

# The Australian Church Record

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

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## NOTES AND COMMENTS.

We have sown the wind, we must accordingly reap the whirlwind. "Like a sparrow upon the housetop," that distinguished alumnus of one of the leading education establishments of the Commonwealth, an ancient hall of culture, has been lamenting the dire changes that time has brought upon the general attitude to education in an age so completely commercialised that money and what money can bring in the way of luxury pleasure or power is the only thing that matters in life. We sympathise with all that Sir Robert Garran was reported to have said at the annual celebration of the Sydney Grammar School anent the decline of cultural ideals in the choice of educational subjects. The neglect of the great classics is only a straw that shows the course of the wind in relation to educational ideals. But some of us feared that this would be the harvest of political interference with the pundits of education in the public examination system. It is always difficult to keep ideals high, whether they be spiritual or intellectual—but how impossible to do so when the dice is loaded against those who, by training, are best fitted to lead by the mixture of counsels caused by political appointments. It is unfortunately too true that a little leaven leaveneth the whole lump.

Unfortunately this dallying with the temptation of the practice affects the Church as well as the wider community. The attempt on the part of some of our episcopal leaders to make the study of the Greek Testament no longer an essential for ordination, we fear

was a concession to human weakness. We congratulate Dr. Cash, Registrar of the Australian College of Theology for his successful fight against the attempt to make the Greek Testament no longer an essential subject for the attainment of the Th.L. degree. We should like to see an improvement in the present examinations in the Greek New Testament. We cannot help knowing that for the ordinary student of the ministry the study of Greek under the present system is superficial that after ordination the subject is just put aside and neglected. And that neglect reflects very practically on that exposition of the Scriptures which is a special responsibility of the ministry of our Church. It seems to us that if a more definite attempt were made to demand a real foundation in the grammar of the language, with only a modicum of translation and exegesis, in the first part of the examination, the student would go forward in preparation for the second part with greater confidence and more real success. Certainly the present system is not making the subject so enjoyable and full of delight for future study as it should. The present system seems to be one of cram, acknowledged so to be by teacher as well as students.

In our Lord's teaching to the men of "the days of His flesh," He was always stressing the reality of the spiritual as contrasted with the things of here and now. In every age it has been the pressure of the material that has made the going heavy for those who seek to follow and propagate the spiritual. Christian clergy and people, are called upon to live up to the highest, mindful that "the things that are seen are temporal, but the things that are not seen are eternal." One of the bishops in England has been emphasising this responsibility in a recent letter to his diocese:—

"To-day, as always, it is the duty of Christians to assert that materialism in all its various subtle forms is the enemy. But to say this is not to say that we can ignore material things; but rather that the material things are to be controlled and directed by submission to the God who made them. As He made them 'they were very good.' Let us use them so that they may remain very good."

"Education does not consist primarily in making good citizens, but rather in developing the whole man in relation to the eternal world; because Christian education does this, the other things (citizenship, social adjustment, individuality, self-development — all quite important) will follow and fit in." What is here said about Education applies equally well to activities of life and society. Chris-

tian laymen have a duty according to their gifts and capabilities to take part in politics, national or municipal, and in all other activities of human society. But their duty as Christians is to see that what they say and do is in accordance with the eternal principles of the Christian religion, and try not to be swayed by prejudice, self-interest or human respect."

A practical difficulty has arisen in Ceylon and another diocese in which some of the Anglicans are unwilling to accept the ministrations of the ministry of the recently constituted Church of South India. The matter was referred to some weeks ago in an editorial note in our contemporary. Eusebes, a regular contributor to the English "Record" makes the following comment of interest:—

"It is instructive to read and appraise the reactions of the Anglo-Catholics to the South India Scheme. One point that specially interests me is the contention that any who object to be included in the new Union Church on conscientious grounds should be provided with adequate episcopal ministrations independently of the newly constituted Church. I wonder if those who take this view realise that every one of their arguments will apply with crushing force to the situation in South Africa. It is interesting that the same men who denounce the auto-cracy of Azariah worship the more auto-cratic Gray of Cape Town!"

It will be of interest to see what will be the reaction of the Lambeth Conference.

We were rather intrigued by an extract from a South Australian paper which referred to the "Church Standard" as "official paper of the Anglican Church."

Our Great Contemporary and Anglican Teaching.

We regret to say that the statement has no measure of truth for quite often there are doctrinal statements that are quite contrary to Anglican teaching. Let us take the current issue—January 2, 1948—as a kind of sample. On the last page there is an extract from a Victorian parish paper under the title "Why be confirmed?" Amongst other statements decidedly non-Anglican are these—

"The vicar pointed out that it has been the law of the Church of England for centuries past that only those persons who have been confirmed by a bishop are allowed to receive Communion."

"It is just that fact that it is the Body and Blood of Christ that they are receiving that makes it necessary for them to be confirmed beforehand for this sacrament is a priceless gift from God, and it is for God to say upon what terms they may receive it."



"He has decided that in order to receive it they must first be confirmed and it is not for us to question the wisdom of God."

"If it were only bread and wine that they were receiving, as in the Protestant churches, it would be quite in order to have no restrictions whatsoever as to who may receive it. The Protestant receives bread and wine, and he generally sits down to receive it, and if he refers to it as Holy Communion he only means that he is receiving it in communion with his fellow Protestants, but in the Church of England it is not bread and wine, for by the power of God it becomes during the service the Body and Blood of Christ, and all who then receive it come into a very real Communion with God Himself, by receiving as sacred food His Body and Blood."

"The crux of the whole matter is that in the Church of England you receive something far more precious and sacred than bread and wine, and it is for God to say upon what terms He will allow you to receive it."

We pass over the puerile, discourteous and untrue reference to our sister Churches of the Reformation which share with us, as the Coronation oath has always confirmed the description Protestant. (1) This statement, "God has decided that in order to receive it (the Holy Communion) they must first be confirmed and it is not for us to question the wisdom of God," is quite false, as our Prayer Book rubric bears witness when it provides that "those who are ready and desirous to be confirmed" are qualified to receive the Sacrament, and as the Bishops of the Anglican Communion have borne witness when they refuse to admit that confirmation is an essential and make the deliberate statement that no priest of the Church has any "canonical authority to refuse Communion to any baptised person kneeling before the Lord's Table (unless he be excommunicated by name, or, in the canonical sense of the term, a cause of scandal to the faithful)."

In view of the definite statement of the Prayer Book and the Lambeth fathers, the gratuitous appeal to the rule in question as a Divine Command seems little short of blasphemy.

(2) Our readers will readily see how completely non-Anglican is the further statement: "In the Church of England it is not bread and wine, for by the power of God it becomes during the service the Body and Blood of Christ," for our Articles and Prayer Book agree that "The sacramental Bread and Wine remain still in their very natural substances," and men who teach otherwise are on the Roman side and not truly Anglican.

"The News Review," a popular English weekly with a wide circulation, has recently been making churchgoing the subject of a survey. The newspaper's research section has undertaken several thousand personal interviews with adults in 110 areas of England, Wales and Scotland. The results are interesting and illuminating. To the opening question "How well do you consider the churches are carrying out their job at the present time?" seventy per cent. were satisfied with the church's efforts. But when asked what they considered that job to be, the answers were various, such as "looking after youth," "Teaching Christianity," "Social welfare work," "Helping people face the crisis," "Attracting people back to Church," "More contact with parishioners," "Preserving peace."

These replies are very disconcerting, as they reveal a startlingly "this worldly" concept of the church's work. No mention is made of the first duty of serving God and worshipping Him. There can be no doubt that the Church itself is somewhat responsible for the false, utilitarian, concept of the Church's work reflected in these answers. If the Church's mind was imbued with its transcendental mission, the "man in the street" would realise that this was the church's work, even though he did not associate himself with it.

The Rev. G. Christopher, Secretary of Adelaide Branch of C.M.S., has been appointed to the Parochial District of Abbotsford and Russell-Lea, Sydney.

## NEW BOOKS

"The Prince of Life," by Marcus L. Loane, M.A. Studies on the Resurrection and Ascension. 8/6.

"The Horsemen are Riding," by Dr. F. J. Miles. Prophetic Problems, Practical Prophecy. 7/9.

"That You Might Believe," by Henry M. Morris. 10/6.

"Flashes of Truth," by Rev. James Duff. Illustrations for preachers and teachers. 5/6.

"Rebuilding with Christ," by Dr. Walter A. Maier. Radio Messages of the Lutheran Hour. 12/3.

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## Churchman's Reminder.

January.

18.—2nd Sunday after the Epiphany. In these days is it not of help to make the supplication: "Grant us thy peace all the days of our life?" Such prayer is needed, as in the days of Gregory from whose writing it is taken.

25.—Septuagesima Sunday. This reminds us of the cause of world troubles, man's guilt. But this is wonderfully reminds us of God's Goodness. So nightly this, and the ensuing two collects, prepare us to receive that goodness which lessens the evils of life.

26.—Monday. The Conversion of St. Paul.—What a brilliant character was he. How grateful ought we to be that such was converted and became a teacher of the Gospel, and a Christian exponent, so that his writings teach us today how the better to explain the life and work of Christ.

## Proper Psalms and Lessons

Jan. 18, 2nd Sunday after Epiphany.

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

E.: Isa. xlix 14 or 14-10; John xii 20 or 1 Thess. i 1-ii 12. Psalm 68.

Jan. 25. Septuagesima. Conversion of St. Paul.

M.: Isa. xlix 1-13; Gal. i 11. Psalm 104.

E.: Isa. xlv 18; Phil. iii 1-14. Psalms 147, 148.

February 1. Sexagesima. Eve of Purification of the B.V.M.

M.: Gen. iii; Mark ix 33 or 1 Cor. vi. Psalm 139.

E.: Exod. xiii 11-16; Gal. iv 1-7. Psalms 25, 26.

WANTED.—A supply of Golden Bells Hymn Books, and one copy with music for use in Children's Court Work. Donations would be gratefully received by the Court Chaplain, Church House, George Street, Sydney. MA 4137.

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## CHURCHES OF AUSTRALIA.

### ST. GEORGE'S, HOBART.

In 1834 a subscription list was opened in the Hobart "Courier" inviting contributions to a building fund for the erection of a church on Battery Hill. The particular site was then known as Kermode's Hill, as it was the property of William Kermode. The descendants of many of those first subscribers still reside in the parish. "The Courier" of



ST. GEORGE'S, HOBART.

October 14, 1836, announced that the site was "convenient to the inhabitants, on a commanding eminence between the Battery and Mr. Luckman's Mill, and therefore the Church will present a cheering and prominent feature in the landscape of Hobart Town."

The foundation stone was laid on October 19th, 1837, by Colonel George Arthur, this being his last public function as Governor of the Colony.

The late Mr. W. R. Butler who witnessed the ceremony, gave some interesting information, to the gathering assembled to commemorate the 70th Anniversary. He described how he and his fellow Sunday scholars were marched to the site on what was called in those days, "Kermode's Hill," where they were given a seat from which they had a splendid view of the old Tasmanian Governor performing the ceremony of laying the stone, beneath which he remembered seeing the coins and papers of the day, placed.

The Church was consecrated on May 26, 1838, by the Right Rev. Dr. W. G. Broughton, first Bishop of Australia, assisted by the Ven. William Hutchins, first Archdeacon of Van Diemen's Land, and the Rev. William Bedford, and the event was chronicled in the "Colonial Times" of May 29, and in the Hobart Town "Courier" and the "True Colonist" of June 1st. The Hobart Town "Courier" report it as follows. On Saturday last the Right Rev. The Bishop of Australia consecrated the new church called St. George's, at the Battery Point. His lordship was received at the Church entrance by a considerable number of gentlemen, when the petition to the bishop, praying that he would consecrate the Church, was read, and delivered to him by Captain Montagu. His

lordship having demanded of the gentlemen present if that were their wish and being responded to in the affirmative, said, "In the name of God, then let us proceed," and the bishop, followed by the archdeacon, several of the clergy, and the gentlemen in attendance, entered the Church, the bishop and clergy alternately repeating the verses of the 24th Psalm. The bishop then went within the rails to the North side of the communion table, when he received the instrument of donation and endowment. Suitable prayers were read, together with the service of the day, after which the bishop preached a very impressive and appropriate sermon and a collection was made in aid of the funds. The seraphine was played by Mrs. Logan, with her usual skill, and accompanied by the voices of several ladies, produces a very pleasing and gratifying effect. Some of the congregation seemed to think that the tone of the instrument was not sufficient to contend against the voices. For our part, we like to hear the congregation join (as they ought to do) heart and soul in the psalmody. Nothing can be worse, during the singing of a Psalm, than to hear the organ without being capable of distinguishing the voices; it betrays a lukewarmness of devotional feeling, which is not to be defended, and is totally inconsistent with the true principles of piety and Christianity." In addition to this report, Dr. James Ross says that the Rev. William Bedford read the morning service, and the bishop and the archdeacon officiated at the communion table, and that the bishop preached a very impressive sermon on the necessity of a pure and proper propagation of the Holy Scriptures.

The fine tower which dominates the landscape of Hobart to-day was completed in 1847. It is possibly the finest example in the Commonwealth of that particular style of architecture which now for a century has given way to the prevailing fashion of the Gothic.

The style is said to be modelled upon that of St. Pancras Church, London. In some notices of the period, it is called "the Egyptian style of architecture." "The cornices at each end of the front of the entrance are constructed of very beautiful and elaborate, though chaste, stonework, in the Egyptian style."

The area of the parish originally extended over half of South Hobart and in the century since its establishment, other parishes have been made out of the district. First, All Saints', South Hobart, was formed. Then, a church was built in 1847, at Lower Sandy Bay, which became the separate parish of St. Stephen's, in 1921. In another district, Upper Sandy Bay, the fine stone church of St. Peter was built, the edifice really being the old Mariners' Church from the wharf removed to the new site. Here at St. Peter's there is a fine stone church, and large brick school hall; but it requires the establishment of a residence for the minister before it can become a separate parish.

St. George's has always endeavoured through the years to maintain a living witness to the reformed character of the Church of England. For many years it has been closely associated with the Church Missionary Society, and its missionary interest is unabated; last year no less than £365 was subscribed to the C.M.S.

The past rectors have been the Rev. T. J. Ewing (1838-39), Rev. H. P. Fry, D.D. (1840-1858), Rev. Canon G. Banks Smith (1859-1902), Rev. A. Brain, M.A. (1902-1913), Rev. D. Baker, B.A. (1913-1920), later Bishop of Bendigo, Rev. T. Quigley,

M.A. (1920-1930), Rev. C. C. Short (1931-1934), Rev. A. A. Bennett, Th.L. (1934-1944). The present rector is the Rev. L. L. Nash, M.A., B.D., Chaplain R.A.N. (Emergency List), who also acts as port naval chaplain. Among the assistant curates have been Rev. Godfrey Dillon (1886), Rev. A. Gamble, Rev. J. A. Rowell, Rev. E. S. Yeo, Th.L., Rev. F. Hugh Hordern, L.Th., Rev. T. Knox, Rev. A. H. Roake, Rev. H. G. S. Begbie, B.A., Rev. C. A. Goodwin, Rev. L. L. Benjafield, Th.L., Rev. G. C. Bennett, B.A., Rev. K. A. Kay, Th.L. The present assistant curate is the Rev. T. E. Doyle.

## THE WORLD OF BOOKS.

"Henry Martyn," by A. Pouncey. No. 9 in the Great Churchmen Series published by the Church Book Room Press, Ltd.

This biographical sketch of the first modern apostle to the Mahomedan world will form an excellent introduction to a more intimate study of Henry Martyn.

His earthly course only endured for thirty-one years, but he has left a mark on Christian history which will never be effaced. The author traces the events of those years with a discriminating eye, in order to show how Henry Martyn's spiritual development kept pace with his progress as a brilliant student of classics and mathematics. We see him in Cambridge and Cornwall, in Dinapore and Corpore, in Shiraz and Tabriz. We watch him ministering to British Regiments on large military stations in India, proclaiming the Gospel to despised Indian women and loathsome Indian beggars, conversing on the claims of Christ with the Moslem doctors and Soofis of Persia. We see him toiling at his translation of the New Testament now into Hindustani, now into Persian, now into Arabic. At length we follow him on his last long lonely ride over weary mountain trails into the heart of Asia Minor where his life came to an end on October 16, 1812, at Tokat.

Henry Martyn belonged to that rare company who seem to reach the highest point of spiritual attainment. His name must rank with that of Robert Murray McChesney as one of the choicest souls of the 19th Century.

Those who read Mr. Pouncey's study will certainly desire to know more of Henry Martyn.

The sweetest and happiest homes—homes to which men in weary life look back with yearnings too deep for tears; homes whose recollections linger round our manhood like light and the sunshine and the sweet air, into which no base things can intrude—are homes where brethren dwell together in unity; where, because all love God, all love their brothers also; where, because all are very dear to all, each is dearer to each than to himself.—Canon Farrar.

But what if I fail of my purpose here? It is but to keep the nerves at strain; To dry one's eyes and laugh at a fall, And baffled, get up and begin again, So the chase takes up one's life, that's all.

R. Browning.



## "Crisis: Bethlehem: New Beginnings."

### A NEW YEAR MESSAGE FROM THE BISHOP OF GRAFTON.

Your Editor has been good enough to invite me to write a message to you for the New Year, and I am very glad indeed to do so.

We can learn quite a lot, I often think, from words with a long history behind them. Such a word is the word January.

The great God Janus was one of the very oldest of all the prehistoric gods of ancient Rome. He is represented to us as a two-headed god with faces looking both backwards and forwards. That is, he was the god of all New Beginnings. He looked back to the old that was past, and forward to the new that was to come. He was the god also of the Gate of the City and of the Door of the House (from his name came the Latin word *janua*, a gate, and janitor, a man who keeps the gate.)

It was natural to give to the first month (the "gate of the year") the name of Januarius, i.e., the month of the god Janus—the god of new beginnings, the god of the "gate of the year."

In the last few months I have been able to attend first of all the great Newcastle Centenary Celebrations, and later (only for one meeting) the great celebrations of the Melbourne Diocese. At each of these I have felt there is something to learn from the old heathen "god of the gate of the year," Janus, who looks forwards and backwards at the same time. I am sure that a Christian must never let himself look back *only*, with regret or admiration: He must look forward also. Indeed he must look back in order to look forward. "The best is yet to be" — or rather, "the best is offered us, if we will work for it." God has left us the choice.

#### THE DOOR OF BETHLEHEM.

I suppose one could make an interesting study of doors and gateways of ancient and modern buildings, and of what they convey by their architecture of the character of the building into which they lead, and of the people who built them.

I remember, when I was at Bethlehem during the first world war, being greatly struck with the lowly doorway, which alone gave entrance to

the lovely church built over the spot where our Lord was believed to have been born.

For 1700 years pilgrims and crusaders have been visiting this place. But during all that time they have been taught that only by stooping and bowing the head can they enter the Church of the Nativity. They cannot stalk in, exulting in their strength; they must enter with humility.

I remember, too, so well, as I am sure will many of my readers, the little underground grotto where the manger was said to have been laid; and the silver cross which marked the spot where the little Baby was born. "Here," it said, in Latin, "Jesus Christ was born of a Virgin."

Alas, in those days a British Tommy with tin hat, and fixed bayonet, had to be on guard ceaselessly — not, I fear, to protect this holy place from the unbeliever, but chiefly to protect it from the quarrels and brawls of jarring sects. What should have been a centre and inspiration of unity had become one more source of bickering.

There are many reasons for these unhappy divisions. It is not a simple problem. But one of the causes (and not the least important of them) is disregard of that little porch and the lesson it is meant to teach. There can be no unity without humility.

#### JUDGMENT AND CRISIS.

As I write these words it is still the season which the Church calls Advent which leads up towards Christmas. I think that the subject which the season mainly brings to our mind and conscience is the subject of Judgment.

St. John's Gospel takes the point of view that the Judgment has already begun: "Now is the Judgment of the world." We are being judged every day both as nations and as individuals, by the opportunities given us, by the light which is offered us, by the Christ confronting us.

Now the word for Judgment in the original Greek of the New Testament is Crisis, and here again we may learn from the meaning of old words. For Crisis means a Dividing Point — a point where you may turn this way or that in your direction or in your actions.

It is very clear, surely, that once again to-day "Now is the judgment of this world." It is a judgment, a Crisis, a Dividing Point. The world can go this way or that way. We are conquering time and space, and the world can become either a neighbourhood of friends and brothers or a nightmare-battleground of bitter and warring competitors.

We are conquering every part of nature except human nature. It is a dividing point. Are we harnessing incredible power to be a blessing or a curse?

In this year, 1948, almost our greatest need is for Conciliators. No doubt we need sturdy fighters in the cause of truth this year as always, but even more than that I think we need Conciliators, men who will see the best and not the worst of their opponents: Bridge-makers (the old Latin word for a bridge-maker was *pontifex* — or priest) priests of peace, men who will help to bring together those at the opposite ends of the gap.

I believe we British are called to play a large part in this Conciliation to-day. We Anglicans also are meant to be Conciliators, for we stand mid-way between, the Catholic and Evangelical traditions, neither of which is complete without the other. Without sacrificing truth we are called to be Conciliators.

The lovely word Reconciliation is the word most needed in the world to-day; and the church must lead the way and show it to the world. Else what other hope is there?

Human-nature exults in quarrel and warfare. Men love to enroll themselves in narrow brotherhoods, which owe their enthusiasm and unity to suspicion and hatred of other brotherhoods. We have never discovered the thrill of unity.

Once again, at Christmas time, and at the Gate of the New Year, our Lord calls us towards unity and brotherhood and peace in communion with Him.

—Christopher Grafton.

It came as a great shock to hear of the death through being knocked over by a motor car of the Rev. S. A. Atherton, Rector of Toowong, Brisbane, on December 11th. Mr. Atherton was on his way to a confirmation when he was hit by the car and died soon afterwards. He had been Rector of Toowong for some years. Prior to this he had been Rector of Drayton on the Darling Downs. Mr. Atherton was a loyal supporter of the Reformed position in the Church of England and often raised his voice in Synod against illegal practices and teaching. We are deeply sorry for his loss and offer sincere sympathy to Mrs. Atherton and family.

## CANON LAW PROPOSALS.

### OPPOSITION MEETING IN ENGLAND.

The Rev. C. E. A. Reynolds, Rector of Wentworthville, Sydney, now in England on a visit, has sent the following interesting account of a meeting in London, concerning the new Canon Law Proposals.

"On Friday, December 19, a meeting of first importance was held at St. Paul's Church, Portman Square, Baker St., London, W.1., a call to the Clergy and Laity of all England, between 200 and 300 attended both morning and afternoon sessions. The subject was 'Canon Law.' The Vicar, Prebendary Colin Kerr, presided. He said the meeting was a result of the Report on the Revision of the Canons and was arranged as soon as possible before Convocation met in January. He stressed the danger of the situation, if all the Canons were passed it could lead to a rift in the Church which might never be healed. The first speaker was Canon T. C. Hammond. He assessed the situation and spoke briefly on the history of Canon Law. We must be careful that the Prayer Book is not made to say one thing in its rubrics, and Canon Law another. We are being asked to give the bishops a roving commission to say what they think should be canon law and binding upon the consciences of Church people. It is our duty to see that the King receives the mature judgment of all his people. The speaker instanced the canon which says there shall be no service except in a consecrated place, as proof of the hurried preparation of the revisions. Other proposals would slam and double lock the door on Reunion. Prebendary Hinde spoke next on 'Some Facial Points.' He dealt chiefly with Canon 17, on Vestments. The proposal is to legalise the Mass Vestments now described as 'customary.' He suggested a committee be formed to find out the significance of vestments, do they conceal or reveal the truth. In the afternoon, Canon St. John Thorpe spoke on 'England's Hope — An Informed People.' He declared that most of the clergy had not seen this report and the laity knew very little about it. One reason for this was that it cost 15/- (a 2/6 edition is coming out). The clergy are finding it more difficult to keep abreast of latest developments in these post-war days than during the war.

Evangelical Youth Fellowships are inclined to leave these controversial matters alone. The speaker urged us all to bring these important doctrinal subjects into the schedule of parochial life and not reserve them for special meetings. He also urged more co-operation between the different evangelical

organisations and suggested a strong "watch" committee of experts in key positions who could give up to date information. The Rt. Hon. H. Joynson Hicks, M.P., then spoke on Canon 13, "Lawful Authority." This had been, and is, the King in Council. The proposal is, it shall be convocation. He found very few M.P.'s knew anything about the revision of the Canons. If Convocation should approve and adopt them with all the accompanying publicity and then go to Parliament, and say "we can't go back, will you whitewash us?" He believed that would antagonise Parliament, if not cause a split between them, and bring disestablishment nearer. The chairman in closing emphasised these points. The Laity would not have a voice in these vital discussions. The clergy had had little opportunity to study the 134 canons known, apart from any not yet known. Some of them were welcome, but others were most controversial and the issue was a very grave one—the character of the Priesthood. The meeting decided to send this resolution to the authorities: "This meeting is unable to form a right judgment without copies of the report . . . and requests Convocation to postpone discussion." All were urged to write to the Rectors and Bishops of this diocese, and to pray urgently.

Convocation meets January 15. A Day and A Night of Prayer is to be held Wed., Jan. 14, from 10 a.m. to 5 p.m. and from 6 p.m. to 6 a.m."

## AN APPRECIATION.

### DEACONESS BEAVER.

Deaconess Neridah Beaver, who recently returned to Sydney after an absence of many years, passed away in her sleep on the night of Dec. 1st. She was trained at Sydney Deaconess House under Miss Ashe—and was later ordained by the Bishop of Madras, in whose diocese she worked for several years. She also worked in Calcutta and recently among refugees in India.

She was present at the Deaconess' Conference held at Deaconess House Sydney in September last, and one could not fail to notice her quiet and unobtrusive, but worthwhile, contributions.

Deaconess Beaver was the special speaker at the meeting of Associates and ex-Trainees at Deaconess House on December 1st, and witnessed to the satisfying love of Christ her Saviour. She told of outstanding lives in India, led to Christ partly through her ministry. It was a surprise to many to hear next day that she had passed into her Maker's presence.—E.M.B.

## THE WORLD OF BOOKS

"John Wesley"—by W. Leathem. No. 7 in the Great Churchmen Series, published by the Church Book Room Press, Ltd.

This little study in Sainthood and Genius is a valuable contribution to the series which have come from the Church Book Room Press.

John Wesley's life was so long and eventful, that it would be an entirely difficult task to give an adequate biographical sketch within the limits of a short pamphlet. The author of this tract has chosen to offer instead a study in the elements of greatness in Wesley's life and ministry. He argues that Wesley was the greatest figure in 18th century England, and the greatest churchman of the English-speaking world. He brackets him with Paul, Augustine and Luther as one of the greatest experimental theologians of the Catholic Church. He illustrates this point from Wesley's character as an evangelist and churchman, as a teacher and leader, as an organiser and as a Christian man. He shows that Wesley's conversion of the evening of May 24, 1738, was the key to his whole life.

It is interesting to see how the author finds the secret of Wesley's success in Calvinistic dogma. He points out that God does not make great men all at once. He starts long before they are born. The secret of Jeremiah's life is the only adequate explanation of Wesley's. "Before I found thee in the belly I knew thee and before thou camest out of the womb I sanctified thee and ordained thee a prophet unto this nation."

There is a beautiful reverie in which the author compares John Wesley with the apostle Paul. Those who read this reverie will wish to read the whole tract.

"Someone, who it matters not, was reclining quietly when in imagination a vista of green countryside opened up before him. Across the undulating fields was scattered what seemed like a small army of white-clad runners. Far ahead of all the rest he noticed two figures who were covering the ground with easy strides and an air of quiet confidence. As they drew nearer he noted that they were men of small but striking appearance. They were men trained to the last ounce. He also noted that one was a Jew and the other an Englishman, and that the Jew was numbered "One" and his companion "Eighteen." They seemed to be on intimate terms and chatted as they ran.

"How is the going, Paul?" asked the Englishman.

(Continued on page 16.)



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ALEXANDRIA



## TO AUSTRALIAN CHURCHMEN

## EPIPHANY

(By the Bishop of Gippsland.)

What does the Epiphany mean to us here in Australia? One is afraid it has little bearing on the life and thought of us ordinary Church people. You remember the answer of the little Sunday School boy when asked by his teacher — "What does the Epiphany mean?" "Oh, teacher, that's the man-at-the-station." He had interpreted through the alchemy of his mind a word almost equally beyond him — "The Manifestation."

Yes, we have almost lost our hold on the truth enshrined in the Epiphany. Nearly all our Sunday Schools are on holiday in this season, so our children get little of it beyond the story of the Wise Men, which is made part of our Christmas teaching. And we adults have little grasp of its deep significance.

## East and West.

This neglect of the Epiphany we can trace back to the cleavage between Eastern and Western Christianity. Western Christianity has emphasised the truth of the Incarnation from the human side. So we have made Christmas our great Festival. This quite naturally has led us to dwell upon the Humanity of our Lord. It has quite rightly brought God near to us in the Holy Babe of Bethlehem.

In the Eastern Church, even to-day, more is made of the Epiphany, the "Festival of Lights," as it is often called. Our Eastern brethren have stressed the revealing of God in the Child, the showing forth of Divinity in the Christ. We need to hold fast both these aspects of the Revelation.

## The Hidden Truth.

Things are not always what they seem. Such is the value of the Truth behind the thought of this season. Behind and beyond the ordinary, the natural, is the extra-ordinary, the supernatural. Our scientific materialism with its wonderful devices and mechanical boons has too often blinded us to the inner mystical and spiritual values. Those Wise Men of old saw something beyond a new and wonderful star. They were led to set out on a long and perilous journey to worship a King, a Messiah. It does not detract from their science to be told by modern astronomers that what they saw was a conjunction of planets which did take place about the time of the birth

of Christ. And when they had found the Babe at Bethlehem, they saw something beyond the charming baby Jesus in the Cradle. They worshipped the Divine One and offered him those royal gifts.

Are we so engrossed in our material sciences to-day, that we cannot see through them the hidden Power and Beauty and Wisdom of God? It is very refreshing to hear the remark of one of England's leading Research Scientists, the other day: "You know, in Cambridge to-day the scientists are more religious than the parsons." Peering into the wonders of space, with all its immensities and its amazing movement, yet with its order and planning, they say with the Psalmist: "The Heavens declare the glory of God." And when with the electronic microscope they examine the wonders of the atom, the electron, the cell, the chromosomes, with their infinite variety, yet intricate order of planning, they cry: "The firmament showeth His handiwork." We in our day need to search for these hidden mysteries. But the Epiphany reminds us that the truth comes as a revelation from above, from God, a revealing of His Hidden Wisdom. We need to-day to reclaim the idea of nature as a Sacrament. One of the losses of our Puritanism was this shutting our eyes to the hidden mysteries and beauties of nature and science.

## The Light Revealed.

Our Sundays after Epiphany lead us on to see the Inner Light of Christ shining forth in most ordinary surroundings. The boy Jesus in the Temple, in the midst of the doctors. Did Mary and Joseph and those learned Rabbis only see a well instructed Jewish youth, or did they catch just a momentary glimpse of His Inner Spirit, realising His unique relationship to God His Father?

Can we look beyond the background of Church and School, and see the potentialities of each child committed to our care? Here is proclaimed for us a Truth in grave design of eclipse to-day. The infinite work of each individual, the inner glory of personality in the light of Christ our Lord.

At the marriage feast of Cana of Galilee, did Mary and the wedding guests see something revealed in the Man Jesus, beyond ordinary human

thought? Here was One who cared for our little worries and troubles; a revelation of infinite love. Do we see beyond the union of man and wife in Matrimony, something of that mystical union that can only come from above?

Surely this Epiphany is to remind us of the transfiguration of the ordinary, the earthly, the water of this world, into the vital, the spiritual, the wine of Heaven. Beyond the commonplace is the Divine.

If we are among those wise men we will bow before the manifested Christ in humble adoration and wonder, and bring to Him and lay at His feet whatever gifts we may have. He will accept and transform them into Beauty, Truth and Goodness.

## ABSOLUTE SUBMISSION.

In a deaf-mute home a distinguished visitor was watching a review of the classes, when he suddenly requested that he might be permitted to ask a question and have the children answer it on the blackboard. And so he had the question translated into their sign language.

"Could any of you children tell why it is that God has permitted you to be so strangely and sadly afflicted by the loss of your natural organs of speech and hearing?"

There was a great silence. The principal was very embarrassed. The teachers, feeling that it was a strange and perhaps improper question to ask, hung their heads. But one little lad raised his hand, and stepping to the blackboard, wrote: "Even so, Father; for so it seemed good in Thy sight."

Tears fell from the eyes of the stranger, and the lesson was never forgotten. This is the foundation of all character and all morals; absolute submission of the will of man to the will of our Father in Heaven.

—Alliance Weekly.

## THE GARMENTS OF THE SPIRIT.

(Colossians 3: 12-17.)

The garments of the Spirit do not change with fashion's whim;

They are the same as in the day men humbly walked with Him.

"Clothe ye yourselves," He gently said, "with tenderness of heart,

With kindness, gentleness, good will, and to your friends impart

A spirit of forgiveness and of love that is sincere,

And let My peace rule in your hearts. Lo! I am ever near!"

Then may His word of wisdom have its home within my soul;

The riches of His Spirit every thought and word control,

With psalms and hymns and words of grace to Him my praise I'll bring.

And in the Spirit let my songs of gladness ever ring.

Then all I do in word or deed will glorify My Lord,

And I shall walk within His will according to His word.

—Albert S. Reitz.

## TROUBLED INDIA.

Two very interesting letters have reached us from missionaries in India indicating the intense agony through which the peoples of that land are passing and the part that our missionaries are able to play in relief of the suffering that is entailed.

Sister Wheeler of the hospital at Quetta, writes:—

"I could never have believed that North India would go through such a time of complete upheaval. Thousands of Moslems are still trekking across the border from Hindustan and thousands of Hindus and Sikhs from Pakistan to Hindustan. Education and public services are badly disorganised, and it is a strange state of affairs altogether. We have just finished our nursing exams, which should have been held at the beginning of the month, but the Registrar of the Punjab Nurses Registration Council was up in the Simla Hills, where she goes with her office for the summer, and she could not get back to Lahore. Everything was so difficult and posts so uncertain that she finally got notices round to every hospital to arrange their own exams, and send her the results by October 31, when the office would be closing down for partitioning into E. and W. Punjab Councils. Owing to our being so far away, the delay in posts makes it impossible for our results to reach her in time, but we have sent them and hope for the best. Normally, it would take about 3 days for a letter to reach here from the Simla Hills. Her first communication about the exams, sent by registered post, took just 5 weeks to reach us, and the papers sent recently by Air Mail took 8 days.

"Owing to the riots, our work, and consequently, our income, has decreased considerably, so we felt that we must cut down our staff accordingly, so 3 of our staff nurses offered to go to Lahore, where they were advertising for male nurses for work amongst the Moslem refugees. When the Inspector-General of Civil Hospitals received their application, he wired for them to go at once. Two of them are working in a refugee hospital established in the Borstal Jail, and the third in one at the Sikh National College. Dr. Harry Holland is also doing refugee work there, having been flown out from England by the Pakistan Government. He will be flown back afterwards to complete his interrupted furlough.

"We are planning for our work at Shikarpur as usual in Jan. and Feb., though we expect it may be less this time, as a good many of the Hindus have fled.

"This has been an abnormal and outstanding year in many ways, and although our hearts are very sad at the tragic happenings in our beloved N. India, yet there is a certain thrill in the thought that we are helping to make history, and a new feeling of adventure and romance even comes into our whole work. It is a marvellous opportunity for Christians to show the true worth of their religion. One of the Pakistan leaders publicly expressed his gratification that Christians had been "immune from this communal strife," and it is a fact that nowhere have they been wittingly attacked or harmed. They have difficulties ahead of them undoubtedly, but they need not despair if they are loyal to the State in which they live, according to our own Bible teaching. More than ever we feel that India's great need is for the unifying Spirit of Christ.

"During the riots we had quite a refugee camp of Christians in our hospital, as they felt safer all together. Our Padre held prayers with them every evening, and our hospital staff as far as possible attended. We feel that these prayer gatherings have been the means of producing deeper fellowship and understanding between Mission workers and the rest of the Church. There is apt to be too much stress on this division. A few of our refugees are still with us, and their children add to the numbers in our Sunday School, which has flourished this year. We are now planning for something for Xmas, according to our usual custom for Sunday School, but it will be a little more difficult to arrange this year, as owing to the exodus of the English, our Church is now one united Church with the English one. We are using the English Church building, which is larger and in every way better than ours. Sunday Morning Service is held in Urdu and Evening Service in English. We have short Evening Service in Urdu in our hospital chapel for any who cannot understand English and wish to attend an Evening Service. English and Urdu Sunday Schools have to be separate, of course."

## DR. HOLLAND.

The other letter comes from Sir Henry Holland, who has completed 46 years of medical missionary work at Quetta and is responsible for the organisation of the Annual Eye Clinic at Shikarpur to which Sister Wheeler has made reference. That clinic is practically world renowned, and attracts every year many overseas doctors for its remarkable operations. Would-be visitors have been known to wait years for the privilege of this experience.

In reference to the present troubles of India Dr. Holland writes, under date Oct., 1947:

"Up till a month ago we had a record season in every way, in-patients, operations, etc. As you may know, we are supposed to have a hundred and twenty male beds, but we expanded so that at one time we had 168 in-patients in our hospital. The same can be said regarding our operations. From March 1st to August 15th we did 144 major general surgery and 169 more major eye operations than we have ever done before. And then with the riots operating, our admission of in-patients practically closed down. And now we have but 60 odd in-patients in hospital."

Speaking of the celebrations at the inauguration of the new Government, Dr. Holland said that there seemed "to be good feeling, harmony and exchange of hospitality" until the 20th of August.

"On that afternoon, a number of Muslim refugees, who had escaped from the horrors of the Sikh massacre arrived, and were met by members of the Muslim League. At 8 that evening, the 20th, the Muslims entertained to dinner a party of the Brown Gymkhana, at which there were Hindu and Sikh guests. And as they were leaving after dinner, some of them were attacked and then the riot began at about 9.15 p.m.; houses and shops were soon blazing on all sides, and then the murders began and lasted all the night. Our hospital was in a bad district of the city, and when I went over to

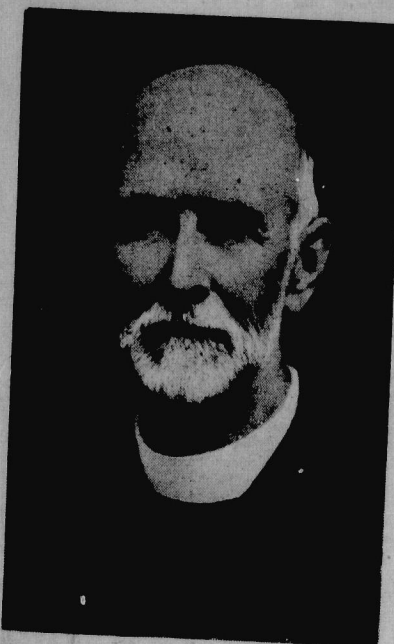
the ladies' bungalow, bullets were whizzing about. Our hospital was scrupulously avoided by the rioters and no Christian was deliberately attacked. Our hospital staff was mobilised to deal with casualties, but the wounded Sikhs and Hindus were afraid to come to us, as they had to pass through a Muslim quarter of the city, and so were admitted into the Civil Hospital. I slept with in reach of the telephone in case our hospital was wanted for casualties. In the morning, at 7 a.m., apart from fires still burning in the city, there was a good deal of looting and a few murders were still continuing. The military had arrived in the city at 1 p.m. and there is no doubt that, but for the British officers in the Baluch Regiment, the casualties would have been infinitely greater. All the refugees said, "Angrezon ne hamen bachaya"—"the English saved us." After 9 a.m. I went over to the Civil Hospital, to examine the eyes of a police officer, who had been attacked and had lost the sight of his right eye. On coming back from there, I went along Lytton Road, the main road in the Civil Lines. I saw a Sikh lying on the road, still alive, with his throat cut. He was put into a jeep and taken to hospital, but it is doubtful if he reached it alive. Half an hour earlier, I came across a Hindu with his throat cut, and barely alive. Shortly after 10 a.m. I set off with my wife to Ziarat, the Quetta hill station. David Graham was with us, who had been sent out by the B.B.C. He wanted to work his way along the frontier via Loralai, Fort Sandeman, and Dera Ismail Khan. He spent two days with us in Quetta, and one night in Ziarat. After two nights in Ziarat, I felt I ought to go back to Quetta, and on my return journey by road I had grim reminders that the rioting was not confined to Quetta. As we were passing a place called Khanai, about 27 miles from Quetta, two policemen waved wildly from the station, so we stopped the car, and they ran across to the road 200 yards from the station, saying, "there are two Sikhs behind us and they are being pursued by Pathans." Thereupon two old and very terrified and panting Sikhs arrived and we put them in our station wagon and went off, the pursuers not 200 yards behind. Had we been five minutes later, these two men would have had their throats cut.

"I then proceeded to Bostan, 8 miles further on to hand over the two Sikh refugees to the Police Thana, and found out that nearly all the minority men had been wiped out and the bodies of the dead were lying on the road unburied—85 had been killed.

"I reached Quetta about 11.30 and asked if I could help in any way. The P.A. asked me if I would go out to Hindubagh and find out what the position was there. I went via Peshin, where I had to pick up a guard of three armed Peshin Scouts. There I heard of the killings in Peshin. About 85 had been killed there. And I went to the refugee camp close by in the Peshin Scout lines and found 436 refugees, mostly women and children, and some very badly injured, including some women. There were about 30 men who were saved, and how they escaped I don't know, as the killing went on from 12 noon until nearly 5 p.m., when the Peshin Scouts came on the scene. I went on to Hindubagh and there found that all was well, and met the P.A., Fort Sandeman. There was no panic, even. And the Hindus and Sikhs were quite happy and did not want to take shelter in the police and scout lines. I spent the night there with the P.A. and his wife, and went back next morning to Quetta, calling in at Peshin again, to return my guard (Continued on page 16)



## PERSONAL



THE LATE REV. A. F. PAIN.

The Rev. Allan F. Pain, B.A., passed away after a short illness at the Royal North Shore Hospital on December 11th last at the age of 75 years. He was the eldest son of the Right Rev. A. W. Pain, D.D., the first Bishop of Gippsland.

His was a very versatile career. After taking his Arts degree at the University of Sydney in 1894, he obtained an appointment on the Engineering Staff of Fairmead Sugar Mill, Bundaberg, Queensland, where he stayed eight years. After a short period as Chief Engineer of Lever Bros., Sydney, he decided to take Holy Orders and in 1902 entered Ridley Hall, Cambridge. Following his ordination (d. 1903, p. 1905) by the Bishop of Liverpool, England, he was appointed a Chaplain to the Mersey Mission to Seamen, Liverpool. In 1906 he returned to Australia having been appointed Assistant Chaplain of the Mission to Seamen in the Port of Sydney. On the resignation of the Rev. Distin Morgan he was appointed Chaplain in Charge, which position he held till 1919. During this time he was also Chaplain R.A.N.R., serving on Garden Island.

In 1919 he accepted the appointment to the Parish of Narellan (Diocese of Sydney), and returned to the old rectory at Cobbitty where he was born. From 1935 he was also Rural Dean of Liverpool and Camden.

In 1940 he retired from Parish work and settled in Naremburn and was appointed by the Archbishop of Sydney, Hon. Chaplain of the Royal North Shore Hospital. He was also very interested in the establishment of St. Ives' Church of England Hospital, Ridge Street, North Sydney, and acted as Chaplain to that hospital at the request of the Rector of St. Thomas', North Sydney. His hospital visiting was always much appreciated by the

patients as is evidenced by the number of letters received from them. He also served on the Committees of the C.M.S. British and F. Bible Society and the Sydney Mission to Seamen.

His early engineering training was never entirely forgotten, and wherever he established his home there was always one room set apart as a workshop where he spent many happy hours, the products of which helped to swell the funds of various Church organizations.

He leaves a widow and one son.

The Rev. A. W. Morton, M.A., formerly of the Diocese of Sydney, is now reading at Oxford. He travelled to England via America reaching London towards the end of 1946, and was impressed with the contrast between the old world and the new. "London appeared drab. The bomb-scarred areas bore mute testimony to the cruel blitz. Six years of war had left their mark. Judged by Australian standards (let alone American) everyone seemed shabby, tired and insufficiently nourished. One must admire the self-restraint and the uncomplaining endurance of the British folk." During this year Mr. Morton has visited some twenty English parishes as a deputation for the Colonial and Continental Church Society. Of this he writes, "As a result of visiting parishes I find that the Evangelical section in the Church of England is in a far healthier state than many people imagine."

Sir Henry Holland, who has done such outstanding medical work at the C.M.S. Hospital at Quetta, and has a world fame for his great eye clinic at Skikpur, has signified his intention of resigning in March next. Sister Wheeler, who has worked with him during the past 22 years, writes, "We who have worked with him for many years feel that Quetta can never be the same without him."

The Rt. Rev. Cecil Douglas Horsley was enthroned with traditional ceremony in November as tenth Bishop of the 105-year-old diocese of Gibraltar—one of the largest in the Anglican Church, extending from Lisbon to the Caspian Sea. He succeeds the Rt. Rev. Harold Buxton, who occupied the see for 14 years. The new Bishop was formerly Bishop of Colombo. He will make his headquarters at Florence, and one of his first tasks will be to visit the British troops in Trieste.

It is in the realm of possibility that the Bishop of Gippsland and Bishop George Cranswick will visit the C.M.S. mission stations in Iran en route to England for the Lambeth Conference this year. They will probably leave Australia in May. The visit is, we understand, at the request of the parent committee of the C.M.S.

Mr. W. E. Tumeth, Churchwarden of St. Barnabas', Broadway, Sydney, died on December 21st. Mr. Tumeth, who was in his 90th year, had attended St. Barnabas' Church continuously for 80 years and had been a churchwarden for 40 years. A Memorial Service conducted by the Rector was held in St. Barnabas' Church on Sunday evening, January 4th.

Archdeacon Bidwell, Rector of St. Andrew's, Summer Hill, Sydney, met with an accident through falling down some steps at the Rectory, and received an injury to his knee. He was operated on at the Masonic Hospital and will be a patient there for some weeks. We are glad to know the Archdeacon is on the way to recovery.

The Rev. E. W. Norman, Vicar of the Church of the Epiphany, Norcote, Melbourne, and the Rev. A. N. S. Barwick, Rector of St. Andrew's, Wahroonga, Sydney, have exchanged parishes for the month of January.

Deaconess Ethel Bostock, one of Sydney's senior deaconesses, has gone to live with her widower brother, Air Vice-Marshal Bostock, at Molyullah, Victoria. She will be greatly missed from the Sydney Deaconess Fellowship.

The Rev. Jack Richards, Rector of Winge-carribee, N.S.W., recently underwent an operation in the Bowral District Hospital. He is leaving shortly to visit his parents in New Zealand.

The Rev. C. S. H. Miller, Rector of Eureka (Diocese of Grafton) has accepted nomination to the parish of Coramba.

The Rev. G. W. Bradley began duties as Rector of Wauchope (Diocese of Grafton) on January 1st. He succeeded the Rev. Canon J. W. V. Symonds who has gone into retirement.

The Rev. L. W. Turner, formerly curate of All Saints', Kempsey, has been transferred to the Cathedral parish of Christ Church, Grafton, as curate.

Mr. James R. Payne, of Moore Theological College, Sydney, was ordained to the diaconate in St. Andrew's, Lismore, on 21st December by the Bishop of Grafton, and has been given a title at St. Andrew's, Lismore, under the Rev. Norman Fox.

The Rev. R. C. Hancock, Rector of Woodburn (Diocese of Grafton) has accepted nomination to the parish of South Grafton.

St. Thomas', Brunswick Heads, in the parish of Mullumbimby, N.S.W., recently celebrated its Silver Jubilee when the occasional preacher was the Rev. Cecil Saunders, of Bangalow.

The recent Temple Day appeal in the parochial district of Rappville, N.S.W. (Rector, Rev. R. S. Meyer) has reached the sum of £85. This is the third annual Temple Day appeal and the total is the highest reached yet. St. James', Kyogle, N.S.W., the Rev. yet.

The Rev. Ernest R. Chittenden, M.A., Th.Schol., Rector of Kyogle, has accepted nomination to the parish of Gympie, (diocese of Brisbane), and his resignation will take effect in February.

(Continued on page 16)

COPIES OF "100 TEXTS" are now available at the Church Record Office, 3d. each, or 2/6 per dozen.

## CALL TO YOUTH.

## CHAPLAINCY FOR YOUTH—REMOVAL.

The offices of the Chaplaincy for Youth are being moved to its new headquarters in the C.E.N.E.F. Memorial Centre for Youth, 3rd Floor, 201 Castlereagh St., Sydney.

The work of this Department will be carried on as usual in this new building, which widens the scope and opportunity for spreading the gospel among young people.

## KATOOMBA CONVENTION.

A very pleasing feature of the Katoomba Convention this year was to see the number of young people attending the meetings.

Each day and evening the greater majority of the people in the tent were youth. Young people's houseparties are becoming year by year a feature of the Convention. This year there were numerous such camps. There was one conducted by the Chaplain for Youth. Besides this, which was open to all young people there were various parish houseparties—two notable ones were Lithgow and Dulwich Hill.

Much valuable work and the deepening of the spiritual life was done in the houseparties.

## POST OSLO CONFERENCE.

A Post Oslo Conference has been arranged for 27th January to 2nd February to be held at Thornleigh Conference Grounds.

The Conference has been arranged for young people and others to ascertain what was done at the World Conference of Christian Youth held in Oslo in July.

Further information regarding this Conference may be obtained from the Chaplaincy of Youth, 201 Castlereagh Street, Sydney.

## YOUTH NEWS.

Church of England Fellowship, Diocese of Sydney, is planning its programme for the coming year, and its first united function will be a Launch Picnic to be held on the 17th January. As soon as possible the Fellowship will be moving into the new C.E.N.E.F. Memorial Centre for Youth.

Church of England Boys' Society. An interesting camp for members of the C.E.B.S. is being held at Frankston, Victoria, this month. Boys from every state are participating.

## CHILDREN'S SPECIAL SERVICE MISSION, TOOWOON BAY.

## CHRISTMAS, 1947.

During the Christmas-New Year period, a number of young folk interested in the Church of England Chaplaincy for Youth Dept. and others visited Toowoon Bay Camping Area, under the auspices of the Children's Special Service Mission to conduct a Beach Mission with the capable leadership of Mr. D. W. Noble and Miss N. Tester.

The main team arrived on Christmas afternoon and settled in remarkably well. On the Boxing Day things began in earnest. Tent to Tent visitation occupied the morning, and 2.30 saw the team down on the beach playing games with the children who had congregated, and at 3.30 for the beach meeting, at which Mr. Colin Becroft, who is the Dominion Secretary for the C.S.S.M. and Crusader

Union in New Zealand gave an illustrated address on the serpent in the wilderness, stressing the fact of Sin and the only remedy for it as found in the Lord Jesus Christ.

From Saturday onward each day commenced with "Keenites" at 10.30 a.m. preceded by games over the headland at 9.30 to which 70-80 children gathered, and right throughout the Mission the average was very near the 80 mark, and the interest shown in these gatherings showed very definitely that the "Old, Old Story of Jesus and His Love" still has the same appeal in 1947.

The two Sunday evenings were taken advantage of to the full, and members of the team conducted services in the Terrigal Methodist and The Entrance Baptist Churches, also members of the Team conducted a Beach Meeting on Terrigal Beach. An Informal Camp Service was held in the marquee on the first Sunday Evening with an attendance of 158.

Special days such as Scripture Union Day, when the necessity for a daily reading of the Word of God, with reference to the Scripture Union method was presented. Missionary Day showed the heart of Africa where the darkness of heathendom was vividly portrayed, and the change that came when the "Light of the World" was given an entrance into the hearts and lives of the people there. New Year's Day brought with it the C.S.S.M.'s 81st birthday with an appropriate cake, which Ned Kelly tried very hard to steal, but was ambushed and captured and unmasked. The evenings were taken up with lantern processions on two evenings, sausage sizzles, a children's social, and a fancy dress children's party. While a Parents' and Friends' Night was also on the programme.

All through the Mission the response from the older folk, parents and others was most encouraging, and the interest aroused among them was altogether unusual. The way the folk rallied to our assistance and worked by light of a hurricane lamp in the rain

helping to repair the marquee which had come down, and the many offers of assistance in the form of accommodation, storage space, etc., was simply wonderful, and all were privileged to attend the Mission will echo these words: "This is the Lord's doing, and marvellous in our eyes."

## OVERSEAS NEDS.

## SPIRITUAL FRUIT FROM AN AFRICAN MISSION SCHOOL.

In the daily round of school activity, one is sometimes tempted to wish that he could be out among the unsaved instead of standing before a blackboard and a classroom full of those who already know the Saviour. But then one soon sees that the future hope of Africa is bound up in these lads who have given themselves to serve God, and he takes courage, realising that they can do so much more among their own people than white men can, providing they are properly trained.

One boy came to us one evening all aglow, saying he had a secret that would make us very happy. Then he told how he had received special help from a lesson in the Gospel of Matthew and had felt led to write that message home to his aged father, who was the only one of his family still clinging to Mohammedanism. He had just received a letter which his father had dictated and sent in the hands of a brother who had walked the thirty-five miles to the Mission Station with it. The letter told how the Lord had convicted this father of sin and of his need of Christ, and how he had turned to the Lord, forsaking his Moslem faith. He had hobbled to the church in his district at the first opportunity to confess publicly his desire to be a Christian.

We rejoiced with this student in the assurance of that home being complete in heaven, but also we were encouraged by the fact that this lad was making practical use of the teaching he was receiving through the classes.—James and Ruth Jacobson.

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## CORRESPONDENCE.

## THE DRAFT CONSTITUTION.

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

In the proposed constitution for the Church in Australia, it would be well to learn the lessons of the past, especially in connection with episcopal privilege and dominance in the counsels of the Church. The following two extracts from writers of widely divergent views will show how mistaken decisions can be arrived at when the vote of the episcopate is measured by quantity and not by quality and due weight is not given to the strength of each Bishop's representation.

Papal infallibility was promulgated in 1870 as a result of the decree "Pastor Aeternus" of the Vatican Council. Dr. G. G. Coulton, writing in 1932, describes the methods of this important, decision-reaching council. "The representation, to begin with, was ludicrously unfair, even worse than in our unreformed Commons before 1832. Three anti-infallibilist Bishops, Cologne, Paris and Cambrai, represented five millions of Catholics; yet the Papal States, with less than one-seventh of that population, had sixty-two bishops; and, in addition, the Pope had at his beck, absolutely dependent upon him, thirty-six titular bishops without any real see. The Pope himself had his good-humoured jokes on the numbers who had accepted his hospitality, and declared that, in trying to make him fallible, they would make him 'fallire,' that is to say, make him bankrupt. Dom Butler struggles hard to minimise these facts. Newman mentions several circumstances by which 'some of the truest minds are driven one way and another and do not know where to rest their feet.' Among these is the fact of some Catholics 'doubting about the capacity possessed by the Bishops drawn from all corners of the earth, to judge what is fitting for European society.' Still plainer are the words attributed to the Archbishop of Paris, and published for circulation among the Cardinals after five months of conciliar debate: 'The Council includes, besides diocesan bishops, whose right alone is indisputable, Bishops with no dioceses, vicars apostolic, dependent on Rome and removable at will, cardinals who are not bishops. A considerable number of bishops are being maintained by the Pope which increases the difficulties of real independence.' The under-representation of learning was perhaps even more marked than the under-representation of Catholic populations. If it had been made a condition that every member should be able to read in the original Greek either the New Testament or those early fathers upon whom some of the most important arguments rested, it is probable that at least four-fifths of the Bishops who actually sat at the Vatican would have been excluded."

The Bampton lecturer of 1942 at the University of Oxford, Dr. T. G. Jalland, in The Church and the Papacy confirms the former extract: "Both Dupauloup (Bishop of Orleans) and Haynald (Archbishop of Kolacs in Hungary) had maintained an unrelenting opposition to its adoption in any form. The opposition of the 'Inopportunist,' as they are often called, had been maintained as late as July 13, when at the eighty-fifth congregation, out of 601 votes received, as many as 88 had registered non placet. The significance of this minority vote can be better appreciated when it is realised that membership of the con-

gregation in question (from which not less than 70 bishops then in Rome refrained from voting) included a large official element, i.e., 23 Cardinals in Curia, 41 superiors of religious orders, and no less than 43 bishops possessing no actual jurisdiction of any kind, while among those who voted against were many of the most distinguished and outstanding members of the Roman Catholic hierarchy. After the congregation the counsels of the minority appear to have become divided and the Archbishops of Prague and Besancon, the Cardinal primate of Hungary, the Archbishops of Paris, Lyons, Munich, Olmutz, and Milan arrived at the conviction that no real good could result from their presence. They were proposing therefore to return to their dioceses with the unhappy feeling that they would find serious uneasiness of conscience among their flocks on their arrival."

I am, etc.,

L. L. NASH.

St. George's Rectory, Hobart.  
December 23rd, 1947.

## MOORE COLLEGE.

(The Editor, "Australian Church Record.")

Dear Sir,

I wonder, if through the courtesy of your columns, I may bring before your readers one of the needs in connection with Moore Theological College.

The foundation stone of the John Francis Cash Memorial Chapel was laid on the 9th June, and it is hoped that the building will be complete in the course of the year. The whole cost of the structure has been defrayed by the great generosity of Dr. and Mrs. Cash, but it will be necessary for the Col-

lege to supply certain interior furnishings. I have been asked to make known the need to instal a small pipe organ in the new chapel. It may be that someone would like to give such an organ as another Memorial.

Yours faithfully,

MARCUS L. LOANE,

Acting Principal,

Moore Theological College, Sydney.

## FIRST CHRISTIAN SERVICE.

(The Editor, "Australian Church Record.")

Dear Sir,

Prior to leaving Sydney, the Archbishop requested my society to make the usual detailed arrangements for the holding of the annual service in commemoration of the First Christian Service held in Australia, and I would be grateful if you could publish the following preliminary announcement of the service:—

"The Annual Service in commemoration of the First Christian Service held under the shadow of a great tree in Sydney Cove on the 3rd February, 1788, will be held this year at 3 p.m. on Sunday, February 1, at St. Philip's, Church Hill.

The Bible and Prayer Book used at the original service will be in use, and in view of the part which other Christian bodies have played in the religious life of the community, the leaders of other denominations will share in the service. The preacher will be the Very Rev. W. J. Grant, Moderator of the Presbyterian General Assembly of New South Wales.

The congregation, apart from members of the general public, usually includes members of the Royal Australian Historical

Society, United Imperial Army and Navy Veterans Association, Girl Guides, Boy Scouts and other public bodies."

Arrangements have been made for the service of Commemoration to be broadcast.

Yours sincerely,

A. HOPE,

Hon. Secretary.

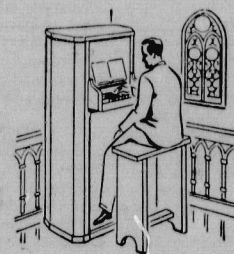
Church of England Men's Society.

The engagement is announced of Mr. Bertram J. F. Wright, son of the late Archbishop Wright, and Mrs. Wright, England, to Noreen, daughter of the late Major C. C. Dangar and Mrs. H. K. Gordon, Edgecliffe, Sydney.

News has been received by cable of the arrival of the Archbishop of Sydney at Cape Town, South Africa. The Archbishop will visit the Diocese of Central Tanganyika before proceeding to England.

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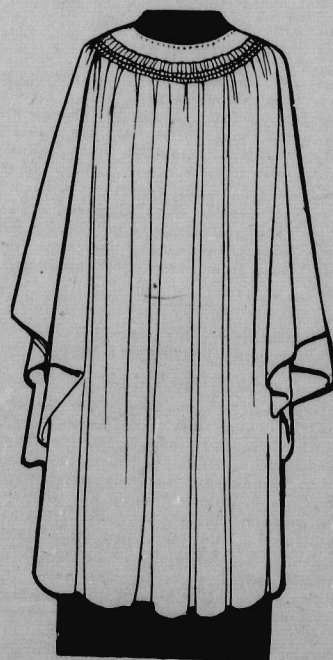
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## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## INDUCTION SERVICE AT LIDCOMBE.

(Contributed)

Before a crowded Church, on Tuesday, 23rd December last at 7.45 p.m. the Rev. Gordon J. S. King was inducted into the Parish of St. Stephen's, Lidcombe, by the Ven. Archdeacon F. O. Hulme Moir. (Archdeacon John Bidwell, who would ordinarily have conducted the service, met with an accident during the previous week and was taken to hospital, thus making the change in the induction plans necessary).

In spite of the nearness of the service to Christmas Day, a number of clergy attended, giving encouragement to Mr. King in his new charge.

During the sermon, the Archdeacon commended the new rector and his wife to the congregation and said that he believed that with all round co-operation, they would be fully satisfied with the appointment that had been made.

A public welcome followed the induction service, when several speakers welcomed Mr. and Mrs. King. Mr. G. Ross Thomas spoke as an old friend of the new rector, the Rev. McAlpine (Presbyterian) gave a welcome on behalf of the local clergy of Lidcombe and the Mayor (Alderman M. Gilfoyle) said that on behalf of the council he sincerely welcomed the new Church of England rector. He stated that he had cancelled other engagements in order to be present at the welcome to Mr. King and that he was delighted that this meeting was the first public function he had attended since his election as mayor.

Mr. Peter Farrell, Secretary of the Church Council, also spoke, and the meeting concluded with a greeting and prayer by the Rev. H. Arnold. During supper Mr. and Mrs. King had an opportunity of meeting many of the parishioners who pledged themselves to a loyal support of the church and its activities.

## C.S.O.M.'S GARDEN PARTY.

(Contributed)

The Archbishop of Sydney opened the first Garden Party arranged by the Christian Social Order Movement at Trinity Grammar School, Sydney, on December 13th. His Grace joined with many others in rejoicing that the rain lifted on the morning of the event, after a deluge lasting over a week, and gave place to sunshine during the holding of the party.

On the lovely lawn setting the stalls were well stocked—indeed the few hours proved too short for disposing of all the goods. The junior members of 2GB Girls' Own College of Physical Culture gave an attractive display and the Ashfield District Band contributed melody for a couple of hours.

The workers and stallholders had shown much wit and perseverance in overcoming hosts of difficulties, and a net profit of £100 is hoped for despite heavy expenses.

## ALL SAINTS' DAY, 1947.

The twentieth anniversary of the founding of the Diocese of Central Tanganyika was commemorated on the 1st November, 1947, by a "Quiet Day for Friends of Tanganyika." There was a celebration of the Holy Communion in the Parish Church of St. Anne, Strathfield, followed by a gathering at Kendall House, Strathfield.

The Communion was celebrated in the quiet solemnity of the beautiful old Church by the Right Rev. G. H. Cranswick, B.A., D.D., Chairman of the Australian Board of Missions, assisted by the Rev. W. G. Nisbet—Rector of St. Anne's. The Lord Bishop of Central Tanganyika, the Rt. Rev. William Wynn Jones, M.A., and the Rev. Montgomerie—Secretary of the Aborigines Committee of C.M.S., and the Rev. C. M. Gilhespy—curate of St. Anne's, were among the communicants. Bishop Wynn Jones played the organ for the hymn.

At the house we had morning tea. Then followed intercessions by the Rev. C. M. Gilhespy who has been recently appointed rector of Arncliffe. Fellowship and lunch then followed and the Bishop and Mrs. Wynn Jones and the missionaries gave a very homely atmosphere to the gathering. After lunch the Bishop spoke very briefly but impressively and the Rev. R. J. Hewett—Federal Secretary of C.M.S.—spoke. Then followed a discussion period and afternoon tea after which the Rev. Stanway, from Kenya, gave a very interesting talk. During the afternoon some hymns were sung and a few Bible readings were given.

Bishop Wynn Jones concluded with the Blessing what had been a very helpful and happy day and one which will live forever in the memory of those present.

## Diocese of Goulburn.

## AN INSPIRING SERVICE.

The Annual Graduation Service of the Royal Military College of Duntroon was held in St. John's Church, Canberra, on Sunday, December 7th. The special preacher was the Bishop of Lichfield, who also conducted the service. The Church was well filled and the hymns and prayers came over the air very clearly. The service must have been an inspiration to all who were attending or listening in.

The rehearsal of the consecration pledge of life and the hearty singing of the hymns was a very fine witness. The Bishop based an appealing address on a story that he told concerning the failure of the Spanish Armada. As an old Admiral put it, the failure of that strong Armada was due to the absence of three ships—seamanship, marksmanship and leadership. The bishop pointed out how needful it was in our Christian life to keep the ship of our life on an even keel and that was only possible when our life was based on the foundation of Christ; then it was needful to have a true aim in life and to display those power of character which would influence the lives of others. He referred to the fine Christian characters of military leaders, such as Gordon, Havelock, Roberts, and Montgomery and Eisenhower. At the beginning of his address the bishop won the attention of his hearers by referring to his own three years' experience as Chaplain of Sandhurst.

The closing hymn, "Fight the Good Fight," was sung beautifully by the Churchful of men—every word coming over the air so distinctly as to convey a strong message to those who heard it.

## VICTORIA.

Diocese of Melbourne.  
C.E.B.S. CENTENARY SERVICE AND RALLY.

"Hats off to the Past, Coats off to the Future." With these challenging words, the Bishop of British Columbia concluded his

stirring address at the Annual Service and Rally in the Melbourne Town Hall on Friday, November 14. As the basis of his remarks the Bishop told of the ring of Louis IX of France, upon which was inscribed the three words, "God, France, Margaret." When showing the ring to his friends, Louis would say, "Outside this ring I have no love." The Bishop likened the ideal enshrined in the ring to the ideal contained in the Cebu Rule of Life and Fellowship. He pointed out that, without God there could neither be complete human happiness nor a contented country. If the world were to be a better place than it is, God must be put first in people's lives. He challenged those present to use their endeavours to put this matter right, by attending Public Worship themselves, by encouraging others to do the same, and by bringing Christianity into the home. It was no easy task, but looking back to the pioneers of the past and what they had accomplished was inspiration for us—the pioneers of the second hundred years of the Church in this city.

The Town Hall was packed to capacity—members of the Society downstairs and parents and friends in the balcony. The service began with a procession led by a Cross bearer, followed by the Flag of St. George and the Union Jack. Forty branch banners then led the rest of the procession consisting of 150 robed choristers, theological students, clerov the bishops and their chaplains. Canon P. W. Robinson, C.E.B.S. Chairman, conducted the Service, Bishop Baker read the Lesson and the Bishop of Geelong pronounced the Benediction.

## OLD RIDLEYANS' LUNCHEON.

A very pleasant function was held on the last day of Congress Week, when the Old Ridleyans gave a luncheon to the Bishop of Lichfield. Between 50 and 60 assembled at the Victoria, including the Rev. H. W. Doudney, representing Ridley Hall, Cambridge. In his address the visiting Bishop spoke of his great pleasure in such a luncheon being arranged and recalled that after he had taken his degree at Cambridge he had stayed on the staff of Ridley Hall, then under the Principalship of that great saint Dr. Handley Moule, later Bishop of Durham. Bishop Woods spoke also about the urgent need of Evangelical life and witness as being vital to the progress of the church. The more faithful we are to our Evangelical principles the greater our value to the Kingdom of God. The Rev. W. P. Bainbridge, the first Old Ridleyan to be ordained, thanked the Bishop for his inspiring address. A happy occasion was brought to a close by the Bishop of Lichfield pronouncing the Benediction.

## SOUTH AUSTRALIA.

## Diocese of Adelaide.

## C.M.S. NEWS.

## LEAGUE OF YOUTH.

League history is being made in 1948. The first Interstate League of Youth Conference is being held at the Retreat House, Belair, from 16th to 23rd of January. Delegates will be present from all states, and it is hoped that one result of the conference, apart from the valuable fellowship it will afford, will be the encouragement of members in the states of Western Australia and Queensland, where League has at present no branches. We trust that after the con-

ference, branches will be formed in these centres, to bring the work of C.M.S. before the youth of our Church. The Federal Secretary of C.M.S., the Rev. R. J. Hewett, will be with us for part of the conference.

## SUMMER SCHOOL.

The Annual C.M.S. Summer School will again be held at the Retreat House. This year, the Chairman will be the Rev. H. M. Arrowsmith, vicar of St. John's Church, Toorak, Victoria. He has just returned from the International Missionary Conference, at Whitby, in Canada; he is also the C.M.S. Regional Secretary for the Pacific and East Indies. He has a unique contribution to make to the School. The Secretary of the School is one of our candidates for missionary service, Mr. Peter Witcomb.

## FAREWELL TO MISSIONARIES.

Mr. Gordon Chittleborough, returning to the Diocese of Central Tanganyika, after eight years service, was farewelled by friends of C.M.S. at a service at St. Luke's Church, Whitmore Square, on Thursday, 11th December. At the same function, we were able to meet, and commend Sister Elizabeth Halse, accepted for service in Northern Australia. Miss Halse is a Western Australian, but is a missionary of the South Australian branch. Her appointment widens the field representation of this branch—no other Australian branch of C.M.S. has missionaries working in so many fields.

## ANOTHER MISSIONARY FOR TANGANYIKA.

The Rev. E. Arblaster, a young W.A. priest, at present serving on the staff of Armidale Cathedral, N.S.W., has been accepted for service with C.M.S. in the Diocese of Central Tanganyika. He will not yet proceed to the field, as Dean Bell of Armidale is on a visit to England, and Mr. Arblaster cannot be spared until his return. We ask your prayer for our newly accepted missionaries, as they make their way to their posts.

## INDIA.

Miss Constance Isom writes that she has passed her first year written language examination with high marks. Miss Isom is now acting Headmistress of St. George's Girls' Grammar School, Hyderabad, and has been on the staff there nearly two years. The language spoken in Hyderabad is Urdu, one of the roughly 223 tongues spoken in India. Miss Isom is also trying to have an acquaintance with Telugu, a language prevalent in South India.

## SOUTHERN SUDAN MOVEMENTS.

The Rev. Arthur Riley and Mrs. Riley have now gone to their new station at Yirol. The tribes-people in this new area are Dinkas—a proud, uncivilised, hardy and hitherto unevangelised people. This new mission presents the Rileys with a new challenge and a new opportunity. Also, there are new problems—the chief one being that the Dinkas are not a people who respond readily to the Gospel. However, with our prayers to back them, Mr. and Mrs. Riley are confident that the Holy Ghost will call out of this wild tribe a Church for His glory. Mr. Riley is an old St. Augustine's boy, from Unley.

## CHINA OPPORTUNITIES.

Sister Rhoda Watkins, who hails from Naracoorte parish, wrote recently and gave us a picture of conditions in the rebuilt hospital at

Kweilin, in the diocese of Kwanksi-Hunan. She tells of the astronomical cost of living—eight million Chinese dollars are required each month for staff wages alone! She tells, too, of the keenness of her staff, and of the desire of many patients to hear the message which the name of the hospital gives—"The Way of Life." She draws our attention to the need for more workers, especially young people with medical training, and a love for souls, who will stand alongside her and help the Chung Hua Sheng Kung Hui—our sister Church in China, to take its message to China's millions.

The Rev. and Mrs. O. V. Abram, of St. Jude's, Randwick, Sydney, will leave by the "Orion" on February 7th for an extended visit to England. The Rev. de Burgh Griffiths will act as locum tenens at St. Jude's.

The Most Rev. the Archbishop of Brisbane has had the honorary Lambeth Degree of Doctor of Divinity conferred on him by the Archbishop of Canterbury. Dr. Halse hopes to find transport which will land him in England in June for the Lambeth Conference.

## A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, Church Record Office. D. F. Parker, Esq., 8/-; Miss Aspinall, 4/-; Mrs. J. Richard, 4/-; Mrs. G. A. Pillinger, 8/-; Mr. D. S. Campbell, 8/-; Mrs. F. A. Dally, 4/-; Rev. R. C. Blumer, 8/-; Miss F. Edmondson, 8/-; Miss C. E. Bentley 8/-; Rev. W. J. Owens, 8/-; Mr. R. A. Nevile, 4/-; Miss B. Moss, 4/-; Miss N. E. Begg, 8/-; Mrs. B. Kelman, 10/-; Mrs. J. C. Rogers, 8/-; Mr. J. S. Johnson, 10/-; Miss E. Dickinson, 8/-; Mr. C. P. Taubman, 8/-; Miss L. Williams, 10/-.

Miss I. Beck, formerly Assistant Matron B.C.A. Hostel, Port Lincoln, has now been appointed Matron in place of Sister H. Sower, who, on account of illness in the family, has had to return home.

Sister Sinclair, of Sydney, and Sister Honey of Melbourne, have been appointed to the Nursing Staff of B.C.A., at Ceduna, South Australia. They will commence duty in February.

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## TROUBLED INDIA.

(Continued from page 9)

of three Scouts. There I had talks with several of the refugees and they said that the perpetrators of all that was done were the people of the town, and not people from outside. I reached Quetta at 12 noon, and made my report to the A.G.C. and he ordered all the Sikhs and Hindus to take refuge in the police and scout lines. They have since been evacuated and have gone to the Eastern Punjab. The amusing side of the matter is that the police have had to put 32 of the refugees under arrest, so that they could give evidence against the murderers of Peshin. They were all about to run away to the Eastern Punjab, and had they gone, the case against the murderers would have had to be withdrawn.

"We all pray that both sides may see the futility of retaliation. This spirit has led to the slaughter of over 150,000 people, but now the situation is under control, as both Pakistan and Hindustan have adopted very strong measures. They say they have been ruthless, for the present crisis called for ruthless methods.

"Hoping you will all remember us in your prayers, especially during this difficult time."

Since these letters were written news has come to hand of the shooting of three of our missionaries in South India.

## WORLD OF BOOKS.

(Continued from page 7)

"Quite good, thank you," was the ready reply. "This pressing towards the mark for the prize is grand work."

"I agree," said John, "I feel fitter in body and brighter in spirit every day I live."

"That's as it should be," said the friendly Jew. "The secret is keeping the body under and I find a healthy dread of becoming a castaway to be good medicine. How terrible to be a mere spectator."

"Yes, and it's so unnecessary. The rules of health and fitness are so simple. My plan is, up at four, out to work in the open air at five, with thirty to forty miles in the saddle most days. The rest is equally simple, a matter of sparing diet with little but water to drink."

They had now passed on and were almost out of hearing, but just as they reached a sharp decline in front of the winning-post, Paul said, "Let's make the last lap the best John!"

Up the slope they sped in a strong finish and as they breasted the tape together the great gate of the mansion opened to receive them, and a glistening light, never seen on sea or land, enveloped them. Immediately all the trumpets sounded for them on the other side.

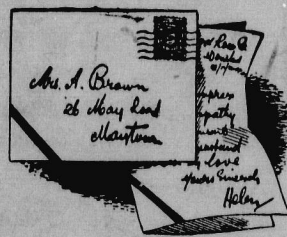
When the noise had subsided and the light was subdued, the onlooker quietly commented to himself—"They were great warriors, those two, for the Kingdom of God—glorious Paul and wonderful John. Shall we ever see their like again? They are bound to be pretty well together, and right at the top, I should think."

"Living Languages," by William H. Rainey. Published by the Council of the B.F.B.S. in Australia, 1947.

This is a survey of the work done in the translation of the Scriptures into the native

tongues of peoples in the Australian missionary zone of the Pacific, and of the invaluable help rendered by the Bible Society in making these translations available in print. It is impossible to overestimate the importance of the Word of God and its circulation among non-Christian peoples. It is probably true to say that in every instance of Bible translation cited by Mr. Rainey, the Bible has been the first book that natives of those tribes have ever been able to read in their own tongue. It is a wonderful provision of God that the Bible should lead the way, and that these native peoples should at least have some opportunity to feel the impact of the Gospel before other literature appears on the scene.

Mr. Rainey passes under review translational work, for the aborigines and the Papuans, in the Solomons and the Hebrides, for Borneo, Malay and Indo-China. It is a stirring record. Those who have had the opportunity of seeing missionary work at close quarters will appreciate the story of Rennell Island or the labours of Mr. Brown with Toaripi. All who served with the Forces in the Pacific Islands should feel a special interest in reading this book, as it indicates one of the chief ways in which Australia can repay her debt to the Islands of the Sea. We trust that it will enjoy a very wide circulation.—M.L.L.



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We desire to offer sympathy with Mrs. W. K. Deasey, of St. Peter's Rectory, Cook's River, Sydney, on the death of her mother, Mrs. Day, who passed away suddenly in December.

It is announced in the C.M.S. News Bulletin that the Rev. and Mrs. Norman Gelding, of Sutherland, N.S.W., have accepted Missionary Service in Tanganyika.

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## A.G.R. SUBSCRIPTIONS

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, Church Record Office. Mr W.N. Howlett 8/-; Mrs Walker Taylor 8/-; Miss I. Fuller 8/-; Rev. A.O. Halliday 8/6; Rev. H. Ham. 10/-; Mrs H. Worboys 8/-; Mr E.A. Sharpe 8/1



## TROUBLED INDIA.

(Continued from page 9)

of three Scouts. There I had talks with several of the refugees and they said the perpetrators of all that was done were people of the town, and not people from the side. I reached Quetta at 12 noon and made my report to the A.G.G. and ordered all the Sikhs and Hindus to take in the police and scout lines. They have since been evacuated and have gone to Eastern Punjab. The amusing side of the matter is that the police have had to take of the refugees under arrest, so they could give evidence against the murderers. They were all about to run to the Eastern Punjab, and had they gone, the case against the murderers would have to be withdrawn.

"We all pray that both sides may find a way out of retaliation. This spirit of the slaughter of over 150,000 people now the situation is under control. Pakistan and Hindustan have adopted strong measures. They say they are ruthless, for the present crisis called for less methods.

"Hoping you will all remember our prayers, especially during this difficult time.

Since these letters were written, has come to hand of the sheet of three of our missionaries in India.

## WORLD OF BOOKS.

(Continued from page 7)

"Quite good, thank you," was the reply. "This pressing towards the prize is grand work."

"I agree," said John, "I feel fit and brighter in spirit every day."

"That's as it should be," said Jew. "The secret is keeping the and I find a healthy dread of castaway to be good medicine. to be a mere spectator."

"Yes, and it's so unnecessary of health and fitness are so simple. My plan is, up at four, out to work at five, with thirty to forty saddle most days. The rest is a matter of sparing diet with little to drink."

They had now passed on an out of hearing, but just as the sharp decline in front of the Paul said, "Let's make the last John!"

Up the slope they sped in and as they breasted the top great gate of the mansion opened, and a glistening light, sea or land, enveloped them all the trumpets sounded from the other side.

When the noise had subsided, the onlooker mented to himself—"They are riors, those two, for the King glorious Paul and wonder if we ever see their like again? to be pretty well together, top, I should think."

"Living Languages," by W. J. Published by the Council in Australia, 1947.

This is a survey of the translation of the Scriptures into the modern languages.

# Australian Church Record

Vol. 13

JANUARY 29, 1948

No. 2

The paper  
for  
the Church of  
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people  
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ST. PAUL'S CATHEDRAL, SALE, VIC. (See Page 5)

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# NOTES AND COMMENTS.

Anniversary Day, and the Sunday  
following on which the first Christian  
Service was held under a  
great tree in Sydney  
Cove, draw our attention  
to the many and great  
privileges that belong to  
the citizens of this Commonwealth.

That service was, as it were, a Conse-  
cration of the land to which God had  
guided the feet of our progenitors, and  
was also an indication of the part that  
true religion must play in the building  
up of a sound national life. We must  
be careful to emphasise more than  
we are apt to do, the importance of  
the service in which a great servant of  
God led his community in Thanksgiv-  
ing to God, and called upon God for  
His blessing on the new land and the  
little company of people who were to  
set its foundations.

Far and wide are sung the praises  
of our Australia and thousands of men  
and women in other lands and circum-  
stances of life turn their eyes south-  
ward with hopeful desires of seeking  
their fortunes with us. Praise and  
thanksgiving should indeed mark the  
services of Sunday next, especially  
when we remember the freedom from  
war destruction and the freedom from  
fear and want that are ours. Let us  
remember as well to seek direction  
from our God as to the high purposes  
He has in view for the Christian  
Churches of this land, set, as they are,  
in the midst of an overwhelming mass  
of non-Christian peoples. Surely God  
calls upon Australian Christians to set  
up a banner for God and give them-  
selves to be a light to lighten the  
peoples of those other lands.

Talking of freedom, our attention  
has been directed to some strong words  
of criticism and protest by  
What the Bishop of Willochra, who  
Freedom! is always outspoken when he  
senses any act of treachery  
against the true freedom of the subject.  
Writing on government controls, a  
matter of which any true democrat  
must be suspicious, the bishop says:—

"Government control unless it is exercised  
by wise men with disinterested motives can  
produce ill effects as readily as beneficial  
ones. We were informed lately by the daily  
press that the Federal Government had  
brought pressure to bear on one of the Air  
Line Companies to increase its fares in spite  
of the Company's protest that there was no  
need to increase the fares and that it did not  
wish to do so. When there is a crying need  
for the price of everything to be reduced  
it makes us wonder why the Government  
considered it necessary to act in such an ar-  
bitrary way.

"One possible explanation is that since  
the Government-owned Trans Australian  
Airways have entered into competition with  
the private Companies they have found it  
necessary to increase their fares and fear  
that in the long run they will not be able  
to compete with the existing private Com-  
panies unless they are severely handicapped.  
According to reports the T.A.A. has lost  
half a million pounds on its first year of  
working. The same thing happened when  
the Government ran its own passenger ships  
and in no part of Australia has a Govern-  
ment-owned railway paid its way. If it  
cannot be worked without incurring a loss  
which the taxpayers will be called upon to  
meet then it should cease to function and  
leave the business of Air Transport to those  
who are capable of making it an economic  
success."

We are afraid that there is much  
ground for the good Bishop's outspoken  
concern.

The Centenary Celebrations of New-  
castle naturally emphasised the place  
and work of William  
Bishop Tyrrell by Divine Providence  
of first Bishop of New-  
Newcastle. Although the  
Constitution of the Dio-  
cese of Newcastle synchronised with  
the consecration of its first bishop on  
St. Peter's Day, June 29, 1947, the  
Installation ceremony took place on  
January 30, 1848. Consequently to-  
morrow is the Centenary of Bishop  
Tyrrell's Installation in the Cathedral  
at Newcastle as its first Bishop. No one  
can read the thrilling story of his life  
without realising something of his sin-  
cere consecration of his life to the work  
to which God had called him and his  
farsighted and generous application to  
overcome the great difficulties attach-  
ing to his far-flung work and to lay  
the foundations of his large diocese  
well and truly. The diocese to-day is

reaping the benefits of his generosity  
and wise provision for the need of the  
growing work. He was indeed a God-  
send to Newcastle and Canon Boodle  
in his interesting biography truly  
writes, "The man, whoever he was, is  
one of the many unknown benefactors  
of the Church, who found out William  
Tyrrell working quietly and lovingly in  
the retirement of his parish in the New  
Forest—suggested his name to Arch-  
bishop Howley for the Bishopric . . .  
He was physically, morally and intel-  
lectually, fitted for a work demanding  
more than ordinary exertion, steady-  
ness of purpose and resource."

We suppose most Churchmen would  
welcome the realisation of the con-  
tentment of the Bishop of  
The Adelaide and the "Church  
Primacy. Standard" that, under due  
qualification, the Primacy  
should be confined to its only historic  
position, the See of Sydney. We won-  
der whether the speaker and writer  
fully understand the real inference of  
the desires they express. We are afraid  
that in each case there was the inward  
thought that the Church people of Syd-  
ney should allow their sacred privilege  
and right of election to be definitely  
modified by some episcopal control  
exercised by the combined episcopate.  
That, of course, has been the difficulty.  
In the past the method of selection by  
the bishops of one of three nominees  
by the Synod of Sydney failed to  
satisfy because some rigid constitu-  
tional regulation made no provision for  
a further nominee in case of refusal to  
accept the bishop's selection. We all  
sympathised with the hitch that occur-  
ed over the election of Dr. Saumarez-  
Smith. It was unfortunate that both Dr.  
Moule and Dr. Chavasse declined elec-  
tion. It was a pity that instead of mak-  
ing the necessary alteration in the Con-  
stitution, so drastic a change was made  
as to deprive the Church in Australia  
so unnecessarily, of its historical link.

Surely, if there be any real sincer-  
ity of utterance in what the "Church  
Standard" has editorially stated, viz.,  
"Sydney has always been the seat of  
the Primacy until the death of Arch-  
bishop Wright, and it seems only fit-  
ting that the honour should belong to  
the oldest city of Australia. . . .

"It will be a tragedy for Anglicanism  
in Australia if our comprehensiveness  
is lost by a regimentation of church-  
manship, whether "High" or "Low"  
within certain dioceses" . . . we say, if  
there be real sincerity in this utterance



surely it means that despite the colour of the Archbishop of Sydney's Churchmanship the Church in Australia will examine and approve of his being Primate *ceteris paribus*. And we do not think that Sydney can ever be accused of the election of a bishop in any way unfitted to adorn this high office. What is really the metropolitan see of Australia has had a very worthy line of episcopal rulers, who have made a very fine contribution to Church in this land.

The results of the N.S.W. Leaving Certificate disclose a disquieting position in the Educational world. Roman Catholic schools are well in front in the proportion of successful candidates they presented. For example, amongst the successful metropolitan candidates from boys' schools, Roman Catholic schools presented 28 per cent. of the total, Church of England schools 13 per cent., other Protestant Church schools, 8 per cent. private non-church schools, 5 per cent.; State schools, 46 per cent. (These figures are based on the number of lines the various schools occupy in the "Herald" results).

The Roman Catholic proportion of the population in N.S.W. as given in the last census, 1933, is 19 per cent. Either Roman Catholic schools teach their scholars more thoroughly so that they have fewer failures; or else they encourage a larger proportion of their children to complete the leaving certificate, than does the rest of the population. When it is recalled that positions of influence in the Civil Service are awarded on the results of examinations, the significance of these figures is obvious.

The share of passes which falls to Church of England Schools is a mere 13 per cent (although the Church of England population is 44 per cent. of total.) This calls for immediate action. Nor is the remedy out of our reach—United and sustained effort is needed.

At the present time all our old established church schools are full. Many have waiting lists. The finances of all are buoyant. These schools might well branch out and found satellite schools in centres of population where they are needed. These new schools would flourish from the first and would soon become independent and able to stand on their own feet. But at their begin-

ning they would greatly benefit by the experience and financial backing of older, well established schools.

Members of school councils who have the welfare and advancement of the Church at heart, should examine carefully the position to see whether the council of which they are members could not start such a satellite school this year.

Such a method of increasing the number of church schools is not the only one that ought to be implemented but it is one that could and ought to be put into operation immediately.

We were very surprised and dismayed to read in the "Adelaide Guardian" that the Churches were "officially silent" and "the only body to protest against the deportations of the Malayan seamen were the Communists." Surely "Homer nods" or Adelaide sleeps. Over on this side of Australia we imagine most people and certainly the Federal Government know that protest after protest has been made and such well-known churchmen as Bishop Pilcher and the Rev. Alan Walker, have been absolutely sleepless in their committees and public meetings protesting against the enormity of forcibly deporting or, to use the Government's term, repatriating the Malaysians. We understand that these representatives of the Churches are still leaving no stones unturned in their determination to prevent this gross injustice. Bishop Pilcher is, we believe, in touch with the homes and wives of these men in order to stress the Church's sympathy with those who are threatened with this oppression. The description of Communists as "Christians in a hurry" is, we imagine, just one of the good Bishop of Goulburn's little playful-nesses.

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The Annual Meeting of the Y.P.U. is to be held on Friday, the 13th February at C.M.S. House, 93 Bathurst Street, Sydney, commencing at 7.45 p.m. A report on last year's activities will be presented, four members elected to the committee, and the programme for 1948 outlined.

Prior to the meeting there will be a service of Holy Communion in the Side Chapel of St. Andrew's Cathedral, commencing at 7 p.m.

An invitation is extended to former Y.P.U. members and Leaders, or other interested friends, to join leaders and secretaries at the service and meeting.

#### Proper Psalms and Lessons

##### February 1. Sexagesima. Eve of Purification of the B.V.M.

M.: Gen. iii; Mark ix 33 or 1 Cor. vi. Psalm 139.

E.: Exod. xiii 11-16; Gal. iv 1-7. Psalms 25, 26.

##### February 8. Quinquagesima.

M.: Gen. xii 1-8 14; or Eccles. i 1-13; Matt. v 1-16 or 1 Cor. xii 4. Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18; or Eccles. i 14; Luke x 25-37 or 2 Cor. i 1-22. Psalms 30, 31.

##### Feb. 11. Ash Wednesday.

M.: Isa. lviii; Mark ii 13-22. Psalms 6, 32, 38.

E.: Jonah iii or Pr. of Manasses; Heb. iii 12-iv 13. Psalms 102, 130, 143.

##### Feb. 15. 1st Sunday in Lent.

M.: Gen. xviii or Eccles. ii; Matt. iii or Heb. vi. Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Baruch iii 1-14; Mark xiv 1-26 or 2 Cor. iv. Psalms 6, 32, 143.

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#### CHURCHES OF AUSTRALIA.

##### ST. PAUL'S CATHEDRAL, SALE.

The Centenary Celebrations commemorating the beginning of the Church of England in Gippsland have just concluded. A fine book of two hundred and ninety-four pages, well illustrated, entitled "The Church of our Fathers," has been specially written by the Reverend A. E. Clark, Rector of Warragul, and published by the Diocese. It contains a great story of grit, and courage; of faith and devotion, in the building up of the new flourishing Diocese from very small beginnings.

##### Early Days.

There has always been a close tie with the Diocese of Sydney, perhaps on account of these very beginnings. Sir George Gipps was Governor-General of all Australia when this great new province was opened up by hardy settlers who pioneered a stock route from the Monaro Plains, in and around Bombala, about 1838. Hence the name "Gipps Land," as in earlier records. The Right Reverend William Grant Broughton was at that time the "Bishop of Australia," with his seat in Sydney. He and Gipps were both old boys of the King's School, Canterbury, and their remains now lie in Canterbury Cathedral surmounted by a monument. Broughton on a visit to Melbourne, a small village then, in 1843, heard of the need of this new settlement for spiritual ministrations. His nearest clergyman was the Reverend E. G. Pryce, Incumbent of Bombala and the District "Beyond location." Broughton appears to have sent him to "spy out the land." There is some evidence of visits by Pryce into Gippsland, as far as the newly opened Port Albert on the south coast, in 1844-1845. He came for a more settled ministry in 1847, and there is extant an account of some of his services at Alberton in November, 1847. A paragraph in the "Port Phillip Patriot" of 1st December dated November 22nd, 1847, reads: "The Rev. Mr. Pryce, from Monaro, is now in the Township of Tarraville, marrying and christening by the score ever since his arrival."

For this reason it was felt fitting that the Centenary Celebrations should take place in 1947 and be spread throughout the year and throughout the Diocese. They have been a great rallying of the Church sentiment throughout the whole Diocese. The Primate, Archbishop Mowll, preached at special services at Bairnsdale and Sale on 16th November, the very time 100 years before when the Missioner sent by the first Bishop from Sydney, was passing through those centres to the coast.

The first Bishop of Melbourne, Right Rev. Charles Perry, arrived in Melbourne on January, 1848, bringing several Clergy with him. He, too, was impressed with the need of Gippsland, now under his care, as his Diocese covered the whole of Victoria, and sent, first, an itinerating Missioner, the Rev. Francis Hales in April, 1848, and then in November of the same year the Rev. Wiloughby Bean to become the first permanent resident minister with headquarters at Tarraville on the south coast.

##### Sale, the See Town.

The first recorded services were taken in "Flooding Creek" as Sale was then called, in the Woolpack Inn, by the Rev. E. G. Pryce in 1847. So it was fitting at the Centenary Celebrations on November 2nd,

when the Archbishop of Melbourne, as Metropolitan, paid an official visit and preached at the Official Thanksgiving Service, and that a procession was made from the present Cathedral to the site of the Woolpack Inn where a short service of remembrance was conducted, by the present (and third) Bishop of Gippsland (Rt. Rev. D. B. Blackwood). The procession went on to the site of the first St. Paul's Church, Sale, built in 1856, where a commemorative service was held, with greetings from the Archbishop, the Bishop of St. Arnaud, Mrs. T. S. Littleton, daughter of the second Bishop (Rt. Rev. A. W. Pain) and Mrs. T. G. Littleton, daughter of the second bishop (Rt. Rev. G. H. Cranswick) and others.

This first St. Paul's Church was enlarged in 1865 to accommodate the large number of worshippers. On its site now stands the Gippsland Church of England Girls' Grammar School, St. Anne's, a very fine school, doing a great work for the Church and community.

The present St. Paul's, a fine large building in brick, with beautiful chancel, was built 1882-1884, being opened by Bishop Moorhouse, of Melbourne, on 5th November, 1884.

##### The Cathedral.

When in 1902 the Diocese of Gippsland was formed out of the Diocese of Melbourne by the election of Canon A. W. Pain, M.A., Rector of St. John's, Darlinghurst, Sydney, to be the first Bishop, this St. Paul's Church became the Pro-Cathedral, the then Incumbent being the Rev. H. F. Scott, who did so much towards the formation of this new Diocese. By Act of Synod in 1920 St. Paul's became the Cathedral, with a Canon-in-Residence in charge, under the Bishop as Dean, with three Lay Canons and a Cathedral Chapter. The first Canon-in-residence was the Rev. D. Haultain, afterwards Dean of Bendigo.

The Cathedral was entirely renovated and enlarged in 1927, at a cost of £2000 under the leadership of Canon F. Thornton (now of Melbourne). Choir Vestries and a dignified porch were made in the west end and the choir and organ brought out of the structural chancel, so as to give room and dignity to the many official occasions such as ordinations, etc. A side chapel was also provided and many beautiful gifts dedicated notably a marble pulpit, to the memory of Bishop Pain.

##### Present Position.

The work of the Diocese prospered under Bishop Pain, who retired in 1917, owing to declining strength, to become C.M.S. Secretary for Australia. He was succeeded by Bishop G. H. Cranswick in 1917—who carried on the work so effectively and organised the work of the Diocese so thoroughly till he resigned after a quarter of a century in 1942 to become A.B.M. Chairman. He was succeeded in 1942 by the present occupant of the See, D. B. Blackwood, who had done great work in the land of his birth, Tasmania, as Archdeacon of Hobart and Rector of Holy Trinity Church. The Cathedral is cared for by the Canon-in-Residence, J. D. Sansom, who succeeded Archdeacon Blundell in 1943. There is a fine Diocesan Registry in the main street of Sale, where Archdeacon L. W. A. Benn presides as Registrar and Archdeacon of Gippsland. The Diocese has a staff of 33 clergy, assisted by 3 Deaconesses, and a Sunday School Organiser, and several stipendiary readers. There are 33 parishes and parochial districts and over 100 churches. The present population is about

110,000 of whom 43,000 claim to be Anglicans. The Diocese extends from Gabo Island in the extreme east, to San Remo on Westernport in the west, and reaching within 37 miles of Melbourne.

#### THE BIBLEMAN'S CORNER.

Rev. A. W. Stuart, B.A.,  
Bible House, Sydney.

##### GERMANY'S NEED OF BIBLES.

Special attention is being paid by the United Bible Societies to the circulation of Scriptures in Germany. Reports of visiting delegations to the British and American zones reveal an urgent need. It is estimated that in the British zone, including the British Section of Berlin, there are over 3,000,000 children in the higher and elementary schools. To supply each teacher with a Bible, 40,000 copies are needed. General figures for the British zone give the population as 23,000,000 people and there are millions of refugees. One million Bibles and one million New Testaments and Psalms could be placed at once. A leader of a Church in Westphalia has said that 30,000 confirmation candidates joined the Church in one year and they have no Bibles. There are thousands of refugees in this province, hungry for books. It is reported that in the devastated city of Hanover, 150,000 confirmation candidates have joined the Church. They must remain hopelessly ignorant of spiritual faith unless they can be provided with the Holy Scriptures.

##### THE DEMAND FOR BIBLES.

No Bibles have been printed since 1940 in Dusseldorf. Such stocks as were held were destroyed by fire-bombs during the war. In the North Rhine province there are 2,500,000 Church members and 250,000 refugees. As a commencement, 500,000 Bibles are needed, and an additional 150,000 to follow each year. In Cologne recently 16 Bibles were rationed amongst 5000 people. The bulk of confirmation candidates joining the Church have no Bibles. An interview with a German School Director in Hamburg, showed that the demand is mainly for complete volumes. They could absorb 400,000 copies for schools in this zone.

The American Bible Society has made a valuable contribution by supplying thousands of Scripture volumes, together with paper and binding materials. This help is twofold. The present need is met by books, and the printing and binding of additional copies in Germany creates employment. The British and Foreign Bible Society has already forwarded many thousands of Bibles and a large edition of 200,000 is in print. The Sydney Bible House has endeavoured to do its share by forwarding to London Bible House a case of German Bibles and gospel portions—we found we had 60 Bibles, and they might remain unsold for several years, so we have sent them forward to Germany. When one considers what one copy may achieve in a stricken community, the urgency of the situation is realised.

##### NORWAY'S GENEROSITY.

Norway, which suffered bitterly during the Nazi occupation, is showing a genuine Christian spirit by raising money in the Churches to provide Bibles for Germany. The Danish

(Continued on page 7.)



## A TRIP TO NORFOLK ISLAND.

(J. E. Paynter.)

Scene: Mascot Aerodrome.

Time: 9th December, 1947—6.45 a.m.

"Will all passengers for Norfolk Island please take their seats on aircraft VH-EAU."

There is a move towards the huge Lancastrian on the tarmac.

Suddenly the loud speaker booms again—

"Attention! Passengers to Norfolk Island will be delayed for forty minutes." The usual chatter: "What's wrong?" "Oh, it's the radio. They have to replace a valve." "Oh, no! I hear they are waiting for food. It has to come from Rose Bay."

Soon a utility van arrives—parcels are loaded.

Officials appear. "Attention, please!" It's the loud speaker again. "Passengers for Norfolk Island will now take their seats."

Cameras clicked. Cine cameras whirled. Tickets checked. Doors slammed.

Nine passengers adjusted their safety belts. Engines sprang to life and soon were whirling their propellers at thousands of revolutions per minute. Four engines each about 1400 horse power moved the huge plane on to the runway. There was a flash from the control tower and the huge airliner moved off.

The Cook's River dropped from beneath us. Then Botany Bay began to sink out, over the coast line we went. There's the Harbour—Middle Harbour—Pittwater—Brisbane Water, up, up we went, to 7000 feet. What a panorama. At 250 miles an hour we soon lost sight of Australia. We began to look around the cabin. There was a little chap of 10 or so—a Norfolk Islander, going home for the school vacation. Two more Island lads—descendants of that great man Rossiter, who voluntarily stopped at Pitcairn to be their teacher. The Royal Navy released him. The head master of the school, who had been on a sad trip to see his sick mother. A mother of the wife of one of the Islanders, was on her first plane trip, she could spend Christmas with her daughter and grandchildren. A lady tourist, who was later to share our guest house, from Lake Cargellico.

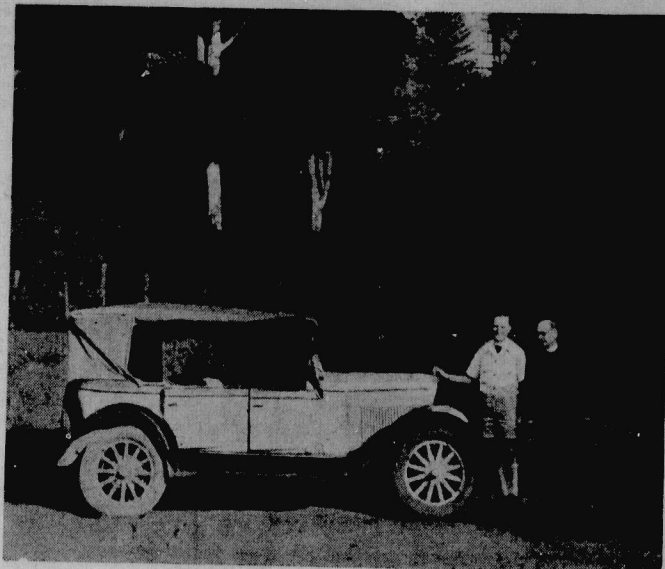
Canon R. B. Robinson, and J. E. Paynter, of the Home Mission Society, Diocese of Sydney, completed the party.

Within an hour a friendly steward brought in breakfast—hot coffee, egg and ham, sandwiches, fruit, scones—beautifully prepared and nicely served. Everyone enjoyed the meal. Books were available. Passengers moved about the plane. Members of the crew came in for a chat.

"We are travelling about 250 miles per hour." "It's cold outside." "Lord Howe Island will be visible in 20 minutes," and so on.

Excitement became intense. Lord Howe was faintly visible. Clouds were heavy. "Here it is," brought everyone to their feet. Yes—there it was, almost covered by cloud but very beautiful—cameras clicked again. The movie camera whirled. Must have pictures. Soon Lord Howe was out of sight.

More chatting. Some sleeping. Blankets were well used. About four hours out of Sydney there was more excitement. Phillip Island—bare—treeless—milk-coloured, was ahead of us. Within seconds we were over



THE CHAPLAIN AND HIS CAR—NORFOLK ISLAND.

Norfolk Island. A huge park of 13 square miles. Glorious valley, beautiful Mount Pitt. Sandy beaches, rocky shores. Right round the island we went and down on the huge runway and taxied to the control centre.

The crowd surged round. The door opened and in came the doctor. "Show me both sides of your hands, please," was the polite request. This was soon over, and the nine passengers landed.

There were hearty greetings. Customs and landing formalities were soon over.

The Home Mission Society delegation was met by the Chaplain, the Rev. Gordon Gerber, and was soon in the vintage model parish car, well known as "Galloping Gertie," or the "Flying Bedstead." So faithfully did this car serve us that we renamed it "Phyllis." The fuel system was faulty and every few miles Mr. Gerber had to get out and fill the vacuum tank from a bottle. We imagined the car spluttered and groaned—"fill us."

Soon we were eating a hearty meal at our guest house. Mr. and Mrs. Fish of "Torrienglen," our genial host and hostess, were to prove friends indeed.

Not much time was allowed for unpacking. "Phyllis" was waiting. We must meet the Islanders. The friendly Islanders who were to be our hosts and hostesses for two weeks.

Within a few minutes we saw a horse and gig approaching. "Here's the Methodist Pastor," informed Mr. Gerber. In a matter of seconds we met. "Pleased to meet you, Mr. Adams," was our greeting. "Call me Pat, please," was the reply. That is the spirit of Norfolk Island. The friendly brotherly way.

One of our first visits was to the Bishop Patteson Memorial Chapel. Probably the finest and most beautiful chapel in the Southern Hemisphere. A memorial to a Bishop who was massacred by natives on a Pacific Island.

This magnificent chapel was erected by the people of England.

The reredos is carved with a motif of palm leaves with five knots. A knot for each wound found on the dead bishop's body. The gold and marble mosaics are to be admired. The font and the floor are of marble. The pews are inlaid with mother of pearl. The windows were designed by Sir Edward Coley Burne-Jones who is said to have had "an infallible sense of beauty, form and colour, an overwhelming originality, and an unequalled grace and delicacy of fancy." To describe the beauty of the five Burne-Jones windows would take reams of paper. To see this chapel full of worshippers and to hear the singing of these children of the Pitcairners is something to be remembered. We took part in the services on two Sundays in the Chapel—one Evening Service being preached at a fellowship tea in the Church grounds—a fine gathering.

Norfolk Island also has another Church. All Saints, at Kingston. Here a commissary store from the penal days has been converted into a church. Very beautiful windows in memory of the Rev. George H. Nobbs adorn this building.

To stand on the steps of this church and to survey the ruins of the old penal establishment brings back history.

Norfolk Island in the 1800's was one of the places used for desperate criminals. One can see the old dam that worked the water wheel for the flour mill. The old salt works. The various administrative offices. All were built in sandstone. A visit to the cemetery reveals the names of the British soldiers who died on duty and of convicts who departed this life naturally and otherwise.

A few months before the Pitcairners arrived at Norfolk Island the convicts were removed.

We read of countries flowing with milk and honey—literally with abundance of food.

Norfolk Island comes within this category—Oranges and lemons and passion fruit grow wild. Such oranges—bags of juice. He saw avacados, custard apples, paw paws, taro, yams, bananas, cumquats, sweet corn,

beans, peas, root vegetables, sweet potato, tomatoes, onions, many varieties of melons, growing profusely.

To find true hospitality one must visit the Islanders' comfortable homes. Twice we were invited to Government House by the Administrator, Mr. Wilson, who was very cordial in his welcome to us and helpful in others ways.

Mention must be made of the Norfolk Island Pines. These graceful trees abound. They are the chief source of building timber. The famous pine avenue of one hundred years old trees was cut down during the war to make room for the aerodrome. While Norfolk Island lost one of its greatest attractions many pilots and their crews owe their lives to the Norfolk Island airstrips.

The industries—bean-growing for seed appears to be the main industry. Lemons are gathered for seed. This is sent to Australia and brings £2 per pound on the island. Other exports are passion fruit, fish and palm seed. Bananas grow well but are not exportable.

Transport is one of the Island's problems. A six weekly steamer from Sydney and a fortnightly air service by Qantas are the main services. A weekly plane to New Zealand was available prior to the polio epidemic. Newspapers arrive by steamer. Many would like the tourist traffic resumed and look forward to large steamers once more calling at the Island on their cruises.

Day after day visits were made to people living in such places as Kingston, Ball's Bay, Cascades, Steeles Point, the Cable Station, Headstones, in every quarter loveable people were met. In these homes, which were visited with the Chaplain, we had good fellowship, and prayer before we left.

All good things come to an end, and on Tuesday, 23rd December, a big Lancastrian came in out of the blue sky, and taking up six passengers, winged its way westward.

Once again it passed over Lord Howe Island. This was completely obscured by a huge cloud. Then two hours later, in the dim distance a coast line came into view.

"There it is," came the cry. Soon Sydney Heads were underneath us, in a matter of seconds the Harbour Bridge was passed and Mascot Aerodrome was coming up to meet us. One thousand miles since lunch.

Norfolk Island ecclesiastically is now under the Jurisdiction of the Archbishop of Sydney and Chaplains from Sydney who have served there in recent years are the Revs. W. K. Deasey, H. H. Davidson, late W. E. Godson, H. Sloman, H. Woodhart, F. Slater. Canon Rook of Sydney, who has lived in retirement on the Island for the

past ten years gives occasional help in the services of the Church. The present Chaplain the Rev. Gordon Gerber, was appointed in July, 1946, and is untiring in his efforts. The following interesting account of the visit to the Island of a New Zealand Presbyterian Minister will be read with interest:—

## A HOLIDAY ON NORFOLK ISLAND.

## THE VICAR AND HIS CAR.

(By the Rev. C. K. Crump, B.A.)

The Vicar and his car are about the same age, but really the car looks the elder of the two. We met them both at the same time, and soon after our arrival, too.

At first we thought the noise was a plane "revving up" just before the "take off." But suddenly it came bounding across the paddock towards the house, an ancient touring car bereft of silencer and most accessories and necessities that generally go to make up a car. It stopped at the gate, and a young man with a very happy smile, dressed like myself, in khaki shorts and shirt, addressed us, saying: "Gerber is my name; I'm the vicar." We were delighted, especially as he kindly asked us all to join his family after lunch in a fishing expedition, and, of course, that meant a ride in the historic car.

In the afternoon the noise returned, accompanied by the vicar, his wife and their two young children. We all piled in, stacked fishing rods on the side, and set off for the beach. A few chains along the road the engine stopped dead. "That's nothing," said the vicar, "there is no connection between the petrol tank and the engine, and I just use the vacuum tank as a gravity feed." He then emptied two bottles of benzine into the small tank, and we set off in great style, and much to our surprise reached the beach intact.

Then I decided to examine the bus. The hood had blown off just a week before and had been replaced in a hurry. The wind-screen was held in place (approximately) by several pieces of wire. There were no headlamps—and no tail one either—but a very rusty spotlight actually worked and could be swung to light either the front or behind. One front spring was broken, and a block of wood served there. In another place the chassis had so rusted that another wooden block made the connection between the back and front portions of the car. The radiator, we were told, had recently come adrift, and now was simply held by the two rubber water connections, and then I noticed

the name "Chevrolet," well, that accounts for a great deal.

On the return trip, when coming up a very steep hill we were rather afraid that we would be left in the rear portion of the bus while the vicar and family continued with the front half. Apart, however, from a few stops to fill up the benzine, and, of course, the steady roar of the exhaust, it was a most enjoyable experience. The Vicar, as you have already guessed, is a good mechanic, and although he has great faith in the old car, I am reminded of the text, "Even so, faith, if it hath not works, is dead." And there are a few works left in the car.

## BIBLEMAN—Continued from page 5.

Bible Society, with great generosity, has made a gift of 100,000 crowns, and it is expected that the Swedish Churches will make a considerable grant.

The figures given in this talk may be regarded as mere statistics, or they may burn into the minds of listeners, revealing a people, disillusioned and hungry, for the Word of God. The testimony of a hospital inmate, to whom the pastor brought a Bible, may be given. "The Bible," he said, "is of more value to me than bread, even when I'm gripped with hunger."

## UNITED BIBLE SOCIETIES.

About eighteen months ago the United Bible Societies of the World was formed. The first annual conference wash held this year in Holland in June 18th to 23rd. Representatives of eighteen countries met for four days to spend hours in discussion and fellowship. They represented many branches of the Christian Church, but individual opinions were forgotten in the consciousness of their unity in Christ. Readers will be interested to learn that the Rev. A. W. Morton, a member of the New South Wales General Committee up to the time of his departure for study in England, represented Australia.

The Conference was deeply moved by the survey of the world's need of the Holy Scriptures. The chairman, Bishop Bergrav, of Norway, said, "We shall never forget this day, a day calling forth in our souls deep gratitude to God for what has been done, and giving us hope in this dark world." Friends are asked to bear the challenge in their hearts, and by prayer and gifts help the British and Foreign Bible Society to heal the broken and war-torn world. Our headquarters is at Bible House, 95 Bathurst Street, Sydney.



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## TO AUSTRALIAN CHURCHMEN

## Discipline and Development.

## A LENTEN MEDITATION

(By Bishop Donald Baker)

It was not only our blessed Lord Who taught us the similarity between soil and soul. Moral and ethical teachers in all countries have elaborated the same suggestive theme. Accordingly it is not surprising that in the Old Testament we find many an aspect of religious teaching, many a homely metaphor and pointed lesson derived from the farm and the land.

For our present purpose, i.e., to use Lent for the training of the soul, Hosea 10/12 gives us just the thought we need, "Break up your fallow ground," was the injunction the prophet enforced on his hearers, and although times, circumstances and conditions have all changed since Hosea's age, yet his message is extraordinarily relevant to-day. "Break up your fallow ground," obviously the ground is of value else it would not be worth fallowing. So the first lesson is the implication of

## Fertility.

It may be, the fertility is entirely dormant. We who have lived in the country know full well how often literal fertility of soil has been unsuspected. I recall barren looking clay hills near my boyhood home which were looked upon as good for nothing. Now, however, under skilful horticulture they are covered with valuable apple orchards.

No man's brain power has ever been exercised to the full. I am not quite sure what proportion of our brain-cells are in use, expert opinion probably differs, but I think I am right in stating that the ablest man who has ever lived has used perhaps only three-quarters of his brain cells; the rest are dormant. The so-called "new" psychology teaches us the same lesson from another angle; the stock illustration is, of course, that of an iceberg which has about a quarter of its size visible and above water, the rest being submerged. So it is with our intellectual capacities and with our psychological potentialities.

So, too, with your soul. You were made in the image of God. And though that image has been sadly marred by sin, still there are potentialities so marvellous as to be almost miraculous. Fer-

tility, spiritual fertility, is there unlimited. But it largely is dormant. To put the same truth in another way, let me say there is better stuff in you than has yet emerged. To say the possibilities are enormous is to understate the truth. "The world has yet to see what God can do with a soul wholly and utterly consecrated to Him," said a wise teacher to a young man, who pondered over the statement and prayed over the words, and so D. L. Moody set forth on his great life's work.

But dormant ability and latent capacity are not sufficient. So we come to my second point which is

## Fallowing.

Land, as well as animals, needs rest. Generally for fallowing it is ploughed up roughly and just left for the summer sun and the winter frost to do their beneficent work. But the day comes when it needs to be ploughed again, "Break up your fallow ground" is the cry—yes, break it up in preparation for further and richer service. So fallowing is a parable for disturbance from the stereotyped. And in interpreting the parable ploughing means penitence, indeed in Psalm 129/3 it means pain.

Here then is a master message for Lent, the need of self-discipline. But at this point in my argument it is vital to get one truth quite clear and entirely free from ambiguity. This truth has to do with the motive of self-discipline. Our motive is not, and never can be, to win acceptance by God. Because we are accepted only on account of Christ and what He has done for us. Let there be no mistake about that. Self-discipline has a place in Christian conduct, and a very important place, too. But we practice self-discipline not in order to be saved but because by the everlasting mercy of God in Christ we are saved. Self-discipline is a fruit and not the root of salvation.

Having then that truth quite clear in our minds let us ask ourselves what in my own individual case does "fallowing" involve; in what direction or directions will self-discipline be exercised? The need is there all right. A ship after being at sea for months

needs to put into port to re-fit. A motor car needs periodical checking and attention. An aeroplane needs constant overhauling. So does your soul.

Consequently Lent means self-examination to see where we are weak. Let us be very practical in this. For example, is my prayer life what it should be? We all live in a fearful rush these days, and the devil is quick to send the subtle thought, "Oh you are very tired to-night, never mind about your prayers." Or, "You are late in rising this morning, no time for devotions and Bible-reading." One most admirable expression of self-discipline is to rise early, so as to make time for God and for fellowship with Him. I suppose it is true to say that all great saints have been early-risers. Good old Charles Simeon of Cambridge found he never could do God's work unless he rose early.

Nothing can compensate for the lack of beginning the day with God and for 99 per cent. of us this involves the discipline of getting up early. I know a business man who rises never later than 5.30, summer and winter alike, in order to find time to spend with God. So take time over your prayers. Take trouble. A very profitable scheme of Bible-study is to examine the prayers of the Bible, wonderfully rich are they in material and suggestion. So breaking up our fallow ground includes self-examination, taking pains with our prayers, and our Bible study. Are we making the most of our Communion? People differ in their doctrine about this Sacrament, but all are agreed that when we come to it with due preparation, faith and repentance, Christ feeds our souls.

## Fruitfulness.

In due season we shall reap if we faint not. The soil and the soul alike must grow something. If you do not tend your garden, something still will grow. But they will be weeds and not fruit or flowers. So with your character. Contrast Galatians 5/19, 20, 21, with the following verses and remind yourself that you are growing one or the other. Your character never stands still. It is always developing for weal or woe, for good or evil. If we break up our fallow ground, God will do the rest. As far as we can observe, all Divine work in this world is carried on by the combination of God and man. "Except the Lord build the house, they labour in vain that build it, except the Lord keep the city, the

watchman waketh but in vain." In the most literal truth of the words we are fellow-labourers together with God. Pre-eminently is this true of fruitfulness, "Herein is my Father glorified, that ye bear much fruit."

So there will be fruit in service. Consider any great souls you know, or know of—they were men of like passions with ourselves. They were not half-angelic beings. They rose to great heights of splendid service by breaking up their fallow ground and by abiding in Christ.

So there will be fruit in devotion. Our prayer life will be richer. Our Bible-reading will be radiant with new and growing light. Our Communion will increasingly bring us into vital touch with our loving Master.

So there will be fruit in character. Not only shall we learn to know God better, we shall in some measure grow more like Christ our gracious Lord and Master. "We all," writes St. Paul (2 Cor. 3/18 R.V.), "reflecting as a mirror the glory of the Lord, are transformed into the same image" that is of course the image of Christ. Again, in his letter to the fickle Galatians (4/19) he tells them of his anxiety and thought for them, "My little children, of whom I travail in birth again till Christ be formed in you." Once more, in Ephesians 4/13 St. Paul looks forward with eager hope and ardent trust to the time when "We all come in, the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

There is fruit indeed. To reproduce the life of Christ, and to be made like unto Him, so that we may ever more dwell in Him and He in us.

Jeremiah also used the metaphor of fallowing, "Break up your fallow ground and sow not among thorns," while Hosea's full text sums up most admirably what one would fain say about this suggestive theme: it runs as follows: "Break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you."

## 50th ANNIVERSARY OF ORDINATION.

Canon Rook, who has lived in retirement on Norfolk Island, for some 10 years, commemorated the 50th Anniversary of his Ordination on St. Thomas' Day, Sunday December 21st last.

The Canon was present in All Saints', Kingston, Norfolk Island, on that day, and read the Communion Service. Canon Rook was ordained by the Bishop of Bathurst, Dr. Camidge in 1888, but served most of his ministry in the Diocese of Sydney.

## THE PEACE OF GOD.

## FAITH AND ACCEPTANCE.

(From a correspondent.)

The frequency of the word "peace" in the New Testament suggests that it indicates a fundamental element in Christian experiences, and that its possession should be the distinguishing mark of the Christian. The great words of the New Testament—forgiveness, reconciliation, redemption—seem to connote an experience which, though possessing itself a certain completeness, is yet essentially a means to a still more profound experience, an inner peace which both leads to and is based upon the attainment of harmony with God and therefore with one's fellow-men.

The word describes no merely negative state; it is not synonymous with passivity; it does not suggest the absence of struggle and difficulty, nor a pietistic withdrawal, whether physical or mental, from the problems and duties of the common life. There is, indeed, a spurious peace which is due to insensitiveness to the condition of the world, which ignores the hard realities of life and exists in a secluded garden of mental withdrawal. Such an attitude is the denial of all that it means to be a follower of him who "went about doing good."

## AN INNER PEACE.

Peace does not depend upon outward circumstance. The picture of our Lord asleep amid the storm on the lake is symbolic. And even when he faced the ultimate crisis of his life he could say to his disciples: "Peace I leave with you, my peace I give unto you." St. Paul's life was full of toil and anxieties. He knew, as did his master before him, the meaning of disappointment and seeming failure. Not only was his life one of incessant and arduous travel, and of much persecution; there was always upon him the burden of "the care of all the churches." Yet no writer in the New Testament speaks so often, and with such deep conviction, of "the peace which passeth all understanding." If God's peace possessed men's souls they would find it easy to live together in true fellowship. A writer has lately said that "the chaos around is linked with the chaos within." There are few to-day who do not realize the inestimable value of inner peace, and many would give much to possess it. Every day brings some new source of anxiety, some new threat to security and even to the continuance of civilised

existence. Yet the teaching of the New Testament consistently implies that it is possible, even though the waves of circumstance threaten to overwhelm man's life in irretrievable ruin, to maintain that inner poise and balance which are the fruit of peace.

## ITS SOURCE.

What, then, is the source of this peace? It is essentially the Christian belief in God. If God is in control of his universe; if he is goodness and love; if not a sparrow falls to the ground without his knowledge, man may indeed believe that in some way which is at present beyond his comprehension God controls the course of history, and is concerned about the soul of each individual. To deepen the peace of one's own soul involves not only the attainment of such a faith, but also the positive acceptance of all experience, however painful it may be; the taking of each element in experience and the building of it into the structure of the whole. But it is ultimately in the presence of God that inner peace is to be found, for in his presence a new sense of proportion may be gained, and every human problem, whether great or small, can be seen in the light of the eternal world. As the individual learns the secret of peace for himself he will be enabled to communicate its spirit to a world which needs it, and so help to produce that harmony which is God's revealed purpose for human life.—"The Times."

## AUSTRALIA'S FIRST PREACHER.

The following lines were dedicated to the Rev. Richard Johnson by the Rev. John Newton on the Chaplain's departure for Botany Bay.

The Lord who sends thee hence will be thine aid;

In vain at thee the Lion, Danger, roars;  
His arm and love shall keep thee undismayed,  
On tempest tossed seas and all strange shores.

Go, bear the Saviour's name to lands unknown,

Tell to the Southern World His wondrous grace;

An energy divine thy words shall own,  
And draw their untaught hearts to seek His face.

Many in quest of gold, or empty fame,  
Would compass earth, or venture near the Poles;

But how much nobler thy reward and aim,  
To spread His grace, and win immortal souls!

PRIEST wanted as Director of the General Board of Religious Education, 241 Flinders Lane, Melbourne. Applications are invited before Feb. 28th, 1948. Information obtainable from the Registrar.



## Australian Apostle.

Richard Johnson, the first chaplain in New South Wales, received his commission on October 24, 1786, 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. Another seven months were to elapse before the fleet sailed. Thus there is little ground for accusing the British Government of tardiness in appointing a chaplain for the First Fleet.

Johnson had been sought out and persuaded to accept the chaplaincy by William Wilberforce and his Evangelical friends of the Eclectic Society. The hope that these men entertained was that Australia might become the base for evangelising the South Seas. Johnson accepted the appointment in the spirit of a missionary; but his ardour was somewhat cooled after a visit to his future parishioners then imprisoned in the hulks of the Thames.

The Fleet arrived in Sydney Cove on January 26, 1788. The happy ending of the tedious nine months' voyage was celebrated by the unfurling of the flag, the drinking of toasts and the firing of muskets. But the Governor, who, though humanitarian in his outlook, was not a religious man, omitted any service of thanksgiving to God.

Johnson regularly performed Divine Service in the new colony every Sunday. But his parishioners would only attend when compelled. The lack of a church building added greatly to his discomfort. In 1792 he wrote to the Governor attributing the thinness of the congregation to this lack of a church building, and adding "we have been here now above four years, and the first time we had public service at Port Jackson I found things much more comfortable for myself and for the congregation (for whom I would ever feel as for myself in such circumstances) than I did last Sunday, for then we had the advantage of the trees to shelter us from the sun; but now we are wholly exposed to the weather; first, to the rain, which I was fearful would have made me dismiss the people, and afterwards to the wind and sun. On this account, sir, it cannot be wondered at that persons, whether of higher or lower rank come so seldom and so reluctantly to public worship. I have, not seldom, found very great inconvenience attending it myself." A month later he wrote again

to the Governor. "On the eleventh instant we could have no service at all because of the rain. Next Sunday, if the weather will permit, we shall assemble in an old boathouse close by the water side, the ends and side quite open. I declare to you it is a place not fit for a stable or a cow-house." From these letters it is plain that the Governor himself did not attend church. It is to the disgrace of the Australian administration that twenty years were to elapse from the foundation of the colony before a church was built in Sydney.

Meanwhile the chaplain determined to build a temporary structure himself. It was constructed of wattle and mud and thatched with straw and could accommodate a congregation of 500. Johnson laboured at it with his own hands, assisted by his servants. It was completed in August, 1793.

Johnson was a diligent pastor. Because few would attend church to hear his exhortations he determined to reach his parishioners through the printed word. Accordingly, he composed, and distributed amongst the convicts, a seventy-four page "Address." He was assiduous in visiting the sick. A convict, writing home to a friend in England, says of him: "I believe few of the sick would recover if it were not for the kindness of the Rev. R. Johnson, whose assistance out of his own stores makes him the physician both of body and soul."

The British Government had made no provision for the schooling of any children who might be born in the colony. As soon as Johnson had completed his church building he used it during the week as a schoolroom. The S.P.G. assisted him in paying the salary of the schoolmaster. Besides supervising the school in his church, Johnson lectured in other schools in the town. In 1800 a committee of which Johnson was the treasurer, was formed to start two boarding schools in which the 958 children of the colony were to live so that they might be "rescued from the future misery to be expected from the horrible examples that they hourly witness from their parents and those they live with." The then governor said that such a scheme of withdrawing children from the company of their parents was the only hope for moral progress in the colony.

Johnson returned to England in 1801. His health was broken down through the rigour he experienced in

the early part of his ministry in N.S.W. He had fulfilled a difficult and disagreeable task with exemplary zeal. For the most part he was opposed by indifferent or hostile authority. Of his parishioners Governor Hunter wrote: "A more wicked, abandon'd, and irreligious set of people have never been brought together in any part of the world." It is against this background that his work must be assessed.

Of his character, Wilberforce wrote: "He is one of the worthiest men breathing, the most active, the most humble." To the impression he made in the colony an escaped convict bore testimony, who said that the convicts were of the opinion that there was not a better man in the world than the chaplain.—D.B.K.

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## PERSONAL.

We offer our congratulations to the Rev. A. R. Ebbs, Rector of St. Matthews', Manly, N.S.W., on his receipt of the honor of M.B.E. conferred on him for his work in connection with New Zealand service personnel during the war.

Very deep sympathy will be felt for the Rev. and Mrs. H. W. Baker, of the King's School, Parramatta, N.S.W., on the death of their infant son, Christopher William St. John, on January 21st, at the Children's Hospital.

News has been received by cable of the arrival of the Archbishop of Sydney in Central Tanganyika on January 15th.

Bishop Wynne Jones, Bishop of Central Tanganyika, was enthroned at Dodoma Cathedral on January 3rd. There was an ordination service the following day.

The Rev. L. L. Morris, Vice-Principal of Ridley College, Melbourne, delivered the Bible readings at the Inter-varsity Fellowship Conference held at Thornleigh, Sydney, last week.

The marriage took place on Saturday, January 17th, at St. John's, Willoughby, Sydney, of Margaret, daughter of Mr. and Mrs. A. L. Short, grand daughter of Archdeacon and Mrs. H. S. Begbie, to Mr. Ken. McKay. Archdeacon Begbie officiated, assisted by the Rev. L. A. H. Broadley. The bride and bridegroom have been workers at St. John's, Willoughby, for a long period. Mr. McKay, who is a graduate of Sydney University has accepted an appointment with the Inter-varsity Fellowship as Secretary for Adelaide.

We offer congratulations to the Rev. and Mrs. R. J. L. Johnstone, of the Rectory, Bee-croft, Sydney, on the birth of a daughter, Catherine Margaret.

The Rev. R. B. Cranswick, Rector of Davenport, Tasmania, returned to his parish shortly before Christmas after four months at the Forrester River Mission.

The Rev. Ernest Cameron, Rector, of St. Luke's, Mosman, Sydney, will leave for a visit to England at the end of March, on the Largs Bay.

The Rev. S. L. Halliday, has returned to Australia from India, after 20 years service as a British Chaplain. He is staying at present with his brother, the Rev. A. G. Halliday, Rector of Orange, N.S.W.

The death took place in October last in England of Bishop Heaslett, who gave forty one years ministry in Japan, and during the war had been very near to suffering martyrdom for his faith. For a time he was presiding Bishop of the Nippon Seikoku. After the war he returned to Japan with Bishop Mann at the request of the Archbishop of Canterbury, to report on the position of the Church; at the time of his death he was assistant Bishop of the Diocese of Sheffield.

The Bishop of Riverina and Mrs. Murray will leave for England from Melbourne by the "Orion" on Thursday, February 12th.

Dr. John Knox, son of Canon and Mrs. D. J. Knox, of the Rectory, Gladesville, Sydney, will leave for England and Scotland by the "Orion" in February. Dr. Knox who has been the medical superintendent of the King George V. Maternity Hospital at the Prince Alfred Hospital, Sydney, will do research work at Edinburgh.

The Rev. W. R. Dann, Director of Youth and Education, Melbourne, returned from his visit to Oslo just before Christmas.

The Rev. A. E. Winter, of St. Luke's, Nth. Brighton, Vic., has accepted nomination to Christ Church, North Essendon.

The Rev. Oscar C. J. Van, Diocesan Commissioner of the Diocese of Grafton, has been appointed by the Bishop, an Honorary Canon of Christ Church Cathedral, Grafton. Canon Van, prior to his appointment as Commissioner last year, was for four years Rector of South Grafton and previous to that was Curate of St. John's, Darlinghurst (Sydney) from 1938 to 1942. Canon Van is engaged in organising the appeal for £60,000 to develop the work of the diocese. To date over £15,000 has been given or promised.

The Rev. William E. Avery, Rector of Ulmarra since 1942, has accepted nomination to the parish of Eureka-Clunes (Dio. of Grafton).

News has been received in Sydney of Harry Reynolds Smythe, a former Moore College student. He was awarded in the examinations of the Australian College of Theology a First

Class in the Th.L. and the Hey Sharp Prize, in 1944. He graduated also at Sydney University. Proceeding to Oxford University he was awarded recently at his graduation First Class Honours in Theology.

The Rev. Canon W. G. Thomas (St. Peter's, and St. Paul's Cathedral, Dogura, New Guinea), of Ivanhoe, Melbourne, has been elected a member of the Australian Branch of the John Mason Neale Society (Cambridge, England). The President of the Australian Branch is the Bishop of Willochra, and the Secretary the Rev. P. R. Westley, St. Thomas' Rectory, Auburn.

Messrs. A. Yuill and N. Bathgate, of Moore College, Sydney, have returned from Lord Howe Island, where they spent part of their Christmas vacation. During their stay on the Island they conducted a number of church services and Sunday school.

We regret to note the death of Mrs. H. W. G. Nichols, wife of the Vicar of Port Melbourne. Bishop Donald Baker, assisted by the Revs. E. W. Norman and W. Clinch, conducted the service. We express deep sympathy with Canon Nichols.

### ANNIVERSARY SERVICE.

The 160th Anniversary of the First Celebration Service in Australia, will be held at St. Philip's, Church Hill, Sydney, on Sunday, next, February 1st at 3 p.m. Preacher, Very Rev. W. J. Grant (Moderator of the Presbyterian General Assembly of N.S.W.) A cordial invitation is given to attend.

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

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## CHRISTIANITY IN OUR PARISHES

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

We are living in days when we see almost everything being brought under "centralised control." The idea of a planned society is being worked out in our political and social life. The rank and file are being directed and controlled by those who claim to be experts in the various fields of economic and social life.

The Church has become infected in many instances with a similar idea. Everything must be done from a "centre." This over-specialisation presents a challenge to those who exercise their ministry in their parishes.

In the past it has been the glory of the parochial system of the Church of England that has worked so successfully for many centuries. The pastoral work of the clergy in their parishes has been the strength of the Church and will continue to be so.

Christianity begins for most people where ordinary life begins in the homes and community in which they live. It begins not only in the carrying out of the ordinary everyday duties at home, but also with the business of every day, of shop, office, and profession. This routine of necessary duties in which most people are involved make up a good deal of their lives.

The urgent problem to-day seems to be "How can we make Christianity effective in our time, in our parishes as they actually are!" The popular doctrine to-day seems to be that environment makes character and, therefore must be made Christian. That if we give people better homes, more wages and leisure they will ipso facto become better people. This is not the Gospel, but is derived from a complex of naturalistic influences which can be traced from the French Revolution onwards.

Christianity does not start from changing the environment but from changing individuals who can thereafter be safe; left to leaven the whole of their environment Christianity is not a "locale" but a climate. It is concerned with the present and the actual not the visionary and utopian. It knows nothing of "common, garden" Christians; it calls men to become "saints."

Many people in our parishes seem to have a wrong impression of what Christianity aims at. This tendency to create a "focus" or centre around which all activity moves has come to be regarded as the real heart of Christianity and has effected the outlook of many. The clergy and church workers in the parishes have to try and prevent this misapprehension in their minds.

The Parish Church is the "community centre." The corporate worship of God, the exposition of His Word, and the opportunity of the fellowship of Holy Communion, these are the first essentials in the experience of any company of Christians in any parish. These are the primary obligations of Church membership, but of course it does not end there. Christian witness and service follow.

The modern tendency in the changing world is for the church in her corporate capacity to concern herself with an ever-increasing number of "spheres of action" with incessant appeals for help from the parishes. We must not forget that the mission of the Church is to individuals first and only becomes concerned with the group of individuals which have had a similar experience and are the true Church — the Body of Christ. It is these people who are continuously, giving and helping in the Church's expansion at home and abroad.

Christianity is not an organisation or an institution but a spiritual society, a movement among the people. It means individually a "new birth" out of error and sin, into the Kingdom of Christ. The Church is a congregation of faithful men and women who are trying to obey the commandments of Christ.

If Christianity is to prevail in our land and in the world we must come back to its application to the circumstances of our everyday lives—that work we do every day as a service we can offer to God. Our worship and work must be related. We must restore the sense of the Divine Presence with us in all we do. We must be ready to commend "work well done" in all our parishes. We must cease to regard the choir picnic, the Sunday School Outing or the Parish Tea as among the major events of modern ecclesiastical history.

In our teaching of the young we must relate religion to the children's daily experience. To thousands of children religion means stories of rather "odd" people one hears in Scripture lessons. We need to start with the present and go backwards and make God real to them in the history of the past, by the working of the Holy Spirit in their hearts and what He is doing in the world to-day.

Direct experience of God seldom is mediated by a book, or in schools of any sort. It comes to young and old in the concrete occurrences of their ordinary lives and in many ways. We must help to keep alive this expectancy that God will come to those who seek Him. Spiritual things are spiritually discerned.

At this Epiphany season we might think of our parishes as each in some way as the Body of Christ. The child watching his mother baking; the boy asking questions of

his teachers of our day; the man working in the carpenter's shop. Are not these what Charles Williams calls "identities"?

For the moment, as it were, He who for our sakes became Man is watched in turn with every life in the parish, and every life is seen in its correspondence with some phase of human life. The problem of Christianity to-day seems to be "How to make the identity become possible, and the incidents of daily work and domestic relationships become the means for the building up of men and women "unto the measure of the stature of the fullness of Christ."

The parish is the unit and the all important sphere of our daily living and the clergy in their pastoral work brings the Gospel to the individual and into the family life of the people. A virile parish life is more important than any centralised system of direction or control.

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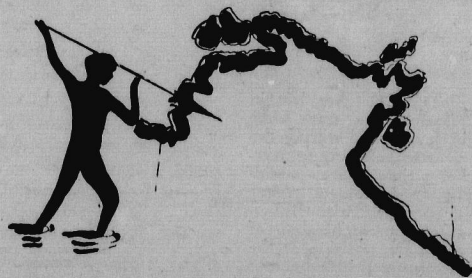
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TUESDAY, 17th FEBRUARY, 1948.

at 7.45 p.m.

Chairman: The Rt. Rev. W. G. HILLIARD, M.A.

Speakers: Revs. A. R. Ebbs, M.B.E., and J. B. Montgomerie, Th.L.  
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## CORRESPONDENCE.

## A.C.R. SUBSCRIPTIONS.

THE BUSH CHURCH AID SOCIETY.  
(The Editor, "Australian Church Record.")

Dear Sir,

The Bush Church Aid Society, amongst other activities, maintained a number of Church Hostels for school children in country and outback areas of N.S.W. and South Australia.

Each hostel should be staffed with a matron and an assistant. At the moment four Christian women are urgently needed so that these hostels can reopen with adequate staff when the school vacation is over.

No special qualifications are needed in the service of training in nursing or other profession. But a knowledge of practical house-keeping, a capacity for hard work, a love for children, and, above all, a real devotion to our Lord is absolutely essential. I shall be glad to supply further information if intending applicants will write to me as soon as possible. A fruitful field for Christian evangelism awaits the right persons.

Yours sincerely,

(Rev.) D. G. LIVINGSTONE,  
N.S.W. Secretary.

## CLERGY WIVES ASSOCIATION.

(The Editor, "Australian Church Record.")

Dear Sir,

Further to my letter in your issue of the Church Record dated 25/11/47, may I beg the hospitality of your columns again to announce that the Sydney Clergy Wives Association was formed at a representative gathering on 5th Dec., 1947. A committee was formed and Mrs. Mowll has consented to be Patron.

A circular letter will be sent to the wives of clergy listed in the Diocesan Year Book, 1947. Others (wives of Clergy, active and retired, and widows of clergy) who are interested, and who do not receive a circular before the middle of February, are asked to send their names and addresses to the Hon. Secretary, Mrs. R. H. Palmer, 35 Ormonde St., Ashfield. Tel. UA 4965.

The next gathering will be held on Friday, 30th April, details of which will be in the circular letter.

Yours faithfully,

J. E. BARTON BABBAGE,

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The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, Church Record Office. Mr. W. N. Howlett, 8/-; Mrs. Walker Taylor, 8/-; Miss I. Fuller, 8/-; Rev. A. G. Halliday, 8/-; Rev. H. Ham, 10/-; Mrs. H. Worboys, 8/-; Mr. E. A. Sharpe, 8/-.

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## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Bathurst.

## YOUTH CAMP.

## MOUNT PANORAMA, BATHURST.

The first official Anglican Youth Camp for the Diocese of Bathurst will take place at Mount Panorama, Bathurst, on Anniversary Day week-end, 23rd to 26th January. Organised for Church of England senior boys and girls, the camp will be fully booked by 100 young Anglicans from all inner parishes of the Diocese. The camp itself is well equipped with all conveniences, and possesses a large dining-hall, recreation area, hall with stage and piano. Contingents are attending from the parishes of Bathurst, Orange, Kelso, East Orange, South Bathurst, Carcoar, Cowra, Eugowra, Rylstone, Millthorpe, Blayney, Forbes, etc. The Forbes and Eugowra parties are going by special bus.

## GUESTS.

Guests who have accepted invitations, include the Mayor of Orange, Dr. W. E. Matthews; the Mayor of Bathurst, Mr. O. G. Parnham, or his representative; Mr. Evans, headmaster of All Saints Church of England Boys' College, Bathurst; and Mrs. Evans; Miss Appel, the Headmistress of Marsden Church of England Girls' School, Bathurst. They will have tea with the campers on Saturday evening, 24th Jan., when the Chief Host, Canon Collins, will welcome the contingents.

## ANGLICAN ACTIVITIES.

## HOMES AND YOUTH.

There is a dual purpose in the appointment of the Commissioner for Children's Homes and Youth for the Diocese of Bathurst, the first such appointment for the Church of England in western New South Wales.

The first object is to organise the young church people by strengthening existing clubs, creating new Anglican youth clubs in parishes where none exist, and co-ordinating and binding together in fellowship and service those young people who are keen on the progress of their church.

The second phase follows on by giving the youth an object for which to work within their own Diocese—the building, equipping and staffing of a long desired homes area for babies, boys and girls for the Anglican Church in the west. The Children's Homes will be the War Memorial for the Diocese of Bathurst, and Church of England people are being asked to support the Appeal. Donations over £1 are subject to Income Tax Concessional Allowance.

The Commissioner, Padre Harry Thorpe, whose Headquarters are at Bathurst, has already received instant support from all parishes visited since the appointment in September last. Periods of a week or more in connection with Homes and Youth work have been spent in the parishes of Orange, South Bathurst, Kelso, Bathurst, East Orange, Millthorpe, Blayney, and Rylstone, and short introductory campaigns at Carcoar, Cudal and Cowra.

## Diocese of Grafton.

## YOUTH CAMP.

The Diocesan Youth Commissioner, the Rev. A. J. Wagstaff, has organised his second youth camp for the diocese, to be held over the Anniversary week-end at Kempsey Show Ground. Many young people from the northern half of the diocese are to be present at what is actually the first camp to be held in the southern part. The Rev. Fred Reid, Rector of Smithtown, is camp chaplain and the Rev. Charles Egerton, of Kempsey, is assisting.

## VICTORIA.

## Diocese of Melbourne.

## CATHEDRAL ORGANIST.

At the December meeting the Cathedral Chapter appointed Mr. C. A. Campbell Ross, of Tunbridge Wells, Kent, England, as organist and director of the choir of St. Paul's Cathedral, Melbourne, from a large number of applicants from Australia, America, Canada, and England.

Mr. Ross is 35 years of age, married, has one child and is at present organist and director of the choir at St. Barnabas' Church, Tunbridge Wells. He was formerly deputy organist at Hereford Cathedral, where the annual three-choir festival provides a training ground and fosters a taste for the best types at Cathedral music.

In 1942 Mr. Ross was awarded the Stier prize for conducting at the Royal College of Music, London. He has also been conductor of the Borough of Erith Musical Society.

Mr. Ross will leave for Australia in April next.

## MEMORIAL SERVICE.

A memorial service for the late Earl of Stradbroke was held at the Cathedral on 28th December. Sir Winston and Lady Dugan, with their household staff, were present, and other distinguished friends, official representatives and relatives, including Lady Dunwich, now Countess of Stradbroke, and her daughters.

Bishop Baker, in his sermon, referred to the late Governor's comprehensive education for the great posts of his life, his scholarship, his experience as an agriculturist, his service of his country in the first world war, his interest in cities and his love of country life. As Governor his idealism and religion were manifest in his public speeches. He was one of the first laymen ever to speak from the pulpit of St. Paul's Cathedral. The plain lesson of such a life was to do one's duty in the state of life which it should please God to call one.

## KASHMIR.

The situation in Kashmir continues to deteriorate. Of 20 Europeans in Srinagar, 5 are C.M.S. Missionaries. Dr. and Mrs. Edmonds writing on 17th December state, "We now face facts. There is not a grain of salt, sugar or rice, and other things are very scarce till late spring as nothing has come into the valley since August."

Will all who read this make this situation and that of Deaconess B. Weston in Pakistan a daily matter of prayer. These are three of our Victorian representatives.

## Diocese of Wangaratta.

## ST. COLUMB'S HALL AND DISTRICTS.

The impact of adverse circumstances arising out of the long world war fell heavily upon St. Columb's. Its many small centres, its large area of scattered settlements and its long distances, combined with shrinking income, costly transport and expensive running-costs made the work of keeping things going a heavy and difficult task; but with the

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## A United Revival Service

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Chairman—Archdeacon J. BIDWELL

Address—Archdeacon H. S. BEGBIE,

President United Revival Movement.

Secretary—ERIC G. NICHOLLS, 4 Lindsay St., Burwood.

patient perseverance and unselfish toil of those who were in charge it was not abandoned. At great personal sacrifice and with grim determination the Warden, often single-handed, "stuck it," and the Council was constantly being promised things generally would improve; but "hope deferred" did really almost make the heart sick. We owe much to the late Warden and his Council for their determination and constancy; for now we really begin to see improvement; for the times have changed and the burden is lighter. Encouraged by the fact that more young men who feel they have a vocation for the sacred ministry are seeking opportunity for testing the "call," we are really greatly hopeful and have been so bold as to "repair the breaches" and improve the fabric and fill a programme designed to yield good fruit both for people and students and a good harvest for the Kingdom of God.

We must not forget the past history of St. Columb's, and that is no mean history. We must never forget St. Columb's was founded by the first Bishop of Wangaratta and was named St. Columb's after the Melbourne suburban parish he loved so well. And the many small churches and small congregations that comprise St. Columb's districts were sadly neglected before the founding of St. Columb's, but now, on account of its existence they are live church centres. These were not, nor (with but one or two exceptions) could they be so well served by any other means than as St. Columb's districts. Let us then be thankful to God that St. Columb's has outridden the storm and is coming into smoother waters.

## TRANSPORT.

As everybody knows, transport is a problem—and an expensive one, too. Few realise the anxiety it is to country clergymen, especially those who have the cure of souls in large areas. The problem is difficult, but it is not insuperable. Costs are very great, especially the initial costs; but we must not just take it for granted that nothing can be done. And so a committee has been appointed consisting of the Archdeacon, the Rev. Canons Chesterfield and Cragan, the Hon. P. P. Inghold and Mr. Dudley Sheppard. Its first meeting was held recently at Bishop's Lodge, and the Bishop presided. Mr. Dudley Sheppard very kindly consented to be honorary Secretary. Ideas were pooled, and the Committee will continue its labours, and hopes shortly for concrete proposals ready to submit to Council, and, later, to Synod.

## SOUTH AUSTRALIA.

## Diocese of Adelaide.

CHURCH MISSIONARY SOCIETY.  
GENERAL SECRETARY RESIGNS.

Having been offered a parish in Sydney, by His Grace the Archbishop, the Rev. George Christopher, C.M.S. General Secretary in S.A., has given notice of his resignation, and will leave for Sydney early this month, to be instituted to the parochial district of Abbotsford-Russell Lea, on Tuesday, 10th February. During his brief tenure of office, he has made friends for C.M.S. and himself, and he and Mrs. Christopher will be missed by many of these friends.

## HYDERABAD.

Miss Constance Isom, B.A., now acting Headmistress of St. George's Girls' School, writes of heavily increased duties, and comments, "The candle has lasted well, even

though it is burning merrily at both ends." She speaks, too, of the unrest in Hyderabad, a fragment of the troubles which are at present accompanying India's new nationhood. She says that the unrest is making planned evangelism difficult. Prayer is needed for India, and for those who represent us there, that they might be sufficient for their present task, and awake to their present responsibility. The width of the Church in India is graphically portrayed in Miss Isom's report of a service in St. George's Church, Hyderabad—three addresses were given; one by an Indian Bishop of the Protestant Episcopal Church of America; one by a Muslim convert, now a Christian priest, and one by a Brahmin convert, now also a Christian priest. Each of these spoke in a different language.

## TASMANIA.

## HOBART.

The Diocese has sustained a great loss in the passing to the higher life of Mrs. Emily J. Hughes. She was a Victorian by birth, but the greater part of her life she lived in Tasmania, having married Rev. S. H. Hughes. She was an ideal clergyman's wife, entering the various phases of parish life with enthusiasm, and many in the parishes of Devonport, Brighton, Hamilton and St. John's, New Town, remember her devoted and unselfish service. Mrs. Hughes had a great combination of gifts. She had great executive ability, and at the same time she was a most telling speaker, and she used these gifts in promoting the work of the Church in the Diocese. She was chairwoman of the Girls' Friendly Hostel, a position which she held until her death, and the great success of that venture was largely due to her leadership. She was also one of the Diocesan speakers of the Mothers' Union, and there is hardly a branch in the south which has not listened with pleasure and benefit to her earnest and instructive talk. But probably her greatest work was done for the Diocesan Homes. She was their president for many years and guided the homes chiefly through most crucial years, but her influence was chiefly felt in her dealings with the individual inmates of the Homes. It was always an inspiration to attend

the Christmas festivities and see her distribute the gifts, with a loving message appropriate to each girl or child. One would have thought that all these activities would have taken up her whole time; but no, she was continually attending those who needed her help. Her whole life was a life of love, springing from her firm faith in her Lord and Saviour, who went about doing good. We praise God for a wonderful Christian life manifested among us.—C.H.C.

ALL-AUSTRALIAN RELIGIOUS  
EDUCATION SUMMER SCHOOL.

TOOWOOMBA, QUEENSLAND, JANUARY  
14 to 21, 1948.

Delegates from every State of Australia and most of its dioceses assembled on Wednesday, January 14, at the Glennie School, Toowoomba for the first post-war All-Australian Religious Education Conference. Applications had been invited from Sunday School teachers, day school teachers, students, clergy and, in fact, from all interested Church-people. Over 200 responded and the following dioceses were represented:—Perth, Adelaide, Melbourne, Ballarat, Bendigo, Wangaratta, St. Arnaud, Gippsland, Sydney, Armidale, Grafton, Riverina, Brisbane and Tasmania.

The school was under the able chairmanship of the Very Rev. H. T. Langley, and the Bishop of Riverina was chaplain. His Grace the Archbishop of Brisbane was visitor and was in residence at the school for some days.

Each day commenced with Morning Prayer and Holy Communion in the school Chapel, at which all the visiting clergy were invited to assist. There were sessions for Bible Study each morning conducted by Dean Langley and the Rev. J. Falkingham. The Bishop of Riverina conducted intercessions at mid-day and Evening Prayer each night with a devotional address. These addresses were no doubt the highlight of the school for those who were seeking spiritual food and they were timely both for their simple exposition of Scripture and succinctness.

From beginning to end the chairman, Dean Langley, kept the tone of the school on the very highest spiritual plane and his chair-

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manship of the tutorials and consequent discussions kept the heat of relevant controversy within proper limits.

Each morning and each evening there were sessions on various aspects of religious education conducted by experts in their fields, and groups usually divided themselves up into various grades of primary, beginner, junior, intermediate, etc., in which they were particularly interested. There were actual demonstration lessons with children, hand-craft demonstrations and lessons, demonstrations of visual education equipment and methods and a number of sessions in which the whole school took part. These latter aroused a great deal of interest and a generous question time was allowed after each.

The Rev. Cliff, Rothero, of Tenterfield, on the "Aims of Religious Education," was perhaps the most provoking of these addresses, while the sessions on the Oslo Youth Conference were no doubt the most instructive of all. Miss Esther Terrell and Revs. R. W. Dann and G. R. Delbridge, who were representatives at Oslo, and were present at the school to tell the meaning of Oslo. It was significant that all three agreed that consequent upon Oslo, the emphasis of the Christian Church must be upon the need for closer personal relationships of individuals with Christ.

The Rev. Eric Hawkey, Acting Queensland Secretary of A.B.M., visited the school to speak on the missionary emphasis in religious education and, at a few hours' notice, Archdeacon W. Barrett, of Tasmania, who is a member of C.M.S. Federal Council, supplemented Mr. Hawkey's remarks.

The afternoons were left free for recreation and many trips and tours were arranged.

A Civic Welcome was accorded the Summer School in the Town Hall by His Worship the Mayor of Toowoomba. The grounds of Glennie School themselves were a constant source of delight and pleasure, with their extensive lawns and well-cared-for gardens, many tennis courts and a delightful swimming pool. It was generally agreed that such a Summer School must be of inestimable benefit to the Australian Church, both in raising the standards of religious education and in deepening the spiritual life of those responsible for carrying out this teaching.

The General Board of Religious Education, which organised the Summer School, is to be congratulated on the careful organisation which was entailed and its wise handling of such a large gathering representing every manner of thought in the Australian Church.

## RELIGIOUS BROADCASTS.

### A.B.C.'S NEW PLANS FOR 1948.

(From the Australian Broadcasting Commission.)

Early in the New Year the A.B.C. will introduce several new features planned to give breadth and variety to its religious broadcasting. In this field there are so many different kinds of people with so many different kinds of interest that to maintain freshness and variety calls for a ceaseless effort of imagination.

#### "FROM THE BIBLE."

Beginning on February 9th from 8.45 to 8.50 a.m. eastern time on the interstate programme, following the hospital half-hour,

there will be a short reading from the Bible under the above title. A sentence or two of introduction will give listeners the background of the passage being read, and help them to understand it more easily. Mr. John Chance will be the first reader. There is among listeners a great hunger for the beauty of the spoken word, and it is expected that many listeners who have been used to thinking of the Bible as a solemn and frightening book between black covers will come to realise how full of life and colour and human sympathy it is.

#### "INTERESTING PERSONS AND THEIR PHILOSOPHIES."

On Wednesday, January 7th, from 10.00 to 10.10 p.m. eastern time, there will begin a series of talks entitled "My Philosophy of Life" in which men and women who have made a mark in Australian life will be invited to put into words their own personal convictions about life.

#### "COMMUNITY HYMN SINGING."

There are times when radio can make the listener feel that he is one of a warm-hearted group of people knit together by a common inspiration. Good community hymn singing has that power on the air. Beginning on January 11th, from 6.30 to 7.00 p.m. on the interstate programme, certain church congregations noted for their love of community singing will be broadcast in programmes of well-known hymns. The Central Methodist Mission, Sydney; the Independent Church

and the Baptist Church, Collins Street, Melbourne; the Methodist Church, Waverley, N.S.W.; and the Salvation Army Temple, Brisbane, will be the first congregations to be heard.

#### "GREAT PREACHERS."

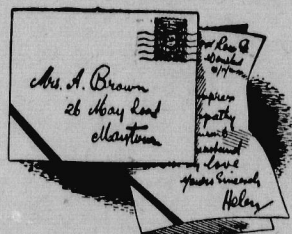
This series will begin on Sunday afternoon, February 1st at 2.45 p.m. on the national programme, when the Rev. Felix Arnott, Warden of St. Paul's College, Sydney University, will give the first of two talks on "The Caroline Preachers." Mr. Neil Hutchinson will follow on J. H. Newman; the Rev. Alan Torg on Robertson of Brighton; Rev. T. M. Robinson on Dean Farrar; Rev. J. R. Blanchard on Henry Drummond; and Eather Freeman on Great French Preachers. Other talks are being planned for this series.

#### "THE MAN BORN TO BE KING."

Dorothy Sayers' series of radio plays, will be repeated this year again, probably for the last time for several years. The series begins with the first play "Kings in Judaea" on Sunday, January 18th, at 5.30 p.m. e.s.t. on the national programme.

#### FAMILIAR FEATURES RETAINED.

The use of new and varied speakers, to broadcast in familiar sessions that meet regular and constant spiritual needs, will continue to be the policy of the Australian Broadcasting Commission. Speakers, laymen as well as clergy, who combine the gifts of keen thinking and intimate broadcasting, will be enlisted for our Sunday evening religious fixture: "Plain Christianity—A Word to the Wayfarer," which hopes to interest the non-churchgoer. The two morning services—at 9.30 a.m. and 11.00 a.m. will bring church services to those who cannot attend in person; "Facing the Week" will bring its message of encouragement at 6.40 a.m. on Monday mornings (national programme); St. Paul's Cathedral Evensong will be heard on Thursdays at 4.45 p.m.; and the Daily Devotional at 10.00 a.m. (national programme), and the Evening Meditation at 10.50 p.m. (national) and 11.50 p.m. (interstate) will be heard every day.



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