

Diocese of Gr RESIGNATION OF COMMISSION

It was with deep regret that the Diocesan Y... was received at the last Bishop-in-Council.

The Rev. John Wagsta... a most effective ministry of the Diocese. He has been zealous in his work and his foundation upon which to build.

RESIGNATION OF SECRETARY

The Missionary Secretary during the years he has occupied the Missionary giving of most trebled. Feeling it appropriate to pass on to a younger and perhaps more energetic man, he has informed the Council that he is not offering himself for re-appointment when, after next Synod, new Secretaries will be appointed.

MISSIONARY CA

The Rev. Douglas... of the Parish of Pambula, I.N.S.W., have gone to England for training. These recruits will be in the A.B.M. and they expect to be in the field within 18 months in a Missionary capacity.

FINANCIAL C

The Council concerned about the enormous debts which hang over the Diocese has decided to call in the Organiser. It seems that the people within the parish will be asked to contribute to wipe off these debts and the position will be explained.

THE PARISH

Ballina.—The parish has been severely affected by a recent flood. Our hearts go out to all who in this parish suffered loss of, or damage to, property and were put to such discomfort. The Church was flooded over six feet above the ground and most everything in it was more or less ruined.

QUEEN

Diocese of

THE ARCHBISHOP

His Grace writes in the "Chronicle":—

"I am writing this week of the Lambeth Conference on re-union with Rome, which is due to be held in London on August 18th, when the findings of the Lambeth Conference are due to be published. That is said or done in a public nature; consequently, I have not listened to, and I have not read, anything about it, except the reports which I have had experience of."

On arrival in London, I fulfilled my "marching orders" in Oxford, where, during my stay, I fulfilled

THE AUSTRALIAN CHURCH RECORD

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

No. 16

AUGUST 26, 1948

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

NEWS AND COMMENTS.

It is to be expected that the Lambeth Conference would have something to say upon the subject of Communism. We here quote what has appeared in the Press, doubtless with the authority which controls the public activities of the Conference. It will be noted that 19 Bishops have spoken on the subject with no uncertain voice. "It is condemned" for its inherent evils, injustices, and lying propa-

The bishops described Marxism as a new menace, which had put supreme confidence in material progress, and promoted its gospel with a militant enthusiasm which expected to conquer the world.

Communism, they said, had awakened a disciplined response in the hearts of many in the West and East, did not necessarily share its aims, and to whom Communism had to have inherited the concern of the depressed and downtrodden, it was the glory of the Church that ever it was true to its vocations. A more detailed account of the Bishops' pronouncement will appear in the columns when the mails come through.

The findings of the Committee of the Lambeth Conference on re-union with Rome ruled out any hope of co-operation with the Roman Catholic Church. The Encyclical letter of Pope Pius XII in 1958 made it abundantly plain that the only method of re-union which will be accepted is submission to the Roman Catholic Church. The view of Lambeth is according to Press report, that "there is no possibility of this demand being accepted by the Churches of the Anglican Communion."

Our readers will agree that greatly to be deplored it would be more de-

plorable, if a demand for which there is no rightful justification was to be acceded to by the Anglican Communion, at the expense of the freedom of our Church and the great truths of the Reformation for which our Church stands.

In view of the publication of the Encyclical from Lambeth, epitomising the findings of that august assembly of nearly 400 bishops of our Communion, it is interesting to have a glimpse of the spirit that prevailed as evidenced in a letter from one of our Australian bishops. He writes, "Lambeth has been heavy—meetings usually from 10 a.m. to 5 p.m. and sometimes to 6.30 p.m. for five days a week, and often social receptions and parties added. We have been received by the King and Queen at Buckingham Palace, by Mr. and Mrs. Attlee, at No. 10 Down-

ing St., by the Lord Mayor at the Mansion House, by the Dean and Chapter of Westminster at Westminster Abbey Garden (oldest in England), and Australian bishops by the Bishop of London at Fulham. (Duke and Duchess of Gloucester there), Princess Elizabeth presided and spoke at the C.E. Youth Council meeting at Lambeth. Our deliberations are all confidential, report will be out on August 18. Very fine spirit of fellowship and goodwill manifested throughout—a real Unity of Spirit in diversity of opinion. I feel the message will give a good lead, etc., to the Church and the Churches to be up and doing and giving the witness so needed to-day of the Love of God in Christ Jesus our Lord."

The gist of the Encyclical from the writers' point of view seems to just give the right response to that yearning in the hearts of men given utterance to in a striking editorial from the



The Archbishop of Sydney and Bishop Hilliard leaving Buckingham Palace after attending the Royal Garden Party.

"London Daily Telegraph" which we are re-printing. The great desideratum from that writer's understanding of the times was the re-emphasising of the faith that Bunyan gave to Christian in "Pilgrim's Progress," a simple faith in Christ Jesus as Lord and Saviour which brought Christian triumphantly through all the turmoils of his earthly conflict till he reached the heavenly goal—the Faith that made him more than conqueror in Christ.

Until the Encyclical is really in our hands we shall not know the extent and strength of its challenge. The secular press organs do not usually display much interest in the deeper issues of life.

Judging from the report in the daily press, we might imagine that the ogre of Communism was hanging like a great cloud over the conference; but we know as a fact that the programme was such as to make that subject, important as it is, quite incidental. Some matters of greater moment affecting the witness and ministry of the Church are barely or queerly mentioned. We shall have to wait patiently for the full report for some of the matters mentioned must have given rise to the expression of different opinions. But we can at least discern a loosening of the hard shackles of ecclesiasticism in the proposals for future action. Evidently there has been no turning back on the South India question. The decision to hold a Pan Anglican Congress in 1953, at which all orders of ministry and laity are to have representation is a really progressive step. But even more so is that refusal to countenance reunion with Rome on the terms of papal submission or to regard such reunion as within the realm of practical politics. That curious yearning on the part of some of our reputed leaders towards Rome has been responsible in the past for some measure of confusion and suspicion in the minds of Christians who are really one with us in faith and love to Christ. It will be time enough for us to contemplate and welcome such a reunion when Rome has made up its mind to repent of its heresy and idolatry.

It seems to us that our contemporary in publishing the articles by "Farnham Maynard" is getting suspiciously near contempt of court as the matter of the above case is still sub judice. The animadversions that are made concerning certain evangeli-

cal, in such a connection, strike us as un-British—not to say un-Christian, for in making reply to such they might easily or necessarily transgress the bounds of the law. The writer of the articles, although he defines Erastianism right to begin with, rather strangely takes it as meaning something quite different. If our Church has constitutional law and members differ as to its interpretation, who is to decide? Certainly not the bishops, nor partisan clerics, but those courts which are provided by the State which by a Parliamentary Bill has enacted the Constitution.

We are sure that every decent Australian must have appreciated the generous eulogy of Don Bradman made by the captain of the English team at the conclusion of the game last week. The Britisher is a sportsman wherever he is and the very term British has acquired the meaning of good sport. It has been a comfort to see the good feeling that has prevailed right through the season when our men so consistently remained at the top throughout under a good leadership. It was one of those freakish chances that Don's last innings in a test match should be represented by a duck egg. It did not disturb his position in the lists of batsmanship and did not disturb that good humour which has characterised his career as a cricketer. It must have been a great moment for him when he heard himself described by his leading rival as "the world's best cricketer of all time." Referring to the great ovation he received at the close of the last game, Bradman said, "I am sorry my personal contribution was so small, but I shall think of two things—the generosity of the reception I received and the very fine ball that bowled me."

Such a generous spirit on both sides brings a bit of sunshine in these dark days.

The Bishop of Riverina was present at the Annual Meeting of the British and Foreign Bible Society, held recently in London. We can imagine the great gathering of the Society's friends in the Central Hall, Westminster, and the usual galaxy of great speakers. The Bishop was gripped by the speakers and has written for the Australian Churchman, whose new format by the way we welcome, some of the good

things he heard. Lord Elton, the chairman, opened the meeting with a speech emphasising two main points: (1) "As a first step towards the conversion of the world, let us use the Bible as a means, which when rightly used has never failed, to the conversion of ourselves." (2) Platform Christianity is no substitute for the personal contact of the individual with the unseen." "Here," comments Bishop Murray, "is a call to individual Bible reading and prayer, based upon the fact of God and eternal life." The chief speaker was Dr. George MacLeod, "a prophet and leader of the Church of Scotland and founder of the Iona Community." In "a reasoned and stirring address on the unique and urgent message of the Bible to our day," Dr. MacLeod made the following points: (we quote from the Bishop's account):

"We are moving into an environment that is congenial to the Bible again. There are at least two signs of this. One is that, after having been starved of personal relationships we are moving again into a personal world.

"The other is that we are again becoming conscious of history. We probably have to thank Karl Marx for this. We are conscious that somehow in our mad rush, 'it is history that is breathing down our necks.'

"The Gospel is not only news of personal salvation. It is news of the world.

"Let us make the Bible the Vicar of Christ, His present representative, and carry it with authority. If we do, our world, troubled and torn, will be calmed."

"The Overseas task of the Bible Society and of the Church is how to cope with the tremendous problem of increasing numbers of would-be Bible readers."

"In the Church of England we have a ministry of the Word, publicly and privately, that is a most treasured possession. On all hands our leaders are urging us not to neglect it, but to use it and share it intelligently and enthusiastically."

It is the Apostolic injunction: "Preach the Word, Do the Work of an Evangelist." A searching challenge to much present day preaching!!

"THE AUSTRALIAN CHURCH RECORD."

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., Widbury Warr, Mount Eliza, Victoria.

Tasmania.—Hobart: T. A. Huret, 14 Dynnyrne Road, Sandy Bay.

Subscriptions: 10/- per year, post free; 4d. per copy.

Telephone: MA. 2975.

THE AMSTERDAM CONFERENCE

The inaugural meeting of the World Council of Churches is being held at Amsterdam from August 22 to September 5. The Council is an expression of the deep-felt need in the mind of Christians for mutual co-operation in a world torn by conflicting ideologies.

One hundred and forty-eight churches, from forty-two countries, will be represented. Among these churches are the churches of Japan, Siam and Formosa who have recently obtained permission from the American military government to send one representative each to Amsterdam. The Roman Church will not be represented. The Vatican has recently pronounced against any participation by Roman Catholics in "oecumenical" movements towards the re-unity of Christendom. The attitude of the Russian Church to the Amsterdam Conference has not yet been defined. The Russian Patriarch called a conference to meet in Moscow on July 7 last to discuss the question. News of its decision has not yet come to hand. That part of the Orthodox Church which is outside the Russian sphere of political influence has already indicated its intention to be represented at Amsterdam. Altogether some 1400 persons are expected to attend the Assembly.

The general theme of the Assembly is to be "Man's disorder and God's design," which will be considered under four heads: (i) The Universal Church in God's design; (ii) God's design and man's witness; (iii) The Church and the disorder of society; (iv) The Church and international affairs.

The Conference is of great significance, if only for the fact that for the first time in centuries, the Eastern and the Western churches will be meeting together.

International Affairs.

The fourth point on the Council's agenda will be the most difficult matter to come before it. In the sphere of foreign politics Christianity is so liable to be confused with patriotism. A preliminary conference, held in Cambridge in 1946, and attended by sixty persons from fifteen countries, has already discussed the subject of international affairs. The conclusion of this conference was that the chief need was a cultivation of the attitude of penitence and forgiveness; especially was this the case in the churches of the victorious nations where self-righteousness tended to blind the eyes to the need of penitence.

Christians in Australia should be much in prayer for this Assembly, that it may promote mutual understanding rather than exacerbate antagonisms.

WIRELESS EVANGELISM.

The Christian Radio Missionary Fellowship, which has its headquarters at Crows Nest, Sydney, is proceeding with its plans for a broadcast transmitter at Darwin. The Federal Government has not yet approved of the licence but meanwhile the Fellowship is collecting equipment and building its transmitter. The purpose of the Fellowship is twofold, to broadcast the Gospel in the vernacular to the unevangelised millions living immediately north of Australia, and to broadcast programmes in English for Australian audiences.

The first Annual Meeting will be held in Sydney on October 23.

WORLD LITERACY.

The name of Frank Laubach is famous for the door to literacy which he has opened to the millions of humans who at present are not able to read or write. The simple methods of learning to read which he evolved for the Moros of the Philippines, amongst whom he was working as a missionary were startling in their efficiency. A fellow missionary wrote home:—

"Mr. Galia says he taught nine Moros to read in half an hour. That is better than any record I have thus far made with a large group. A half dozen Moros interrupted this letter. They came in and said they could not wait till to-morrow but had to be taught right away! They had only an hour to spare and wanted all the education they could get in that time. So I have stopped this letter to teach them. While I concentrated on one of them the rest listened. They have just left the house. I do not expect you to believe me, but here is the fact: this man had just finished reading three pages of our newspaper, and could read anything I put before him with fair speed. One hour! Every time that happens I feel as though a miracle had happened. It is possible only because these people are hungry mentally and spiritually."

Other missionary societies, and governments of people largely illiterate, invited Laubach to apply his methods to the language of their country. Thus since 1931 he has been touring the world with the result that millions of people have become literate. What will they read? As Laubach himself says, "Literacy is good only if people read good things." Commercial interests will be eager to exploit the new readers for the sale of profits. The day has come for the Church to bend her energies to provide wholesome literature in the native languages.

This is the aspect of the situation which Gordon Hewitt, of the United Society for Christian Literature, emphasises in his booklet "Nothing Can Stop It Now" (Lutterworth Press, 1/-), in which he sketches the story of Frank Laubach.—D.B.K.

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THE LAMBETH CONFERENCE.

(The Leader in the "London Daily Telegraph," July 3rd.)

HUMAN HERITAGE.

After a preliminary service in Canterbury Cathedral, Anglican bishops from all over the world will now assemble at Lambeth Palace for the eighth Lambeth Conference. It is a remarkable gathering, whose deliberations deserve serious attention. Since the last Conference, in 1930, there have been troubles, disorders and conflicts which, to a greater or smaller extent, have drastically affected the lives of all mankind. The transcendental and moral assumptions of the Christian faith have been challenged as never before since its triumph over paganism. More in some dioceses than in others, but throughout Christendom, the battle against a strident and energetic upsurge of materialism has been joined. It is not too much to say that to-day not the Anglican Communion merely but Christianity is fighting for its existence.

In such circumstances it is natural and right that the bishops' deliberations should range far beyond matters of theological dogma and of ecclesiastical discipline. The Conference the Archbishop of Canterbury has said will go to the very root of the contemporary dilemma, and consider the Christian doctrine of man. What, to a Christian believer, is man?—the bishops will ask themselves and in attempting to formulate an answer they will inevitably be led into considering man's relation to the State, to his fellows, his rights and his duties, what he should render to Caesar and what to God. That, indeed, is the basic question which underlies the conflict of ideas which, in a variety of ways and by a variety of means, is troubling human

society everywhere. The Christian answer requires to be stated in unequivocal and challenging terms. More important than any mere economic or political guidance is spiritual guidance which will lift human life from preoccupation with its circumstances to a sense of its participation in a greater destiny reaching beyond earthly existence.

Such spiritual guidance, it may be hoped, will be forthcoming from the Lambeth Conference. There is a great hunger for it. The materialism which was born of the Industrial Revolution, and which has found its apogee in the terrible conception of the Totalitarian or Slave State, has brought neither inward peace nor outward security. If the Christian message is still valid it has never been more apposite. That it is still valid must be the conviction of all who have the responsibility of proclaiming it. They have it in their power to provide the answer to the vast claims of tyranny by showing that individual freedom is not merely a right but part of the human heritage. Unless this freedom exists in the inmost soul of man neither institutions nor written charters nor solemnly enacted laws will suffice to save him from being enslaved. These institutions we have seen collapse like the walls of Jericho when the trumpets blew. The answer to authoritarian materialism is not enlightened materialism, but the faith with which Bunyan endowed Christian to take him along his difficult way. If the bishops meeting at Lambeth can give a new momentum to that ancient faith the Conference will indeed have been worth while.

SIX-HOUR DAY SERVICE.

The Dean of Sydney has arranged a service in the Cathedral on the morning of Six-Hour Day. The preacher will be the Rev. E. J. Davidson, rector of St. James', Sydney. Officials and members of the Trades Unions have been invited to attend the service before walking in the procession.

THE BATHURST CASE.

The High Court last week heard an appeal by Bishop Wylde, of Bathurst, against the decision given against him and the Church of England Property Trust of Bathurst, last February in the "Red Book" case.

Bishop Wylde is the compiler of a work known in the Bathurst diocese as the Red Book, which contains orders for Holy Communion differing from the order set out in the Common Book of Prayer annexed to the Act of Uniformity, 1662.

Mr. Justice Roper, in the Equity Court last year heard a suit instituted on the information of the State Attorney-General, on the relation of 23 members of the Church in the Bathurst diocese.

Last February Mr. Justice Roper granted injunctions restraining Bishop Wylde from using any form of administering Holy Communion other than that contained in the Prayer Book and in particular from using the order contained in the Red Book.

APPEAL GROUNDS.

There are 25 grounds of appeal. These include that Mr. Justice Roper was wrong in holding:—

That the law of the Church of England in N.S.W., is that the Book of Common Prayer provides the only legal order for Holy Communion in that Church.

That the order in the Red Book is contrary to the rules of the Church in N.S.W.

That it differs in any essential from the order in the Book of Common Prayer.

That there are in the Red Book a number of interpolations distasteful to a Church member holding the Receptionist theory of the Sacrament.

That the insertion of the symbol of the Cross in either of two places in the Red Book was intended as a direction to the officiating minister to make the sign of the Cross in the air towards the congregation.

That the rubric in the Red Book directs the ringing of a Sanctus Bell at any point during Holy Communion.

That the making of the sign or the ringing of the bell, where mentioned, is illegal according to the laws of the Church in N.S.W.

The judges of the High Court who are judging the appeal are the Chief Justice (Sir John Lathan), Mr. Justice Rich, Mr. Justice Dixon and Mr. Justice Williams.

The judges have not yet announced their decision.

Church of England Evangelical Trust (N.S.W.)

For many years now there has been a Church of England Evangelical Trust in Victoria, and nearly thirty years ago a similar trust was formed in South Australia, and incorporated in the Supreme Court there. But only recently has such a trust been formed in New South Wales.

The Church of England Evangelical Trust (N.S.W.) after long negotiations with the Department of Justice, has now received the assent of the Governor in Council and has been incorporated under The Companies Act 1936 as a company limited by guarantee.

The trust is controlled by a Board of Management, the initial members of which are Canon T. C. Hammond (Chairman), Canon D. J. Knox (Deputy-Chairman), Mr. A. L. Short (Treasurer), Mr. F. Langford-Smith (Secretary), Ven. Archdeacon Bidwell, Canon R. B. Robinson, Rev. M. L. Loane, Rev. K. N. Shelley, Messrs. H. M. Bragg, H. A. Corish and C. P. Taubman. One-third of the members of the Board retire each year, but are eligible for re-election. The election of new members of the Board of Management is carried out at an annual meeting of members.

By the terms of the Trust the members of the Board of Management can receive no pecuniary profit or other benefit for their work. These services must be entirely honorary.

Any member of the Church of England may apply to the Board of Management for admission as a member provided that he or she makes the following declaration, which must also be made annually by members of the Board of Management:

I, the undersigned, being a member of the Church of England hereby

acknowledge the truth of the following Protestant and Evangelical Doctrines, namely:—

i. The supreme authority of the Holy Scriptures as the sole rule of faith and conduct.

ii. The acceptance of the Reformation Settlement of the Protestant and Reformed Church of England as expressed in the language of the Thirty-nine Articles taken in their literal and grammatical sense.

iii. The free access of the individual to God through Christ alone.

iv. The doctrine of justification by faith and not for our own works or deservings.

v. The doctrine of the one sacrifice of Christ for sins finished on the Cross to the exclusion of the theory of the continuance or repetition of that sacrifice.

vi. The right of private judgment within the limits of the Creeds and Articles.

vii. The right of individuals to take combined action for the extension of the Kingdom of God.

All members are required to pay an entrance fee of three guineas and an annual subscription of £1.

The Purposes of the Trust.

The object of the Trust is "to aid and forward the work of the Church of England in the Commonwealth of Australia and elsewhere, and to promote the Protestant and Evangelical doctrines as set out in the form of declaration." The Church is able to accept donations, legacies and bequests for this and like purposes. The Trust may also accept donations, legacies and bequests for specific purposes, and it may act as Trustee of a fund or under a will.

The formation of such a Trust in New South Wales has been long overdue. To mention here only two matters. Persons wishing to leave money for the printing and circulation of Christian or for education purposes on the foundation of protestant evangelical and scriptural principles have now an Incorporated body to which the money may be left for the carrying out of their wishes in perpetuity. Synods may change, and even churches may change, in their message, or at any rate in their emphasis, but a Trust of this kind is bound specifically by its terms never to change. We hope that evangelical church people will give money liberally to the Trust and also that the Trust will be made a Trustee at least in part for the carrying out of their wishes after death.

The registered office is at Room 6, First Floor, Diocesan Church House, George Street, Sydney. Copies of the Memorandum and Articles of Association are available on request. Enquiries are invited from any persons desirous of becoming members, or of making donations or bequests.

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'Modern Writers and the Christian Faith'

T. S. ELIOT—ANGLICAN POET.

(From a lecture by the Dean of Sydney.)

T. S. Eliot describes himself to-day as "a classicist in literature, a Royalist in politics, and an Anglo Catholic in religion." He was not always so. He was American born, of New England Puritan stock, but since 1927 he has been a naturalised Englishman. He was educated (one critic has unkindly added "grossly over-educated") at Harvard, Oxford, and the Sorbonne. To-day he is the foremost living English poet, and the prince among literary critics. This is John Hayward's judgment as recently as 1947: "He wields, both as a critic and as a poet, an exceptional authority over the whole field of contemporary literature. His influence is paramount on his own generation, on its immediate successor . . . and on the young. No English writer is more revered by his admirers, or, it may be added, more respected by his critics. None, in his writing, has done more to create the climate of thought and sensibility which has conditioned the form and content of English literature in the past quarter of a century." This is high praise indeed.

In his early poems there is a poignant note of regret; "a sad realisation that he has dared too little, and has lived too cautiously and poorly. It is a fear of life which is closely bound up with a fear of vulgarity."

The full and concentrated expression of his emotional starvation is apparent in "The Waste Land." It is a lament for the nameless millions of London. "The modern city is a waste land where the inhabitants wear down their souls in unproductive labours and endure pleasures so feeble that they are almost sadder than their pains, a land of doubt, anarchy and neuroticism." It presents Man as fallen, his society rotten at heart and crumbling, his pleasures corrupt, his spirit dead.

T. S. Eliot's vision of the waste land takes many different forms, but it remains a varying landscape of desolation. At one point his description is reminiscent of the Valley of Dry Bones in Ezekiel:

"What are the roots that clutch, what branches grow
Out of this stony rubbish? Son of Man,
You cannot say, or guess, for you know only
A heap of broken images, where the sun beats,
And the dead tree gives no shelter, the cricket no relief,
And the dry stone no sound of water."
"The Hollow Men" has as its subject the aimless and futile crowds whom T. S. Eliot pictures as waiting "on the beach of the tumid river" of Dante's Hell. The burden of the plaint is:

"We are the hollow men
We are the stuffed men
Leaning together
Headpiece filled with straw."

We are no better than the guys children drag through London streets on November 5. A pageant play, "The Rock," was produced in 1936. It was a joint production in collaboration with others. The choruses, which are clearly Eliot's work, stress the importance of the Church, and the emptiness of life without religion.

"In the land of the lobelias and tennis flannels
The rabbit shall burrow and the thorn revisit
The nettle shall flourish on the gravel court
And the wind shall say: 'Here were decent Godless people,
Their only monument the asphalt road,
And a thousand lost golf balls.'"

As T. S. Eliot progressed towards dogmatic faith he became increasingly preoccupied with the need for the purgation of the will. He prefixes this quotation from St. John of the Cross to a "Fragment of a Prologue" published in 1926: "Hence the soul cannot be possessed of the divine union until it has divested itself of the love of created things." The problem of the subjugation of the individual will to the will of God is the "plot" of "Murder in the Cathedral," which was written for the Festival of Canterbury Cathedral in 1935. The question is whether Thomas a'Becket will be a true martyr surrendering his will to God. One critic has written: "The question which remains undecided in the minds of the audience until the action solves it, is not whether Becket will stick to his guns and allow himself to be martyred. We know this from history. We know that the Knights will not scare him. We know that he will not succumb to the temptations of sexual pleasure, of temporal and political power. We know that he will not forsake the Church. But what we do not know until Thomas himself tells us is whether or not he was a martyr in spirit as well as one in body." In his Christmas day sermon Thomas speaks of the quality of true martyrdom; "the true martyr is he who has become the instrument of God, who has lost his will in the will of God, and who no longer desires anything for himself, not even the glory of being a martyr."

The choruses in the play are particularly powerful. They change in tone as the play proceeds. The first chorus is filled with a vague foreboding; but after Thomas's arrival the fear crystallises:

"Here is no continuing city, here is no abiding stay.
Ill the wind, ill the time, uncertain the profit, certain the danger.
O late late late, late is the time, late too late, and rotten the year;
Evil the wind, and bitter the sea, and grey the sky, grey grey grey."

O Thomas, return, Archbishop; return, return to France.
Return. Quickly. Quietly. Leave us to perish in quiet.
You come with applause, you come with rejoicing; but you come bringing death into Canterbury;
A doom on the house, a doom on yourself, a doom on the world."

It is important to notice how T. S. Eliot achieves his remarkable literary effects. He aims at the maximum of condensation. He incorporates references to ancient myths, with their rich symbolic associations, and indulges in frequent allusions to and reminiscences of ideas and thoughts and words in other authors. By this means he evokes memories of the original poem or play from which these ideas and thoughts and words are taken.

No poet has a finer control of rhythm. To this must be added a brilliant use of diction, an ironic humour, an artistry of phrasing, and a subtle rhetoric, which are unexcelled. It cannot be denied, however, that his art does sometimes tend to be, too self-conscious and literary and fastidious. J. B. Priestly has seen fit to describe him as "donnish, pedantic, cold," and another has written:—

(Continued page 7 column 1)

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BUSH CHURCH AID SOCIETY MAIL BAG SUNDAY SCHOOL.

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

I noted with interest an article on religious teaching in schools by A. A. Langdon in your paper of the 1st July. As one who is intimately associated with the lessons sent out by the B.C.A. Mail Bag Sunday School I crave the space of your columns to pay a tribute to the excellent material and presentation to be found in these lessons.

So few realise the tremendous difficulties surmounted by the bush children to gain their education both secular and religious. In this area, for instance, it is impossible to visit all the schools weekly and also maintain services and home visitation. The distances to be travelled in an area comprising some 41,000 square miles preclude any intense instruction of a weekly nature being given except in the town in which the headquarters of the Minnipa Mission are located and also Wudinna 25 miles to the east.

The schools in this Mission are gradually being closed in favour of a scheme of consolidation whereby children are transported by bus to a central school. Even this leaves the problem of distance to be solved by the missionary. There is a school 60 miles to the west and then another 11 miles north; another two 8 miles and 15 miles east, respectively, from that school. A little nearer is one 20 miles to the west and then a school of over 100 at Minnipa. To the east is the Wudinna Area School 25 miles away, then two more at distances of 42 miles and 53 miles respectively from Minnipa.

In order to maintain services in 20 centres, also to follow some system of visiting and give religious instruction in schools makes it imperative to have an effective means of continuous lessons for the children when personal visits may be only at intervals. Then again in the schools is the problem of presenting a lesson to reach all grades from kindergarten to qualifying certificate standard when so often there are only two or three in each grade. Here the printed lesson sheet for each child leaves the missionary free to move from group to group as the lesson is followed. The lessons for the remainder of the month are left and corrected at the time of the next visit. The same system of a lesson sheet for each child is followed at Minnipa and Wudinna where instruction is given every week. Here again the problem of age disparity has been to a certain extent solved by the Mail Bag Lessons.

A system of lessons for Confirmation Candidates is also followed in a similar manner as these are also produced by the Bush Church Aid Society for those living in remote parts of our vast outback.

The work is maintained by the gifts of interested friends and prayer is requested for the work that these lessons aim to do.

Yours sincerely,
J. R. GREENWOOD,
The Rectory, Minnipa, S.A.

"WANTED A FIELD ORGANISER."

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

The Band of Hope Union has been engaged in the task of Temperance Education among boys and girls and the youth of the nation for over 100 years. Unfortunately in N.S.W. we find that the work of the Union is confused with the activities of the N.S.W. Temperance Alliance. For many years the Band of Hope Union was the Youth Department of the Alliance but for the past eight years they have been entirely separated.

The management of the Band of Hope Union is in the hands of a committee whose work is entirely voluntary; the only paid staff being a organising secretary.

The Health and Temperance Examination throughout the State Schools is the most costly of our enterprises.

Constructive Temperance Education among the boys and girls and youth of our State is a vital Christian necessity; but this work on our part is restricted because we have no field officer permanently engaged and voluntary work cannot cover the ground.

We are deeply appreciative of the help given to our Annual Blue Ribbon Fete by the various Guilds and Ladies Church Aids and the help we receive from Sunday Schools but our immediate essential needs are:—

1. A sincere Christian man or woman as Field Organiser on full time work.
2. The necessary finance to provide a reasonable salary and expenses.

We feel sure that if we can obtain a field organiser the finance will be forthcoming.

Would you assist us by publishing this letter of appeal in your paper.

Yours in the Master's Service,
ALBERT HOWARD,
President.

Enquiries should be addressed to the Band of Hope Union, 140 Elizabeth St., Sydney.

"How unpleasant to meet Mr. Eliot,
With his features of clerical cut,
And his brow so grim,
And his face so prim,
And his conversation so nicely
Restricted to what Precisely,
And If and Perhaps and But."

T. S. Eliot, however, is not perturbed by the qualms of his critics. He remarks on the intellectual revolution that has taken place in our time; in earlier centuries it was a mark of orthodoxy and respectability to be Christian; to-day Christianity is itself the curiosity, so that "those who would once have been considered intellectual vagrants are now pious pilgrims, cheerfully plodding the road from nowhere to nowhere, trolling their hymns, satisfied so long as they may be on the march."

T. S. Eliot brings a powerful indictment against modern literature. "The whole of modern literature is corrupted by what I call Secularism, it is simply unaware of, simply cannot understand the meaning of, the primacy of the supernatural over the natural life." "My complaint against modern literature is . . . not that modern literature is in the ordinary since 'immoral' or even 'moral' . . . it is simply that it repudiates, or is wholly ignorant of, our most fundamental and important beliefs; and that in consequence its tendency is to encourage its readers to get what they can out of life while it lasts, to miss no 'experience' that presents itself, and to sacrifice themselves . . . only for the sake of tangible benefits."

What does this most polished and accomplished of living literary critics commend to the youth of to-day? He commends a dogmatic Christian faith lived in the life of the Church. "You will never attract the young," he says, "by making Christianity easy; but a good man can be attracted by finding it difficult; difficult both to the disorderly mind and to the unruly passions." What needs to be impressed on youth is, he says, the need for "thought, study, mortification, sacrifice." And he adds his own personal conviction regarding the means by which this may be achieved; "If England is ever to be to any appreciable degree converted to Christianity, it can only be through the Church of England." In the meantime, what is our Christian duty as writers? This is his answer: "The world is trying the experiment of attempting to form a civilised but non-Christian mentality. The experiment will fail; but we must be very patient in awaiting its collapse; meanwhile redeeming the time; so that the Faith may be preserved alive through the dark ages before us; to renew and rebuild civilisation, and save the world from suicide."



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

"PREACH THE WORD."

The reason why that injunction is laid upon every disciple of Christ was strikingly stated the other month at the annual meeting of the British and Foreign Bible Society in London. The Bishop of Worcester, speaking from the chair, said:—

"I want to put it to you that our real interest in the Bible begins when it comes alive in our experience. Why are Germany, China, Africa, and all the other countries which Dr. Temple has mentioned crying out for the Bible? It is not merely because they have a literary interest in it, but because in all these lands the people have discovered God within its pages. When the Bible came alive to me I quite literally discovered God—and I want to underline that word 'discovered.' And that is an experience that is shared by millions of people in all parts of the world. You who are here to-day are not interested in the Bible in a merely academic way. I am quite certain that if you were able to speak, as I am trying to do to-day, you would say that you are supporters of the Bible Society because the Bible has come alive to you, and because you want it to come alive in the experience of other people, because having found God in Christ revealed in the Bible you want the whole world to know that He is the Saviour of men. When the Bible speaks about power, and love, and mercy, and forgiveness, it is not speaking in merely theological language, or giving us some kind of formula, but is seeking to give that vital experience that is possible for everyone of us."

This revealing statement indicates the truth of Bishop Phillip Brooks' definition that "preaching is the bringing of truth through personality." "The bringing of Truth," nothing less than this or the preacher has failed.

It is a saddening fact that two eminent church leaders in the old country have felt obliged to pillory the ordinary sermon and preacher of to-day. The Principal of Ridley Hall, Cambridge, addressing the other week a meeting of Evangelical clergy, said that "the preaching of to-day is largely poor, shoddy and full of benevolent commonplaces. Many clergy use the pulpit to air their own particular views on politics, economics and sociology—many sermons are merely essays." And that new prophet in the Church, D. R. Davies, in a recent article, after having in his characteristic and challenging style inveighed against the overgrowth of organisation and bureaucracy in the Church, with its consequent withdrawal of the parson from the real work for which he was ordained, urges the parish clergy to put the multitudinous forms to be filled in into the wastepaper basket, to resign from all committees, to cut their telephone cables

and to "make time to read, to think and pray and contemplate and visit. I don't mean knocking at doors and saying 'Hello'; but pastoral visitation, spiritual searching." He goes on to say "The neglect of reading is one of the worst features in our situation to-day. It is an exception to find a parish priest who does any sustained serious reading." The same thought was, almost certainly, in Dr. Alison's mind when he said in his Bristol address: "In order to communicate God's truth, the preacher must be a regular student of the Bible and a keen student of his fellow men. We cannot be good preachers unless we are faithful pastors."

The Church, throughout its membership, demands men who know the times, who understand the turmoil of fear and discouragement which is abroad by reason of the overhanging cloud of want and war. Men's hearts are indeed failing them for fear of those things that seem to be coming. The time is ripe for the Church to mediate to men the Truth of God: His Love, His Righteousness, His judgments, His revelation of man's sinfulness and dire need, His wrath against sin, and His gracious Saviourhood in Jesus Christ.

And yet is there not truth in our prophets' further utterance—

"Never has the demand for strenuous intellectual, theological activity and effort from both clergy and laity been greater than it is to-day. I honestly doubt if the response has ever been less. It is with awe and wonder that I read to-day some of the sermons, for instance, of the Caroline divines. Did congregations listen to those weighty, prolonged theological utterances?"

What has happened in the meantime? Oftener than not nowadays, what we get is a quarter of an hour of platitudes. As Dr. Temple once put it, "too much Anglican preaching has degenerated into pulpit chattering"—not to say chattering. And this at a time when God's judgments are moving like a whirlwind in the world! This at a time when life has become wholly and visibly theological!"

And yet the Apostolic exhortation stands: "Preach the Word"; and when consistent with this instruction, the Church orders and sends out men to their mission in the Church she emphasises the part in that ministry the teaching of the Word of God is to play: They are urged to have in remembrance the Weighty Office and Charge to which they are being called "Messengers, Watchmen, Stewards of the Lord," to teach, to premonish, to feed

and provide for the Lord's family." "Consider how studious ye ought to be in reading and studying the Scriptures . . . that by daily reading and weighing of the Scriptures ye may wax riper and stronger in your Ministry." Then these solemn questions: "Are you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the same Scriptures to instruct the people committed to your charge?"

"Will you be diligent in Prayers, and in the reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and of the flesh?"

Then follow the solemn words of ordination and mission containing the charge: "Be thou a faithful Dispenser of the Word of God, and of his holy Sacraments." "Take thou Authority to preach the Word of God and to minister the Holy Sacraments in the Congregation."

The same searching questions in regard to the preaching of the Word are demanded of those to be consecrated to the Order of Bishops; for as the Archbishop delivers the newly consecrated bishop the Bible, he says, "Give heed unto reading, exhortation and doctrine. Think upon the things contained in this Book. Be diligent in them."

Any one who reads the ordinal carefully will realise the importance of "Preaching the Word" in the mind and intention of the Church of England. And yet in spite of all this care, much present day preaching is described as "Shoddy" or as having degenerated into "pulpit chat."

We are afraid the Charge has too much justification in our present day preachments. Snippets of addresses, not even prefaced by a Word of Scripture, are not seldom a man's thoughts on some present-day topic, instead of a message from God to a man's very soul.

There is lacking a true conviction of God, a realisation of responsibility for the souls of men, a want of the preparation for the pulpit utterance, an absence of an adequate understanding of the eternal value of a human soul. We return to the statement of the Bishop of Worcester, above quoted. "When the Bible came alive to me I quite literally 'discovered' God and I want to underline that word 'discovered'

FAITH'S TESTING

. . . because the Bible has come alive to you. . . because having found God in Christ revealed in the Bible you want the whole world to know that He is the Saviour of men, you are supporters of the Bible Society."

Yes that is the secret. A real experience of the Living Christ as the one and only Saviour of men, that lays upon those who know Him and especially upon those who are charged with "a cure of souls," the burden of the souls of men.

"Oh that my Saviour were your Saviour, too!"

THE ANGLICAN ATTITUDE TO DIVORCE.

The Dean of Sydney (the Very Rev. Dr. S. Barton Babbage) was approached recently by the A.B.C. for a statement on the Church of England's attitude to Divorce, to be incorporated in a broadcast documentary. The Dean said:—

"The Church of England bases its teaching concerning marriage and divorce on the recorded words of our Lord. Our Lord teaches that ideally marriage is a life-long union of one man and one woman to the exclusion of all others on either side. In the married estate 'the twain become one flesh.' Our Lord recognises, however, that because of the sin of adultery this marriage union may be destroyed. That is, through adultery, the very basis of marriage may be overthrown. For example, in the Gospel of St. Matthew our Lord says "whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery."

"Consequently, the Church of England teaches, that, in the first place, marriage is the life-long union of a man and a woman as husband and wife, "for better or worse." This principle is safeguarded in the marriage service when both partners pledge themselves to each other in the presence of God, saying "till death do us part."

"But secondly, the Church also takes note of the fact that our Lord expressly makes one exception to this strict rule when adultery intervenes. As a consequence of this, the Church of England does not excommunicate those who re-marry when they have been the innocent partners of a previous marriage dissolved for adultery. The Church, that is, refuses to be more strict or rigorous than her Lord.

The Church, however, does not approve of easier facilities for divorce on indiscriminate grounds. Easy facilities for divorce tend to encourage the belief that there is an easy way out. The tragedy is that to-day couples begin divorce proceedings without thoroughly exploring the available avenues for reconciliation, since divorce should never be contemplated until every avenue has been tried and failed.

The position, from the point of view of the Church of England, is quite simply and unambiguously this: Life long fidelity, and divorce on no other ground than that of adultery."

The initial problem in the book of Job is raised by Satan's question: "doth Job serve God for nought?" Is there such a thing as disinterested religion? Satan's question implies there is not. This question is always with us.

And this question inevitably broadens out. Is there such a thing in life as disinterested love?

Job, as we first meet him, is described as "the greatest of all the children of the East." He is very wealthy, he is highly respected, he is religious; a man that "feared God and eschewed evil." His life has earned the Divine approval as "a perfect and an upright man."

It is here that Satan enters. Satan as much as says Job is a man who was brought up in religious teachings and practice. He has prospered in life. He connects his prosperity with his religious faith. But should adversity come his religion would crumble. Or in the language of to-day Satan says Job is outwardly a religious man but at heart he is a materialist. He is really no different to anybody else.

The story of the book of Job is a testing of this question. Is there reality in Job's religion?

A Second Question.

That testing brings to the surface another problem: Why is suffering in the world? Why do men suffer? And especially: Why do Christians suffer?

A very hard element in Job's suffering was its mystery. He could not of course see into "the world of spirits where all the mysteries of existence are brought to light." He did not know of the controversy between Almighty God and the great adversary.

He did not hear the words of Satan, "put forth thine hand now and touch all that he hath and he will renounce thee to thy face." Nor did he know the Lord's reply, "Behold all that he hath is in thy power; only upon himself put not forth thine hand."

The originator of Job's sufferings was Satan. It was to demonstrate the reality of true religion that the sufferings were permitted.

Job was necessarily ignorant of all this. His ignorance was a bitter ingredient in his sufferings. And this adds greatly to the value of the book. We ourselves are often in a similar ignorance.

Satan's technique was brutal and ruthless. Loss followed loss in quick succession. Satan "showered his blows like wintry rain." The victim was given no breathing space in which to recover. And the last loss was the worst of all. The loss of his children was designed as a final knock-out.

Our readers will recall the scene in the Interpreter's House. A fire was burning which refused to be put out although water was continually poured upon it. There was a reason for this. A friendly hand secretly poured oil on the source of the fire. The fire therefore blazed up in spite of the water.

Job's life, like ours, was "hid with Christ in God." Job drew from the fountain of Life.

The Fire Grows Hotter.

But a harder test was to follow. And this in two respects. Satan inflicted on Job's body a most loathsome and cruel disease. His distress of mind and body seemed unbearable.

And here he lost the help and support of his wife. The first duty of married people is undoubtedly to help each other spiritually. The strain on Job's wife in the loss of their children must have been extremely acute. When this was followed by the sight of her husband's affliction her faith gave way. She deserted. We can realise the state of her mind when such a woman as she could say "curse God and die."

Human Comforters.

At this stage Job's three friends came to bemoan him and to comfort him." The sight of him must have been worse than their worst fears. They were deeply moved.

The third of these friends to speak had the sharpest tongue. We may charitably suppose that he was the youngest. And yet we may also suppose that he expressed the mind of all three when he said, "Know therefore that God exacteth of thee less than thine iniquity deserveth." This does not help Job but it raised the third great problem of the book, "How can man be just with God."

Job's Assurance.

Now, although Job could not understand why all these calamities had befallen him he was sustained by the assurance that there was One who did know.

He himself was baffled. He makes a threefold confession, "I cannot perceive him," "I cannot behold him," "I cannot see him." But immediately adds, "He knoweth the way that I take; when he hath tried me, I shall come forth as gold."

Out in the bush where the distances are great it is a comfort to the traveller to have with him a friend who knows the road. That friend can see mentally the whole way and every cross-road. Job had a heavenly Friend, who knew all the way. Our Lord knows to-morrow as well as to-day.

Our Lord also has a purpose in our lives. And He is able also to make every circumstance that befalls us serve His gracious purpose.

In Job's case it was Satan that lit the fire, but it was the Lord who made that element of heart to become a testing force in the life of his servant.

"When he hath tried me I shall come forth as gold." And heat refines metals as well as tests them.

In Zechariah we read: "I will refine them as silver is refined and try them as gold is tried." Here testing is closely related to refining.

It may be that in Job's mind these thoughts are intermingled. The testing of his faith would refine his character.

Our Comfort.

There is no doubt that God's gracious purpose for his children is that all the experiences of life should be so sanctified to us by His Holy Spirit that they should help to bring out in us the likeness of His will.

Man's highest good is to become like Christ. "Conformed to the image of his God." God is able to make "all things" to work together to this end.

And if we share the hope of at last, by God's grace, becoming gold in the Master's crown it will help to make our present afflictions however, prolonged and severe, seem "light" and "but for a moment."

BROADCASTS.

LAMBETH CONFERENCE.

The A.B.C. will broadcast a talk by the Archbishop of Canterbury summing up the results on the conference on Sunday, August 29th, at 3 p.m.

AMSTERDAM CONFERENCE.

The closing service from Amsterdam will be broadcast on the Interstate Programme on Sunday, September 12th, at 9.30 a.m.

PERSONAL.

We offer our congratulations to the Rev. A. R. Freeman, who has just graduated at Oxford with second class honours in his Theological Tripos. We understand that Mr. Freeman hopes to sail for Australia on August 19.

The Archbishop of Sydney is expected to arrive in Sydney from England by air about October 26th. His Grace is to attend the World Conference of Churches this month at Amsterdam.

Bishop Hilliard, writing from England on 6-8-48 to a friend says, "It has been a wonderful experience this contact with England. I have met interesting people, gone to historic places and seen very interesting things. I love both England and Australia more than ever, have a deepened appreciation of their vital connection, and am more strongly convinced than ever of the soundness of our own doctrinal and historical point of view. . . . Principal Hammond leaves for America to-morrow and hopes to be back in Sydney sometime in November. He looks extremely well. I was able to go to his farewell meeting."

The resignation is announced of Bishop Cranswick from the Chairmanship of the Australian Board of Missions as from January 1st next. The Bishop's resignation has been determined, it is stated, by the fact that he has felt that the heavy administrative office and constant travelling necessitates the services of a younger man. The Bishop does not propose to retire from active work, but will seek to serve in a position less exacting.

The Rev. Gordon Gerber, Chaplain at Norfolk Island for more than two years, expects to return to Sydney on September 28. The Rev. J. Holmes, of Narrabeen, Sydney, has been appointed to Norfolk Island and will take up duties as from the 1st October.

The Rev. L. G. Edmondson, Rector of Five Dock, Sydney, has resigned from his Parish through ill-health. Mr. Edmondson has been in Prince Alfred Hospital for several months. The Rev. J. F. Chapple is acting locum tenens.

We desire to express our sympathy with the Rev. Alan Ironsides and family on the death of his father.

Canon Leavers, rector of Dubbo, N.S.W., has retired after 30 years' ministry in the parish. The Bishop of Bathurst presided at a farewell gathering on 30th July.

Miss Jean Pearce has been appointed Registrar of the Diocese of Bathurst, in succession to the Rev. J. R. Flook.

Nurse D. Barry, of Burwood East, will commence duty at the B.C.A. Hospital at Wudinna on Sept. 1 as a trainee of the Society.

Rev. Ronald J. Cameron, rector of Turramurra (N.S.W.), has been seriously ill. We are glad to know that he is on the way to recovery.

Rev. Canon T. C. Hammond, M.A., Principal of Moore College, Sydney, has been present, also one of the special speakers, at the Port Stewart Convention in Northern Ireland. Some 3000 have been attending this seven days' convention. Canon Hammond gave the morning Bible Reading on the Epistle to the Romans, with great acceptance. He also, together with Rev. G. B. Duncan, spoke at the Thursday night meeting, described as "the climax of the Convention," when the great tent was not by any means large enough for the great overflowing congregation. This Convention is regarded as the Northern Ireland "Keswick".

The death is announced of the Rev. W. A. Kelk at the age of 81 years. The deceased was for some years Editor of "The Record."

In the sudden call to Higher Service on July 16, of Miss Elizabeth Macfie, Principal of Strathorne Girls' School, V., C.M.S. has lost a member whose place will be difficult to fill. As a member of General Committee, of St. Hilda's Governing Body, and Summer School Committee, Miss Macfie had a rich contribution to make to each. Her years in India as a C.M.S. Missionary, and in Africa, in an Educational post, and visiting England, all gave experience which was gladly given in the service of the Home Base, where she will be greatly missed.

ST. MARK'S, DARLING POINT.

We have received from Canon Barden, Rector of St. Mark's, a Souvenir Programme of the Centenary Celebrations of the Parish which commences on Sunday next, August 29th. The special services will cover three Sundays and opportunities on week days will also be given for parishioners past and present to meet at various gatherings. His Excellency the Governor Lieut-General Northcote will be present at the Centenary Men's Dinner on September 6th.

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CALL TO YOUTH

N.Y.A. YOUTH WEEK, 1948.

Many of the Church of England Youth organisations are affiliated with the National Youth Association of N.S.W., and this Association has set aside a week from September 18th to 25th to be observed as Youth Week, in N.S.W.

The Church of England is participating in the observance of Youth Week, and the representatives of the Church of England Boys' Society, Fellowship Diocese of Sydney, Fellowship Sydney Section, Comrades of St. George, C.M.S. League of Youth, Girls' Friendly Society, and St. Clements' Mosman Young Peoples' Fellowship are combining to present a tableau of the work and progress of the Church in relation to Youth at the Sports Ground on 25th September.

You will be interested to know that all affiliated bodies of the N.Y.A. are taking part (other denominations and organisations) and included in the items will be a model aircraft demonstration, physical training, gymnastics, and it is expected that a helicopter will land in the grounds.

We have been asked by the N.Y.A. Council to bring before all young people notice of this United Gathering, and it is felt that this opportunity for witness should not be missed.

Further information with regard to Youth Week will be given in later copies of the "Church Record."

CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY. Annual Conference.

The Annual Conference is holding a special meeting on 25th August to consider affiliation with the N.S.W. State Council of the Alliance of Honour. This movement has done remarkable work since its establishment in England in 1903. It aims at providing counsel and guidance in Christian sex education. Its literature will be of very great value in these days when so much commercialisation of evil takes place.

Annual Athletic Sports.

The Annual Athletic Sports will be held at St. Paul's Oval on September 11th, commencing at 12.30 p.m. As the date for the closing of entries approaches the indication is that this function will be a very great success. The Fellowship Sports Trophy is awarded to the Branch which wins the greatest number of points in the track events and team events.

The Fellowship is also preparing to take its part in the Tableau which will be presented by the combined Church of England Youth organisations during the great Demonstration on September 25th which is being organised at the Sydney Sports Ground by the National Youth Association in connection with its Youth Week.

GIRLS' FRIENDLY SOCIETY.

The first Combined Sports Day took place at Anderson Park, Neutral Bay, on Saturday 14th August.

Some of the girls were early on the job marking out the field with whiting before

the events commenced at 1.30. Country branches present were Wollongong and Kangaroo Valley, and suburban branches and spectators brought the attendance up to 300.

The winning branch was Cabramatta-Canley Vale; Balgowlah and Haberfield branches tied for second place, and Wollongong came third.

The annual service in St. Andrew's Cathedral on Sunday, 15th, was well attended. The Rev. H. G. S. Begbie gave a most challenging address on the text "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

CHURCH OF ENGLAND BOYS' SOCIETY. (Diocese of Sydney)

Arrangements are being made to take a party of sixty boys from Sydney to Melbourne in January next for the Annual Interstate and Country Camp which is held at the C.E.B.S. Permanent Camp at Frankston Beach.

The Annual Cross-Country Championships were held at Centennial Park on Saturday, 14th August. The Annual Athletic Carnival will be held on September 11th and 12th. Juniors will compete at Trinity Grammar School grounds on Saturday, 11th, while the Senior events will be decided at St. Paul's Oval, Sydney University, on Saturday, 12th September. Entries, which close on Tuesday, 24th August, are expected to reach a record total.

West Sydney Federation.

The Play Night held at Drummoyne by the Western Federation of the C.E.B.S. on 14th August was attended by nearly 400 people, and was acclaimed as a great success.

A full and varied programme was presented by members of five different branches in the Federation. The proceeds of the function, approximately £30, will be used to provide sporting and gymnastic equipment for the use of smaller branches which are not in a financial position to provide their own.

The organisers wish to thank all those good folk who supported this function, and especially those who worked so hard to make it a success.

LEAGUE OF YOUTH CROYDON CONVENTION.

The C.M.S. League of Youth will hold a Convention at St. James House, Edwin St., Croydon, on Saturday, 28th August. The Programme is as follows:—

3 p.m., "Our Present Possession — The Christian Heritage in Christ." Speaker, Rev. C. Steele. 4.15: Afternoon Tea and Interval. 5.0: Discussion Groups. 6.30: Basket Tea (tea, milk and sugar provided). 7.45: "A Constant Procession — The Christian Conduct in the World." Speaker, Rev. J. Mills. Studies will be taken from the First Epistle of St. John.

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NEW ENGLISH BOOKS.

(Written for the "Australian Church Record" by the Rev. T. H. L. Parker, Vicar of Brothcroft, Lincs.)

This month we will start with two books which aren't really English, though published over here. The first, indeed, is truly international, being the "Stone Lectures" delivered at Princeton Theological Seminary, U.S.A., by the Dutch theologian, Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches. It is called **The Kingship of Christ** (S.C.M. 4/-), and bears the sub-title, "An Interpretation of Recent European Theology." This, however, does not mean that it is another account of European trends, emphases, schools, etc. Only the first two chapters, "The Kingship of Christ in Protestant Theology" and "The Proclamation of the Kingship of Christ in the years of Struggle," are concerned with this. The rest of the book—**The Kingship of Christ in the Bible; in the Church; and in the World**—ask what it means that Christ is King; but ask it (and here, I think, is the significance of the sub-title) in the light of the situation in which the various Churches find themselves on their emergence from the War. The book has therefore as much to say to the Church in England or in Australia as on the Continent. And it is something we need to consider seriously. During the War there was a quite powerful forward movement among Churches in nearly every country. Churches which had been dumb found a voice with which to witness to Jesus Christ. Churches which had not known what they believed began to confess their Christian faith. But what of to-day? Have we remained in peace as in War so closely bound to Christians of other nations and other Churches?

"At the time when the world appeared to be wholly in the hands of all-powerful destructive and diabolic forces, the Church suddenly realised the full meaning of the message of His victory and present Lordship. Neither during nor after the war have the Churches lived up to this re-discovery. . . . The Church is not yet accustomed to the proportions of the message which it is called to proclaim. Many would like to go back to the

smaller realm in which the Church concerns itself only with individual souls, with personal moral problems and with confessional documents of the past. They are frightened by the horizons which are opened up if the kingship of Christ is taken seriously. They feel instinctively that this kingship means complete reformation of the old sick churches and claims total revision of all Christian standards. . . . The great question which faces the Churches to-day is precisely whether they will, in gratitude for the gift bestowed on them, follow the King wherever He leads, or prove ungrateful churches, whose light will have to be taken away" (p. 41).

For the kingship of Christ means not only that He will be revealed as King at His day, but that He is King now; and that He is King, not only in His Church, but also in the world, even though His subjects be in rebellion against Him. Therefore, "The task of the Church in the world is to shout in the streets of the city: 'Blessed be the king that cometh in the name of the Lord; peace in heaven and glory in the highest.'"

I wish we had more space to go thoroughly into what Dr. Visser 't Hooft says, but we must go on to our next book:

The Teaching of the Church regarding Baptism, by Karl Barth (S.C.M. 2/6). The foremost living theologian, the peer (to my mind) of Calvin, Aquinas and Augustine, needs no introduction. I wish I could say he was their peer in this little work. But I can't. It may be my stubborn Anglicanism; it may be my disapproval of the cavalier way he treats Calvin here; but—! There are some good things in it, but I was far from convinced by his case against Infant Baptism, and not greatly impressed by his treatment of baptism generally. Perhaps when he comes to deal with it in the "Dogmatik" he will expand it into something a lot more powerful.

Now back to England, for an English book about a thoroughly English man—**Frederick Denison Maurice**, by Florence Higham (S.C.M. 6/-). Maurice, one of the greatest Victorian theologians, to whom a good deal of at-

tention is now being directed in England, travelled an interesting road in the opposite direction to many of his contemporaries. They moved from orthodoxy to rationalism. He, the son of a Unitarian minister, was early unsettled in his ideas, and gradually came round to Christianity. When he was twenty-five he was baptised. Soon after he fell under the spell of the Oxford Movement, though his strong individuality kept him on the move until he found his own position. In 1835 he became chaplain of Guy's Hospital, and the close contact with humanity and poverty was a decisive influence in his life. The result was his Christian Socialism. But we must remember that Maurice's social teaching was the outcome of theological principles. His book, "The Kingship of Christ," insists (just like Dr. Visser 't Hooft's) that Christ is King in his world. Therefore the Church must concern itself with all the needs of men, spiritual and material.

Your reviewer, enjoying a solitary tea, was interrupted by the postman bringing him "The Old Church Gallery Minstrels," by Canon K. H. MacDermott (S.P.C.K. 17/6). He glanced idly at it, but was soon engrossed. Later in the evening, on returning home from some work, he found his wife in possession and more than unwilling to yield up her prize, which, indeed, he only recovered by insisting, in statu domini magistrique, that the first to finish it should review it.

You can gather from all that that it is an extraordinarily interesting book about the forerunners of modern choirs, who sat in the gallery at the back of the church and provided music by instrument and voice. Some hypercritical readers might call it an amateurish sort of book, and certainly it doesn't read "professionally." But that, to me, was all part of the atmosphere. I should call it an old fashioned book about old fashioned ways.

But I should not care to have been a vicar then. Fancy, for example, having minstrels who objected to sermons in the morning, and lustily sang Psalm 119 when you tried to preach (p. 7). Or what should we do if we had a barrel-organ that played secular as well as sacred tunes, and one Sunday refused to stop after the psalm, but went on with comic songs—"Little drops of brandy," and "Go to the devil and wash yourself" (p. 41.)

Not all the book is racy like this, of course, but is a serious picture of these old bands of "musickers," culled from written and oral sources. The twenty excellent illustrations add to the general interest of the book, which we should have to be very dull not to enjoy, and very knowledgeable not to learn anything from.

NEW ENGLISH BOOKS.

WILLIAM TEMPLE'S BIOGRAPHY.

(By the Rev. T. H. L. Parker.)

William Temple, Archbishop of Canterbury, His Life and Letters, by F. A. Iremonger. (Pub. Geoffrey Cumberlege, Oxford Univ. Press. 1948. pp. xv. 663. 25/-.)

The long-awaited life of William Temple has at last arrived, and is receiving an enthusiastic welcome from the English press, religious and secular. The biographies of modern Archbishops of Canterbury have been of a high standard, culminating in the magnificent achievement of G. K. A. Bell, on Randall Davidson. How does Dr. Iremonger's book look when placed in this company? It is quite equal to any of them, except Randall Davidson. It gives a good portrait of Temple, assessing him fairly and without undue worship; so that at the end we are able, looking back and co-ordinating the various aspects of the man and his work, to get a good idea of what Temple was like, what he did, and of his importance in the Church. That quality which it lacks, and by lacking becomes inferior to Randall Davidson, is a strongly and carefully drawn picture of the times and of contemporary figures. If you have read Randall Davidson, cast your mind back, and see how vividly you remember, say, Bishop Gore, or the episode of the revised Prayer Book, or Davidson's relationship with successive Prime Ministers until Campbell-Bannerman. It is, of course, an historical document of first-rate importance in the history of the Church of England during half a century. Dr. Iremonger's book is not, and we miss the first-hand documentary evidence. What it comes to is that the important thing about Randall Davidson is Dr. Bell's life of him, but the really important thing about Dr. Iremonger's life of William Temple is William Temple.

And certainly he was a gigantic figure. The magnitude of his influence is shown by the incredulous dismay which we all felt when we heard he was dead. We had expected great things from him at Canterbury, and he was not disappointing us. The Church, we thought, is no longer governed by the rules of ecclesiastical prudence and the ever doubtful ecclesiastical diplomacy; for he was a man manifestly sincere, above meanness and shuffling; a man who, when he was wrong, did not have recourse to the usual methods of evasion, but admitted it and apologised; but yet a man who, as far as active work goes, saw certain truths clearly, and worked whole heartedly to put them into practice.

How is William Temple likely to be remembered in the history of the Church? Not, I think, as a theologian or philosopher. We may venture to prophesy that his philosophico-theological writings, which seemed so outstanding when they appeared, will not be greatly influential in the future, but will perhaps be read as illustrating a certain phase of theology. Rather, I should say, his historical importance will consist in the fact that he was an eminent example of the man in the parable who built his house upon a rock. That is to say, that he heard the sayings of Christ and did them. When he was convinced that such and such a course of action was the outcome of Christian principles, he followed it. Now the Workers' Educational Association; now the Life and Liberty Movement; now Copec; now the Oecumenical Movement; now his judgements on finance and

banking. All these "social" activities may so easily spring from a soul dissatisfied with the Gospel and seeking to substitute action for faith. Not so with Temple. They were the expressions of his faith and devotion, and thus were so many Christian works of love. It is by his influence in these spheres and for his personal leadership that Dr. Temple will be remembered as the greatest figure in the Church of England of his day.

"Inside Red Russia." Angus & Robertson, 4/6.

The author, the Hon. J. J. Maloney, was Australian minister to Moscow 1943-45. His book depicts the general poverty and backwardness of Soviet Russia. His conclusions are supported by detailed figures. He has an interesting chapter on the Church in Russia—he tells of one service he was attending. The crowd wishing to enter the church, was so great that he was carried off his feet for yards at a time! Other chapters deal with family life and Soviet farming. He is most severe in his strictures on Soviet censorship and untruthfulness in propaganda. The incidents he recounts are amusing, yet sombre, when Russia's influence in the world is recalled.—D.B.K.

The Handbook of the Lambeth Conference. (S.P.C.K. 1/-, English Price.)

This is an official supplement to the year book of the Church of England. It contains a brief sketch of the history of the Conference, the leading personalities at the present conference (the Australian Primate "probably knows more quarters of the world more intimately than any other bishop") and a useful summary of recent steps towards Christian unity. The Bishop of Winchester who writes the preface regrets that the recently united Church of South India is not repre-

sented at Lambeth. He adds "Churches which have achieved a large measure of re-union among themselves are on a different plane to churches which have not. If the great venture towards Christian re-union in South India works out, as all should hope and pray, successfully and happily, and if it is followed by other such ventures in other lands, the Lambeth conference of the Anglican Communion will inevitably and happily decrease in importance, and some form of General Council of Churches, increasingly united in their respective areas, will come more and more to the front."

Nineteen pages of advertisement are balanced by thirty-two pages of reading matter. That the pamphlet is nevertheless priced at a shilling is an indication of printing costs.—D.B.K.

THE CHURCH RECORD SALE OF WORK.

The above sale will be held in the Chapter House on Friday, 5th November, 1948, at 11.30 a.m.

Donations for the following stalls will be appreciated:—Fancy and Work, Produce, Cake, Sweet, Apron, Book, Refreshment and Opportunity.

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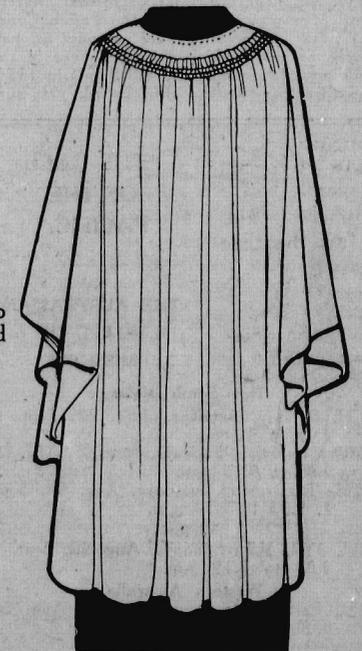
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QUALITY AND SERVICE

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

BALGOWLAH—OPENING OF THE NEW CHURCH.

Saturday, 7th August will long be remembered at Balgowlah as the day on which the Parish Church of All Saints was opened and dedicated.

The ceremony was performed by the Rt. Rev. C. V. Pilcher, D.D., Coadjutor Bishop of Sydney, and assisted by the Rector the Rev. W. J. Owens and the Rev. H. E. West, the assistant Minister of All Saints Church.

The Rector and officers of the Church received the Bishop at the west door where a petition to dedicate the church was read. The Bishop, clergy, lay readers and wardens then proceeded up the aisle to the chancel where the service proceeded in the usual manner.

The Bishop offered the prayers appointed for the dedication of churches, and prayed for a blessing on all who may be baptised, confirmed, partake of the Holy Communion, or be married in the church, entreating that by the word of God which was to be read and preached there good seed may be sown in the hearts of all who hear it.

The Bishop took as the subject of his address the Lord's Prayer, which would be the most used in the church.

In the church are several memorial windows including the west end window in memory of Mrs. Owens, the wife of the rector.

LINDFIELD.

A very interesting stone has just arrived from Lindfield, in Sussex. The story of acquiring it is this: On visiting Lindfield in 1938, Mr. J. G. Crowther (a former churchwarden, now a member of the Parish Council) was interested in seeing one or two blocks of stone which were left over in the building of the Church of All Saints in 1326, and then lying in the churchyard. He sug-

gested that the gift of one would be greatly appreciated by the people of Lindfield in New South Wales. The matter was put before the Church Council of Lindfield (Sussex) and it was unanimously agreed to have the stone suitably inscribed by an artist well-known in the district. This was done in the early months of 1939. Then came World War II, and the stone remained in the churchyard. However, through the good offices of Mr. M. M. Lovegrove, it has now been removed and is on view in our Parish Church. We are indeed grateful to the Parish Council of Lindfield, Sussex, and to Mr. Lovegrove, for we have, in this stone, one more interesting link with the land we lovingly know as our homeland.

East Lindfield. — At last the permit to build the School Church, as it is designated, has been granted. There are, however, certain conditions.

The Church has been a much desired thing for some years, and it will be a joy to see it in the way of realisation.

PARRAMATTA.—SUNDAY SCHOOL TEACHERS' CONFERENCE.

One hundred officers and teachers from 21 schools of the Rural Deanery assembled at St. Mark's, Granville, on the evening of August 9th. The Rev. C. L. Oliver, Rector of St. Mark's, presided throughout the meetings. A combined teachers' service was conducted by the Rector, and was followed by the conference in the Parish Hall.

The principal business of the evening was an address by Mr. G. Ross Thomas, C.M.G., ex-Director and Under-Secretary of Education, N.S.W. The speaker inspired all to a deeper realisation of the Sunday School Teachers' privilege and responsibility of leading children to God through the Christian faith, following the greatest of all teachers, the Lord Jesus Christ Himself.

The Conference concluded with the Benediction and National Anthem.

THE SYDNEY CLERICAL PRAYER UNION.

The next meeting of the Union will be held at St. Andrew's Summer Hill, at 11 a.m., on Monday, Sept. 6. Prayer, lunch and discussion on parish missions.

THE LADIES' HOME MISSION UNION.

The members of the Executive of the L.H.M.U. would like to thank all those who have sent in gifts of clothing to us from time to time. Sometimes these gifts are sent in to us anonymously, sometimes they are sent in personally, many of the parcels are also sent to us through the various branches. Just recently we were able to send clothing to folks on the North Coast who had been flooded out of their homes and lost all their possessions. May we again ask those sending in clothing if they would mind going through the garments first, so often we have to dispense with clothing because of moths and silver fish, this would be a great help to those who are helping us in our store room. We would be pleased to welcome any one who could help us in this way. There is quite a lot to do, remaking, patching and mending, etc. Every Tuesday and Thursday or even on a Wednesday, we

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would be glad to see you, or, if perhaps you are not able to come every week an occasional day would be greatly appreciated. This is one of the important parts of L.H.M.U. work and we remind ourselves that our motto is that we are "Workers Together" with God.

THE ARCHBISHOP AT WINDSOR.

The Archbishop writes:—

"Lord and Lady Gowrie invited us to spend the week-end of April 18 with them at the Norman Tower, Windsor Castle. To our great pleasure they both looked very well and they are as busy as ever. The house is a delightful one, with a narrow staircase leading up from floor to floor within the Tower and branching off to reach various low-roofed rooms. Their daughter-in-law, Lady Ruthven, and the two grandsons were there, as well as Captain Wintour, who was with them as an A.D.C. in Australia. The King and Queen were in residence at the Castle, on the other side of the inner quadrangle, and that week-end they were entertaining a house party which included Lord Salisbury—the head of the Cecil family, Sir Oliver and Lady Franks—the new Ambassador to America, Mr. Malcolm Macdonald—the Governor-General of Malaya, and others.

We went with Lord and Lady Gowrie to St. George's Chapel for the Morning Service and sat in the stalls over which banners of the Knights of the Garter were suspended and at the back of which were engraved names of previous Knights. The King and Queen and Princess Margaret were escorted to their stalls by the Dean and we found that ours were quite close to where they were sitting. Their house party and the Royal Household sat on the opposite side of the Chapel. At lunch it was interesting to meet Lord Rowallan, the Chief Scout, who is looking forward to his visit to Australia at the end of the year. Lord Wigram, who for so many years was King George V's friend and Private Secretary, and Lord Chetwode, who has recently resigned his Chairmanship of the Red Cross were also at lunch. After lunch we all went into the inner quadrangle where the King and Queen and Princess Margaret inspected the King's Scouts and the King took the salute at a march past. This was followed by a Scout Service in St. George's Chapel, which we also attended. When we returned from the Service, we found several Australians having tea with the Gowries. Australians who happen to be in England are often invited to Sunday afternoon tea. Food

(Continued page 15, column 2)

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

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ESSENTIAL BOOKS.

Rogues' Paradise.—H. W. Crittenden. A shocking record of A.L.P. wartime and contemporary quislingism, bribery, and corruption. The names in it are not fictitious. Just out. Cloth bound. Posted, 13/.

"Fifty Post-war Home Designs.—Spence and Orme, the former the winner of the world-wide "S.M. Herald" Planning Competition (Small Homes Section). The best yet produced. Posted, 13/6.

"Crux Ansata."—H. G. Wells' brief criminal history of the Vatican. Posted, 2/8½.

"Behind the Dictators."—L. A. Lehman, D.D., ex-priest. The inside story of how the Pope used his Axis partners to destroy the Protestant nations. Posted, 2/8½.

"History of the Popes."—Jos. McCabe, greatest living authority on the Papacy. A revelation of oppression, forgery, massacres, frauds, and depravity. Posted, 6/4.

"Workingman's Paradise."—Wm. Lane, founder of "New Australia" in Paraguay, in 1892. Historical novel of the fights of our early unionists for better conditions. Written in the manner of Dickens, it is fascinating and factual, with a strong love interest. 224 pp. Limp cover. Posted 3/8½.

FREE CITIZEN PRESS,

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parcels from Australia make this hospitality possible. At 5.30 Lord Gowrie informed my wife and myself that we were invited to the Castle at 6.30. There, after walking through a number of State Apartments, which were most impressive, we came to two large rooms in one of which Princess Margaret was sitting with a group of Ladies-in-waiting. Presently the King and Queen came in and we were honoured by being presented to them and they talked to us. Princess Elizabeth and the Duke of Edinburgh were also there, as well as the Duchess of Kent and the guests at the Castle, with members of the Household. We had conversations with them all. It was a memorable occasion.

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

The Fifty-fifth Annual Demonstration of the Young People's Union is to be held in the Sydney Town Hall on Saturday, the 25th September, commencing at 2.30 p.m.

The Jungle Doctor is to be the chairman this year and the Rev. Graham Delbridge is the guest speaker. Items are to be given by the members of Y.P.U. branches and Sunday Schools, and the girls' and boys' competition work will be displayed.

An invitation is extended to all to attend this rally, and especially to Sunday School Teachers and their classes. The demonstration is always an inspiration to grown-ups and children alike, for it is a real joy to be amongst such a happy gathering of those who are keenly interested in carrying out the Great Commission.

Diocese of Grafton.

Very many will be glad to know that the Rev. John Wagstaff, whose resignation was announced in the July issue of the "North Coast Churchman" is to continue his valuable work in the Diocese.

Mrs. Storrs writes from England:—One word about the food situation here. Do send as much sugar, fat, meat and tinned milk as you can if you send private parcels. If not keep up your contributions to the Diocesan Food for Britain Appeal. The food bought with that money goes to the old people and those who live alone. They are the chief sufferers. The old people cannot stand in fish queues, and the rations are hopelessly inadequate. For most people it is impossible to ask anyone to stay, or even for a meal. We have fared remarkably well in the country, as our hostesses all keep hens, and have our Australian parcels to supplement the ration here, but they all say they could not manage without them.

COFF'S HARBOUR.

The 419 lessons given in the State Schools during the past year is a record made possible by the loyal band of lay teachers, while the team of lay readers and S.S. teachers alone makes it possible for adequate Sunday services and lessons to be given in each centre.

SOUTH WOODBURN.

The induction of the new Rector took place in St. Alban's Church, Woodburn, on Thursday night, July 1. The service was conducted by the Venerable Archdeacon O. N. Manny (Rector of Casino) and the Rev. Norman Fox (Rector of Lismore) preached the occasional sermon.

A goodly number of St. Andrew's choir came down from Lismore, robed and led

the singing. It has been said that none could remember a brighter and happier service in little St. Alban's.

After the service a reception and gathering of welcome was held in the Parish Hall.

The Family of the late Rev. C. C. Short, of Willoughby, URGENTLY REQUIRES A HOUSE in Sydney. They would be grateful if any friend knowing of such would write or ring JA 1453.

NEW BOOKS

"Great Chapters of the Bible"—An Introductory Study Course by Martin Parsons. 2/4. "All through the Day"—Devolotional Applications of the 23rd Psalm. By Guy H. King. 7/9.

"Creation Revealed in Six Days"—The evidence of Scripture confirmed by Archaeology. By Air Commodore P. J. Wiseman, C.B.E. 9/6.

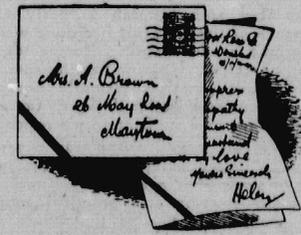
"Revive Us Again"—By Rev. P. E. Hughes. 4/.

"Doctrinal Outlines"—Designed as a help to young Christians. By Robt. Lee. 7/9.

"A New Testament Who's Who," by James Crawford, D.D., 7/9.

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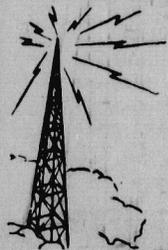
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QUEENSLAND.

MISSIONARY PROGRESS IN CARPENTARIA.

It must be confessed that there was never much news of a cheering character from there during the years of war, and most of the male adult population was enrolled in the Services. The reports coming to hand from time to time led rather to the impres-



"THE CALL OF THE PACIFIC."

THE AUSTRALIAN BOARD OF MISSIONS.

New South Wales:

2CH. Sydney, Sundays, Aug. 22, Sept. 5, 1.45 to 2 p.m.

2MO. Gunnedah, Sundays, Aug. 15, Aug. 29, 9.00 to 9.15 p.m.

2TM. Tamworth, Tuesdays, Aug. 24, Sept. 7, 9.35 to 9.50 p.m.

Victoria:

3SR, 3YB, 3UL, Sundays, Aug. 22, Sept. 5, 3.00 to 3.15 p.m.

Western Australia:

6PR, Perth, Saturdays, Aug. 14, Aug. 28, 8.00 to 8.15 p.m.

Tasmania:

7HT and 7EX, Sundays, Aug. 15, Aug. 29, 2.15 to 2.30 p.m.

sion that the organisation of the missions in the Torres Strait and among the aborigines of the mainland was very badly dislocated. It was a very great joy to discover that the very reverse is the actual fact.

The Rev. Francis Bowie, Islander Priest, still in charge of the Mission at Cowal Creek, near Cape York, after ten years of unbroken service there, is well known to all who come and go between Thursday Island and the Cape, and his faithful work there has earned universal praise.

The officer in charge of the Past Office and Cable Station at Cape York declared to me that Francis was the best friend he had in the North, and there is reason to believe that not a few of our men, after having been to Church at Cowal Creek, changed their minds in an hour about the value of Missions, and what is of more direct importance, about the value of the Christian Faith.

During the war, when our European Priests and workers were evacuated from their posts in the Torres Strait, three native priests, Pooley Passi, Kabay Pilot, and the afore-said Francis Bowie assisted by native Lay readers, kept the services of the Church going without a break. The present solidarity of this mission work and the steadfastness of the native Christians in the islands is a grand testimony, both to the work of our missionaries, the Bishops and all their Priests and other workers, in the past, and to the inspiring leadership and pastoral devotion of the abovementioned native priests.

The Bishop suffered heavily in the loss of both personal and diocesan property as a consequence of the war, but has done well in securing long needed housing accommodation when peace came. He now has the spacious and well built premises formerly occupied by the Queensland National Bank for the Diocesan Office and the Secretary's residence.

Taking it all round, there was never at any time a better set-up in this Missionary Diocese of staff, buildings, and mission boats. The regular prayers and practical support of our people, are needed that there may be ever increasing evidences of God's blessing upon it, and it should be remembered that it is supported wholly and solely by the Australian Church. — "North Coast Churchman."

Diocese of North Queensland

THE BISHOP'S CHARGE TO SYNOD.

Bishop Belcher, addressing his first Synod, paid a tribute to his predecessor, Bishop Feetham, and referred especially to the Church Schools of the Diocese as his Memorial. He announced the appointment as Canons Emeriti of Canon O'Keeffe and Canon Cue.

The main body of the Charge consisted of a demand for a strong stand against secularism and worldliness in church and home.

"We must be prepared to build small groups of those who will pioneer the way back to the Christian way of life, and stand firm together against the worldly assaults."

The Bishop called for the establishment of post-confirmation guild to teach and help young Christians, especially in the principles of the Christian home.

"Our younger Christians . . . can restore family worship, they can uphold Christian standards of Marriage, they can see to it that for their groups organised sport is confined to Saturdays, Sundays are devoted to God and private recreation of body and mind and spirit, and for rest."

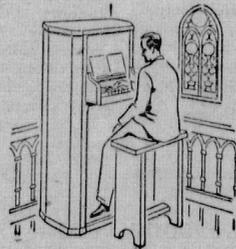
The Bishop denounced the world forces of evil, and called Christians to active resistance. "I call for more of the pioneering spirit in the sphere of corporate prayer and corporate Christian living. I shall not rest until we have established throughout the Diocese groups of people, who will live differently and fight valiantly against the sort of worldly attitude to God and worship, which has crept into the vitals of so many quite delightful people."

The Bishop announced that evangelistic missions would be held in all the Churches

in Townsville in October, 1949, to be followed by a Diocesan Crusade in 1951. He ended on a hopeful note: "I see the truth of a new age of faith coming in and the calculate that we shall see the beginning of it here in 1950. I believe that the best people will turn to our Church for help. We have preserved a freedom for the individual within the framework of a normal disciplined corporate life. And as a revolt from dictatorship, we are bound to enlist a large number of young people. May God in His Mercy make us ready to receive them."

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