

priesthood. At the service Archdeacon preached on the "Touch of Christ."

The Bishop, the Nigel Warrington, the diocesan Address a morning, after the Communion had been celebrated at the Cathedral. The Bishop said that this was the first time he had been able to attend the Jubilee Conference of the diocese and was very glad to do so. In his address the Bishop gave a summary of these decisions that had been made by the enemy threaten the white staff about safety with the territory? To their glory of God the work in their decisions to die as martyrs to commemorate them Christians who also for Christ, the Bishop said September 21, giving to Almighty God his life and devotion step forward was the Bishop's address to the Cathedral Chapter as Dean, Archdeacon S. R. M. Gill, the Dean and Canon Res. Benson, A. P. Jenni canons within the diocese. G. Thomas and M. diocesan canons. The Bishop said that Mr. Justice had taken the position of Chancellor.

Because of the conference many years there were matters to discuss, so long one. The matters dealt with were:—(a) "Renewal" campaign advance into heated. (b) A complete re-orientation of the line with the present. This will be the establishment of primary schools, teacher training centres. During the conference attention was given to the work that is already being done by Aidan's Teachers' Union. The wonderful response of the war-torn north. Most of the present work many more are anxious to be at present forty per cent. (c) It was decided that the Mothers' Union of St. Mary for men become a Guild for medical committee in a scheme to improve the diocese. In this two base hospitals for and for the training of nurses and medical staff. Benson reported the work of the Producer and Consumer Guild, Gona, and Conference the formation of such a council. (f) The Bishop said the formation of a

# The Australian Church Record

No. 12

AUGUST 28, 1947

No. 17

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

A Great Airmar



Air Commodore Sir Charles Kingsford-Smith, who, as a boy, was a chorister in St. Andrew's Cathedral Choir School.

(See article p. 5)

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Editorial Matter to be sent to The Editor,  
A.C. Record, Diocesan Church House,  
George St., Sydney.

Advertising and Business Communications  
to be addressed to the Secretary, A.C.  
Record, Diocesan Church House, George St.,  
Sydney, N.S.W.

Victoria.—Melbourne: Rev. A. Law, D.D.,  
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Tasmania.—Hobart: T. A. Hurst, 14 Dyn-  
nyrne Road, Sandy Bay.  
Issued Fortnightly.

Subscriptions: 8/- per year, post free. 3d.  
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## NOTES AND COMMENTS.

It would almost seem that the powers of darkness are doing their worst in order to blot out a nation whose twin ideals of Service and Righteousness have made her a very real blessing in the world and a guardian of human freedom. After the heroic struggle during the actual fighting and the free expenditure of life and means in the pursuit of her great ideals, the aftermath of the war has now intensified her sufferings and in the wishful thinking of foes and rivals is gradually reducing her powers to those of a second or a third rate nation. Without doubt the nation is suffering partly no doubt because of the foolishness of a large section of her people in slackening their hold upon the things of the Spirit and seeking relief in the material means and pleasures of life that have no permanence, and partly because of the ingratitude of beneficiaries of her selflessness who are willing to let her sink under a load of debt unduly inflated by men's greed, more rightly the debt of the nations in whose defence she suffered from the first when single-handed she stood for the defence of all. We cannot understand why Great Britain should be left to face all the loss she has sustained in being in the forefront of the war, and other lands, more remote from the actual fighting, and yet intimately interested in the issue of the conflict, should be pressing, if not oppressing, creditors. It does not appear to us to have a vestige of fair play. However, so far as our great motherland is concerned "Sweet are the uses of adversity." She will learn how needful is the old-time warning, "Cursed is he that putteth his trust in

man and taketh man for his defence and in his heart goeth from the Lord." We still believe that a nation, so richly used and blessed of God in past years, will in due course learn the lesson that all need to learn that "Righteousness exalteth a nation but sin is a reproach to any people." We thank God for the brave fight against tremendous odds the nation is still putting up and are confident that in due time she will recover her strength for renewed witness and service among the nations of the world.

The Government's decision to socialise so large a section of the business world as the Trading Socialism. Banks should compel each of us to think out our attitude to the socialist doctrine. Capitalism is the policy of giving a fair chance to everyone to do as best he can. Under it the ideal government interferes as little as possible with the working of industry and commerce. Pure capitalism was abandoned last century through the influence of reformers such as Lord Shaftesbury, who insisted that the government should regulate conditions and hours. But even under the modified capitalism of the first part of this century, the workers were not as well off as the employers. There are two ways of rectifying this inequality. One is by taxing heavily the higher incomes of the employers. This has largely been adopted. For example, G. M. Trevelyan, the historian, recently published a best seller, "The Social History of England." Though he made over thirty-thousand pounds in one year from the sale of this book, the government left him with little more than sixpence in the pound.

The other method of equalising incomes is by abolishing the employer class through socialising industry and the State becoming the employer. This is the policy of the socialists. Yet it is a parasitical policy. For it only takes over going concerns. This may work once or twice but once it becomes a habit it will poison initiative. No one will start a business when he reflects that once the hard work has been done and the business flourishes, the government will take it over. Thus the socialist platform provides no final resting place. We must either go back to a modified capitalism or on to a totalitarian communism under which the governing body directs all the affairs of the community. What does the future hold?

The Liquor Pull is notorious and destructive of life and reputation. Whether it be the "pull" that keeps a man down, morally, physically and financially, or the other "pull" that debases our public life by the graft system on a fairly generous scale. The Liquor Traffic confessedly has no regard for the Law, but thrives like a vampire on the lifeblood, moral and physical, of any community upon which it fastens its fangs. It has to be watched all the time and is probably the most expensive class of criminal we have to contend with. Our police force, our gaols and our law courts have their expenses overburdened by reason of the excesses of this traffic—not to mention the tragic conditions of the majority of homes where liquor holds sway.

The overwhelming vote recently given for six o'clock closing is proof enough of the views concerning it of the people generally and in view of this clear verdict it should be sufficiently clear what the will of the people really is. But in spite of it the evil beast again raises its head and seeks to gain opportunity for its debauching methods through the various clubs which have received official licence to purvey strong drink to their members. We fortunately have a fairly wide awake Temperance Organisation which is doing its best to keep the public well informed against the wiles of the traffic. But we must be careful not to refuse to do our part in open support of these protestations against the impudent suggestion that the clubs are not meant to be covered by the provisions of the referendum.

A letter from English friends who have just returned from a holiday on the Brittany coast describes the reaction of the Breton peasant to the long period of German occupation. One village had already erected a War Memorial, not to the soldiers who enlisted and fell, but to fathers, brothers and sons, who were taken out and shot as hostages.

Extreme bitterness towards the Germans lives on and the gentlest country folk turn livid at any reference to the Nazis. They find it hard to understand how the English can have any other than thoughts of hatred for the German people. Hatred is not only openly admitted, but virtually preached as a normal duty.

Cromer has become to the Liberal Evangelical what Keswick is to the Conservative Evangelical. The Anglican Evangelical Group Movement hold an Annual Convention in this Norfolk sea-coast resort.

The recent Convention in June came to a close with a Communion Service in the Cromer Parish Church. The Sacrament was dispensed by four ministers wearing surplices and red stoles. The presiding minister took the eastward position and two candles were lit on the Table. The prayers and Creed were said, but the Kyrie, Sursum Corda, Sanctus, Gloria and the Lord's Prayer were sung to interesting adaptations of well known chorales.

One who was present remarks that 40 years ago this ritual would have been branded as "high," but that today the eastward position and candles can be used by many whose Protestantism is beyond suspicion. It appears to us, however, that the A.E.G.M. has not only developed in a liberal direction with regard to Theology, but also with regard to Ritual. The Communion Service at their recent Convention is indicative of a significant landslide.

We imagine that very few thoughtful people, whatever their religious faith, could have listened in unmoved on Sunday week to the Plain Christianity Session, when the broadcast recorded within 36 hours of his "passing" by the late Rev. Eric Loveday, vicar of that well-known War Service Church of St. Martins in the Fields, London, was put over the air. It was just a voice from the border line of the seen and unseen worlds under the superintending Providence of God and was a great and fitting appeal from one who seemed to be speaking from just the other side of the veil. The speaker, a man greatly beloved in England and especially in London, stressed the fact of man's need of power to live up to the true ideals of life, and the further fact that that power was available to every one who was willing to take it from the hand of God. Man in his own strength is not adequate to live up to the highest. The vain dreams of Humanism had no place in the plain Christianity of a man whose life work has been based upon the simple gospel of the Love and Power of God as manifest in the life and teaching of our Lord and Saviour Jesus Christ. Let us pray earnestly

that that closing message of his ministry may be rich in fruitfulness in the many thousands of hearers who were listening in.

St. Andrew's Cathedral Choir School, Sydney, celebrated its sixty-second anniversary last month. Since its foundation it has given fifteen of its old scholars to the Sacred Ministry, while many others have become famous in the world of commerce or science. The most noteworthy feature of its curriculum is the close conjunction of worship with learning, and it is to this that the success of its scholars in after life must be chiefly assigned. But though the school has an honourable record, its present quarters leave much to be desired. They are improvised, cramped and dingy. The Chapter would be well advised to approve the spending of some of the hundred thousand pounds given by the government for cathedral purposes; on the Cathedral School.

The School now needs new buildings and increased accommodation. These might be built on portion of the land at the back of the Cathedral. To separate the school from the Cathedral in location would be a disaster as it would abolish the one feature in which the Choir School is unique and to which its success must be attributed, the integration of worship and learning. If the school were away from the Cathedral, the Cathedral services would come to be looked on as a burdensome "extra subject." But if the Choir School could be expanded where it is, into a centrally located diocesan Day School, which till now Sydney lacks, it would be a strength to the Church, as the past has shown that the system of education that prevails at the choir school is a successful one.

### MARRIAGE GUIDANCE.

The series of lectures given under the auspices of the Cathedral Marriage Guidance Centre, Sydney, concluded on Tuesday of last week. These lectures were given in the Chapter House of the Cathedral by Dr. Harvey Carey, under the chairmanship of the Dean of Sydney. Over two-hundred young people have attended these lectures week by week. The subjects covered have ranged over the whole field of successful marriage. Most of the young people attending have come from Christian Youth Fellowships. There has been the greatest interest shown by those who attended, and a number sought further help through private interviews. A further course of lectures is planned for October.

### A CHRISTIAN PRIME MINISTER FOR JAPAN.

Mr. Tetsu Katayama, who all his life has been a member of the Presbyterian Church, has been elected Prime Minister of Japan. Thus Japan, for the first time is led by a Christian, as her great neighbour, China, has been for some time.

### Churchman's Reminder.

"He prayeth well, who loveth well, all things both great and small."—Coleridge.

"Take ye heed, watch and pray."—St. Mark, 13:55.

August.

31.—14th Sunday after Trinity. True Service, the title rightly given to the Collect of the Day, cannot be everyone's every time. It is only as we depend on the Spirit of God for guidance can we do that which is acceptable to God. But with all our faults, even in our prayers, it is ever that God is "more ready to hear than we to pray," as the Sunday before reminded us.

September.

7.—14th Sunday after Trinity. So many Collects present us with a prayer or some needful reminder about prayer. But here is one which helps us pray for those graces, which are needful if our prayers rise higher than our body. "Faith, Hope and Charity" are much required in our daily living and in our daily praying. But there will be no delay in answer a prayer based on Faith, and is full of expectation and proceeds from love of an unselfish order.

### LADIES' HOME MISSION UNION.

A Musical Evening arranged by Mrs. Arthur Scrivener, to be held in the Chapter House, on Friday, 17th September, at 7.45 p.m.

Proceeds to help send winter clothing to England.

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### Proper Psalms and Lessons

August 31. 13th Sunday after Trinity.

M.: 2 Kings xxii or Hab. ii 1-14; Luke iv 31-v 11 or 1 Tim. vi.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt. xx 1-28 or Ephes. ii. Psalms 67, 72.

September 7. 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii or Zeph. i; Luke vii 36 or 1 Cor. xiii. Psalms 75, 76.

E.: Neh. i 1-ii 8 or Dan. i or Zeph. iii; Matt. xxi 23 or Eph. iv 1-24. Psalms 73, 77.

September 14. 15th Sunday after Trinity.

M.: Dan. iii; Luke ix 57-x 24 or 2 Tim. i. Psalms 84, 85.

E.: Dan. v or vi; Matt. xxviii or Eph. iv 25-v 21. Psalm 89.

### THE CHURCH OF ENGLAND DEACONESS INSTITUTION.

The Council invites you to the Annual Meeting, to be held on Tuesday, 23rd September, 1947, at 2 p.m. at The Chapter House, George St., Sydney.

His Grace the Archbishop will preside.

A sale of useful articles, cakes, produce, groceries, jam, sweets, etc., from 1 p.m. Afternoon tea will be served.

### St. Andrew's Choir School, Sydney.

Opposite the western towers of St. Andrew's Cathedral, Sydney, there is to be found the only institution of its kind in the Commonwealth, the Cathedral Choir School. The School was founded in 1885 by Bishop Barry for the choristers of the Cathedral, but it now admits to its roll other boys not members of the Choir, and in this way it fills the role of a Church day school, providing secondary education in the centre of the city.

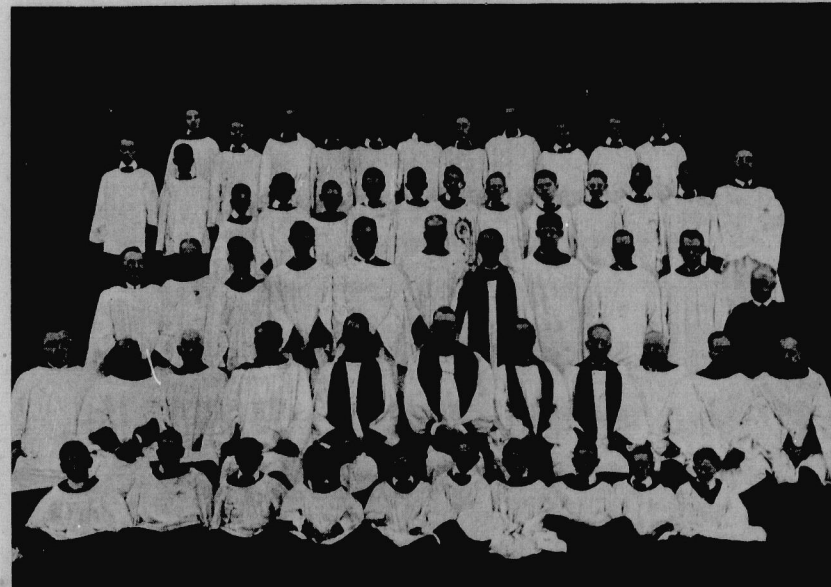
The first attempt to found such a church school was made by Bishop Broughton when he founded the King's School, Sydney, in 1831. This school, however, never had an enrolment of more than eight boys and was short lived. Bishop Barry's School, being closely associated with the Cathedral, has been more fortunate. Its first premises were a small church opposite the western doors of the Cathedral. The first headmaster was the Rev. A. R. Rivers, later Dean of Hobart; he began the School with 27 boys. His successors as Headmaster were the Rev. G. D. Shenton, the Rev. P. J. Simpson; Rev. E. N. Wilton (now Bishop Wilton), the Rev. R. E. Freeth, Rev. C. H. Lea, the Rev. G. M. Searcy, the Rev. L. N. Sutton (himself an old boy) the Rev. M. K. Jones, the Rev. S. C. S. Begbie, and the present head, the Rev. M. C. Newth.

The School has changed its location several times; in 1939 it moved into its present quarters in St. Andrew's Place. The School is noteworthy for the number of its past scholars who have entered the sacred ministry. They total fifteen, a fine achievement for a school whose enrolment has never been large. Among other Old Boys whose subsequent careers have brought them public fame is the Rt. Hon. C. G. Wade, former Premier of N.S.W., D. J. Mares, the State Meteorologist, Test cricket Captain M. A. Noble, also Hampden Love and G. Garnsey; Mr. Justice Webb of the Industrial Commission, and John Antill, the composer of the "Corroboree." It would be impossible to make the list exhaustive, but mention must be made of the world's greatest airman, Sir Charles Kingsford Smith. "Smithy" was a chorister for three years under the (now Bishop) Precentorship and Headmastership of the Rev. E. N. Wilton, B.A.

Through the kindness of St. Paul's College authorities, the school has regular use of the fine oval there. This is a much appreciated boon, especially as St. Paul's oval is so conveniently located.

The present teaching staff is a strong one, and includes, besides the Headmaster, who was a teacher in the N.S.W. Dept. of Education, before ordination, Messrs. J. G. Quinlin, C. H. Shaw, and J. G. MacLardy, all of whom have long held responsible posts as teachers in N.S. Wales Schools — Mr. A. A. Langdon, B.A., of St. Paul's College, and Mr. V. K. Gilbert, a second-year science student at the University.

It is interesting to recall that the first schools in England were Cathedral Choir Schools. It is a happy association, this joining of school and church, learning and worship. Most modern schools have divorced the two, so that they cease to provide a true education and merely cram their pupils with secular knowledge. St. Andrew's Cathedral Choir School has retained these two elements of education in a harmonious unity, and to this fact no doubt is to be attributed the happy atmosphere that pervades the school, as well as the honorable list of Old Boys it possesses.



THE CLERGY AND CHOIR OF ST. ANDREW'S CATHEDRAL.

"A RECORD YEAR."

By the Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society.

The 143rd Annual Meeting of the British and Foreign Bible Society took place at Kingsway Hall, London, on the morning of Wednesday, May 14th. The Bishop of Worcester (Dr. Wilson Cash) was in the Chair, supported by representatives of the Anglican and Free Churches, as well as by delegates from many missionary societies.

The Rev. Dr. Temple, Secretary of the Bible Society, was delighted to be able to announce a record income. "Never," he said, "in the long and wonderful history of the Society have so many Christians given so much — the total receipts being £526,420. Behind this generous and sacrificial giving is the inspiring story of a growing conviction that the Bible is the one essential Book for the moral and spiritual recovery of our own beloved country and of the world." Dr. Temple then continued — "We must say to our friends in the Commonwealth how greatly their generous gifts have cheered us, and how greatly we are strengthened by the knowledge that we are bound together by the precious link of God's Word, and our common determination to encourage its widest circulation."

Reference was then made to the wave of literacy which is sweeping over the world. "Millions of people are learning to read. We, representing the world-wide Christian community, must let every new reader have an attractively bound Gospel in large type, a book they will be proud to possess. The cost will be prodigious. Take only one example. The British White Paper on Mass Education in African Society, aims to teach some forty million Africans to read in a generation. We have published the Scriptures in 299 African languages, but there are many more into which no portion of the Word of God has yet been translated."

During the year under review Scriptures were published in five new languages, bringing the total to 769. The Bible House library now contains 20,500 volumes of Scripture in 1,073 languages.

Among the speakers was Miss Mildred Cable, the well-known missionary, traveller and author, who referred in glowing terms to her visit to Australia. She then dealt with the aboriginal problem. "Our team had a tremendous welcome in Australia. I

found that on the fringe of this vast continent were a few million white people, and behind them in the vast desert were a few coloured people; and the mishandling of these people by the early settlers has created one of Australia's biggest problems. For long years the aborigines were driven back and back, their valuable land was seized and white-man's estates were built upon it. Then the Christian Church aroused the conscience of the Government and to-day there is protection for the aboriginal, schools for his children, food distribution in seasons of drought, clinics for his sick people, and while his condition leaves very much to be desired, it is improving. I travelled by train across the vast continent, and at many of the desert railway sidings these poor wretched creatures were begging food and money from us. These specimens of degraded humanity were pitiful in the extreme."

The other speakers were Ranjit R. M. Chetsingh, who brought greetings from the Bible Society of India and the Rev. Dr. F. Towney Lord, President of the Baptist Union.

The meeting, one of the best held in recent years, was closed with the Benediction pronounced by Bishop L. H. Gwynne.

UNIVERSITY STUDENTS.

A NEW METHOD OF EVANGELISM.

The Evangelical Union of the Sydney University conducted a campaign last week in the Windsor-Richmond district. Almost seventy students took part. They were camped in the Windsor Showground and from there went out in teams of four or five to take services in the local churches on Sundays and scripture classes in the schools during the week. About fifty services were taken on the two Sundays in the Protestant churches of the district. Not many non-church goers were drawn to the Church services. Yet the effect was to stir the regular congregation into activity so that they invited semi-pagan friends to accompany them to the informal meetings held on the week nights in private homes in the two towns. These "squashes" as they are called, took the form of games and a talk, followed by supper. They were very well attended and provided opportunities of presenting the Gospel to the outsider.

The method of the campaign was to work through the local church and the local congregation. It proved impossible to attract the outsider to come to the church service but not impossible to stir up the churchgoer to bring his outsider acquaintance to a cottage meeting where the Gospel was presented in informal surroundings. The key to evangelism is seen to be the strength of the local church. If this is defunct, there is nothing through which to work.

CHURCH MISSIONARY SOCIETY OF AUSTRALIA AND TASMANIA.

ANNUAL MEETING

and

WELCOME HOME

to the President of the Society

THE ARCHBISHOP OF SYDNEY

on

FRIDAY, 12th SEPTEMBER, 1947

at 7.45 p.m.

in the

ASSEMBLY HALL, MARGARET STREET, SYDNEY

Speakers:

THE ARCHBISHOP OF SYDNEY  
Rev. H. M. ARROWSMITH, Th.L.  
Dr. H. W. HANNAH (Tanganyika)

PERSONAL.

The Archbishop of Sydney was able to be in Canterbury, England, during the time of the Anglican Youth Conference. Princess Elizabeth, the President of the Anglican Youth Council, was present. The Rev. A. W. Morton was also visiting Canterbury at that time and writes to the Editor of A.C.R. . . . "The Church of England Youth Council was in progress. Ere long we were on the lawns between the King's School . . . the Archbishop's (Sydney) Alma Mater," and in a few moments Princess Elizabeth, the Council President—appeared accompanied by the Archbishop of Canterbury. We joined in the tea party that followed and had a wonderful view. The Rev. Graham Delbridge, of Sydney, joined us and later we were in the Cathedral for a Youth Service." The Rev. H. M. Arrowsmith was also present. Prior to visiting Canterbury Mr. Morton and Mr. Arrowsmith were entertained at the Archbishop's home "Chaldercot," at Dover. "Chaldercot" received 21 enemy hits during the war. The Archbishop of Sydney is expected in Sydney on Monday next. He attended last week the Intersarsity Fellowship Conference at Boston, U.S.A..

We desire to express sympathy with Bishop Hilliard on the death of his mother who was called to her higher service on August 12th. Mrs. Hilliard was well known for her gentle and loveable disposition and for her simple faith. The funeral service took place in her parish church at Eastwood, where a number of clergy and other friends had gathered. Bishop Hilliard in a short address paid a feeling tribute "to one to whom he and the members of the family owed so much." Perhaps Mrs. Hilliard was best known at the Ashfield Rectory where she presided for a period during the time the Bishop was Rector.

The Rev. W. A. Watts, Rector of Wallerawang, N.S.W., has been appointed to Emu Plains, Diocese of Sydney.

The Rev. L. Cohn, who has been assisting in the parish of St. John's, Toorak, Vic., has been appointed to the charge of Broadmeadows, Vic.

Canon P. W. Robinson, Vicar of Camberwell, Vic., has been re-elected unopposed for the thirteenth successive year as chairman of the Church of England Boys' Society, Victoria.

The Rev. E. T. Leslie, of St. Paul's, East Kew, is retiring at the end of October.

The Rev. Charles H. S. Egerton, Rector of Murwillumbah, Diocese of Grafton, N.S.W. has accepted nomination to All Saints', Kempsey, in the same diocese. Mr. Egerton has served curacies at Murwillumbah (1930-31), Casino (1931-32) and has been Vicar of Upper Clarence (1932-33), Rector of Coff's Harbour (1933-38) and has been at Murwillumbah since 1938. Mr. Egerton succeeds the Venerable Archdeacon A. E. Warr who has been appointed Rector and Sub-dean of Christ Church Cathedral, Grafton.

The Rev. Harry R. B. Thorpe, Th.L., formerly Chaplain to the Military Forces, has been appointed Homes and Youth Commissioner of the Diocese of Bathurst.

The Rev. C. R. King is Locum Tenens at St. Mary's, Ballina, during the illness of the Rector, Canon W. Burvill, B.A.

The Rev. Horace C. Redshaw, Th.Schol. has resigned the parish of Nimbin, Diocese of Grafton, to take up educational work in the diocese of Brisbane, where he has been licensed as Assistant Minister at St. Andrew's Lutwyche.

The Rev. H. Woodburn, formerly of the Grafton Diocese, has returned to the diocese after nearly 10 years service in England and as Chaplain to the British Forces. He is at present Acting Rector of Nimbin.

The Rev. R. L. Edwards, Rector of Dorrig, Diocese of Grafton, and formerly of the Bathurst Diocese, has been obliged to resign his parish for health reasons.

The Venerable Archdeacon W. J. Conran, who resigned his position as Rector and Sub-dean of Christ Church Cathedral as from 31st July last has agreed to carry on until after the Diocesan Synod in September next. Writing in the "North Coast Churchman," the Bishop of the diocese, the Right Rev. C. E. Storrs, M.A., says that he hopes to retain the services of Archdeacon Conran in the diocese in some parochial capacity.

Miss Isabel Beck, of Streaky Bay, S.A., has been appointed Assistant Matron of B.C.A. Hostel, Port Lincoln.

Mr. Walter Davison has been appointed Reader-in-charge of the West Darling Mission of the B.C.A. Society. Mr. and Mrs. Davison will leave for Wilcannia, N.S.W. on 8th September. A farewell Communion will be held in St. Andrew's Chapel at 10.30 a.m. on 3rd September.

Mrs. H. E. S. Doyle, wife of the Rector of Nowra, who has been in hospital for the past four months, recently underwent a serious operation at the Sydney Sanitarium, Wahroonga. Her condition is reported to be satisfactory.

The Dean of Sydney and the Rev. F. R. Arnott are both participating in the Goulburn Clergy Conference, held at Canberra this week.

Archdeacon T. G. Stuart Smith has been chosen one of the new Bishops for the United Church in South India. He has been a C.M.S. missionary since 1930, and was appointed Archdeacon of Travancore in 1938. His Diocese, the name of which is not yet announced, will cover the Alwaye and Munmar Districts of Travancore, Cochin State, British Cochin and British Malabar.

Much sympathy will be felt for Mr. G. W. L. Hirst, a well known Sydney Churchman on the death of his son, Mr. N. Hirst of Cammeray, Sydney, at a comparatively early age. Mr. Hirst was a well known Sydney architect and for a number of years has been connected with St. Thomas', Rozelle. The funeral service was held in St. Andrew's Cathedral and was conducted by the Dean of Sydney. Archdeacon Bidwell gave the address and paid tribute to Mr. Hirst's work in the Church and in other ways. There was a large number present in the Cathedral.

The Rev. R. S. Chapple was inducted to the parish of St. Thomas', Rozelle, Sydney, on August 15th, by Archdeacon Denman.

Deaconess Dorothy Crawford, of C.M.S. sailed for Africa on the "Chupra" on Wednesday, 27th August. A Farewell Communion Service was held in St. Andrew's Cathedral on Monday, 25th.

Bishop Song, who returned to China recently from Australia, arrived in Shanghai. He has found it necessary to return to his diocese in West China and will not therefore be able to attend the Synod of the Church in China at Shanghai. The Bishop travelled to Chungking by river steamer.

POSITIONS VACANT.

CATHEDRAL CHOIR. — There are some vacancies for Tenors. Elementary musical knowledge is essential. For conditions of appointment and terms apply to Precentor, St. Andrew's Cathedral Choir School. Telephone: MA 7836.



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ALEXANDRIA

## TO AUSTRALIAN CHURCHMEN

## THE SOUTH INDIA CHURCH.

(By the Bishop of Tasmania.)

Whatever opinions are held about this venture of faith and of grace in South India, the fact remains that the Union is to be inaugurated in September. An account of what is to take place on that historic occasion has been received from India and will be found on another page.

This Union is the culmination of 30 years careful and prayerful negotiations. The Lambeth Conference of 1920 and its "Appeal to all Christian People" gave a great impetus to movements towards Church Union. The Bishops prefaced that Appeal with the following pregnant declaration—

"We acknowledge all those who believe in our Lord Jesus Christ, and have been baptised into the name of the Holy Trinity, as sharing with us membership in the Universal Church of Christ which is his body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church."

After quoting the famous Lambeth Quadrilateral of 1888 in a revised form, the resolution proceeds—

"May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those communions which do not possess the Episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit, as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate."

## Anglican Approval.

The Lambeth Conference of 1930 did not, as has been suggested in some quarters, go back on the 1920 declarations. The attention of the 1930 Conference was drawn to the South India Proposals. The following quotation from the long Resolution on South India is relevant—

"Without attempting, therefore, to pronounce such judgment now, we ex-

press to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the Union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His. In this hope we ask the Churches of our Communion to stand by our brethren in India, while they make this experiment, with generous goodwill."

Lambeth 1930 gave its general approval to the suggestions contained in the Report of its Committee and commended the Report to the attention of the Episcopal Synod and General Council of the Church in India. Even in 1930 it was recognised that "The Anglican dioceses concerned are to be no longer a part of the Church of India, Burma and Ceylon."

It was also recognised that the United Church in South India would not be part of the Anglican Communion. The Report states—

"This does not, however, involve anything in the nature of schism, for even though the United Church will not be an integral part of the Anglican Communion, the fact of the formation of the United Church will not deprive any members of the United Church, whether Bishops, Clergy or Laity, of any privilege of communion which they have hitherto enjoyed with the Church of England and with the Churches in communion with it."

In 1945 the General Council of the Church of India, Burma and Ceylon gave general approval to the Proposals. In January, 1947, that Council gave final approval to the design for a scheme of Church Union in South India whereby the four dioceses of Madras, Travancore, Tinnevely, and Dornakal temporarily leave the Anglican Communion and join with the Methodist Church and the South India United Church of form a Union Church for South India.

There had been uncertainty as to the meaning of an important pledge dealing with the rights of congregations to preserve their traditional worship unimpaired within the United Church, and to safeguard such congregations from having imposed upon them forms of worship or a ministry to which they conscientiously objected. The Gene-

ral Council of the Church of India, Burma and Ceylon accepted the interpretation of the Pledge and did not understand it to imply that the fact that a Minister of the United Church had previously been a member of either an episcopal or a non-episcopal Church would in itself debar him from appointment to or working in any congregation of the United Church where that congregation desires it.

While not assenting to every detail of the Scheme and while admitting that there are aspects in it which cause concern to some people, what is to be our attitude to the United Church? It is clear that it will retain what Anglicans in the main hold as essentials in regard to Episcopacy. The Bishops in 1930 associated themselves with the General Council of the Church of India, Burma and Ceylon in its desire "to express its grateful appreciation of the service which has been rendered to the common cause by those who have been willing to change their customs in order to make this possible."

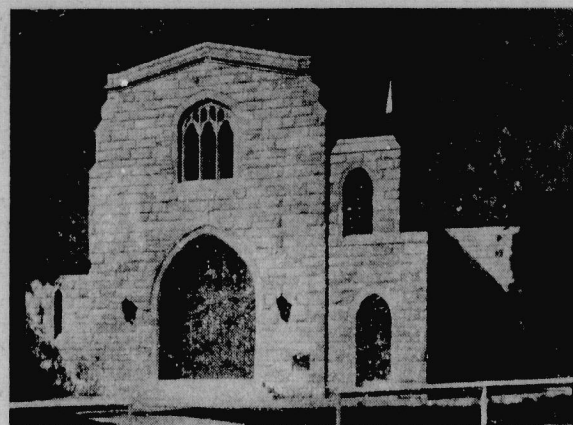
## A Truly Indian Church.

After the break with Rome in the 16th Century the Church of England retained her Apostolic Ministry and developed a catholicity of worship, faith and practice that is distinctively English as contrasted with the Latin and Greek Orthodox Churches. Thousands of Anglicans all over the world believe that this United Church which is solidly based on the Scriptures as "the rule and ultimate standard of faith," the two ancient Creeds as "the sufficient statement of the Christian Faith," and the two Dominical Sacraments" as expressing for all the corporate life of the whole fellowship in and with Christ" will, under the guidance of the Holy Spirit and leadership of her bishops, grow into a truly Indian Church. It is hoped that in due course that that Church will be brought into Communion with branches of our Church throughout the world.

POSITIONS VACANT  
TEACHERS FOR CHURCH SCHOOLS.

Applications are invited by the Council for the Promotion of the Sydney Church of England Diocesan Schools for the positions of head teachers and assistant teachers for kindergarten and primary schools run under the auspices of the Council.

Applications should state qualifications, particularly in regard to training, experience also denomination, age, etc., and should be forwarded by letter to Rev. A. W. Prescott, Hon. Sec. Sydney Church of England Diocesan Schools, Diocesan Church House, George Street, Sydney.



ST. SWITHUN'S, PYMBLE, SYDNEY

The parish church of St. Swithun, Pymble, is a modern architectural gem in stone. It was designed by Mr. Norman W. McPherson, B. Arch. A.R.A.I.A. The dedication of this beautiful building took place on a lovely Saturday afternoon in spring just seven years ago at 3 p.m. on August 31st, 1940. The Archbishop of Sydney conducted the dedication service, the Rector being the Ven. Archdeacon A. L. Wade, M.A., B.D. Archdeacon of Camden.

The body of the church is built of cream veined Dundas sandstone, rock faced outside and comb tooled inside. Columns, windows, doors and tracery are of dressed Hawkesbury sandstone clean chiselled. The bulk of the timber is Australian, being heavy adzed cypress pine in the open timber roof, tallow wood on the floor, and alpine ash in the seats. The fittings are in oak. Electric lighting is by means of reflectors through leaded amber glass clerestory lights over the side aisle colonnades. The Holy Table, reredos, sedilia seats, communion rails, and pulpit are of exquisite design, and the Hammond electronic organ, similar to the one installed in Canterbury Cathedral, has its organ loft with 16ft. pipes on the south side of the chancel, the console loft on the north side, and the echo pipes on either side of the west window, above the great western door. Stained glass memorial windows are an outstanding feature. The steep roof is of green slate surmounted by a copper "lantern." A large bell hangs in its own stone-work above the south-western porch.

Built into the interior stonework of the Church is a plain tile from the Shrine of St. Swithun, Winchester Cathedral. It is dated c. 1090 A.D. the gift of Miss Lintott Taylor. The feet of pilgrims walked over it for centuries. There is also a stone from the Cathedral Church of St. Swithun, Winchester, the gift of the Dean and Chapter.

St. Swithun—also spent St. Swithun—who is commemorated on July 15th, was born in the neighbourhood of Winchester about the year 800, became a monk of the old Abbey of Winchester, and gradually became so respected for his unblemished character and earnestness of life, that he was elected prior of the community. He seems to have gained the favour of Egbert, King of Wessex, who entrusted him with the education of his son and successor, Ethelwulf. Swithun was made Bishop of Winchester in 852, and through his instrumentality great improvements were

made in the city, several churches were built, and the river Itchen was spanned by a fine stone bridge, the first which those parts had ever known. Swithun died about 862. It is believed that St. Swithun's, Pymble, is the only church in Australia that bears the bishop's name.

The history of the Anglican ministry in the district to Pymble goes back to July 14, 1901, when the Rev. L. D. Thomas, curate of St. John's, Gordon, conducted a service at a "hall" in Telegraph Rd., in the afternoon. Fifty adults and thirty children were present. Services were held here for ten years. At that time Pymble was in Gordon parish, of which the Rev. R. Raymond King, M.A., was Rector. When he was appointed in 1893 the parish extended from Roseville to Hornsby.

Early in 1910 a meeting of residents decided to organise for the erection of a school hall to serve as a Sunday School and Church for Pymble people. £241 was collected that year, and the present site purchased from a Mr. Pymble, an officer of the N.S.W. Police Department, of whom it is recorded that he distinguished himself by the arrest of bush-rangers in that period, and was rewarded on retirement by a free grant of land, which perpetuated the family name. Direct descendants of the Pymble family reside in the parish to-day and are members of the church.

On November 9th, 1912, the foundation stone of the new weatherboard building was laid by His Excellency the Governor of N.S.W., Lord Chelmsford, G.C.M., who expressed the pleasure of the duty afforded him, as he was formerly an "old boy" and a worshipper of St. Swithun's Cathedral, Winchester, in his native English county. The following day the first church service was held in the building, conducted by the Rector. Until 1918 curates conducted most of the services; the Rev. Leo Charlton until 1915, and the Rev. H. C. Vindin from 1915 to 1918.

Pymble and St. Ives (which has its own church building) were separated from Gordon parish and made a Conventional District in 1918, and the Rev. H. J. Noble, formerly Rector of Liverpool, was appointed curate-in-charge. The Conventional District was raised to the status of a Parish on December 1st, 1920, and Mr. Noble was appointed Rector. He continued his ministry in the parish until his retirement at the end of 1935, and will long be remembered for his personality and

influence by all who knew him. He entered into his eternal rest on 4th July, 1940, only a few weeks before the present church was opened. His widow survives him to this day and is held in high regard.

Canon A. L. Wade was appointed Rector on April 1st, 1936, later in the year becoming Rural Dean of Gordon, and Archdeacon of Camden. He and Mrs. Wade greatly endeared themselves to the parishioners throughout the eleven years that followed. The Archdeacon took an active part in bringing the erection of the present church to fulfilment. He retired from the parish at the end of June of this year. He has been succeeded by the Rev. C. A. Baker, Th.L., formerly Rector of St. Paul's, Rose Bay, and North Bondi, and previously caravan missionary with the Bush Church Aid Society.

Three months ago the church hall which had served as the church since 1912 until 1940 was destroyed by fire. It is proposed to build a permanent hall in its place to be constructed in keeping with the new church. A large sum has already been promised for this purpose. Later, vestries and a morning chapel will be added to the church to complete the full building scheme.

Pymble and St. Ives form a pleasant part of Sydney, being situated eleven miles from the city on the northern shore of the harbour. The district possesses many trees and birds, with natural bush and scenery. There are many beautiful homes and gardens, with numerous new homes under erection. The growth of the district opens up a big field of service for the Christian Church in the coming years. The parish is interested in the wider field of the church beyond its own boundaries, and among its activities in this direction supports fully a deaconess in an industrial area of Sydney.

St. Swithun's owes much to its laymen and laywomen, the present churchwardens being Mr. G. G. Ollis, Mr. A. F. Roberts, and Mr. J. H. McDowell.

## THE SCRIPTURE UNION.

## ANNUAL MEETINGS.

Enthusiastic and largely attended meetings marked the 80th Anniversary of the Scripture Union held in the Assembly Hall Sydney on a recent Saturday. More than 1000 children and their friends were present at the Afternoon Rally and some 1200 had gathered for the evening Youth Rally.

The Children's Special Service Mission and Scripture Union are world wide organisations with ever increasing membership. The meetings of the Sydney Branch on Saturday were evidence of the sustained interest and value of the work, and were an inspiration to those who had the privilege of attending. These organisations place emphasis on the Bible as the Word of God and the Lord Jesus Christ as Saviour and Lord and the result in changed and consecrated lives is a cause of deep thankfulness to God.

At the annual gatherings on Saturday Mr. Alec. Brown was the speaker at the afternoon meeting and Mr. Jim Duffey in the evening. Archdeacon Begbie, Canon R. B. Robinson, Mr. R. E. Walker and Mr. R. Henry also took part in the meetings. The recently appointed Director for New South Wales Rev. B. Williams, was given a very cordial welcome to his new task. During the afternoon session the Archdeacon Charlton Memorial Prizes were presented.

# Towards Understanding the Bible.

## THE NEW BIBLE HANDBOOK

(Published by I.V.F. 433 pages. 10/6 English.)

The appearance of this volume is most timely. Both in conception and in execution it merits the highest praise and will be warmly welcomed by all of an enquiring mind who are conscious of the need for an up-to-date Bible Handbook on conservative lines at once scholarly in nature and popular in appeal.

According to the Preface, the book is the result of the combined labours, freely given, of a team of twenty-six contributors whose names are formally listed. It is perhaps matter for regret that the provenance of the various articles is not indicated by initials, signature or other means, but the omission certainly invests the publication with a greater measure of objectivity.

The subject matter is arranged under four heads.

**Part One** deals with The Bible as a Whole. It comprises six chapters; Inspiration and Authority (I); The Text (II); The Canon (III); Modern Criticism (IV). This section is of outstanding value; Miracles (V); and, finally, Principles of Interpretations (VI). One or two statements in this part may be reproduced. "We open the pages of the Bible and we find ourselves there confronted with a strange new world, the world of God." "The interconnection between the Old and New Testaments is too strong and penetrating for it ever to be possible to accept the one as the Word of God, and reject the other". The Christian who is guided by the teaching of the New Testament will be in no danger of 'Bibliolatry,' nor of setting its authority above that of Christ, who is the divine Son of God and alone to be worshipped. But neither will he join with those who deny that the Bible is 'God's Word Written,' and who assert in contrast that 'God's message was spoken in its finished and final form through a Person rather than through a book.' "What is hard to believe is that the choicest flowers of Hebrew literature should have been produced as a patchwork of fragments from unknown or forgotten writers, rather than owe their origin to the great historical figures with whose names they have been connected by an unbroken chain of tradition." "Miracles are still the glory of the Christian faith. They re-

present the very heart of the divine relationship to the world." "We should beware equally of a limited literalism and of a fanciful or an evasive spiritualisation."

**Part Two** is devoted to the Old Testament. To a competently written and eminently readable account of the Historical Background in the light of modern archaeological discovery is appended a useful Outline of Chronology. Chapter VIII, entitled 'The Old Testament Story,' is good in its way, though a trifle scrappy, and tending to recapitulate part of the preceding material.

At page 115 commences the treatment of the Pentateuch. Initial reference is made to the so-called Wellhausen hypothesis which theory established a hold on the universities and colleges at the beginning of this century, a fact which has prejudiced the consideration of evidence to the contrary which has since been steadily accumulating. "Taking the Pentateuch, then, at its own valuation, it is clear that apart from a few later additions it suggests no other author or compiler for itself than Moses." There follows a review of the contents, characteristics and salient phenomena of the several books. It is refreshing to be clear of 'the witches' dance of gyrating theory still too much in evidence in this sphere of O.T. study.

Chapters X and XI are entitled 'Hebrew History' and 'Hebrew Poetry' respectively. They contain many illuminating observations on Joshua — Esther and Job — Canticles. To the subject of 'Hebrew Prophecy' the two following chapters are assigned. In them Isaiah — Daniel and Hosea — Malachi are considered. A case is made for holding the "Unity of Isaiah" as against the dominant "dissection" theories. Those who regard Daniel as a second century B.C. "religious romance novel" will find a fair statement on the other side in pps. 232-238.

**Part Three** deals with three topics — "The Messianic Hope" (XIV); "From Malachi to Matthew" (XV); and "The Background of the New Testament" (XVI). "Unlike the non-Christian world to-day, where India, China, and Africa present very different problems to the Christian missionary, it was one mission field."

**Part Four.**—This extends over pps. 301-414. Chaps. XVII and XVIII sketch The Life and Teaching of Christ respectively. We are told (correctly) that "the Fatherhood of God, according to Jesus, is not a universal Fatherhood" and John 8:44 is quoted in support. Less fortunate is the statement on p. 314 to the effect that "The kingdom of God is within you" seems to be the more likely translation of the words of Jesus in Lk. xvii 21;... Mofatt has "is now in your midst" and "the kingdom of God is in the midst of you" appears in the ext of the Revised American Standard (1946). Was not the Lord addressing the Pharisees? Also, not a few will flatly refuse to regard Matt. x.23 as "fulfilled in the establishment of His church by the risen Lord."

Chap. XX on The Epistles of Paul is well done, necessarily along severely condensed lines. It is profitable to be reminded that "Pauline doctrine" is, in fact, nothing but the doctrine of the primitive church."

The "abiding value" of the Epistle to the Galatians is appropriately described as residing in "its exposition of the nature of Christianity."

The Handbook teaches the doctrine of a personal Antichrist, ii Thessalonians recognising a "warfare" between God and Satan himself "as coming to a head in the supreme manifestation of the power of Satan in a man of sin, a lawless one, or anti-Christ, and in his complete overthrow and judgment at the final manifestation of the power of God in the coming, or the revelation from heaven, of the Lord Jesus."

Anent the disputed question of the authorship of Hebrews, Delitzsch is quoted as felicitously remarking that "this Epistle comes to us like its own Melchizedek, 'without father, without mother'."

Chapter XXI is concerned with the Catholic Epistles. On pps. 388-389 are some interesting observations on the force of "Babylon" in I Peter 5:13.

Reference to the three systems of interpretation in vogue is made in the discussion of the Apocalypse. Its composition is held to be c. A.D. 95.

The closing chapter (XXIII) dwells on The Progress and Fullness of Christian Doctrine. Noteworthy is the passage "There may be many kinds and degrees of inspiration that the human mind has experienced, but the inspiration of the Bible is unique in this, that,

(Continued on page 15)

## CORRESPONDENCE.

### CHURCH CEMETERIES.

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

Regarding the comment in the "Record," of August 14, there will, I think, be general agreement that Church cemeteries should be better cared for than at present. The trouble is not altogether with the trustees of the cemeteries, who in some instances, at least, must beg contributions to give any semblance of care to the areas.

Has not the Church as a whole some responsibility in keeping the cemeteries in order by providing financial help to the cemetery trusts, which have no income to speak of? Should not the Synod authorities make grants to the trusts? If the Church cemeteries—most of them of great historical importance—were kept in good order there would, I suggest, be less agitation for the conversion of the areas into parks and other purposes. Surely the Church is not so poor as not to be able to do this.

Yours faithfully,

G. A. KING.

Newtown,  
19th August, 1947.

(The Editor, "Australian Church Record.")

Dear Sir,

Your comment on the unseemliness of many church cemeteries is well timed. But the solution you suggest is inadequate. Cemeteries should be abolished. They are a relic of the self conceited nineteenth century. Before that time Christians for the most part were content that their mortal remains should be buried in the churchyard where their ancestors had been laid to rest before them. No tombstone marked the spot; but all the ground was hallowed.

But now the acquisitive and secular spirit that dominates our age demands that we mark out for ourselves a plot of ground to be ours in perpetuity, over which our survivors must erect an ugly marble monument on which our quality and age are emblazoned, so that, like the men of Babel, we may get for ourselves a name under heaven. The depths of bad taste and unchristianity are reached when the monument describing our virtues at length, is inscribed, as in some churches, erected by his descendants.

As the result of this modern idea of cemeteries there has grown up a "cemetery cult," which is taking the place of the worship of God for many. Instead of attending church, people go out to the cemeteries on Sunday. An unhealthy development. It is much better that we should think of our loved ones who are dead in connection with the place where they lived, or worked or worshipped; rather than in connection with the city of the dead where their bodies are buried.

I would suggest that all tombstones should be removed from our cemeteries—they are only of interest to a morbid antiquarian—and that in future an entry in the church register should be sufficient to mark the passing of a Christian life whose works, we trust, will follow them in fact though no longer inscribed in letters of lead.

Yours faithfully,

D. B. KNOX.

Moore College,  
Newtown, N.S.W.

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

I write to state that I consider your note on Church cemeteries rather unhelpful. In the first place you suggest a central committee, surely that would doom any move to failure. Secondly, you condemn services conducted in cemeteries. These services are not prayers to the dead nor for the dead, they are held in most instances to remind us that certain of our forebears are interred there and it is up to us to look after their remains and memorials.

Your last paragraph shows a lack of understanding concerning the old cemeteries. Most of these are handed over to the present trustees in a neglected state and without any funds or the hope of obtaining any funds to put them in order.

To be constructive I suggest to the proper authorities that a charge be made for every interment in a church cemetery apart from the usual costs. This money could then be invested and the income used to keep all Church cemeteries in permanent order.

Yours faithfully,

W. K. DEASEY.

The Rectory,  
St. Peter's, N.S.W.

### TEMPERANCE SUNDAY.

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

Sunday, 14th September, is Temperance Sunday. We are desirous that all Ministers and Preachers, Sunday School Superintendents and Youth Leaders should make special reference to the part beverage alcohol plays in our national life.

We will gladly supply any information—pledge cards, etc., on application.

Yours faithfully,

O. A. PIGGOTT,

Gen. Secretary.

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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### SPONSORED CHURCHES.

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

In some of the Housing Commissioner's areas there are already church buildings near. The immediate need is for voluntary workers to help in the Sunday School and in the conduct of Divine Service. Especially drilled kindergarten teachers are required. In areas where no such buildings are available small Sunday schools can be begun in private homes, or may be, garages. A "commando raid" of visitation by enthusiastic young churchmen from house to house inviting people to church would be of value. To visit the newest arrivals is very important.

The chaplains at Hearne Bay, Warwick Farm, etc., might well send the names of those they have been in touch with to the clergyman in charge of the area to which goes the family successful in a ballot.

F. B. MULLENS.

### A NOTEWORTHY PUBLICATION.

The Eerdmans Publishing Co. of Michigan, U.S.A., have announced that in response to "the current revival of Calvinism throughout the world" they are republishing the 48 volumes of the Calvin Translation Society, which include the complete commentaries of John Calvin as well the Institutes of the Christian Religion.

# CALL TO YOUTH

## OSLO NEWS.

### OPEN LETTER FROM REV. G. R. DELBRIDGE:

I am back in England after the World Conference of Christian Youth in Norway. It was a wonderful privilege to be able to represent you all at this great gathering of 1200 youth representing the Christian Church from 70 different nations of the world. I only wished that you could have been with me and I would like to thank you all for making it possible for me to be present by your prayers and practical support. There were ten long weeks of travel which consisted of travelling by ship, train and plane. It was a wonderful experience to arrive in Oslo. The people in this city had well prepared for our arrival and were simply wonderful in their kindness to us. The country itself is very beautiful. We had on one day 17 hours of sunlight. One morning I awoke at 3 a.m. to find the sunlight streaming through my window!

I had the privilege of meeting with and talking to Christians from the four corners of the world. Russians in exile, Jews who are Christians, Greeks, South Americans, Indonesians and so on. They, like the Australians had come to affirm their faith that Jesus Christ is Lord. We had some very unforgettable experiences such as all praying the Lord's Prayer (each in his own tongue) together, working in groups of 30 representing as many nations, on such subjects as "The Church Faces the World" and also meeting for Bible study and prayer as well as attending the main session in the huge hall set aside for that purpose.

The speakers were outstanding, but some more than others. The most important to my mind as Dr. Martin Neimoller who gave a powerful address on "Jesus Christ the Lord of the Future." A young Norwegian Pastor, Alex Johnson was the chairman of the Conference—he was equally at home in speaking German, French and English. He was the leader of the resistance movement during the war and is a man of stirring Christian character. I suppose the high-light of the Conference was the Youth Rally in the Oslo Stadium where 26,000 youth assembled to celebrate St. Olav's Day. It was St. Olav who brought Christianity to Norway in 1030. It was amazing to see also the 1000 of thousands who lined the streets to see the procession of the "foreigners" (us), and it was good to see the huge banners that were carried with the words "Jesus Christ is Lord" in a different language on each one.

When the Oslo Conference finished I felt that I had to send home to you two important facts—

1. Half of the World's population have never heard the name of Christ and it's up to us to do something about it.
2. The need of knowing why we are Christians and of continually letting Christ be the Lord of our lives and society.

I was chosen after the Oslo Conference to represent Australia with one other at the World Council of Churches Youth Department Conference in a University town called Lund in Sweden, some 500 miles from Oslo. There we worked on how best the Church could bring the Gospel to modern youth and worked on "commissions" dealing with such subjects as:—The Welfare of Youth, Evangelism, in Industry, Cities, Country and so

on, as well as the use of modern methods such as films, press and literature. I learnt much about the youth work in other countries, especially in Germany where there is a revival in the West.

I flew back to England via Copenhagen and arrived at Canterbury at midnight. The Conference at this historic place was of a different character. There I learnt by being able to actually see much of the history of our Church. I saw the ruins of the old Church built before St. Augustine came and also those of the huge Abbey built by the Normans. Canterbury Cathedral was simply magnificent. I felt very proud of my country as I stood in front of the tomb of Bishop Broughton, the first Bishop of Australia.

Two wonderful things happened in one day: Firstly, I was presented with five other Australians to Princess Elizabeth. She was most gracious and gave a very good address exhorting all to love and serve Christ. The second thing was that I met our own Archbishop. It was wonderful to see him. He kindly took me to see his old home at Dover named "Chaldercot"! Here I saw the dreadful damage done to his home and that done also to the rest of the town by bombing and shelling. He presented me with a picture of his home which I am bringing home with me to hang at "Chaldercot," Port Hacking.

Until I return I shall be speaking at conferences and observing youth work. Please continue to pray for me. I am glad the Castlereagh Street Centre is to be opened soon, and I know that we will all make it a "Power House" so that our youth work in the Diocese and elsewhere may really be vital.

With very best wishes,

Yours in His service,

GRAHAM R. DELBRIDGE.

### CHURCH OF ENGLAND BOYS' SOCIETY.

There were 80 representatives present at the Annual Meeting held at the Cathedral Choir School on Tuesday, 29th July. Rev. L. S. Richards, clerical vice-chairman, occupied the chair and welcomed Bishop Pilcher, vice-President, who addressed the meeting. The Annual Report which was presented by the Hon. Secretary, Mr. Ron. Bailey, told of the addition of many new branches and increased membership. The election of officers and Executive Committee for the ensuing twelve months resulted as follows:

President: Most Rev. the Archbishop of Sydney.

Vice-Presidents: Rt. Rev. C. V. Pilcher; Rt. Rev. W. G. Hilliard, Rev. G. P. Birk, Rev. C. E. Hulley.

Chairman: Rev. Hubert Dixon.  
Clerical Vice-Chairman: Rev. L. S. Richards.

Lay Vice-Chairman: Mr. N. W. Moin.  
Hon. Secretary: Mr. W. R. Bailey.

Executive Committee: (in addition to officers and district commissioners):—Rev. B. Horsley, Rev. E. Parsons, Rev. G. Rees, Mr. G. J. Allcorn, Mr. R. Ash, Mr. G. Baker, Mr. A. Collins, Mr. R. Gilkes, Mr. O. Laws, Mr. A. Thomas.

### C.E.B.S. LEADERSHIP TRAINING COURSE.

To help meet the need of many parishes for trained C.E.B.S. leaders and to help leaders gain greater efficiency in the running of their branches a specialised course, for young men of 17 years of age and over will be held in the Cathedral Choir School every Tuesday night from September 9th commencing at 8 p.m. For those unable to attend on Tuesdays a class will be held on Saturday evenings, also at the Choir School, commencing on September 8th. The course will be of 8 weeks duration concluding with an examination in December. The lecturer will be the Chief Commissioner, Mr. G. J. Allcorn, and it is expected that many will avail themselves of the course. Full particulars and syllabus may be obtained from the Hon. Secretary Mr. W. R. Bailey, of Diocesan Church House.

### C.M.S. YOUTH NEWS. AN OPPORTUNITY TO SERVE.

Are not the days of our Youth the opportunity to decide which path of life we will take and upon which foundation we will place our plans for the future? The C.M.S. League of Youth has built its organisation upon the One Foundation, the "Rock of Ages," who is Jesus Christ, the Author and Finisher of Faith.

Every full member of the League of Youth has the opportunity to serve at home and in the field. Members have pledged themselves to pray regularly both for God's guidance in their own lives and for missionary undertakings in the Church.

#### Who May Become A Member?

Any young person of the Church of England (from 15 to 30 years of age) who is willing to further the missionary work of the Society may become—

An Associate Member by making the promise:

I hereby promise that I will take an interest in and forward in whatever way possible the missionary work of the Church.

After being an Associate Member for at least three months a person is eligible for Full Membership, which involves a deeper obligation and a solemn promise of full consecration to Jesus Christ and His service in whatever way and in whatever place He shall choose.

Any further information may be obtained by writing to:—  
Hon. Secretary, C.M.S. League of Youth,  
C.M.S. House, 93 Bathurst Street, Sydney, N.S.W.

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## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

#### CAMPERDOWN CEMETERY COMMEMORATION.

The commemoration of the ninetieth anniversary of the wreck of the "Dunbar," near Sydney Heads, held in the Camperdown Cemetery on August 16, was attended by a large gathering, including representatives of historical and kindred societies. Many victims of the wreck are buried in the cemetery.

At the conclusion of the short service, conducted by the Rev. A. E. Rook, Rector of St. Stephen's, Newtown, Mr. Justice Street unveiled two large stone pillars from Devonshire Street (the Sandhills) Cemetery. The pillars were erected at Devonshire Street prior to 1830, and remained there until the cemetery was removed in 1901.

The address at the service was delivered by Mr. G. A. King, of the Society of Australian Genealogists, who stressed the importance of inscriptions on old tombstones from the point of view of history. He deplored that all such historical records in the old Balmain Cemetery, now converted into a park, had been lost for all time because the Leichhardt Council had not compiled an index plan and register of those buried in the Cemetery as provided in the Balmain Cemetery Act of 1941.

A historic marble pillar surmounted by a sundial was unveiled by Mrs. Rook.

The commemoration was arranged by Mr. P. W. Gledhill, chairman of the Cemetery Trust.

#### ST. PAUL'S, CHATSWOOD.

On Tuesday, the 22nd July, 1947, a public farewell gathering was tendered to Professor and Mrs. J. Henrie after their magnificent period of 36 years' service with St. Paul's Church.

After a short musical introduction the Rector recalled how Professor Henrie originally came to St. Paul's. He occupied his first position as organist at the age of 14 years, subsequently becoming assistant organist and organist at some large and important churches in England. He holds the Professional Diploma of the Incorporated Society of Musicians, the Examinations of which are conducted at the Durham University.

He later travelled Europe and America as solo pianist and concert organist conducting Orchestral and Choral Societies at Musical Festivals. For the sake of his health his doctor then ordered a long sea voyage, which brought him to Australia in 1911. It was his intention to remain for a year's holiday, but in October, 1911, he became organist of St. Paul's, Chatswood, in which position he has rendered most faithful and distinguished service until June of this year. Under his expert tuition, the choir and congregational singing has maintained a level of warmth and efficiency which contributes much to the spiritual atmosphere of the services.

After speeches of appreciation presentations were made to the guests of honour.

Both the Professor and Mrs. Henrie in their reply stated how much the Church and the services had meant to them in their long stay at St. Paul's, and how keenly they felt their parting from the parish.

#### QUARTERLY CONFERENCE OF PARRAMATTA RURAL DEANERY. SUNDAY SCHOOL TEACHERS.

At the 140th Quarterly Conference of the Parramatta Rural Deanery Sunday School Teachers' Association, held at St. Philip's, Auburn, on August 11th, it was unanimously resolved to respectfully urge the Trustees of the Parramatta National Park to decline the petitions being made for playing areas for organised Sunday sport. Conference considered that the granting of such a request will cause serious hindrance to the work of the Sunday Schools striving for the moral uplift of the Christian Citizens of tomorrow.

Sixteen Sunday Schools were represented by a good attendance of clergy, officers and teachers.

Rev. W. J. Reboul, Rector, presided at the meeting for tea, service and conference and on behalf of the local parish extended a hearty welcome to all the visiting schools.

The principal business of the evening was an address (and discussion) on "Religion and the Growing Mind of the Adolescent" given by the Rev. J. A. Price, M.A., Dip. Ed. (Oxon.), Assistant Chaplain, King's School.

The Speaker in the course of his address said that in the changes of adolescence, the changes of sex cannot be ignored, and the teacher must know something of the psychological development of the scholar. Religion leaves nothing in life untouched. In its worship and its conception of life it calls to the idealism in adolescence. Religion holds out high ideals and concrete virtues and duties. Believing in the Person of Jesus, is an ideal of character and action. Personal religion is built on the experience of personal conversion which comes as a result of a series of impressions and experiences which lead to the foot of the Cross.

The Conference concluded with the National Anthem, Doxology, and Benediction.

#### NEW CHURCH HALL, BLACKTOWN.

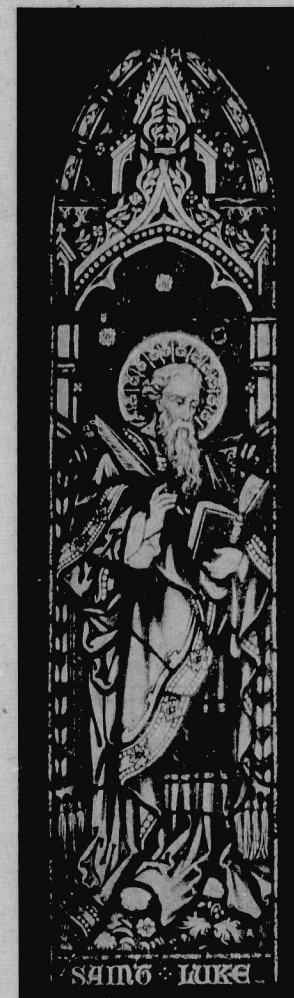
The Right Rev. W. G. Hilliard, M.A., Bishop-Coadjutor, opened and dedicated the new Church Hall in Flushcombe Road, Blacktown on Sunday, 17th August, at 3 p.m.

The Rector (Rev. L. J. Harris) read a shortened service of Evening Prayer in Christ Church after which the Bishop gave his address. The Bishop congratulated the various church organisations that combined together to make the Church Hall a possibility. He emphasised what the team spirit can do in church life generally.

During the service in the Church, the Sunday School children sang the Anthem "Up the Hill of Life We Are Marching." During the singing of the hymn "The Church's One Foundation" there was taken a collection of £25 ls.

After the service in the church the congregation assembled outside the Hall. The Bishop stood on the steps of the building, was handed the key by Mr. F. W. Pfoeffler and then opened and dedicated the building "to the Glory of God." Bishop Hilliard then led the way into the hall and stood at the top end where a flag covered the chrome plate, to be unveiled. The Bishop then unveiled this plate, the doxology was sung, and the Bishop pronounced the Benediction.

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During the church service the Rector explained briefly the history of the Church Hall. The idea of the hall seemed to originate in the Young People's Fellowship whose persistent talking aroused to the interest of the Ladies' Guild and then finally the Church Committee. Donations began to come in, concerts and stalls were arranged, and the Building Fund steadily grew. Plans of the hall were drawn and approved and extra copies of the plans were made by Mr. F. J. Sloggett, Mr. W. J. Filmer supplied some bricks and in November 1946 Mr. J. S. Bromfield, Jr., erected the brick piers. Mr. F. H. Wells supplied free cartage for the timber and work began in earnest. Each Saturday a group of men could be seen on the job, and their voluntary labour means that the building has no labour costs. Chief credit must be given to the supervisor, Mr. F. W. Pfoeffler, who was capably assisted by Messrs. A. F. Lovegrove, F. George, H. F. Currey, W. J. Filmer, W. E. Jacobs, F. W. Routley, and R. W. P. Edey. The tiles were given by Mr. Galbraith; Mr. N. Parker fitted the electric wiring and there is the promise of a ceiling from Mr. G. B. New. All accounts are paid up to date and it is estimated that only a sum of £30 is needed to cover the cost of some fittings. The building is insured for £600. The Home Mission Society made a grant also towards the cost of the building.

#### THE DEACONESS INSTITUTION,

The Head Deaconess writes:—"The annual meeting will be held on Tuesday, 23rd September at 2.30 p.m. in the Chapter House. His Grace the Archbishop will preside, and the speakers will represent Deaconess House, the Home of Peace, Pallister Girls' Home, But-Har-Gra Hostels for Girls and Braeside Church of England Hospital.

This year, before the Annual Meeting begins, we are having a sale of useful articles, produce, cakes, groceries, sweets, jam, flowers, etc., which friends are giving. St. Catherine's Church of England Girls' Schools Domestic Science Class is looking after the cake stall, and we have been promised some home-made sweets from the girls at Pallister.

We are looking forward to a very happy meeting, the first in the Chapter House for a number of years, and trust many friends will encourage us by their presence with us. We are praying the meeting will result in an increased knowledge and interest in the work of the Deaconess Institution."

A Deaconess Conference will be held in Sydney from 1st to the 5th September and will be attended by Deaconesses of Hobart, Melbourne, Adelaide, Gippsland and Sydney. Bishop Pilcher will give the Bible Studies. Papers will be read on "The Deaconess Order—Past, Present and Future"—and addresses given on various aspects of Deaconess work.

#### THE LADIES' HOME MISSION UNION.

Wanted 2 Second-hand Wireless Sets for two Pensioners, also a magnifying glass for an old lady who is nearly blind. We would be very glad if any one could help us with these things.

Once again we would remind our members of the Annual Communion Service in the Cathedral on Thursday, 25th September, at 11 a.m. followed by Luncheon in the Chapter House.

### VICTORIA.

#### Diocese of Melbourne.

##### YOUTH WEEK.

One of the outstanding features of the Centenary Church celebrations has been Anglican Youth Week which was held from 3rd to 10th August.

The week was opened by Preparation Sunday on which a broadcast greeting from young Christians from China, Canada, Japan, United States, New Zealand, South Africa and England was listened to by many young people gathered together in parishes for Fellowship Tea at 5 p.m. This broadcast proved of great interest, the main idea behind it being the world-wide Church. The broadcast closed with a message of encouragement and blessing from the Archbishop of Canterbury read by Archbishop Booth.

During the week parishes arranged their own programme, but a Workers' Communion Service was held in St. Paul's Cathedral on the Wednesday morning.

On the same day the Cathedral was filled to capacity when the Annual Church School's Service was held, choir, lesson reading, and offertory being in the hands of chosen scholars. A special feature of this year's service was the procession of banners of the various Church Schools, together with those of the main Youth organisations of the Church.

The following Sunday marked the closing of the week specially set. Despite rain 3000 young people were in their places for a Grand Procession of Witness through the streets of Melbourne. Nine floats, depicting Oslo World Conference, various youth activities like Girls' Friendly Society, Church of England Fellowship and the Centenary of the Dioceses, made a pageantry of which we were proud. Bands, banners, uniformed groups, clergy, and representatives from the Church Schools marched past the Lieutenant Governor, Sir Edmund Herring, and Lady Herring and other Church and civic leaders in the community.

The Procession was followed by a Youth Service in the Cathedral when Captain Cowland of the Church Army was the preacher. The Cathedral was packed to capacity, many having gone straight there, and a service for Juniors was held in the Chapter House at the same time.

Youth Week has been an inspiration for those who had the planning, while to the public it demonstrates the joyous enthusiasm of youth in its association with those things which are best and worthwhile. Who can say what it meant to the young people who took part in so many ways.

### QUEENSLAND.

#### Diocese of Carpentaria.

##### REJECTS CONSTITUTION.

The Synod of Carpentaria has rejected the draft constitution for the Church of England in Australia. It condemned the South India Reunion Scheme. Its words were: "Be it resolved that this Synod views such contemplated action with abhorrence and is further of the opinion that the bishops of the said

South India sees are contemplating schism and propagating heresy. That this synod is of the further opinion that communion should not be granted to such persons, whether bishops, priests or laity, who may join the aforesaid South India United Church until such time as the basis of agreement shall be in conformity with the Catholic Religion and the Book of Common Prayer." Be it further resolved that this resolution be sent to the metropolitans of India and Queensland."

[Brave words from a diocese which comprises twelve clergy all told, even counting in the Bishop.—Ed.]

### TASMANIA.

Mr. Cyril George Hardman has been appointed Registrar of the Diocese of Tasmania in succession to Major Echlin.

Born at Oxley (near St. Albans) in the County of Hertfordshire, in January, 1898, he came to Australia in May, 1913, and lived in Melbourne until he took up his present appointment. He is a Fellow of the Federal Institute of Accountants, also a Fellow of the Institute of Incorporated Secretaries.

Mr. Hardman was confirmed by the late Archbishop Henry Lowther Clarke. Mr. Hardman has been a Church organist for many years, the churches to which he was appointed in that capacity including St. Matthew's (Glenroy), St. Mary's (Fitzroy), St. Luke's (Brighton), and St. Stephen's (Gardenvale).

#### LORD MONTGOMERY'S VISIT.

Writing of the visit to Tasmania of Lord Montgomery the Bishop of Tasmania has passed on the following interesting information:—Lord Montgomery only had 50 minutes at Bishops Court, and it was evident that he enjoyed seeing the garden and going round his old home. He told us where he and his brothers and sisters slept and the room in which they played. Apparently the children were only allowed in the "new" part of Bishops Court for meals. Tea was always served in the schoolroom. Each member of the family was given 2/6 a week in turn. He or she was responsible for buying the "extras." The essentials were supplied through the kitchen window and taken into the schoolroom. In this way each of the children was trained in family economy.

It was indeed a great privilege to meet the man who contributed so much to the defeat of the enemy in North Africa and on the European front. He is a most charming and natural person, believing in the value and contribution of every man both in the army and in community life. His sense of duty and the need for efficiency makes him critical of slackness or of anything that savours of the second best. His faith in and reliance upon God is derived from a personal religious experience that he attributes to his father's example and the lessons given to him and his brothers and sisters in the Chapel at Bishops Court. I told the Field Marshal that I knew that a great many people in Tasmania had throughout the strenuous days of the war upheld him in prayer, and that he could continue to count on their prayers, for his present work as Chief of the Imperial General Staff.

### THE WORLD OF BOOKS.

#### KARL BARTH: THE RELUCTANT PROPHET.

Reformation Old and New; A Tribute to Karl Barth; Ed. by F. W. Camfield, M.A., D.D.; Lutterworth Press. 28/6d.

It is not the common lot of theologians in these realistic days to receive the laurel wreath from the hands of their fellow-workers while in the flesh; it is not without meaning therefore that on Professor Barth's sixtieth birthday a symposium should be written in his honour by a number of distinguished English leaders.

Two decades ago Karl Barth, then a young Swiss theologian in his thirties, began to paddle a lonely course across the great ocean of thought. To his amazement he heard startled cries going up in the rear, and soon he was being pursued by a panting horde eager not to be left behind, while a growing crowd of spectators lined the shore content to jeer. Starting off as a quiet, ordinary theologian, he found himself the centre of a cult, with all the exaggeration both of praise and blame that prophets meet from their contemporaries.

His friends hailed him as the herald of a new day; his detractors regarded him as a clear case of atavism. Some said he was not making any course at all, he was simply beating the air with a confused medley of noise. But gradually the conviction has been gaining ground that when Karl Barth first set pen to paper as a serious theologian a new and significant note entered the conflict of ideas.

What he did was simply to call back the religious world to a fresh appraisal of

its forgotten asset—the Biblical revelation of God. Philosophical speculation, scientific investigation, literary criticism, had each helped to forge the weapon that seemed in the nineteenth century to have effectively reduced the Bible to a collection of folk tales and noble platitudes. It was Barth's voice that called many back to the realisation that the effect of these opposing activities was more illusory than real, and that it was still possible to find the Bible an authentic revelation of God to man.

The Tractarian movement was in one sense a repudiation of liberalism, and Barth's work is also marked, a century later by a similar impatience. But whereas the Tractarians found their positive strength in the return to an idea—that of an authoritative church—Barth rather calls for a new emphasis upon the validity of Biblical revelation and so his distinctive work is the creation in modern times of a complete system of Biblical theology.

Like all movements, there are among some of Barth's followers in these yet early days tendencies to exaggerate the primary position, and there is wisdom in such warnings as that of Professor Waterhouse that an over-emphasis upon transcendence might lead to a return to deism; but there is no doubt that Barth's reaction against the nineteenth century idea of immanence has done a great deal to bring back theology into its own.

Dr. Camfield contributes an introductory essay on Barth's theology, followed by four chapters of close discussion; and the second part of the book consists of the symposium, which is not intended to be laudatory but just. Dr. Van Til, who has also written a book on Barth recently, seems to think him

a wicked liberal masquerading as a Reformation theologian; this book will help readers to see that he is after all only a sincere and scholarly man, earnestly seeking truth.

—R.A.H.

#### TOWARDS UNDERSTANDING THE BIBLE

Continued from page 10.

among all writings purporting to possess inspiration, the Word of God alone is a means of grace by divine appointment." In the same essay, sacrifice is said to be "a red line of progress" which "runs through the Old and New Testaments and comes to its climax at Calvary."

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—H.R.M.

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Flinders Lane,  
Melbourne, Vic.

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## DR. BARNARDO.

## HIS CONVERSION.

Thomas John Barnardo was born on July 4th, 1845, in Dublin. As an infant he was baptised in St. Andrew's Church, Dublin where his father was an office-holder and his mother a member, and where he later attended Sunday School.

About the age of fourteen, Voltaire, Rousseau, and Paine became his favourite authors.

At fifteen he was confirmed by the Archbishop of Dublin, although his mind was still steeped in anti-Christian ideas.

In 1859 a great spiritual awakening took place in the North of Ireland. This reached Belfast in 1860 and eventually came to Dublin. "Several members of the Barnardo family, including two of Tom's brothers, accepted the Lordship of Christ. But although these brothers told Tom of their newly found joy and pleaded with him to consecrate his life to Christ's service, he still scoffed. However, he agreed to attend the revival meetings and judge for himself. . . . Finally he heard an address by John Hambleton the one-time tragedian. Conviction of error pierced his soul. He knew now that he was wrong; he knew also that peace and power could never be his till he found God. But before the dawn of another day Light broke. One of Barnardo's brothers referring to Hambleton's address says: "that was the turning point." Then relating how Tom, long after midnight entered the bedroom of two of his brothers "in great distress of soul," he continues: "Many tears did he shed for he was in great agony of heart; so the three brothers knelt together and cried to God . . . and God graciously heard and light and joy, and peace there and then . . . filled his heart. We all rose from our knees rejoicing and thanking God."

This was on May 26th, 1862, five weeks before Tom's seventeenth birthday. "Scarcely could one imagine a more complete reversal of attitude than Barnardo's. Paine, Rousseau and Voltaire were now forsaken. Henceforward the Bible was to him the Book of books. The scoffer had turned Evangelist."

He at once took up teaching in a Dublin Ragged School and was soon engaged helping in active evangelistic work.

About the age of twenty as a member of Dr. Grattan Guinness' Young Men's Class, he heard an address by Dr. Hudson Taylor and was led to offer for work in China.

Within two months we find young Barnardo in London undergoing training for work in China. Here he took up Ragged School Work and engaged where he could in open air preaching and other evangelistic endeavour.

## The Story of Another Conversion.

On October 1st, 1866, Barnardo now twenty-two entered the London Hospital. This step he took on the advice of Hudson Taylor that he might gain some medical training before going to the Mission Field. It was just then that an epidemic of cholera broke out in London and was very severely felt in the East End. The authorities called for volunteers to fight the plague. Barnardo offered his services. This led later to a very interesting conversion. "On a certain evening he arranged to hold a cottage meeting in Hope Place, a blind alley in a rough part of Stepney. Invitations to attend were circulated in different quarters including several "pubs," and a group of half-drunken rowdies led by a local "bruiser" decided to attend—intent on giving the preacher

"some fun." At a signal from the "bruiser," the meeting was to be interrupted and the preacher carried bodily into the street where a jolly good hiding would be given him.

Such was the plan. At the hour arranged the "pub" party stumbled into the room, filling half its space. But imagine the leader's thoughts when gradually it dawned upon his half-stupified mind that the preacher he had come to molest was none other than the medical student who, risking his own life, had attended him during his cholera illness. How could he assault this man? He was no such cur as that! But Barnardo, too, recognised "his man," and although he never dreamed of the gang's purpose, he preached to their leader as though his own soul depended on that one man's conversion. The ruffians, however, soon grew restless. Why was "the bruiser" delaying his signal for "the fun?" Had he lost his nerve? Was he cowed by the preaching of this "little man with the big head?" Finally one fellow broke out: "Hey, bruiser! What about th' fun?" The leader, sobered by the situation now jumped up and turning to his pals exclaimed, "If any o' you chaps touches this man you settles wi' me."

Some of the gang, disgruntled at his rebuff, filed out of the house; some stayed with their leader. But before the termination of that cottage service the notorious fighter requested Barnardo to pray for him. He went home that night a humbled man, determined at any cost to find peace with God. Thus, groping in darkness he sought the Light; and later, after a desperate struggle and under Barnardo's influence, he entered into the consciousness of a twice-born soul. This "bruiser" so dramatically converted to the service of God was William Notman; one of the best workers Barnardo's cause has known.

Two of Notman's sons became ministers of the gospel and wrought a noble work among the East End poor.—"From "Dr. Barnardo," by J. W. Bready.

## A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month kindly write to the Secretary, C.R. Office. Rev. W. F. Pyke, 10/-; Mr. A. Shelley, 8/-; Mr. K. W. Scott, 8/-; Rev. L. G. H. Watson, 8/-; Rev. Canon W. Thompson, 8/-; Rev. Keith A. Kay, 8/-; Mrs. Dryland, 8/-; Mr. R. W. Weir, 8/-; Miss Matthews, 8/-; Mrs. F. F. Evans, 8/-; Mr. A. H. Gold, 8/-.

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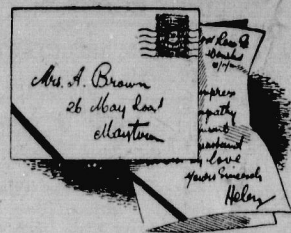
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CURATE WANTED for St. John's, Launceston. Deacon £225. Priest £250. Canon W. Greenwood.

## A.C.R. SUBSCRIPTIONS

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month kindly write to the Secretary C.R. Office: Miss Walker 8/-; Miss H. Sedgwick 8/-; Mr W.J. Coogan 8/-; Rev. C.H. Pilkington 8/-; Mr W. Bush 4/-; Mrs Taylor 8/-; Mrs E. Kerr 8/-; The Management Committee acknowledges with grateful appreciation the following donation Mr H.A. Shaw 12/-