullip, 10/-; Mr. R. Henniker, 5/-; Rev. G. Mashman, 10/-; Rev. F. B. Mullens, 10/-; T. H. King, Esq., 10/-; Miss Hamilton, 10/-; Mr. S. N. Abrahams, 10/-; Mrs. E. E. H. Lang, 10/-.

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The Annual Balance Sheet will be presented at the meeting and an election of officers for the ensuing year will duly follow.

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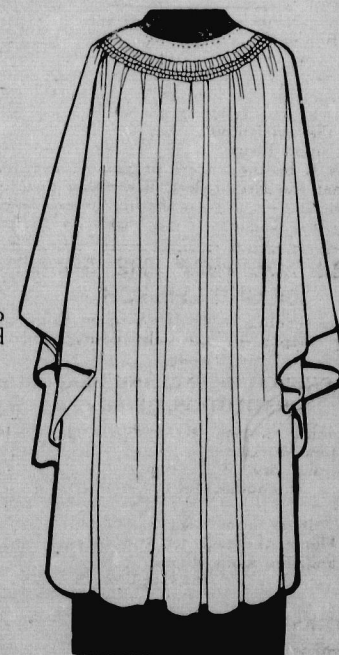
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TO AUSTRALIAN CHURCHMEN.

THE BIBLE IN THE WORLD.

AN ADDRESS by the ARCHBISHOP OF SYDNEY.

"A famine . . . of hearing the words of the Lord."—Amos 8:11.

Dunblane was the meeting place of the Council of United Bible Societies from June 1 to 5, at which representatives of no less than 21 Bible Societies were present.

Dunblane is a market town in Perthshire, Scotland, pleasantly situated on the banks of the Allan. Its Cathedral, where we had our opening service, is one of the few specimens of Gothic architecture in Scotland which escaped destruction at the Reformation. It is a glorious building in the early pointed style, founded in 1142 and rebuilt about 1240. The cathedral has been used as the parish church since the Reformation.

The Chairman was Bishop Berggrav, of Oslo, Primate of Norway. His name is a household word wherever stories are told of the Resistance Movement to the Nazis. Of him it was said that Quisling had continually to change his guards, for as soon as Nazis were guarding him they became Christians. His radiant personality, his humour, and incisive speech made him an ideal chairman. "There are tedious and happy Conferences," he said, and he made this a happy one. When some speakers apologised for their poor English, he said that rather those who only spoke English must apologise for their mispronunciation of Continental names! "We must all have pentecost hearing," he said. "If we cannot understand a word that is being said, we can enter into the spirit of it." To one speaker who asked if he had not been too long, he replied, "Not 'too long,' but 'long'."

Among the reports received at the opening of the Council was the report of the Committee appointed to represent the United Bible Societies in safeguarding the freedom of the circulation and use of the Holy Scriptures. After reviewing the more hopeful situation in Russia and Spain, the Report stated the paradoxes that in countries where there is perfect religious freedom, the economic conditions, restricted paper supplies, and binding material, scarcity of labour and transport and increasing foreign exchange controls, erect the most formidable barriers against freedom of circulation. It is this limited production, restricted transport, and

foreign currency controls which demand concentrated thinking and planning at Dunblane. The Sessions included a consideration of the Statistical Review showing the Bibles, Testaments and Portions circulated in each country in 1947 and produced in 1948, and the estimated need for 1949. 61 countries or groupings of countries were thus surveyed, with interesting notes, such as "Switzerland 25,000 of these 109,800 Bibles will go to Italy in 1948." "Germany 4 sets of moulds being made, one being sent to the American Bible Society and one to Austria. Of circulated Testaments 400,000 printed in Germany from material supplied by the American Bible Society. "India and Ceylon" B. & F. B. S. has sent 140 tons of paper for 140,000 Bibles. Then there are editions for displaced persons in Ukrainian, Latvian, Estonian, Lithuanian and Hungarian, and a list of what Societies are prepared to give in money or material to other members or to territories where there is no Bible Society. The Danish Bible Society, for instance, will contribute 100,000 Danish kroner for provision of Scriptures for Germany, but for the moment the Danish National Bank forbids their transmission.

Niemoller's Address.

Pastor Niemoller, whose visit to Australia we look forward to next September, said that the Bible is more valued to-day than it was a few decades ago. It may be partly due to the famine of Bibles but the breakdown of the Nazi regime was not merely political resulting in economic upheaval affecting many nations but the foundations of life were destroyed by it. The old philosophy of life and morals have gone for ever. Is the Bible a document of an old way of life which has outlived civilisation? Is there something in the Christian message? The authority of the Bible rests on its Reality. It has gone on creating faith in the hearts of men. The Bible is not a book of laws, but, knowing Christ, to know how to do His will. So the Bible is relevant to-day, for Christ is its centre and it creates and sustains Faith in Him. The hunger for the Bible is a challenge to the Church. Stronger co-operation between the Bible Societies and the Churches may

bring the Churches back to the Bible. In Germany they came to see the mistakes of the past. In learning how to preach Christ they were led back to the Bible. The Bible is its own advocate. There has been a new experience among men of its authority as a result of the war. What are the obstacles of your faith and outlook as a Christian in the world of to-day? The answer is given by the Word of God.

From China it was reported that the cost of Bibles was still beyond the purchasing power of most people. There were 400 colporteurs before the war, but now less than 40. There were voluntary workers in addition, but they cannot do pioneer work. 15 million children and adults become literate every year.

The Bible Societies are losing ground. Colporteurs used to cost £20 p.a. now cost £250. The harm done by the war has not been the killing of 15 million people or the wiping out of towns, but the greatest harm has been the moral paralysis. Let us combat it, said the Chinese representative, by greater emphasis on the Christian faith in a land where the destiny of three quarters of the human race will be decided.

In India they are so short of Bibles that there has been a black market in them. "I have no Bibles in my Diocese," said Bishop Selwyn, of Tinnevely, and only 6 were able to be given him. Recently many more were sent him but were sold out entirely to Christians.

When the new Government of India took over, within a month the Indian Bible Society had secured a licence to import paper to print Bibles. The Indian Governor General told the Secretary that he would like to see a Bible in the hands of every literate. When Gandhi's ashes were immersed he asked for the Bible to be read last because he wanted the people to have something to take away with them. Although a Hindu himself he said the Christians were the best citizens as they gave everything and asked for nothing.

In South America 42% of the population are still illiterate except Argentina and Uruguay. "This is a Catholic home and we do not want Protestant propaganda," is a typical notice on a door. Dr. Nida brought back from Africa the story of 40 Testaments for 4000 people, and such a shortage of Bibles that boys leaving a Bible School had to leave their Bibles behind for the next class of students and to preach throughout the summer without Bibles.

Literacy.

A session was given to the consideration of the illuminating memorandum on Literacy prepared by the Rev. W. J. Platt. Throughout the centuries literacy has been a means to an end. In 1938 Japan introduced compulsory education and became 99% literate. In order to create a stronger nation equal to any other nation Russia, since 1917, has reduced her illiteracy figure from 67% to 10%, which means that 110 million people have learnt to read in 30 years. The use made of literacy is illustrated by the fact that in 1913, three million copies of newspapers were circulated in Russia; a generation later, 39 million copies and education carried on in 90 different languages. Town depots are not sufficient for literary campaigns. Motor vans for rural districts are needed. The main means for the spread of literacy is still the primary school, so in India 12 million children are registered in primary schools which means three million become literate each year, and in China 18 million children are in primary schools or 4 million literate each year. A survey had been prepared of no less than 101 countries showing the population, the percentage of illiterates and of those receiving primary and adult education. The greatest danger to-day, said Mr. Platt, was not the tragedy of Europe but the awakening of the peoples on the frontier of the world. They believe everything printed is true.

In Shanghai on large numbers of bookstalls, Mr. Stanley Dixon saw nationalistic, pornographic communist literature, but no Christian books. In India the Christian literature movement has gone back in 25 years. Presses are printing ordinary books to pay their way yet Pravda refers to communists literature being published in 90 languages.

The difficulties in the supply of materials and availability of presses have to be faced. A survey of new presses is needed and how far colporteurs can carry with them in rural areas literature other than Scriptures suitable for new literates and simple visible aids, how far popular addition is needed modification in size of type, etc. for use by new literates.

The Bible in Russia.

Dr. Gilbert Darlington, of the American Bible Society, gave us a stirring account of the difficulties overcome in sending two shipments of Bibles and Testaments to the Patriarch Alexis in

Russia to be distributed between Archbishops and Bishops and that each pilgrim visiting the shrines may receive a copy. The need is so acute for Bibles, the shortage of paper so great and the rapid growth of literacy creates such great demands that the joint planning and the mutual help of members of United Bible Societies can alone meet it.

I was greatly impressed by this Conference and the enthusiasm and ability and practical way in which its problems were handled. At subsequent conferences the importance of the Bible was to be continually referred to.

"The Bible needs to be read regularly," said the first report of the Lambeth Conference, "The Church discovered new life and found the Bible a living contemporary book," said the Amsterdam Conference. "The best way to combat a materialistic philosophy of life and communism," said those assembled at Oostgeest, "is to seek individuals in Biblical theology." "A Church without Bibles has little strength."

THE ANGLICAN COMMUNION.

Dr. Pusey, the Tractarian leader, writing in a letter to the "Times" in 1854, said of the prominent Churchman, F. D. Maurice, and his friends, that they did not believe in the same God as he believed in. "The God Whom they acknowledge," said Dr. Pusey, "we believe to be a creature of their own minds, not the God who has revealed Himself to man." In reply, Maurice wrote "I accept Dr. Pusey's own statement, tremendous as it is," and went on to say that the God whom Dr. Pusey preached, "is not the God of Whom I read in the Canonical Scripture."

The question whether there are two incompatible religions within the Anglican Communion has come once more to the fore. In the recently published book, "The Ministry of the Church," which criticises and opposes the Anglo-Catholic doctrine of the ministry, Bishop Stephen Neil writes, as he compares the Anglo-Catholic and Evangelical positions, "We must not deceive ourselves by refusing to face the fact that what makes one give different answers from another, is that we do not believe in the same kind of God, or at least do not believe in God in the same way."

Bishop Wand has edited a book ("The Anglican Communion," 28/-) which sets out to minimise these theo-

logical differences. We cannot say that he has succeeded. For example, the Archbishop of Capetown writes of the unity of the Church of the Province of South Africa. But he makes clear that this is because the churchmanship is only of one "colour." Evangelicals have been excluded. Bishop Wand admits that in East Africa the theological divergences between diocese and diocese are so great that it has prevented up till now the formation of a Province. "It is there that we find it hardest to resist the reproach that Anglicanism is an attempt to reconcile two incompatible religions." Similarly in Australia, the Bishop of Newcastle, while praising the friendship between the Australian dioceses, adds "Friendship, however, is no real substitute for fellowship, and it must be admitted that 'party traditions and loyalties' do tend to prejudice the possibility of complete fellowship within the Churches as a whole."

The question whether Anglicanism, as it is at present, is an attempt to reconcile incompatibles is an important question, especially relevant to the Australian Church which is at present considering the adoption of a cast-iron constitution.

The Australian Church.

Dr. Wand's book is made up of fourteen contributions by various writers, who survey the Anglican Communion in the different parts of the world. The chapter on the Church in Australia is written by the Bishop of Newcastle. He surveys the present activity of the Church in an interesting way, praising the Church's missionary zeal and pointing out some deficiencies of its work. Writing of religious instruction in State schools he looks forward to the day "when we are wise enough to insist that all candidates for the Ministry shall be trained in the art of teaching."

Bishop Batty devotes the first half of the chapter to a historical sketch of the Church in Australia. Unfortunately this is marred by numerous and important errors. In his opening paragraph he repeats the error that the government appointed a chaplain to the First Fleet as an after thought, at the last minute. In actual fact Johnson received his commission within two months of the expedition being decided upon, "on the same day that the other senior officers serving under Captain Phillip were commissioned. Phillip himself had received his commission only twelve days before. An-

other seven months were to elapse before the fleet sailed." (A.C.R. 29-1-48).

In the same sentence the bishop speaks of the Government providing Johnson with only "one Bible to cater for the spiritual needs of nigh a thousand souls." In fact, Johnson sailed with 100 Bibles, 400 Testaments 500 Psalters and innumerable Catechisms and tracts.

In his second paragraph, the Bishop, speaks of Australia as included in the Diocese of Calcutta when that diocese was formed in 1814. This is an error. Australia was not included in this diocese till May, 1823.

Serious Errors.

Much more serious are the Bishop's errors with regard to the Constitutional history of the Church. He writes of the Province of Australia that it was "voluntarily preserved after it became known that with the grant of self-government to Australia the Letters Patent had no longer any legal force." The opposite is the fact. The old constitution of the Province of Australia (which gave metropolitan jurisdiction to the Bishop of Sydney) was deliberately broken up by the other bishops (the lead being taken by the Bishop of Adelaide.) If it had been voluntarily preserved, as equity would suggest that it ought to have been, and as the Bishop asserts that it was, the Church in Australia would not now be needing a new constitution.

This error leads the Bishop to make a further error in the next paragraph. He writes, "at the beginning of the present century it was decided . . . to divide the one Province of Australia into the three Provinces of N.S.W., Victoria, and Queensland." The decision to break up the Province of Australia into smaller provinces was made by General Synod some twenty

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years earlier and the Province of N.S.W. was formed on the death of Bishop Barker.

The next paragraph contains another error of some consequence with regard to the Constitution. The Bishop writes of the Primacy, that the Diocese of Sydney found it impossible to accept any limitation on its right to elect its own bishop. The opposite is the truth. On the death of Bishop Barker the diocese proceeded to elect his successor by a system which gave the bishops of the Provinces of N.S.W. and the bishops of the whole of Australia, a very real voice in the choice of the bishop of Sydney. The upshot was that a clergyman was chosen as Bishop of Sydney who had been twice rejected by vote of the Synod of Sydney when his name had been suggested for the bishopric. Is it any wonder that the Synod decided to alter the system which resulted in utter disregard of the wishes of the Diocese as expressed in Synod?

These errors and omissions are important to note when it is recalled that Bishop Batt is the leader of the move for a new constitution.

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Dec. 5. 2nd Sunday in Advent.

M.: Isa. v; John v 19-40 or 2 Pet. iii 1-14. Psalms 9, 11.

E.: Isa. x 33-xi 9 or xi 10-xii-end; Matt. xxiv 29 or Rev. xx 1-xxi 8 or 1 Pet. i 1-21. Psalms 50, 67.

Dec. 12. 3rd Sunday in Advent.

M.: Isa. xxv 1-9; Luke iii 1-17 or 1 Tim. i 12-ii 7. Psalm 73.

E.: Isa. xxvi or xxviii 1-22; Matt. xxv 1-30 or Rev. xxi 9-xxii 5. Psalms 75, 76, 82.

Dec. 19. 4th Sunday in Advent.

M.: Isa. xxxii 1-18; Luke i 26-45 or 2 Tim. iii 14-iv 8. Psalm 94.

E.: Isa. xxxiii 2-22 or xxviii 1-22; Matt. xxv 31 or Revel. xxii 6. Psalms 96, 97, 98.

As we go to press, we learn with regret of the death of the Rev. Albert Edward Rook, rector of St. Stephen's, Newtown, N.S.W., after a long and trying illness.

CHURCHES IN COUNCIL.

EXPRESSION OF FAITH AT AMSTERDAM ASSEMBLY.

(From a Special Correspondent.)

Archbishop William Temple sometimes complained that when his speeches were reported any paragraphs in which he criticized the economic ordering of society were given prominence while little attention was paid to the religious convictions from which that criticism sprang. A similar complaint might perhaps be made about the first Assembly of the World Council of Churches at Amsterdam. The differences between Dr. J. L. Hromadka, Professor of Theology at Prague, who has so far accepted the revolution in his country as to join the Central Action Committee, and Mr. John Foster Dulles, likely to be Secretary of State in the next American Administration, have been given wide publicity. This was to be expected. There have been too few words from Christians behind the Iron Curtain for any spoken from that quarter to be lightly regarded.

OPPOSING VIEWS.

Dr. Hromadka's belief in the decline of the West (listened to with appreciation by Christians from Asia and Africa) was a valuable criticism in an assembly where English seems to have become a new ecclesiastical language, and whose meeting was only possible through generous American giving. Yet even here the greatest fact was of separation overcome. "No kind of curtain (he said) be it gold or silk or iron, must separate us one from another; all national and class obsessions must be removed, all earthly interests, all treasures of culture and civilization must disappear, until we see nothing save Jesus alone."

Not only in the discussions on "The Church and the International Disorder," however, was there tension between delegates who appeared to hold diametrically opposed points of view. In Section I on "The Universal Church in God's Design," under the chairmanship of Dr. Lilje, Bishop of Hanover, a fruitful ecumenical conversation went on between such leaders as Karl Barth — the most vital influence in Protestant theology in the past quarter-century — Professor Georges Florovsky, of the Orthodox Academy in Paris, and Canon A. M. Ramsey, of Durham. Obviously this section could not reach complete agreement. Both disagreements and agreements were recorded, as well as differences of emphasis. But this is not to deny a fundamental unity. As it was put by Professor C. T. Craig, of Yale, there is a contrast between a controversy among strangers and one within our own family. "In each case we are eager to support right and truth, but within a family there is an inescapable tie which can neither be ignored nor denied."

HOLY COMMUNION.

For ordinary delegates the experience of divisions yet to be overcome was most real in relationship to Holy Communion. The Council is not itself a Church, nor a "super-Church," as has constantly been reiterated, so that it cannot itself arrange a Service of Holy Communion. A great service was held after the order of the Dutch Reformed Church in Amsterdam New Church on Sunday, Aug. 29. About a thousand people received the Sacrament, coming up in parties of a hundred to sit around the long table in the centre

of the building. Not all who were there felt able to accept the invitation to communicate. There were Orthodox, and Old Catholics and Anglicans, who had been to early services elsewhere. Yet there had been a joint service of preparation for Holy Communion in the same church the night before. Had the assembly been only a gathering of ecumenical enthusiasts these differences might have been forgotten. But an assembly of Churches is different. It is important that the Churches themselves should meet, and, respecting one another's differences, speak to each other the truth in love. This has been happening at Amsterdam.

For 10 years the Council had been "in process of formation." They had been busy formative years. Now at last it has been formally constituted, and, as Dr. Martin Niemöller put it, "the 23rd of August, 1948, will be long remembered in the Christian world. The foundation and constitution of the World Council of Churches was the attainment of a goal for which we have long striven, and innumerable Christian people all over the world share our gratitude and joy that a visible sign of our fraternal unity has now been set up." It was indeed a great moment. The Concertgebouw was filled. Nearly every one was wearing earphones, so that he could hear the speeches in the language of his choice. The system is comparable to that used at the Nuremberg trials; but it was now used for a creative purpose. The Archbishop of Canterbury presided. All stood in silence. A prayer followed; and the assembly settled down at once to its business.

Before this the view presented had been largely retrospective. This was inevitable. Much has happened since the World Missionary Conference at Edinburgh in 1910, which gave such an impetus to the ecumenical movement; but here was Dr. John R. Mott, who had been chairman then, rising to address the first service in the New Church. Age was followed by youth, for the next speech was from D. T. Niles, of Ceylon, chairman of the Council's Youth Department. The service itself was deeply moving. Parts were taken by Dr. K. H. E. Gravemeyer, of the Dutch Reformed Church, Pasteur Marc Boegner, of France, the Archbishop of Canterbury, and the Archbishop of Upsala, who read one of the lesson in Swedish, a fitting language for the occasion, for it was that of Nathan Soderblom, whose widow was in the congregation below. The Archbishop of Thyateira said the blessing in Greek. Here were official representatives of 145 out of the 150 Churches which make up the Council. Never can there have been such an ecclesiastical procession as the many coloured one which wound around the New Church that afternoon.

DR BARTH'S REMINDER.

Here was no occasion for complacency, as Dr. Karl Barth reminded every one the next day, delivering his fiery speech in the presence of Princess Juliana and Prince Bernhard. Much experience lay behind the words of the General Secretary, Dr. Visser

t'Hooft, of Holland, when he declared:—

"We have learned that the vitality of the Council depends wholly on the vitality of the Churches which compose it. It is not merely that we cannot undertake tasks unless the Churches support them. It is especially that our common witness in world and deed has no substance and no convincing power unless that witness is rendered locally and nationally in all the Churches. Ecumenical messages concerning the disorder of man cannot impress the world unless we deal with the exhibition of spiritual and ecclesiastical disorder, which we give in our nations and cities. Our affirmations of unity can only expect to meet with response if we awaken in each local congregation the joyous consciousness of its participation in and responsibility for the Church of Christ as a whole."

What has happened at Amsterdam? In due time the reports will be issued, recording decisions of major importance, the product of long sustained work. Most important is what will happen because of Amsterdam. The assembly disperses throughout the world. As its members go, delegates and alternates, youth delegates and visitors, 1400 in all, carry with them a new vision of what the Church might be. Those who have seen a vision of God are for ever under obligation to do his will. In the scattering multitude are some Americans who will carry on the work of Bishop Brent and John R. Mott; some Swedes who will carry on the work of Archbishop Soderblom; some Germans who will go with Niemöller; and some Frenchmen with Boegner; some Englishmen who will pick up the unfinished tasks of Wm. Temple, Wm. Paton, and Wm. Elmslie. "Many prophets and kings have desired to see those things which ye see and have not seen them." The words came in the Gospel for the day before the World Council of Churches was constituted. There followed immediately the story of the good Samaritan. Christians go from Amsterdam with courage and hope into a world in need. As the report of the Department of Reconstruction made very clear, it is in special need of good Samaritans.

(From "Times," 4-9-48.)

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PERSONAL.

Canon T. C. Hammond, Principal of Moore College, Sydney, arrived from America on November 18th. A welcome to the Principal and Mrs. Hammond was tendered at St. Philip's, Sydney, on Saturday last.

The Rev. N. Fox, who has been appointed rector of Five Dock, Sydney, will take up his new duties in February.

The Archbishop of Brisbane addressed the Sydney Synod on Monday night last on the Church of South India.

Four deaconesses were "set apart" in St. Andrew's Cathedral, Sydney, on St. Andrew's Day. They were Miss Florence Telfer, for Children's Court work, Miss Lillian Power, who will be attached to St. Silas', Waterloo, and Misses Peggy Spry and Beatrice Clarke for work with the Bush Church Aid Society.

With regret we note that Deaconess Dorothy Bransgrove, the Warden of the G.F.S. Hostel, Sydney, has fractured her arm in two places as the result of a fall, in consequence she has had to cancel a number of engagements.

Canon R. B. Robinson will be inducted as Rector of St. Stephen's, Willoughby, on Friday night, 10th December, at 7.45.

November 25th marked the Bi-Centenary of the death of Dr. Isaac Watts, the well-known hymn writer. He was the Minister of Mark Lane Independent Chapel, London, for which Church he is said to have composed a new hymn almost for every Sunday, to be sung by his congregation. Amongst the best known of his hymns were "When I survey the wondrous Cross," "O God our help in ages past," "Come we that love the Lord," "Come let us join our cheerful songs."

Bishop Hilliard was welcomed home on his return from the Lambeth Conference at St. John's Church, Parramatta, at a service held on Friday, 19th November, and afterwards at a welcome gathering in the parish hall. There was a large attendance consisting of parishioners and clergy of the Rural Deanery.

At a farewell gathering at St. Stephen's, Willoughby, held recently for Mrs. C. C. Short and family a cheque for £310 was presented to Mrs. Short.

The Rev. R. J. Hewett, Federal Secretary of the C.M.S. of A. & T., left London for Sydney on November 25th. He is expected in Sydney early in the New Year.

The Rev. J. Mills, Rector of Eastwood, Sydney, has accepted nomination to the parish of Lithgow, N.S.W.

We regret to note the death of Mrs. D'Arcy Irvine, widow of the late Bishop D'Arcy Irvine, sometime Bishop Coadjutor of Sydney. Mrs. D'Arcy Irvine has been ill for some time.

The engagement is announced of Heather, only daughter of Rev. L. G. H. and Mrs. Watson, of Berowra, to Mr. Norman Paul, elder son of Mrs. Harold and the late Colonel Harold Paul, of Bathurst.

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THE WORLD OF BOOKS.

"SOCIETAS."

The magazine of the Moore College Students' Union, "Societas," has appeared in its 1948 issue. It contains a resume of the student activity during the year, together with some articles by the students which are well worth reading. The format is excellent and some of the photographs which illustrate the magazine deserve high praise. An inset which goes with the magazine describes and illustrates the new golden Communion vessels that have been presented to the College by Mrs. Cash.

THE PROTESTANT QUESTION BOX.

Miss Monica Farrell is the authoress of this excellent pamphlet. By a series of succinct questions and answers, Miss Farrell exposes the Roman errors on the one hand and expounds the message of the Gospel, on the other. We like particularly the definition of the word Protestant, with which the booklet opens the Roman errors of the Mass-Sacrifice, Transubstantiation, Purgatory, Compulsory Auricular Confession, the cult of Mary and such like are correctly described and scripturally confuted. The page devoted to the Roman attitude to marriage should be known by all Protestants.

This booklet may be obtained for 7½d. posted from the Light and Truth Gospel Crusade, 313 George St., Sydney. BX 2120.

"The Golden Prologue," by H. R. Minn. (John S. Bacon.)

In this booklet, Mr. Minn, who is Resident Tutor of Moore College, expounds the opening verses of St. John's Gospel. Not only does the author bring his own learning and judgment to the tasks of elucidating the depths of this famous passage, but he has gathered the gems of many commentators, both ancient and modern. The book is worthy of its noble theme.

"More Search and Research" (The Crusader Union of N.S.W.)

This is a booklet to assist Bible Study. It contains 40 studies on "The Pivots of the Gospel," "The Way of Salvation," "The Christian Life." The scriptural references have been excellently chosen, so that in effect it is a handbook of Biblical Theology. This book should prove a useful guide for the Bible student, and also a valuable quarry for those whose duty it is to expound the Scripture.

"Conditions of Fellowship," by the Rev. J. P. Hickinbotham, M.A., Vice-Principal of Wycliffe Hall; Oxford and Examining Chaplain to the Bishops of Leicester and Manchester. (Published by the Church Book Room Press Ltd., London. English price 3/6.)

This booklet contains "A Study of the Church of England's theological attitude to

the problems and Re-Union and Inter-Communion, with particular reference to relationships with the Church of South India." The writer has given us a careful examination of the Church of England's traditional teaching and practice in regard to the conditions for inter-communion with other churches. The writer stresses the official sanction of Convocation, in connection with the "Old Catholic Churches," which states "Inter-communion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice, characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith." He thinks that there has been lacking, in recent discussions, a careful study of the general question of "The necessary conditions for fellowship."

After a careful review of the subject as dealt with by (1) Church practice in the 16th to 19th Centuries, (2) Lambeth Conferences, (3) The Church of South India; the writer states his conclusion, "It is the duty of loyal churchmen to urge that the Church of England should rise to its opportunity, and should without any sacrifice of theological principle, establish full communion with the Church of South India without further delay. We cannot be satisfied with anything less than the maximum fellowship with our fellow-Christians which is consistent with our theological integrity. Full communion is possible between the Church of South India and ourselves upon a basis of theological integrity." Nothing but an unwarranted disregard of our Church's teaching and tradition can justify any contrary course.

"What Every Anglican Should Know," by the Ven. J. Best, Archdeacon of Ballarat. Published by Church Stores, Sydney, and Diocesan Book Society, Melbourne. Price, threepence.

In this well-printed pamphlet of 24 p.p. Archdeacon Best reviews the position and authority of the Anglican Church. He rightly holds that the laity of our Church should know its history in order to preserve them against the so-called historic puerilities of Roman propagandists. We expect a probable misunderstanding of the unexplained term "Real Presence," especially where it seems to be used in contrast to the Anglican Receptionist view of the Lord's Supper; as Hooker, one of the standard writers of our Church says, "The real presence of Christ's most blessed body and blood is not therefore to be sought for in the sacrament, but in the worthy receiver of the sacrament . . . I see not which way it should be gathered by the words of Christ, when and where the bread is His Body or the cup His Blood, but only in the very heart and soul of him which receiveth them. As for the Sacraments, they really exhibit, but for aught we can gather out of that which is written of them, they are not really, nor do they really, contain in themselves that grace which with them or by them it pleaseth God to bestow." (Hooker, Book v Ch. lxvii.6.)

REAL BOOKS.

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"Eureka Stockade."—C. Raffaello, a principal participant. The only surviving eye-witness account, fully documented with court and newspaper reports. Thrilling, humorous, authentic. Posted, 4/2½.

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

"Mixed Marriages."—H. E. McMahon. A history of the doctrinal frauds and pagan origins of Romanism. An exhaustive treatise going far beyond the title matter. Indispensable. Posted, 4/2½.

"Behind the Dictators."—L. A. Lehman, D.D., ex-priest. How the Vatican organised Hitler's war. Posted 2/8½.

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OUR CHRISTMAS ISSUE.

Our Christmas issue of the
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The next issue will be published
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(The Editor, "Australian Church Record.")

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Yours faithfully,

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HOW TO TEACH THE CATECHISM.

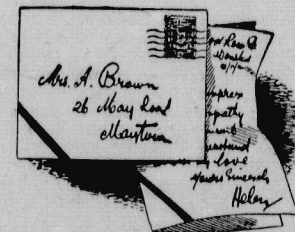
MARRIAGE GUIDANCE IN REFORMATION TIMES.

At the Synod of Dort, one of the questions discussed by the delegates was how to get young people to learn their Catechism. The English members reported that their church had found that fines for non-attendance at church count far more "than any pious admonition could." But the English clergyman, Hales, was much struck by the Swiss method. Writing to the English Ambassador in Holland he said:

"But doubtless the most effectual way of all the rest to bring young persons to learn their Catechism was that which was related by one of the Helvetian Deputies. For he told us that in his country the manner was that all young persons that meant to marry were to repair, both he and she, unto their minister, a little before they meant to marry, and by him to be examined how well they conned their Catechism; If they had not done it perfectly to his mind, he had power to defer their marriage till they had better learnt their lessons. I was much affected to this course when I heard it; and I thought that doubtless it was a speedy way to make all young persons, excepting myself and two or three more that mean not overhastily to marry to be skilful in their Catechism. The Synod shall be ill advised if they make no use of it." (Hales, Golden Remains, Dort Letters, p. 11)

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SYDNEY SYNOD.

The Synod of the Diocese of Sydney met on Monday, November 29th. Canon L. G. Mannering preached the Synod Sermon, taking as his subject the Bible. He spoke particularly of the Bible Reading Fellowship, of which he was the founder; the membership of the Fellowship is now 400,000. The twenty-fifth anniversary was celebrated last year. The Archbishop of Canterbury was in the chair, and Her Majesty, the Queen, who is a member of the Fellowship, was present and gave a short address, in the course of which she said, "I can say from experience how valuable it is to have the Fellowship notes for one's daily Bible reading. If through prayer and Bible reading we daily learn to lean on God's strength we can go forward in courage and faith."

Canon Mannering went on to speak of the modern materialism which has invaded the realm of Bible Scholarship. "The application of modern scientific method to Biblical studies is having serious consequences. God's revelation of Himself tends to be regarded as a man's opinion of God. It is forgotten that God's truth is to be spiritually discerned, not scientifically discussed." Canon Mannering gave it as his opinion that the so-called assured results of higher criticism will in time prove anything but assured. The test in the future will be whether science agrees with Genesis i rather than Genesis ii.

The Archbishop, in his Address to Synod, recounted his experiences in Africa and England and concluded with a review of the Resolutions of the Lambeth Conference and Amsterdam.

During the first day of Synod, the Archbishop of Brisbane addressed the members on the newly-united Church of South India to which he paid a ten-day visit during his return from Lambeth.

A feature of this Session of Synod (which is still sitting as we go to press) was the presentation to the diocese of a very fine portrait of the Archbishop of Sydney. This painting is the gift of the artist, Mr. K. Salisbury, as an appreciation of the Australian contribution to the Motherland.

Mr. Salisbury was commissioned to paint the official pictures of the King and Queen at their coronation. His eminent talents are reflected in the fine likeness he has presented to the diocese.

Synod in accepting the picture passed a resolution expressing its thanks.

THE RANSOME T. WYATT MEMORIAL.

It is interesting to know that the subjects of the Goulburn Cathedral memorial windows to the late Registrar will be Theodore of Tarsus, the seventh Archbishop of Canterbury, and Paulinus, first Bishop of York. Theodore was a great administrator, whose great contribution to the English Church was the reorganisation of the dioceses. Paulinus was the first Bishop of those districts which include the birthplace of the late Registrar. In addition to these appropriate associations, the commemoration of Theodore and Paulinus in the windows chosen fits in with the scheme of illustrating the history of the English Church in the clerestory windows of St. Saviour's, a scheme which Ransome T. Wyatt largely evolved.

The artist, Mr. Napier Waller, hopes to submit his designs for final approval in the immediate future.

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CALL TO YOUTH.

"THIS IS GOD'S HOUR."

There has come to hand the annual report of the work of C.S.S.M. in New Zealand, but it is really more than that, it is a survey of the work of the Scripture Union and the Children's Special Service Mission throughout the whole world.

Dr. Laird, of London, graphically describes his visits to Switzerland, Germany and France. Under the heading of "Wanted—Bibles," he says there is a Germany to-day a desperate need for Bibles. "In Westphalia, 30,000 young people joined the church in one year, and they have not got a single Bible. In Hanover, pastors themselves are without Bibles. It is estimated that 150,000 young people have joined the church, and have no Scriptures at all. No Bibles have been printed since 1940 in Dusseldorf. Fire bombs destroyed all stocks. In Cologne there is a great shortage. 90 per cent. of the young people attending the church have no Bibles. It is estimated that in the British zone, including the British sector of Berlin, there are over 3,000,000 children in the higher and elementary schools, and they have no Bibles. To give each teacher a Bible, 40,000 copies are needed. The agency of the British and Foreign Bible Society in Germany had to be closed in 1940 owing to the war, and its printing plates were seized by the Nazi Government and melted down for munitions of war. A recent conservative estimate is that 4,000,000 Bibles and 6,000,000 New Testaments are required for Germany."

The world survey of C.S.S.M. is concluded by reference to the work in Argentina, of the youth camps that are held there and of the difficulties that are facing evangelical work in a country that is predominantly Spanish Catholic.

What Dr. Laird says of New Zealand might go for Australia: "Build up the work in New Zealand to the strongest possible maximum. I have always regarded the work in New Zealand as a Leaders' Training School in which missionaries and Christian workers will be 'produced' who will then be available for leadership in other parts of the world. I am more convinced than ever that this is a sound line of argument. To produce the maximum effectiveness you must build up the work to the maximum strength and not allow it to be too diluted. Young New Zealanders are as fine material as any in the world for potential Christian leadership."

DUTCH YOUTH RALLY.

During the World Council of Churches Amsterdam Conference, the Dutch Churches Youth Committee in faith looked the biggest hall in the city, which really consisted of a sports arena seating six thousand persons. At the beginning of the Assembly only two thousand seats were sold, but so good was the radio reporting, all were sold out.

It was an inspiring sight to see this great hall completely filled with young people. The main speaker was Dr. Niemoller, and the Chairman introducing him said, "We are going to have an address in a language we learned to hate, from a man we learned to love."

The reaction was unexpected. The whole audience of six thousand rose to its feet to honour the leader of Christian reconstruction in Germany.

An equally moving moment occurred at the close, when a young Indonesian doctor stepped forward and led in prayer in the Dutch language.

Christ's power to bring together all men of all nations as one for Him is truly demonstrated.

ST. ANNE'S, RYDE, FELLOWSHIP HOUSEPARTY AT PORT HACKING, N.S.W.

A veritable army of bright young folk from St. Anne's, Ryde, invaded "Rathane" and "Chaldercot" on the week-end of the 22nd to the 24th October. Seventy-four young people arrived on Friday night by special bus from Sutherland. After a late but piping hot dinner served by the very capable chef and her assistant, the Rector, the Rev. D. R. Begbie extended a welcome to Rev. R. C. Kerle, the study leader for the houseparty.

On Saturday morning in the chapel, Mr. Kerle began his series of talks with a very profitable and searching address on "What is Life?"

Lunchtime inaugurated one of the most popular features of the camp — the camp broadcast, in which all the news of the camp appeared in humorous and satirical vein. This broadcast was made after each meal by the commentator, who is so capable that we feel he is deserving of a much wider audience.

On Saturday morning and afternoon "Rathane" pool was a delightfully cool retreat, whilst searching for deer, hiking, boating and games helped swiftly pass the time away until Saturday teatime arrived with its Mad Hatters' Tea Party. After tea there was an impromptu Gala(h) concert in which the Rector and the members of the Fellowship displayed their talent for acting and fun. At the conclusion of the concert, after a break of a few minutes, Mr. Kerle gave his second very moving address: "What must I do to be saved?"

Early morning communion, out in the open, in the lovely surroundings of Port Hacking will long be remembered by all the Fellowship. Morning Prayer in the Chapel was also a delightful service. A choir of keen young Christians rendered without accompaniment the twenty third psalm. This was followed by the sermon, preached by Mr. Kerle, on "What is a Christian?"

In the afternoon the Old Vic. Company formed from members of the Fellowship rendered reverently six Biblical dumb charades. After each scene the appropriate scripture was read aloud.

After tea, there was an informal service in the Chapel, when a number of young folk were given the opportunity of rising and in a few brief words testifying to what Christ meant to them. In conclusion Mr. Kerle gave his final talk on service, entitled "What shall I do?"

On Monday morning before departing the Fellowship gathered on the front verandah and listened to a few brief words of farewell

by Mr. Kerle. The house party was a success. Not only were souls won and others strengthened in their faith, but all felt and commented on the presence of the Holy Spirit in a very real way. Our hearts go out in gratitude to the Rector who did not spare himself in all that had to be done, to Mr. Kerle who did not preach or command, but spoke simply and lovingly of his Lord. Who wanted to be ours, to Miss Carpenter and Miss Sky who cooked us most sustaining and attractive meals and to all others who helped in the organisation and arrangements of the party. Thank you all for a wonderful time.

CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

Fellowship members are looking forward to the Annual Christmas Concert which is to be held at St. Philip's Hall, York Street, Sydney, on Friday, 10th December, commencing at 7.45 p.m. The Fellowship Branches are being most co-operative in this function; a number of branches have promised to help with the organising of the evening.

Tickets are 2/- each, and there is a booking fee of 3d. Reservations may be made with the General Secretary at the C.E.N.E.F. Centre, or by phoning MA 5606. Sweets and soft drinks will be sold during the evening.

The launch picnic will be held next year on Saturday, 22nd January. Tickets will soon be available.

Several members of the Diocesan Committee have visited a number of branches during the past month, some of these being St. Mary's, Concord North, St. Paul's, Bankstown, St. Philip's, McCallums Hill, and St. Mary's, Guildford. These visits have been most encouraging to the Diocesan Committee.

CHURCH OF ENGLAND BOYS' SOCIETY, DIOCESE OF SYDNEY.

The C.E.B.S. Annual Rally is to be held in the Assembly Hall, Margaret Street, Sydney, on Monday, 6th December, commencing at 7.30 p.m.

We are fortunate to have as our speaker the Rev. G. Pearson of the Church Missionary Society, who is making a special trip from Melbourne for the Rally.

C.M.S. YOUNG PEOPLE'S UNION.

A very interesting evening was held at All Souls', Leichhardt, on the 16th November. Members of the Y.P.U. and the Girls' Club presented "A Missionary Concert." At the conclusion of the items, which included three plays, a missionary tableau and solos, the Rev. G. Pearson told something of the work he has been doing in Tanganyika, and of the way girls and boys can help in the extension of the Kingdom of God overseas.

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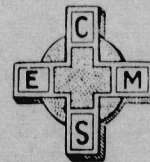
Diocese of Sydney.

C.S.S.M.

A very well-attended gathering of Scripture Union Secretaries and friends of the C.S.S.M. met in the Bible House, Sydney, on Thursday, November 4th, for a special tea meeting which had been arranged in connection with the work of the C.S.S.M. in New South Wales. Canon R. B. Robinson, Chairman of the Mission in N.S.W. at the conclusion of the tea welcomed home the President of the C.S.S.M., the Archbishop of Sydney, inviting him to address the gathering. The Archbishop spoke in very warm terms of the work of the Scripture Union in the home land mentioning particularly some of the Annual gatherings at which he had presided in the Royal Albert Hall, London, and in one of the largest halls in Glasgow. He also spoke at the Annual Conference which was held at High Leigh when members of the Mission, not only from England but also from the Continent, South Africa and Australia were present. The Archbishop spoke of the encouraging number of young people who were being reached with the vital Bible message which the C.S.S.M. brings.

In the meeting which followed a welcome was given to the General Secretary (Rev. B. H. Williams) and Mrs. Williams, who had just returned to Sydney to take up work again. Following this, Mr. H. A. Brown, Senior Staff-worker, gave a very telling message from the Scripture Union portions on the message of the book of Hebrews showing what a wonderful commentary it was on the early books of Moses and how practical was its teaching for the Christian life.

During the interval a special exhibition of old Bibles and portions of Scripture were on display at the Bible House.



C.E.M.S. ANNUAL CONFERENCE.

In the absence of His Grace, the Archbishop, the Chairman of the New South Wales Council of the C.E.M.S., Rev. C. E. Hulley, presided at the Annual Conference held at St. James' Parish Hall, Phillip St. About 100 were present. The St. James' branch generously provided an excellent tea for members of branches, which was followed by a short service in the church.

The annual report read at the Conference referred to an increase in branch work, assistance given to the Church at the Good Friday Procession, the First Christian Service Anniversary and public Church gatherings such as the Home Mission Society Festival. The Social Service work at the Flinders St. depot had provided 47,380 meals, 5724 beds and found 140 jobs for needy and destitute men without cost to them, during the year.

The Conference dealt principally with domestic matters, but there was a good deal of discussion on the attitude of the Church

to Migration. Major General, the Rev. C. A. Osborne, in charge of the Migration Bureau of the Church of England in Sydney gave a most illuminating address on what the Church is doing to expedite and facilitate the migration to Australia of suitable members of the Church of England. A good deal of work was being done within limits in connection with the nomination, reception and after care of migrants, and it was hoped to do much more as the number of people coming to Australia increased.

THE MOTHERS' UNION.

The Mother's Union Christmas Musicales given by the Mothers' Union Choir, will be held at the CENE Auditorium on Friday, 10th December, at 2 p.m. During the afternoon a welcome will be extended to Archbishop and Mrs. Mowll.

ST. ANDREW'S CATHEDRAL.

Annual Service for Church of England Scouts and Guides.

The Annual Service for Church of England Scouts and Guides has been arranged for 3 p.m. on Sunday, December 5, in St. Andrew's Cathedral, George Street. His Excellency the Governor of New South Wales has kindly promised to attend and take the salute at the preceding march past at 2.45 p.m. The preacher at the service will be the Very Rev. the Dean of Sydney, Dr. Barton Babbage.

Scouts and Guides will assemble under their respective colours outside Scout Headquarters in Carrington Street at 2 p.m. and move off for the Cathedral at 2.15 p.m. via York Street, Drutt Street, Kent Street, Bathurst Street, and George Street. The saluting base will be at the George Street entrance to the Cathedral. The Officers in Charge of the March will be Scout Leader A. J. Tyler.

ST. CLEMENT'S, MOSMAN.

For some time St. Clement's, Mosman, have been publishing their own fellowship magazine, known as "The Mountaineer." Their 3rd birthday issue, now in circulation, is a credit to them—a duplicated magazine of 22 pages with good articles and well illustrated. The whole production is managed by two of the young people themselves.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



Early enrolment essential for choir-Probationers and private pupils. Waiting list only. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. H. Hugh Bancroft, Mus. Bac., F.R.C.O. The specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

"The Mountaineer" has articles written by the young people of the Fellowship, Bible quizzes and items of personal interest as well as devotional and doctrinal articles by their leader and the young people.

Deaconess Fuller, who is on the staff of St. Clement's, in one issue wrote an article entitled "Hear the Words of the Lord," aptly quoting an inscription from Lubeck Cathedral.

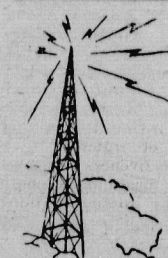
"Ye call Me Master . . . and obey Me not.
Ye call Me Light . . . and see Me not.
Ye call Me Way . . . and walk Me not.
Ye call Me Life . . . and desire Me not.
Ye call Me Wise . . . and follow Me not.
Ye call Me Rich . . . and ask Me not.
Ye call Me Fair . . . and love Me not.
Ye call Me Eternal . . . and seek Me not.
Ye call Me gracious . . . and trust Me not.
Ye call Me noble . . . and serve Me not.
Ye call Me might . . . and honour Me not.
Ye call Me just . . . and fear Me not.
If I condemn you . . . blame Me not!"

NORTH SYDNEY S.S.T. ASSOCIATION.

The Rural Deanery of North Sydney held its fourth S.S. Teachers' Conference on Tuesday, 16th November, 1948, at St. Cuthbert's, Naremburn. Fourteen Sunday Schools were represented. Miss R. Campbell, of the B.C.A. Mail Bag S. School, gave a most practical talk on "Preparation of Lessons for the Junior Child."

Early preparation, the importance of knowing the children, the need to make sure that the lessons fit the children's interest and understanding, and the great value of expression work were some of the subjects of the address. Miss Campbell was listened to with great attention.

The next Conference at St. Thomas', North Sydney, on 15th February, is to be Group Discussion on Sunday School Teachers' problems.



A.B.M. RADIO SESSIONS.

"THE CALL OF THE PACIFIC."

New South Wales.

2CH, Sydney.—Sundays, November 14th and 28th, 1.45 to 2 p.m.
2MO, Gunnedah.—Sundays, November 7th and 21st, 9 to 9.15 p.m.
2TM, Tamworth.—Tuesdays, November 2nd, 16th and 30th, 9.35 to 9.50 p.m.

Queensland.

4KQ, Brisbane.—Every Saturday, 9 to 9.15 a.m.
4AY, Home Mill.—Every Friday, 8.40 a.m.
6PR, Perth.—Saturdays, November 6th and 20th, 8 to 8.15 p.m.

Tasmania.

7HT, Hobart.—Sundays, November 7th and 21st, 4 to 4.15 p.m.
7EX, Launceston.—Sundays, November 7th and 21st, 2 to 2.15 p.m.

ST. PETER'S CHURCH, NEUTRAL BAY.

The Rector and Churchwardens announce the consecration of the Church on Dec. 5th at 11 a.m., by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, D.D.

**PARRAMATTA DISTRICT
UNITED CONFERENCE OF SUNDAY
SCHOOL OFFICERS AND TEACHERS.**

The N.S.W. Council of Religious Education, in co-operation with the Parramatta Rural Deanery Sunday School Teachers' Association held a successful united (Interdenominational) Conference at St. John's, Parramatta, on Saturday afternoon and evening, 13th November.

A short service was conducted in the Church by the Rev. L. R. Buckman, who also welcomed the visitors to St. John's, on behalf of the Rector, the Rt. Rev. W. G. Hilliard, officers and teachers of the Parish. The Rev. C. K. Hammond, Director of Education (Church of England) and Major Glitheroe (Salvation Army), Secretary of the C.R.E., were the organisers of the programme and conference.

Diocese of North Queensland.

The Rev. Ian Shevill writes from England in "The Northern Churchman": "I have just returned from Swanick where we had 400 people between the ages of 15 and 30, who came together for a week. So many of the Lambeth Bishops were able to attend that it was possible each morning for the celebrant to be a coloured Bishop from some corner of the world Church, the blessing each morning being given in a difficult language.

"Study was based upon the world church and world problems such as Communism, the Colour Bar, Literacy and Re-union, were discussed each day, but quite apart from the academic side of the school the fact of living and eating together, largely in tents, in company with twenty Bishops of the Church from every corner of the globe, has been a tremendous experience for a cross-section of British Youth which should augur well for the future of missionary enterprise in this country.

"Amongst the Australian Bishops present were those from Riverina, Gippsland, Bendigo, Grafton. Few before had realised so graphically the world-wide nature of their own church."

SOUTH AUSTRALIA.**Diocese of Adelaide.**

On Tuesday, 7th December, at 8 p.m., there will be a Service in the Cathedral, when the Rev. Alan Watson, Presbyterian Minister of Toorak, Victoria, who has been a delegate to the first Assembly of the World Council of Churches at Amsterdam, will give an address on the proceedings of that conference in which the Archbishop of Canterbury and a strong delegation from the Church of England took part. The Bishop will preside, and the Rev. Frank Hambly will read the lesson.

**CHURCH MISSIONARY SOCIETY NEWS
(S.A. BRANCH).**

Summer School Correction.—Now that the date of Australia Day holiday has been ascertained, please note that our Summer

School will be held 28-31st January at Retreat House, commencing tea-time on the Friday and finishing on the Monday evening. We advise you to book early, as last year some young men had to sleep in the loft! The Chairman and leader of studies will be the Ven. Archdeacon Hulme-Moir.

Budget Needs for the S.A. Branch of C.M.S. are still £3000 to the end of the financial year. Costs are high everywhere; take China, for example. A West China missionary writes, "instead of stabilising prices, the going on to the gold standard has caused a terrific jump up in the cost of living; e.g., rice was \$2,800,000 per bushel, but is now 16 million dollars for the same amount!" In these days of civil strife, China needs our prayers more than ever; Sister Rhoda Watkins writes that they are living "on the verge of a volcano."

The Women's Missionary Council give praise to God that their annual Thanksgiving Freewill Offering resulted in £143, a wonderful response. The last meeting for the year will be on 10th December, a Friday, commencing with special prayer session at 12 noon, basket lunch. Devotional Service at 2 p.m., led by Rev. F. H. B. Dillon. This will be held as usual at the C.M.S. Depot.

**CRICKETERS' SPECIAL CHURCH
SERVICE.**

A Special Service for Cricketers was held in St. Andrew's Cathedral on Sunday, 28th November, 1948, at 3 p.m.

This Service had been arranged by the Dean of Sydney, Dr. Barton Babbage, as President of the New South Wales Council of Churches, at the request of the New South Wales Churches Cricket Union.

Ministers from a number of affiliated Churches took part in the Service.

The address was given by Bishop Hilliard, who for many years was an active playing member of the Union. One of the lessons was read by another member of the Union, the ex-Test match cricketer, W. A. Oldfield.

The singing was led by the members of the St. Andrew's Cathedral Cricket teams.

The collection was given to the United Nations Organisation Children's Appeal.

**THE CHURCH OF ENGLAND
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Final issue in 1949

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