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The Australian Church Record

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

Vol. 12.

NOVEMBER 20, 1947

No. 23



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NOTES AND COMMENTS.

Some of the reported statements by the Bishop of Armidale at the Workers' Educational Conference held recently in Wollongong brought to mind some words of a parabolic utterance of Christ in reference to the new wine and the old: "The old is good" was the reply of one to whom the choice of new and old was given.

Before ever we draw contrasts between the days of the present and those of past generations we do well to "discern things that differ." And no doubt Dr. Moyes was rather thinking of the old national schools and later State educational methods and their lack of adaptation to the best of educational ideals as they more and more standardised teacher and taught in such a way as to fail to produce intelligent thinking in the scholars of the past.

"Intelligent but not educated" was the comment on the results of "State education" of the past — a complete misnomer by the bishop's norm of education. The hopes expressed at the Conference have some possibility of achievement because no man of intelligence can fail to see that adult education must have respect to the individual whose personality demands attention. Differences in personality and temperament, not so plainly understood in the childhood period, are very clamant in the adult period. Consequently the emphasis on the need and care of adult education will have repercussions on the kind of education that ought to be vied out to human personality in the childhood stages. The great educational institutions of the past were far more personal than similar institutions

have become in our standardised age. Surely the war has clarified our vision in this relation, for we are uttering the veriest truism when we say that the semi-trained soldiers who were hurriedly called to the front were found quite as efficient and more resourceful in the days of battle as compared with the regulars who were thought to be the last word in efficiency for the conduct of the war. The danger of standardisation is obvious—the cramping of individuality. That is a danger our educational systems must avoid at all costs.

The Liquor Amendment Act, 1946 (N.S.W.) passed by the McKell Government has some obviously iniquitous features. The N.S.W. Full Court on October 2nd interpreted the Act as allowing the sale of intoxicating liquor to club members (where the club is licensed) at all hours, Sunday and Saturday alike. In this way the will of the people expressed by referendum on the Six O'Clock Closing question is circumvented and defeated.

It appears that the ruling of the Court turned on the meaning of the word "inmate." Were all club members inmates of the club? The Full Court consisted of three judges. Mr. Justice Davidson and Mr. Justice Heron are reported at length in the press as discussing the dictionary meaning of the word "inmate." If we understand the judgment aright they held that members of a club who had the right of visiting the club were "inmates" and might order liquor at any time and stay there drinking and boozing at all hours. The right to visit entitled them to be regarded as "inmates."

(We hope that the chaplains of goals and mental asylums will not be regarded as inmates of those institutions!)

Mr. Justice Roper dissented from the judgment of the Court.

He quoted the opinion of the then Chief Justice in *Stitt v Radford*, who held that "an inmate of an hotel must be a person dwelling in it either permanently or temporarily," and said that no distinction could be drawn between its meaning in relation to hotels and in relation to clubs.

"In both cases I think that it means a person dwelling in the premises either temporarily or permanently," he said.

Members of clubs, Mr. Justice Roper said, were the beneficial owners

of the club's property and they were in a legal sense occupiers of the premises, whether they were there in person or not.

"While these circumstances may make it lawful for them to be on the premises at any time," they do not make them in-dwellers."

"In order that a member should be an inmate," his Honor added, "he must reside in the club in the sense that it is his place of abode, either temporarily or permanently."

A correspondent in last issue has drawn attention to a neglected sphere for Christian effort. Youth leaders will play an increasingly important part in shaping the national character. The United Kingdom Government have in recent years established a nation-wide Government Youth Scheme. Youth centres have been opened in the towns and villages. They are fully staffed and are in session most nights of the week in order to provide leisure occupation for young people.

Australia will not long lag behind in adopting a similar system. Already the Government is sponsoring courses for the training of youth leaders.

Here is the Church's opportunity. Christian young people could be encouraged to enter this vocation and to equip themselves as youth leaders. English experience shows the importance of Christians being in charge of the Youth Centres.

"The Canberra Times" published the following news item on Oct. 2 last:

London, Wednesday. — Immigration. Migration authorities at Australia House stated that the "Furious" will leave with 1750 permanent settlers for Australia. These include 280 Poles and between 250 and 300 Maltese.

A question was asked in the House of Representatives — as reported by Hansard—"why this number of Poles and Maltese are to be carried, seeing that so many British people wish to come to Australia." Mr. Calwell, Minister for Immigration, in the course of his reply said that as a condition of obtaining the Asturias, 280 Poles would be brought out to Australia and that "In November the British Government asked us to take another 280 Poles of a total of 900 which the Government of Tasmania wants to bring to that State. The British Government also asked us to accept some Maltese. The

authorities in Malta are in difficulties because the island is over-populated, and much of the arable land was rendered useless by bombing during the war. The British Government has asked us to accept 100 Maltese, mostly women and children, who have relatives already in Australia, and who can be provided with housing."

It will be recalled that Poland and Malta are ardent Roman Catholic countries.

Dr. Percy Dearmer, Canon of Westminster, writing in 1933, said "Slowly and reluctantly I have been forced to the conclusion that the Roman Catholic Church is not so much a religious community as a great political machine . . . It is not possible any longer to doubt that an attempt is being made through immigration from Southern Ireland, gradually to drive the English out of England and the Scots out of Scotland."

We hope that our Church is taking measures to ensure that amongst the new settlers coming to Australia, Protestants will have their proper proportion. We realise that her efforts are hampered by the predominant Roman Catholic influence in the present Federal Government, but this initial disadvantage should spur to greater efforts.

It seems almost impossible that the interesting child who came into the glare of publicity, when her Royal parents came to the Throne, can have attained the age of marriage. How often have we thanked God for the Christian Faith and Life of King George and Queen Elizabeth. Right from the beginning of their reign their simple-hearted Christianity has been a tower of strength and comfort to the peoples of the Empire. And in the atmosphere of their Christian home has grown up one whose heirship to the Throne has caused the deepest satisfaction throughout our vast dominions. Her declaration of Consecration to the Divine Will and to the Service of the Empire, a declaration so simple and sincere—has given rise to feelings of exultation and optimistic hope throughout our Empire.

Consequently, **To-day, November 20**, the whole of our peoples are on the tip toe of expectation and delight as they witness, as far as that is made possible, the historic and yet in some ways simple ceremony which brings to

a glorious culmination the love and the hopes of our much loved Princess and her chosen partner Prince Philip Mountbatten.

To-day's service will be no ordinary pageant or spectacle, for the life of this Heir Apparent has been so lived amongst us in beautiful simplicity and service that in a special way she belongs to us all, and from our hearts, the Empire over, a great wave of prayer will be rising to the Throne of Grace

"That theirs may be the love that knows no ending,
Whom Thou for evermore dost join in one."

We had grown accustomed to look upon the Solomon Islanders as a simple folk. But the war has greatly changed the outlook of the people even in that remote corner of the world. The American occupation largely accounts for this.

A movement known as "Marching Rule" has been organised among the natives with the object of protecting their interests and asserting their rights.

A missionary at work in the Solomons, writes: "At the beginning it stood for better conditions for the people and was allowed by the Government, but it developed into an independent movement, anti-Government, and, in fact, anti-white, including missionaries, and had established a rule of terrorism over the people, using Gestapo methods."

The Government has now decided to put the movement down and has gone as far as making a number of arrests.

Earnest prayer should be made for the Solomons. We should pray for the Government as well as for the missionaries and native Christians. Much precious life has been given in the name of the Lord Jesus for the Solomons.

CHRISTMAS GIFT SUGGESTIONS

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Churchman's Reminder.

November.

23.—**Sunday, next before Advent.**—This is an important day telling us of the end of the Christian Year and bidding us get ready for beginning of the Church's New Year. The oldest of all old Christian Churches, our Church, reminds us every year of the Articles of Belief and Practice. One is as necessary as the other. Many people overlook this. And that is why we have this urgent calling of us to test ourselves as to whether we really are ready for the Coming of the Lord!

30.—**First Sunday in Advent.** All through the ages the Church has faithfully called Her children, and warned the World of the coming of the Lord. Wise people do not seek the Hour of His Coming, for we would be no better if we knew the precise date of the Advent of our Lord. But we are positive of His Coming. These days in Advent each have their special purpose. This first one reminds us that He Who came will come again; but in different way. But it will be the very same purpose again to set our poor world in order.

Proper Psalms and Lessons

Nov. 23rd. Sunday next before Advent.

M.: Eccles. xi and xii; John xix 13 or Heb. xi 11-16. Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv; John xx or Heb. xi 17 - xii 2 or Luke xv 11. Psalms 147, 148, 149, 150.

Nov. 30th. 1st Sunday in Advent (St. Andrews' Day).

M.: Isa i 1-20 or Zech. viii 20; John iii 1-21 or 1 Thes. 13-v 11 or John xii 20-32. Psalms 1, 7.

E.: Isa. ii or i 18 or Ezek. xlvi 1-12; Matt. xxiv 1-28 or Rev. xiv 13-xv 4 or 1 Cor. i 18. Psalms 46, 48.

Dec. 7th. 2nd Sunday in Advent.

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

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

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NOTES ON THE HISTORY OF THE DRAFT CONSTITUTION.

(By Canon S. E. Langford Smith.)

One of the pressing needs of to-day is for a revised Book of Common Prayer adapted to Australian conditions so as to meet our immediate needs and yet make observance possible for all of our clergy, instead of all having to confess to breaking the present law, which, in its entirety, it is impossible to keep.

More than twenty years ago, a committee was at work on these lines in Sydney, but it was superseded by the new Constitution for the whole of Australia.

To trace the full history of this latter movement would occupy far more space than we now have at our disposal, but the following facts may be helpful to those who desire such information.

There was a special draft before General Synod in 1921. In 1926 a lengthy convention was held in Sydney and a second draft was issued in that year as the outcome.

In 1932 a second long convention was held in Sydney and the 1932 draft was issued. In this convention an attempt was made to make it obligatory upon the tribunal to accept as final the statement of the Bishops as to what is the doctrine of the Church.

This was moved by Bishop Radford, of Goulburn, but was defeated by 96 votes to 60.

The 1932 draft was received by most of the dioceses with warm approval. However, shortly afterwards Archbishop Wand, of Brisbane, resumed the question as to the Bishops alone determining all questions of doctrine.

A Continuation Committee had been appointed to complete the work of the Convention and secure the passing of the necessary Acts of Parliament. In this committee the action of Archbishop Wand was questioned and a point of order was taken that it was ultra vires for the Committee appointed to complete the work of the convention to deliberately undo that work. The then Primate Archbishop Le Fanu, who was in the chair, ruled against the point of order and so the most vital parts of the Constitution were again thrown into the melting pot.

The diocese of Sydney which had accepted the 1932 draft for the sake of unity rescinded that acceptance in September, 1935, by 189 votes to 89.

The General Synod of 1937 appointed a constitution committee which issued the draft of 1939 and subsequently one on different lines in 1944.

SYDNEY'S SUGGESTIONS IGNORED.

The Draft Constitution now under consideration by the different dioceses is the 1939 draft, but without the Sydney amendments which on 10th October, 1939, the Sydney Synod stated it would require before the draft could be accepted.

The 1939 draft was sent to all the Australian dioceses and while some accepted it others rejected it.

On July 30th, 1941, Bishop Batty, who had taken charge of the matter at the request of the Bishops, told the Constitution Committee that as it had already been rejected by eight out of the twenty-five dioceses the requisite eighteen dioceses necessary for its acceptance could not be obtained.

Then on 10th November, 1941, Bishop Batty issued his own draft which he had drawn up at the request of the Committee.

This draft suggested suspending the question of the Appellate Tribunal, which had proved to be a contentious matter, until a later date.

However, once this vital part of the Constitution was cut out it could never be restored without the consent of all the metropolitan sees. Moreover for the time being it provided for no appeal from a lower to a higher court in case of alleged injustice.

This idea originally suggested by Bishop Batty was subsequently incorporated in the 1944 draft submitted to General Synod in 1945, but was not proceeded with.

It was stated by some high dignitaries of our Church when the 1939 draft was rejected that it was "too rigid."

I confess my inability to understand how this could be seeing that it was more flexible than any of its predecessors.

Had an attempt been made thirty years ago to unite the dioceses in the three States of New South Wales, Victoria and Tasmania in a constitution that all could readily accept we might to-day have our revised Prayer Book and proper Ecclesiastical Courts.

At the present time every part of the Constitution is made alterable by the new Church. In the 1926 draft the Fundamentals of the Faith were unalterable.

Many who agreed to their alterability in 1939 did so for the sake of unity and against their own personal convictions.

In the 1946 draft the alterability of every part of the constitution is renewed.

If the Bible, the Creeds and the whole of the Catholic Faith can be discarded would the new Church if it should so act be a Christian Church at all? If there is no intention of ever acting in this way why place the power to do it in the constitution? The Catholic Faith is not ours to give away. It belongs to the whole universal Church.

How then can we accept a Constitution which makes it possible for us to deny the Catholic Faith?

I have stated that the 1946 draft is a reproduction of the 1939 draft, but there is one addition that we feel bound to draw attention to. It is only one word, but it is one that is full of significance. This word was first added in the 1944 draft and it is repeated in the 1946 draft now under consideration.

It is found in Section 78 page 39.

"Alteration includes repeal, and 'alter' and 'altered' have a meaning 'corresponding with that of alteration'. Previous to the introduction of this word in the Interpretation Section everything in the 1939 draft could be altered. Now presumably everything can also be repealed from the first chapter till the last.

If this be so we may well ask where is the security for the vast property of the Church of England in Australia and what is more important, where is the security for the preservation of the Christian Faith.

IS THE TIME OPPORTUNE?

At such a time as this when the whole Christian Church is called to action and effort is it wise to continue any longer pursuing an imaginary constitutional ideal which ever recedes from us just as we seem to be approaching finality? May not God be calling us to reconsider our ways?

From the long history of this movement is it not manifest that any constitution suitable to the large diocese of Sydney with its population of Church people numbering nearly one fourth of the whole of Australia would be unacceptable to some in Queensland, Western Australia and Adelaide?

THE WORLD OF BOOKS.

"THE BIRTH OF JUDAISM."

By Dorothy Batho. S.P.C.K., 1945. 7/9.

Handy in size, and well printed, with eight terminal illustrations, this volume of 120 pages purports to be "the expansion of notes which have been used over a period of years by pupils preparing for the School Certificate or Higher Certificate examinations." The authoress informs us that "much of the material has been in use so long and has been worked over so often that it is impossible to recall all the sources of the information and therefore to make individual acknowledgments as one would have wished." Material which has been used over a lengthy period tends to reflect a point of view that the lapse of time may have outmoded, even though the date of publication is recent.

The volume gives a fair and generally objective account of the emergence of Judaism according to the views accepted by the liberal school. The present state of Old Testament studies, however, does not partake of the fixity which this treatment confers on it. The shift in attitude which is taking place is difficult to assess, but it is perhaps the most important change now being forced on Biblical scholarship by the archaeologists. The new perspective which archaeological discoveries are bringing are making it increasingly difficult to hold the so-called Graf-Wellhausen hypothesis without qualifications which make its basic attitudes more and more open to question. The real facts of the case are that the Old Testament is to-day a more open field for research and study than it has been for 50 years.

The book under observation is marred by the critical predilections of its author. While containing interesting material for those "who by reason of use have their senses exercised to discern both good and evil," it cannot be recommended to the generality of our readers.—H.R.M.

THE WORLD WE HAVE FORGOTTEN.

(By D. R. Davies, Paternoster Press, London, 1946. Aust. Price, 2/5.)

Some writers have the knack of filling a book of two-fifty pages with nothing worth reading, but D. R. Davies has packed this little book of forty-four pages with stimulating and provoking thoughts. His thesis is that people to-day ignore the next world as of no relevance to life in this world. The ironic result is that they are now in danger of losing this world which they regarded as the all in all!

D. R. Davies has the gift to diagnose acutely that aspect of the Christian message of which the present age desperately needs reminding. This book is worth five times its price.—D.B.K.

CALL TO YOUTH

KATOOMBA CONVENTION.

A Church of England Young Peoples' House Party is to be held again this year at Katoomba over the Convention period (December 26th to January 5th, 1948).

The House Party is being organised by the Chaplaincy for Youth, and the Rev. and Mrs. G. R. Delbridge will act as host and hostess.

This house party is open to all young people 15 years and over, but as accommodation is strictly limited you are advised to enrol early if you find you are able to attend.

Further enquiries may be made at the offices of the Chaplain for Youth, Diocesan Church House, George Street (Phone MA 1942).

This house party is organised to give young people an opportunity to join in fellowship with many others at the 45th Annual Katoomba Convention.

FOLLOW UP TO WORLD CONFERENCE OF CHRISTIAN YOUTH.

A Conference will be held as a follow-up to the World Conference of Christian Youth held in Oslo last July. This Post-Oslo Conference will be held at the Presbyterian Fellowship Association Conference Grounds at Thornleigh, N.S.W., from 27th January to 2nd February, 1948, and is open to all young people of the Church of England who are over the age of 15 years.

The studies and discussions will be along the line of those taken at Oslo.

A GUIDE BOOK PLUS.

A Christian traveller was packing his suitcase for a trip when he remarked to a friend, "There is still a little corner left open in which I wish to pack a guidebook, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymn book, a sharp sword, a small library containing 66 volumes; and all these articles must occupy a space about three by six inches." "How are you going to manage that?" inquired his friend. The reply was, "Very easily, for my Bible contains all these things."

You will find this to be true if you read your Bible; stay with it; you'll be glad you did.—"Moody Monthly."

YOUTH NEWS.

GIRLS' FRIENDLY SOCIETY, SYDNEY.

On Friday evening, 7th November, and Saturday afternoon the 8th, the Girls' Friendly Society held their Annual Exhibition of Work.

This was the first to be held since the war; the syllabus covered a wide range of handicrafts and the work entered was of a very high standard.

The Chaplain for Youth, Rev. G. R. Delbridge opened the exhibition on Friday evening, speaking of youth work he had seen in England. A programme of vocal items and a short sketch followed.

Mrs. Barton Babbage, wife of the Dean of Sydney, presented the trophies on Saturday afternoon. She spoke to the girls of her associations with G.F.S. in a small village in England.

There was keen interest to know the point score, as girls had worked hard to gain points for their branches. Gladesville Branch gained the highest number of points, thereby winning the Challenge Shield. The cup for the Intermediate Section was won by Kangaroo Valley Branch, and the Junior Cup by St. Paul's, Chatswood.

Annual Meeting.

The Annual Service was held in St. Andrew's Cathedral on Friday, 31st October, the preacher being the Dean of Sydney.

The Annual Meeting followed at which the Archbishop was chairman, and Deaconess Narelle Bullard gave an interesting talk on her work in Africa.

CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

The Fellowship Rally in St. Philip's Hall, Church Hill, on November 29, will be a Welcome Home to the Rev. G. R. Delbridge who will be the Special Speaker.

The Rally will commence with a Tea at 6 p.m.

JUNIOR LADY CLERKS and STENOGRAPHERS of Intermediate Certificate Standard. Good prospects advancement suitable girls. Liberal salary scale, and good conditions employment. Apply in writing—T. & G. Mutual Life Society, Box 3936, G.P.O., Sydney.

CHURCH OF ENGLAND'S BOYS' SOCIETY.

The C.E.B.S. Annual Hobbies Exhibition was held at St. Philip's Church Hill on Friday, 24th October.

Sixteen branches participated to make a success of the function. Prizes for dramatics were awarded to Eastwood (1st), Haberfield (2nd), and Penrith (3rd), these branches providing the entertainment for the evening.

In the Branch Exhibits section first prize was awarded to Haberfield, and second to Auburn, both of which branches exhibited interesting displays. In the Hobbies Exhibits most prizes were won by Auburn branch who will be presented with the Ross Andrews Memorial Cup; second prize was won by Belvue Hill and third by Darlinghurst Branch.

C.E.N.E.F.

The official opening of the new C.E.N.E.F. Centre, 201 Castlereagh St., Sydney, was attended by a large number on Friday, 24th October. Services of thanksgiving were held in the Cathedral and addresses given by Major F. J. Ney, founder of the Empire Youth Movement; Archdeacon Hulme Moir and the Rev. G. R. Delbridge.

The Archbishop of Sydney dedicated the C.E.N.E.F. building at a special gathering in the Auditorium which was filled to capacity. The building is not yet completed. It is expected that full activities will be in operation in about a month's time.



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THEOLOGICAL JOTTINGS.

Over the Greek Temple at Delphi these words are inscribed: "Would you know a man, give him power." The tragic fact is that no man can withstand the corrupting and corrosive effect of power; power which is unrestricted and unrestrained always lead to oppression and brutality. In the memorable and classic words of the late Lord Acton: "All power corrupts, and absolute power corrupts absolutely."

This principle has been amply demonstrated in history: for instance, think of the days of the Industrial Revolution. The callousness and cruelty of those days are almost inconceivable. A little child who worked from the hours of 5 a.m. until 8 p.m. gave this evidence to the Sadler Committee in 1832: "Yes, I was strapped most severely, till I could not bear to sit upon a chair without having pillows, and I was forced to lie upon my face in the night time . . . I was strapped both on my own legs and then I was put upon a man's back and then strapped, and buckled with two straps to an iron pillar and flogged . . ." Were these men who perpetrated such deeds sadists and tyrants? No, on the contrary these men were mostly moral upright earnest men: they were corrupted, however, by the absolute power of life and death which was placed in their hands.

Or, to take another sphere. Power is the perennial problem in the political world. How is power to be restrained? How is power to be subordinated to law? Democracy has sought to solve the problem of checkmating power; that is, by curbing power so that the wielders of power are made responsible for its exercise. Power has been divided—the judiciary has been separated from the legislative and made an autonomous body. In this way democracy has sought to restrain the more obvious abuses of power.

It is a tragic and significant fact that no man—in any sphere—can be entrusted with absolute power—that is, with complete control over any other man. It is a law of history; the greater the power, the greater the cruelty to which it leads.

What is the essence of power? For most people the essence of power is force; and the powerful man is the one who can impose his will; who can coerce and compel other men.

What do you mean, then, by saying that God is all-powerful? that He is Almighty? Do we mean that God is tyrannical and arbitrary? That He is brutal and ruthless? It all depends on how we interpret the word "power." And the answer is; that for man power primarily means force; for God power primarily means love.

I wonder whether you have ever been startled and arrested by the opening words of the Collect for the Eleventh Sunday after Trinity: "O God Who declarest Thy Almighty power most chiefly in showing mercy and pity." Could anything—in the light of human standards—be more radical and revolutionary; could anything be more paradoxical?

In God the problem of power is resolved; for power is indissolubly linked to love. In what manner is this revealed to men? It is revealed in the creation of man and in the Cross of Calvary, and in both these events the Almighty God is seen in His character as Holy Love.

In the first place, God created man in His own image. He created Him with the frightening and mysterious gift of freedom. Having bestowed it He refrained absolutely from trespassing upon that freedom; He treated the freedom of man as inviolate; He even permitted its exercise against Himself. He endured the rebellious misuse of this gift of freedom; and consequently the contradiction of sinful men against

Himself; and still He did no crush nor revoke the gift of freedom. Only Omnipotent Love could do such a thing.

Secondly, not only in the creation of man, but also in the redemption of man, power was subordinated to love. By a voluntary humiliation the Son of God on the Cross bore our sins. He endured the concentrated wrath and hatred of men; that men might—at long last—through His death—achieve their freedom by willing dependence on Himself. Again, only Omnipotent Love could do such a thing.

The Creation and the Cross are therefore a revelation of both the power and the love of God. They reveal God's power as love in action; love active on behalf of men in creation and redemption. It is only an Omnipotent God who can so transform power from tyrannical force into sacrificial love. It is only God who can subordinate power to love; and it is only God who can exercise power without corruption in its exercise; for in God power is united to love.

—Tertullian the Second.

COMPETENT STENOGRAPHER AND TYPIST, required urgently for Sydney Diocesan Registry. Applications to Diocesan Secretary, Diocesan Church House, George Street, Sydney.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, Church Record Office, Mr. W. S. Arnold, 8/-; Rev. R. H. Bootle, 8/-; R. L. Little, Esq., 10/-; Mrs. C. E. Young, 8/-; Rev. V. L. Leaning, 8/-.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

The Second Advent of Christ.

(By Archdeacon H. S. Begbie.)

The return of our Lord Jesus Christ at the close of this present Age, is the bright hope that should fill the heart of every true Christian.

Especially in these post-war days when the nations of the world are endeavouring, seemingly in vain, to bring about by conferences and mutual agreements, that sense of peace and security for which the whole world is longing.

For the Christian, with the Word of God before him as a guide, the only assurance of such a peace lies, not in pacts and agreements between nations, however wisely drafted, but in the fulfilment of the promises so numerous in Holy Scripture, of the coming to reign of Him Whose Name is "The Prince of Peace." "In that day" we read, "the Lord shall be King over all the earth, and His Name one," and then, and not till then will the world experience the joy of what has been revealed, when "Nation shall not lift up sword against nation, neither shall they learn war any more." "They shall beat their swords into ploughshares and their spears into pruning hooks, and they shall not hurt nor destroy in all My Holy mountain, for the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea."

It seems strange, that so many Christians for whom this prospect should constitute their brightest hope, are quite uninterested in that event of which Holy Scripture has so much to say.

The late Dr. R. A. Torrey thus testified:—"When I came to see the truth concerning the second coming of Christ, that fact transformed my whole idea of life; it broke the power of the world and its ambitions over me, and filled my life with the most radiant optimism even under the most discouraging circumstances. I found this glorious hope to be not only one of the most precious, but also one of the most practical doctrines in the whole Bible." His experience in this regard, has also been that of the writer of this article.

The Importance of this Truth.

(i) The frequency of its mention should arrest the attention of every believer. No other truth has such emphasis.

According to those who have taken the trouble to count, the Lord's return is mentioned in the N.T. 318 times in its 260 chapters; besides which it occupies a very considerable part of O.T. prophecies which speak of Christ's coming glorious reign. In almost all of St. Paul's epistles he makes mention of this hope, concluding in his last epistle (2 Tim.), with the mention of the reward that awaits those who "love His appearing." In an earlier epistle written to the Philippian Church he states "Our citizenship is in heaven, from whence also we are looking for the Saviour, the Lord Jesus Christ" and the word translated "looking" really carries with it the thought of looking eagerly as with intense and living longing. And in epistles written by other apostles under the guidance of the Holy Spirit, the same inspiring hope is referred to.

(ii) It is constantly referred to as the incentive to service, watchfulness, fidelity, self-restraint, prayer, separation from the world and abiding in Christ. In parable and in direct exhortation, this glorious hope is constantly set before us as a very real incentive to whole-hearted, consecrated service in the cause of the extension of our Redeemer's Kingdom. We are to "occupy" till He come, and to live always "Looking for that Blessed hope even the appearing of our great God and Saviour Jesus Christ."

The late Canon W. Hay Aitken rightly says, "If that which God the Father thinks much of, we think little of, it is clear that our relations with Him are not what they ought to be." This crowning event, this complete fulfilment of all His glorious purposes concerning His Son, is not and cannot be a matter of indifference to the Father. Neither can it be a small thing to that Saviour Who then shall see of the travail of His soul, and be satisfied, and Canon Aitken emphasises the fact that the thought of it therefore should also be present in the mind of every child of God.

2. His Coming is Certain.

The truth is explicitly affirmed constantly in the Word of God. "I will come again"; "The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel and

with the trump of God"; "This same Jesus shall so come in like manner as ye have seen Him go into heaven"; and these are but a few references out of many which make the fact so clear.

Moreover this event is distinguished as His coming "a second time." "Unto them that look for Him shall He appear the Second Time, without sin unto salvation." (Heb. ix 28.) Here again the words "look for" are a translation of the same Greek word in Phil. iii 20, already referred to, which implies eager, loving longing.

In our Creeds we constantly affirm our belief in the fact that Christ will come again, but alas! with not a few, this appears to be merely lip profession, and has no effective, vitalising force in the stirring of hearts to increased devotion and zeal for the winning of souls and the hastening of "that Day" when our Lord shall come into His Own.

3. How Will He Come?

(i) **Personally.** The Bridegroom comes for His bride. "The Lord Himself." "This same Jesus." Well does Miss Havergal write:—

"Thou art coming; Thou art coming!
We shall meet Thee on Thy way;
We shall see Thee, we shall know Thee,
We shall bless Thee, we shall shew Thee

All our hearts could never say.
What an anthem that will be,
Ringing out our love to Thee,
Pouring out our rapture sweet,
At Thine Own all glorious Feet.

(ii) **For His Own.** At His coming we read "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet our Lord in the air, and so shall we ever be with the Lord". This is elsewhere called "The first resurrection" (Rev. xx 6). The order of resurrections is made clear in the familiar passage in 1 Cor. xv. "But every man in his own order, Christ the First fruits; afterward they that are Christ's at His coming," and "The end" or last of the series is shown to take place at the close of Christ's reign "when He shall have delivered up the Kingdom to God, even the Father, when He shall have put down all rule and all authority and power."

The final resurrection is also alluded to in Rev. xx where we read, "Blessed and holy is he that hath part in the first resurrection . . . the rest of the dead lived not again until the thousand years were finished." If any reader has a copy of Dean Alford's Greek

commentary, read what he says in loco upon this passage in Rev. xx. It is very illuminating.

(iii). **With His Own.** "When Christ Who is our life, shall be manifested, then shall ye also be manifested with Him in glory." Col. 3 4. It is clear that His saints must previously have been with Christ, if, when He shall be manifested to the world, they too will be manifested with him in glory.

Again we read: "The Lord my God shall come, and all the saints with Thee." (Zech. 14.5.) "The Lord cometh with ten thousands of His saints." (Jude 14.) St. Paul speaks of that time as "the coming of the Lord with all His saints." (1 Thes. iii 13.) Then it is that "He will sit upon the Throne of His glory (as recorded in St. Matt. xxv) at the judgment of the quick.

4. When Will He Return?

The time we know not. "It must be sometime, it may be any time" as a former Archbishop of Canterbury once stated. Therefore our constant attitude should be one of watchfulness. "We know not when the Master of the House cometh."

But the Lord has graciously given us several signs which, He tells us, will immediately precede that Day. He does not want that Day to "take us unawares"—and bids us observe carefully the "signs of the times." Space forbids to shew how many of these signs are in evidence—and have been manifest in this present generation. "When ye see these things come to pass, know the He is nigh even at the doors." Matt xxiv, 33 R.V.

In my judgment also, there are chronological indications in Holy Scripture which also point to the fact that we are living in momentous days at the very close of this dispensation of grace. Time alone will reveal the truth. We can but wait and watch and toil "in the furtherance of the gospel," and thus be found "hastening the coming of the Day of God."

Christ's words should come right home to our hearts in these days, "Ye know not when the Master of the House cometh, at even, or at midnight, or at cockcrow, or in the morning, lest coming suddenly He find you sleeping. And what I say unto you I say unto all, Watch." (Mk. xiii 35-37.)

May every reader be able truly to sing, from the heart—

Oh, the joy to see Thee reigning,
Thee my own beloved Lord;
Every tongue Thy Name confessing,
Worship, honour, glory, blessing,
Brought to Thee with one accord.
Thee my Master and my Friend,
Vindicated and enthroned,
Unto earth's remotest end,
Glorified, adored and owned.

A GREAT EVANGELICAL.
BISHOP RYLE.

(By the Rev. M. L. Loane.)

John Charles Ryle was born in 1816 at Park House, near Macclesfield, the eldest son of a wealthy bank proprietor and landowner. He passed through Eton and Oxford with the highest distinctions, captaining both the school and the University Eleven, and gaining the most coveted honours as a scholar. When he was twenty-five, it was his intention to enter the House of Commons, when his father suddenly became insolvent through the failure of his bank. This completely altered his life's prospects. However, the rod of affliction was used of God to turn him to his life's real calling, and after being ordained deacon and priest by Bishop Sumner, a year later, in 1843, he was inducted to his first parish, St. Thomas, Winchester. For many years in his early ministry he toiled hard with his pen and lived in great frugality, in order to repay in some part those who had suffered through his father's misfortune. He became renowned as the "Prince of Tract-writers"; in his easy, flowing style, some 300 tracts were written with extraordinary success. They have been translated into at least twelve languages, and more than twelve million copies have been circulated, and many a soul has been drawn to the Cross through their simple and appealing messages. He was a born leader, and advancing years brought him to the forefront as the greatest Evangelical since the days of Charles Simeon. In 1872 he became Hon. Canon of Norwich, and the following year he was select preacher at Cambridge and also at Oxford from 1874-6 and 1879-80. In 1880 he was offered the Deanery of Salisbury, but before he could be installed he was raised to the Bishopric of the newly-created Diocese of Liverpool. For 20 years he administered his diocese faithfully and well, building it up from the very beginning into one of the strongest and most wisely organised Dioceses in England. He delib-

erately postponed the building of the Cathedral in order to strengthen his Sustentation Fund for poor beneficiaries, and to establish a Pension Fund for aged and retired clergymen. Ninety new places of worship were built, and 136 additional clergy were provided. At last, at the age of 83, he lay down the reins of office, and a few weeks later, in 1900, the trumpet of death heralded him into the presence of God.

Protestant and Evangelical.

Ryle was a tower of strength to the Evangelical cause in the day of adversity, when the Reformed and Protestant Faith of the Church was being assailed by the inroads of materialism and lawlessness. His grave and courteous manner, his magnificent bearing and presence brought a new dignity and solemnity to the cause for which he stood. Keen and incisive in debate, popular and deeply influential as a public speaker, he soon made men realise that a worthy successor had been raised up in the days gone by. He declared in no uncertain voice his whole hearted allegiance to the doctrines and principles of Protestantism; he loved to take his stand upon the same ground on which the Reformers stood, and in many ways, their mantle had fallen upon his shoulders. Thus his first words as Bishop of Liverpool sounded the clear and ringing note which marked his whole life: "You know my opinions; I have nothing to withdraw or retract from them," he said; "I am a committed man. I came among you a Protestant and Evangelical, but I came with a desire to hold out the right hand to all loyal churchmen, holding at the same time my own opinions determinedly!" No wonder that he was a marked man, and the target at which many a shaft was aimed by the Ritualists. He was constantly reviled and maligned by Anglo-Catholic protagonists — he was too courageous to hold his peace when the glor-

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ious heritage handed down from the Reformers was endangered, too outspoken not to incur the wrath of lawless rebels whom the Church was nursing in her midst. With every fresh crisis, he was to the fore with thoughtful and decisive letters to the Record, signed "An Old Soldier," or "A Northern Churchman." When he spoke, undaunted by the most desperate position, fresh courage was taken and the loins of the faithful were girt again ready for the battle.

Lover of the Bible.

Ryle was a man who loved the Bible. He always laid deep emphasis on practical religion, and for him, personal holiness and prevailing prayer went hand in hand with the reading of the Bible. He held fast to the full inspiration and inerrancy of the sacred Oracles and he firmly believed in the absolute supremacy and sufficiency of Holy Scripture as "able to make us wise unto salvation," and the only rule of faith and practice. His lifetime saw the rise of Higher Criticism, with its undermining influence, and he "never flinched from asserting that there can be no error in the Word of God." He was deeply convinced that "our faith can find no resting-place except in the Bible or in Bible arguments. Here is rock; all else is sand" (Knots Untied.) He felt that the Bible should be given the foremost place in every home, and he longed to see every family gathering around the sacred pages of God's precious Word. Let it be said plainly and simply—he loved the Bible!

He was a man who claved to the "old paths" in doctrine. His deep learning and wide reading covered a tremendous range. He had no mean acquaintance with the early Fathers, and he was intimately versed in the writings of the Reformers and Puritans. He was distinctly Calvinistic in doctrine in an age which spoke of Calvinistic tenets with a sneer. The doctrines he loved to emphasise in writing and in preaching above all, were those great fundamental truths of Scripture, such as the total corruption of human nature, the all-sufficiency of Christ's death upon the Cross as the only sacrifice for sin, the absolute necessity of regeneration by the Holy Spirit and of justification by faith alone. Nothing would move him from these truths as the very bedrock of that "faith once delivered to the saints."

Wide in Sympathies.

He was a man of wide sympathies. He realised that no Church on earth is altogether pure, and that no individual

believer is absolutely free from error, and he gladly held out the right hand of fellowship to all loyal churchmen. Nor did he fail to appreciate the value of the contributions to Christendom made by the Free Churches. He issued an edition of the complete works of the great Non-Conformist Divine, James Manton, in 22 volumes. He frequently testified in the highest terms to the worth of men like John Knox and Thomas Chalmers, John Owen and Robert Hall; he freely and constantly declared that such men as Rutherford and M'Cheyne, Baxter and Bunyan, would adorn the noblest church in this or any other denomination. He had a large and loving heart, and would never hold himself aloof for the sake of minor differences from those whose lives showed that their names were written in the Lamb's Book of Life.

An Abiding Influence.

And last but not least, he was a man who has left an abiding influence through his pen. Apart from his tracts and articles, he published a large number of works, all written in such simple and homely language that they are a delight to read. His style was entirely artless and singularly straightforward, for, like Bunyan, his aim was not to please the ear with fine words, but to reach the heart with solemn truths. His Expository Thoughts on the Four Gospels are wonderfully clear and refreshing, especially the three volumes on St. John. His two works of historical, "Light from Old Times," and "Christian Leaders of the 18th Century," are unrivalled; his judicious mingling of biographical narrative with personal anecdotes make them absorbingly interesting, while the deep spirituality that pervades the whole leaves a searching impression on the heart. His other works deal with fundamental doctrines and practical questions, and much as for the theological student. Such books as "Knots Untied," "Old Paths," "Principles for Churchmen," deserve to be read and re-read by every Evangelical Churchman. Bishop Ryle's writings are eminently suited for present-day problems; they have wielded a tremendous influence in the last 50 or 60 years, and their message is as fresh and gripping to-day as when they were first written.

A full-dress biography of Bishop Ryle has never been written, and this is a very great loss to Evangelical history. We are glad to know that the Church Book Room Press have just published a short study of Ryle's life and character by the Rev. M. Guthrie Clark, which forms No. 4 in their Great

Churchmen Series. Mr. Clark has written with a sense of personal gratitude which greatly enhances the value of his little book. After a brief narrative of the leading events in Ryle's life, he devotes most of the study to Ryle as a Churchman and author. The booklet is very readable and is a valuable contribution to the Series. It will help us to see that history has yet to recognise the real greatness of John Ryle. Few of those who had gone before were his peers, and he ranks high in the list of men who have been most like their Master, "mighty in word and in deed."

PERSONAL

The Rev. and Mrs. Gordon Gerber, of the Rectory, Norfolk Island, are being congratulated on the birth of a son.

The Archbishop of Sydney will hold an Ordination service in St. Andrew's Cathedral on Sunday morning, 7th December.

Mrs. A. Hammond opened the sale of gifts at St. Barnabas', Broadway, Sydney, on Saturday last. Mrs. Hammond was present on a previous occasion at the unveiling of the tablet to her late husband, Archdeacon Hammond, in St. Barnabas' Church. She is planning to leave with Sister S. A. Plumb, on a visit to England at the end of December.

Mrs. G. Hall, who resigned recently as Headmistress of St. Catherine's Girls' School, Sydney, left for England on November 8th, with her husband, on the "Orion."

The Dean of Sydney and Mr. R. H. Hicks, the Director of the Child Welfare Department, will be the speakers at the 21st Anniversary Luncheon of the Father and Son Welfare Movement on Tuesday, 25th November.

Mrs. Hubert Fairfax opened the Sale of Gifts at the Pallister Girls' Home at Greenwich, Sydney, on Saturday, November, 8th. Mrs. Fairfax in an excellent speech emphasised the necessity of a Christian foundation in the training of the girls.

Mrs. Wheat, the Principal of the Pallister Girls' Home, has resigned her position and will take up Deaconess work in a parish. Deaconess Mavis Rogers will succeed Mrs. Wheat and will commence her new duties on December 1st.

Mr. H. R. Minn, a resident tutor at Moore College, Sydney, will spend the Christmas vacation in New Zealand.

The Archbishop of Melbourne and Mrs. Booth expect to leave for England in February and will be away for about eight months.

The Bishop of Newcastle (the Rt. Rev. Francis de Witt Batty) and Mrs. Batty will leave Australia by the "Stratheden" on November 20th for a visit to England and the Continent. They will be away for about 12 months. The Bishop will attend the Lambeth Conference.

TWO VIEW POINTS

OUR DUTY TO PREACH A SOCIAL GOSPEL.

(From a Sydney Parish Paper.)

The Church of Christ has a threefold duty: (a) to win individuals to accept salvation through Christ and to give pastoral care to its converts; (b) to relieve hunger and suffering; and (c) to remove the causes of suffering; to work to bring every activity and institution of men under the rule of Christ; to Christianise society.

That is, the Church must preach a Social Gospel as well as an individual Gospel. It must proclaim the Christian principles of social life; study existing systems in society and show where they violate Christian principles; work to destroy evil institutions; inspire men to plan systems in agreement with Christian principles; criticise all philosophies and theories of community life in the light of Christian principles. And that is the work of the Christian Social Order Movement in our Church.

Many Christians do not agree that the Church should preach a Social Gospel or attempt such social work, apart from relieving actual need; and so, though it would seem obviously more sensible to search out the causes of disaster than to concentrate on ambulance work, we must answer their objections.

Those who preach a Social Gospel believe as firmly as the others that the foundation of all must be individual allegiance to Christ. The Social Gospel is not a substitute for individual conversion. Both tasks must be carried on together, and neither can succeed without the other.

We recognise that giving men better living conditions does not make them Christians. In practice increased prosperity generally makes people more ungodly. But in decency we are bound to work for justice and honesty in society.

It is not true that if we convert men then society will right itself. Being converted does not necessarily give you right ideas on anything in practical life. It puts you in touch with the Holy Spirit Who can lead you into all truth if you let Him, but not otherwise. Converted men had shares in the slave trade 300 years ago. Converted men did not see anything wrong in child slavery in England in mines and factories. Some converted men believe that the Pope is infallible, others that he is anti-christ. Who is right? So it is the duty of the Church, not only to convert men, but to provide them with guidance in their thinking about all practical affairs.

It is practically impossible to convert men who are the slaves of an oppressive system, and whose minds are embittered with injustice, and so can't believe in the love of God.

Converted men do not automatically interest themselves in problems of social life. These problems are very difficult; and changing a system may threaten our security; and so it is easier to concentrate on personal evangelism at home or abroad.

"Ye are the light of the world; ye are the salt of the earth." That is, you must

transform society. Christ surely did not mean that His followers must transform only through those they bring to conversion. We must work to bring people to Christ, but at the same time shackle the evils of society direct.

Those who oppose the Social Gospel nevertheless study and assault one economic system; the drink combine. Why not be consistent and study the effects of the whole economic system on human happiness and welfare?

"Not every one that saith unto Me, Lord, Lord, shall enter the Kingdom of Heaven; but he that doeth the will." Not every one that claims to be converted, but he, who being converted, throws himself into the fight against all in human life that oppresses God's children.

THE SOCIAL GOSPEL.

The following is an interesting comment of the Rev. D. R. Davies, in D.R.D.'s Column in the "English Record", September 5, 1947. Mr. Davies had been going through old papers and manuscripts on holiday and wrote:—

"One of the first papers I turned over was a reminder of an acute modernist phase in my life. It was a card advertising the Congregational Church of which I was minister at the time. 'This church stands for the Social Gospel. . . . ' I'm keeping that for two rea-

sons at least—first as a sign of gratitude for a great deliverance and second as an occasion for humility. I might have been still in the shallow waters of Christian Socialism like . . . (the reader can supply the names for himself). Where does the humility come in? It comes with the realisation of the greatness of the divine mercy, because the difference between the Gospel and the Social Gospel is the difference between living by faith and trying to live on self-confidence. Each time I look at that card I rejoice over what God has done for me. I'm keeping it.

Another paper that turned up was a copy of the address I made to the electors of Lancaster, when I contested the by-election there in 1928, nearly twenty years ago. I relished the irony of it all. The address concluded with words in big, bold type — Vote for Davies and Labour Triumphant!! Life is replete with irony! When Labour is at last triumphant, I am no longer there to share in it. I have become doubtful and mistrustful of Socialism, especially of the way in which it is developing when, at last, it has achieved power. The operative factor in the change is, I believe, my discovery of the significance of tradition in the life and being of a political community. Of course, there's a lot more to it than that, but there lies the point of departure."

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CORRESPONDENCE.

OSLO CONFERENCE.

(The Editor, "Australian Church Record.")

Dear Sir,

The issuing of an instruction to Anglican members of the Oslo Conference not to communicate at a Lutheran Communion Service, raises several very important issues.

Your leading article headed "An Alarming Compromise," deprecates this action as an appeasement of an Anglo-Catholic group. Surely this is an erroneous view. The communion service to be participated in was called a High Mass and was celebrated presumably in a chasuble (as this is the general custom in the Scandinavian Lutheran Church) and the doctrine of the Lutheran Church in regard to communion is Consubstantiation—in which the body and blood of Christ are imparted in sacramental union with the elements of bread and wine. How it can be affirmed that Evangelicals were compromising in not partaking in this service is difficult to understand.

No Evangelical could presumably communicate at a Roman communion service with the priest in a chasuble and the doctrine of transubstantiation. How then could an Evangelical communicate at a service only one step lower down the scale (but heretical as regards Article 29) without being guilty of compromise?

At a similar interdenominational youth conference held recently in Australia, a leading Lutheran Theologian explained the refusal of his Church to participate in the communion service of any other church by saying, "Differences must not be ignored." This is true. How far can an Evangelical go in ignoring differences without compromising any vital belief?

Yours faithfully,

JOHN S. BOOTLE.

Newtown.

BOOKS FOR JAPAN.

(The Editor, "Australian Church Record.")

Dear sir,

When I was in Japan last August as a member of the goodwill mission headed by the Archbishop of Brisbane and the Bishop of Tasmania, one of the prominent members of the Japanese Church we met was the Rev. Paul K. Ueda, Chairman of the Mission Department of the National Council of the Nippon Sei Ko Kwei, and professor of Greek of the theological seminary of the Japanese Church.

The theological seminary has been completely destroyed, together with all equipment, not even the walls left standing. It was one of the saddest sights we saw.

Mr. Ueda stressed the very great need for re-establishing the ordination training of the Church. He asked for help in this pressing problem; theological books in English (relevant and up-to-date, please), and particularly Huddilston's Essentials of New Testament Greek.

Please send books earmarked for this purpose to the A.B.M. or C.M.S., who will forward them.

Yours truly,

L. L. NASH.

St. George's Rectory,
Hobart.

October 27, 1947.

CLERGY COTTAGE, WENTWORTH FALLS

(The Editor, "Australian Church Record.")

Dear Sir,

I am surprised to learn from the letter of the Rev. H. R. Smith that adverse criticisms have been expressed concerning the conveniences with which "Drumart" is equipped. As one who used the cottage as recently as September I wish to state that I was agreeably surprised with the comforts of the house—so much so that I have booked up again for 1948.

Further repairs, renewals and additions will improve the property, but these are being effected as funds permit. I think that those responsible for the upkeep of the property and the disbursement of income received from the modest rental, are to be commended for their wise husbanding of limited resources, and at the same time making available a house that compares favourably with others at 5 or more guineas a week.

Yours truly,

ALAN E. PALMER.

St. Saviour's Rectory,
Redfern.

WOMEN AND THE SACRED MINISTRY.

(The Editor, "Australian Church Record.")

Dear Sir,

In our issue of 9th October an article appeared replying to my letter on "Women and the Sacred Ministry." It is stated that the leader was not the first reference to the subject. Any paper may make reference to a subject but a leader is a definite indication of the viewpoint of the paper. That is why I wrote.

I still maintain that no logical argument has been advanced to support the admittance of women into the threefold ministry. The question is asked what "logical meaning I give to St. Paul's utterance 'There is no room in Christ for the distinction of male and female.'" I am not conversant with the version from which this quotation comes, but if it is a version of Galatians, chap. 3 v. 28 I must say that I have never before heard it advanced as an argument supporting the admission of women into the sacred ministry. To use this passage from St. Paul's writings forces me, reluctantly, to refer you to 1 Corinth, chap. 14, vv. 34-35, and 1 Tim. chap. 2 vv. 11-12.

I do not write from prejudice but from the standpoint of the New Testament, and, I hope, from the commonsense viewpoint.

Our commonwealth might easily have a woman as Prime Minister; as far back as the time of Solomon we find a woman as the executive head of the State; also, in the time of the apostles, Candace was an executive queen and many outstanding women have held the highest office.

One of my arguments is that a woman cannot exercise the office of a Rector, for instance, and marry. If she was in this position and the husband's employment caused him to move to another district, what happens? A little thought on many of the other problems that would arise with married women clergy will, I think, make anyone agree that if admitted to the sacred ministry women could not marry and with a celibate order I totally disagree.

Yours faithfully,

W. K. DEASEY.

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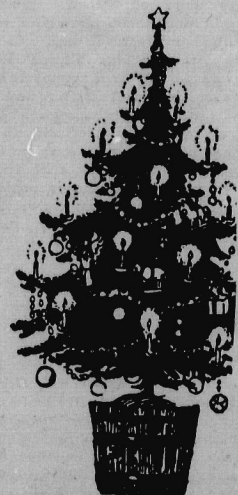
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SYDNEY CLERGY WIVES' ASSOCIATION.

(The Editor, "Australian Church Record.")

Dear Sir,

I beg the hospitality of your columns to announce that it is proposed to form a Clergy Wives' Association for social and other purposes.

An informal gathering to discuss this suggestion will be held in David Jones' Blue Room (George Street) on Friday, 5th December, at 10 a.m. to 11.30 a.m. Morning tea will be provided (price 1/3).

Wives of clergy, active and retired, and widows of clergy are warmly invited to attend. Those proposing to be present are asked to ring or to write to the undersigned before the 25th November. Any unable to attend, but who are interested and have suggestions to make, are invited to pass these on to the undersigned. Perhaps those reading this letter will inform others of this proposal.

Yours faithfully,

J. E. BARTON BABBAGE.

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THE BIBLEMAN'S CORNER.

Rev. A. W. Stuart, B.A.,

Bible House, Sydney.

THE CALL OF THE EAST.
CHINA.

China is much in the news with her problem of civil war, and her difficulties of administration. For the United Bible Societies this country of teeming millions is a land of unparalleled opportunity. She has suffered horrors of war over a period longer than that endured by other nations. Her myriads of inhabitants need a word of cheer and hope. She has a Christian leadership which will encourage in every possible way the circulation of the Scriptures.

China's need of the Holy Scriptures can be reckoned in millions of copies. In normal times the China Bible Society circulated about four million volumes each year, but during the war, the circulation in the occupied areas was almost nil. In the west, in Free China, the United Bible Societies were able to manufacture paper and to provide the Scriptures in many thousands of copies, but such distribution was small in comparison with normal years. Now a challenge comes from General Chiang Kai-Shek. "The critical hour to press the claims of Christianity in China is now." In spite of rocketing prices and difficulty of production, the China Bible Society realises that a wide door is open in China at this moment.

KOREA.

Korea has her problem of divided control, with American and Russian occupation. While the Soviet dominated area will present many difficulties for Scripture circulation, the American-controlled portion is wide open to the ingoing of the Scripture volumes. Korea for many years has been a people of the Book. The Church has been vigorous and eager in her love of the Bible, and Bible Schools and conferences have figured largely in the fellowship of the Christian Church. The American Bible Society has already sent in 50,000 Korean New Testaments to the Korean Bible

Society. Further consignments of Testaments and portions, numbering 300,000 volumes, will soon be on their way.

The Korean Secretary, Mr. Chung, has expressed heartiest thanks for the gift of 50,000 New Testaments. He wrote, "It is the sweet rain after many years of continual drought and thirst, and the Korean spiritual life is being recovered gradually. The Scriptures we are receiving will be a foundation for New Korea."

FORMOSA.

In the mountains of Formosa live an interesting group, numbering about 200,000 people. They have been known as the Formosan headhunters. During the period of many years during which the people have been under Japanese control the Bible has been a forbidden book.

At the foot of the mountains two Formosans became Christian believers through contact with Christian Chinese. They became learners, and they went back to their fellow tribesmen to tell the good news. Japanese police forbade them to preach, but they commenced visitation, telling the Gospel story. Japanese Bibles were brought into the mountains and distributed to the hill tribespeople who could read them, but many were confiscated by Japanese police and destroyed.

In 1941 when missionaries were compelled to leave Formosa because of Japanese demands, there were only two believers among the aboriginal tribes in the mountains. In 1946 when the first missionary returned, he found a Christian community of over 4000 members, in the highlands, and there were many churches. These aboriginal mountain dwellers need clothes and medicine, but one thing they ask for everywhere is the Bible. "Can you get us Bibles?" was the question asked in every village and at every meeting. This movement which has resulted in the conversion of over 4000 believers has been largely the result of Bible reading. They have had no missionaries, no trained ministry of any kind except the two teachers mentioned earlier, "but in spite of this," writes a missionary, "we have the fastest growing Church among these Formosan people, than perhaps anywhere else in the Orient. Very few of these people have Bibles to-day, as the Japanese police gathered them and burned them."

The copies still in existence were hid in the woods under stones and leaves and are often mouldy and worn. With such a needy field for sowing of the good seed, the missionary may well write, "The field is white unto harvest."

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

AMERICAN BISHOP'S VISIT.

The Bishop spoke to a meeting of ministers and clergy at the Chapter House on Tuesday, October 28th. Unfortunately, other engagements prevented a number of clergy and ministers attending. His Grace the Archbishop introduced Bishop Oldham, speaking of his world-wide experience of long service in the American Episcopal Church.

Bishop Oldham, speaking of himself as one who was born in England, but had lived most of his life in America, impressed us with the urgency of the task which lay before the Church throughout the world. He gave a very tense description of life in England and the dour struggle of the people there; of the need for a church awakened to her task and to the opportunity. To Australia and America came the greatest challenge, for England and Europe were so weakened by war that their contribution to the task must, for the time being, of necessity be limited. America and Australia had suffered so little material damage that their churches were still intact, their people well fed, well clothed and healthy. Their church life needed revitalising. The church must bear its part in the agony of the world and bring its Gospel more fully to spread its influence in the lives of men and women in their every day experiences. It was an earnest appeal to Australian churchmen to submit themselves, under the hand of God, to venture courageously. The alternative path for the church and the nation and world in this atomic age was precarious and dangerous. He also spoke of the encouragement which movements towards closer union of churches and the new freedom of worship in Soviet Russia brought to us, and bespoke our prayer and active co-operation to strengthen them.

His personal experiences behind his address and his earnest appeal made a very deep impression upon all who listened.

ST. CLEMENT'S, MOSMAN.

The consecration of St. Clement's Church on Sunday, November 30th, will be the culminating service of a week of special gatherings in the parish. These gatherings will cater for every aspect of the work of the parish and the Rector and people are hoping that the £700 necessary to wipe off the remaining debt on the church property will be in hand before the consecration takes place.

On November 30th the Archbishop of Sydney will preach and consecrate the Church.

GUILDFORD.

On Sunday, 23rd November, at 3 p.m., there will be a special service at St. Mary's Guildford, for the unveiling and dedication of the 1939-45 Honour Roll by Rev. W. K. Jones, M.B.E., former Senior Chaplain 8th Division, A.I.F. The Honour Roll is in the form of a beautiful maple shield, bearing the simple inscription, "We honour all who served." Imposed on the shield is an illuminated Torch of Remembrance, beneath which is inscribed, "In Memory of the Fallen." No names appear on this Honour Roll as they are recorded elsewhere. The Union Jack and Australian Flag are draped on either side of the Shield, which combines

simplicity and dignity, a most appropriate memorial. The idea has been borrowed from a similar memorial at Earlwood Methodist Church.

After many disappointments and hindrances a start has been made on a new Church Hall in the growing South Granville district, where a new community of some 2000 people has sprung up as a result of Housing Commission projects. For over 16 years there has been an outpost Sunday School with a monthly service in the local Scout Hall, but parishioners now look forward keenly to having their own little Bethel, to be known as St. Paul's, South Granville, through which to render a more effective ministry to our people in this district.

ANNUAL THANKSGIVING MEETING OF WOMEN'S AUXILIARY OF B.C.A.

The Annual Thanksgiving meeting of the Sydney Women's Auxiliary of the Bush Church Aid Society was held on October 31 in Sydney. It was to have been a welcome to the Organising Missioner, the Rev. Tom Jones, but unfortunately, he has been unable to secure a passage home from England. The Acting Organising Missioner, the Rev. C. A. Baker, briefly reviewed the work done during the year showing how the Auxiliary had raised substantial funds and had been able to supply needs of the hospitals, hostels and missions.

The Rev. R. T. Hallahan, an ex-missioner of the Society, gave an inspiring address telling of some of the magnificent women of the west to whom it was his privilege to minister.

The Chairman, His Grace the Archbishop of Sydney, spoke of the importance of the work of the women members of the B.C.A. staff.

The offertory, which totalled £80, will be devoted to renewing the supplies of linen in the hospitals of B.C.A.

One thing that clearly emerged from the meeting and the chairman's address is the urgent need of more clergy as missionaries and more nursing sisters to meet the wonderful opportunities being given B.C.A. to assist in the work of winning Australia for Christ.

ANNUAL CONFERENCE OF THE CHURCH OF ENGLAND MEN'S SOCIETY.

The Annual Conference of the C.E.M.S. was held in the parish hall at Enfield on November 4th. It was preceded by a short service conducted by the Rector, Rev. F. A. S. Boyden, in the venerable old church adjoining which will celebrate the centenary of its erection in 1848 in December next year.

The President, His Grace, the Archbishop, presided and over 100 members of the society from branches as far distant as Port Kembla were present. A letter was read from the National Secretary in Melbourne with greetings and good wishes for a successful conference. In his opening address the Archbishop expressed his appreciation of the help which the C.E.M.S. had given to the Church in its corporate work, including the Good Friday Procession of Witness, and assistance given at St. Andrew's Cathedral. His Grace suggested that re-dedication services might be held, and he expressed the hope that the society would be able to expand its work by hospital visitation and adding to the numbers of the Lay Readers' Association which was finding it difficult to meet the greatly increased demands being made on the time of its members. The Chairman, Rev. C. E. Hulley, expressed the pleasure of the meeting at the restoration of the Archbishop to health and his presence at the conference.

The Annual Report presented by the Honorary Secretary, Mr. A. Hope, disclosed that new branches had been formed at Bexley, Port Kembla and West Wollongong and there were prospects of further branches at Cammeray, Campsie, Ryde, Dee Why, and St. Mary's.

The report of the Social Service work of the Society conducted by the organiser, Mr. H. C. Fusedale, showed that during the year 49824 meals and 5652 beds had been provided without cost to needy men, and that 160 jobs had been found. The Monthly Luncheons held on the second Wednesday of the month at the Y.M.C.A. had been carried on and addresses had been given by prominent speakers on matters of interest to Churchmen. Satisfaction was expressed at the progress of the junior society, the C.E.B.S.

The first resolution on the business paper commended the action of the Church in seeking to promote the migration of suitable people of our own faith from the United Kingdom to Australia; it was hoped that there would ultimately be a good response to the brochure issued by the Church with a view to the nomination of migrants by Church people.

Mr. A. Gorrell pleaded for the extension of the Society by the formation of new branches in adjoining parishes and a resolution by Mr. H. C. Fusedale emphasising the need for the witness of the Church in the Political and Civic Life of the community was carried unanimously. Mr. Claude Cox received support for a resolution commending to the Archbishop the holding of a service in the Cathedral on Six Hour Day. The Conference closed with thanks to the Enfield Ladies' Guild for the generous supper they provided.—A.H.

Diocese of Newcastle.

COMMISSIONING OF CHURCH ARMY PERSONNEL.

Thursday, November 6th, was a memorable day in the history of the Church Army in Australia, for on that day the Right Rev. the Lord Bishop of Newcastle commissioned six men as Evangelists and one mission sister. Amongst them was Captain Alan Polgen, the first full-blood Aborigine to be commissioned as an Evangelist in the Church of England; also Sister Kathleen Jones who is the second Aboriginal Sister to complete her training as a mission sister.

The Bishop of Newcastle was assisted in the Celebration of Holy Communion, which is a part of the Commissioning Service, by the Very Rev. A. E. Morris, Dean of Newcastle, and the Rev. C. T. Thomas, both members of the Executive Board of the Society. The candidates were presented to the Bishop on the recommendation of his examiner, the Ven. Archdeacon H. A. Woodd, by Staff Captain D. J. Young, lay-warden of the College and Staff Sister E. M. Parsons, Secretary of the Sisters' Department. The newly commissioned officers were welcomed into the ranks of the Society by the Federal Secretary, the Rev. J. S. Cowland. Those commissioned were truly representative of the Society in the Commonwealth wide operations and came from a diversity of occupations: Captain R. Bigg was a chef and came from the Diocese of Bathurst, Captain A. Edwards was a grocer and came from the Diocese of Armidale, Captain R. Gealer was a member of the

TASMANIA.

Writing in the monthly magazine of the Diocese the Bishop has the following to say about the appointment of clergy to parishes:—

"The whole question of the mobility of the clergy is an important but intricate one, and I feel that Church people should know and understand some of the difficulties. There are certain parishes that are 'desirable', either because of the stipend offered or its location in or near a city or town where educational or other facilities and amenities are available. The Cure of Souls and the pastoral oversight of all parishes is, in my opinion, of equal importance, and if proposed to any priest constitutes a call that should not be taken lightly. Moreover, the decision to go or not should not depend on monetary remuneration. That there are 'plums' or 'desirable' parishes in every diocese constitutes a problem to bishops, clergy and laity alike. I find that Patronage Councils, in looking through the clergy list in the Year Book, choose 'young men of energy and ability who have capable wives!' There are not enough of this type to go round. Young men become middle-aged and even grow old. Not all of those by any means lose their vigour. In fact many of them gain a poise and a sense of responsibility through past experience that is not always taken into consideration. But if the emphasis on and choice of young men persists, then through no fault of their own or the bishop's a growing number of clergy may get 'overlooked.' It is for that reason, as well as others, that the Bishop's advice is of real value. If he is impartial he should protect both his clergy and the parishes from too frequent changes, or, on the other hand, too lengthy a ministry in one place. The Bishop should know better than anyone else the needs of his diocese.

it is my hope that some clergy desiring a change would send in their names for consideration. If the parish 'Ytown' situated in or near a city and offering a good stipend, plus large fees, were to fall vacant, it would not be unnatural if a larger number of priests were to submit their names. But such mental conflicts should not be allowed in a properly run Diocese, and need not if at least the financial inequalities did not exist. The clergy should be paid according to their needs and the needs of their families wherever they may be called to work. If this were so the authorities would be less hampered in deciding whether Mr. A. has the experience and special qualities needed, for example, in a large industrial parish, or a wealthy, fashionable suburb or a country parish. At present Mr. A. may be appointed to a country parish at a comparatively young age, and there he generally stays till he is old because a move might involve financial loss or loss of status. The whole question is, as I have said, very difficult and most unsatisfactory. Some such system as the Methodists have might be 'Anglicanised,' and perhaps in cities the parish system should go and we might have a staff of three or four men of varying gifts working in an area covering several existing parishes.

"It should not be beyond the good sense of all concerned, bishop, clergy and laity, to devise a system which would make for more effective service by the clergy throughout the whole diocese."

A well known and highly respected citizen Mr. Thomas Weir, died recently in the Kiama Hospital as a result of an accident. The deceased gentleman was for some years a churchwarden of St. George's, Gerringong.

We regret to hear of the death of Lord Caldercote, formerly Sir Thomas Inskip, a leading Evangelical layman in England.

THE BISHOP.

The Bishop of Newcastle has informed his Diocese through the Diocesan Magazine that he will leave Newcastle to journey to England on November 17th.

The Bishop will be accompanied by his wife and hopes to return to his diocese in 12 months' time.

Diocese of Grafton.

ST. ANDREW'S, LISMORE.

On Sunday, October 26th, an admission service was held for the Church of England Young Men's Society when 40 young men were admitted as members.

The Diocesan Youth Commissioner (Rev. J. Wagstaff) was the special preacher.

On Sunday, Nov. 30th, an appeal is being made for £1000 to wipe off half the debt on the Church and to enable necessary repairs to be carried out in the Church properties.

This effort of Direct Giving is to take the place of the usual sale of work.

VICTORIA.

Diocese of Ballarat.

From the "Ballarat Church Chronicle" we learn that the proposed Constitution for the Church in Australia was unanimously agreed to at the recent Synod.

Among other resolutions passed was one which asked that legislation be introduced to provide for the automatic retirement of the Bishop and all clergy of the Diocese at the age of 70 years.

VICAR-GENERAL.

The Bishop has appointed the Ven. Archdeacon J. Best as Vicar General of the Diocese of Ballarat.

If the Bishop attends Lambeth next year, the Archdeacon will be Administrator of the Diocese.

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PERSONAL.

The Rev. M. P. Cowle has resigned the Parish of Burra (S.A.), as from January 31st, 1948, in order to take up an appointment as Assistant Chaplain to the Missions to Seamen in Melbourne.

Canon and Mrs. Cavalier, of St. Peter's, Glenelg (S.A.), were farewelled by the parishioners on October 25, upon the Canon's retirement after a vicariate of some thirty years.

Mr. Paul Blanche, son of Canon and Mrs. Blanche, of Yass, N.S.W., at present pursuing a medical course at the Sydney University, has offered for missionary work under the A.B.M.

The Rev. T. A. Housden, was consecrated Bishop of Rockhampton on October 28th, in the Brisbane Cathedral by the Archbishop of Brisbane and other Queensland bishops.

The Bishop of Armidale was involved in a motor car accident at North Wollongong last month as he was on his way to give the opening address of the Advent Education Week Conference at Wollongong.

The Rt. Rev. T. C. Twitchell, whose death has occurred at the age of 83, was Bishop of Polynesia from 1908 to 1921. On his return to England he was incumbent successively of Buxted and Selsey (Sussex). Since his retirement from parochial work in 1934 he had resided at Igham, Kent.

The death is announced of Canon E. H. Davies, formerly of Ballarat.

The Rev. L. G. Kendel, vicar of Stawell (Vic.) has been appointed vicar of Nhill, Vic., in the place of the Rev. H. P. Lomas who has been appointed to the Parish of Casterton (Vic.). The Rev. L. P. Williams has been appointed Vicar of Stawell.

The death is announced in England of Mr. Sidney Dark, for many years Editor of the "Church Times" and a prominent journalist as well as churchman.

The Bishop of Adelaide and family are going to England by the "Stratheden" in February next, and will not return until the conclusion of the Lambeth Conference.

SUNRISE SERVICES IN KOREA.

A total of 13,000 persons attended Easter sunrise services on the site of a former Shinto shrine near Seoul, Korea, in August, according to information received at the New York headquarters of the Office of International Information and Cultural Affairs.

The huge throng included Korean Christians, military government officials, and other Americans. Prior to the war, it was stated, Easter dawn services were attended by only a few hundred persons, usually gathered together on the flat roof of the Christian Literature Society in the centre of Seoul.

For the first time, the Eastern morning sermon, preached by a Korean minister, was translated into English for the benefit of Americans unfamiliar with the Korean language.—"Moody Monthly."

The Rev. T. E. Jones, Organising Missioner of the B.C.A., is expected in Sydney on Friday this week. He is travelling from England by Lancastrian.

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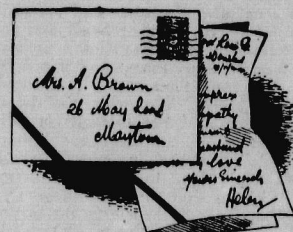
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The Australian Church Record

Vol. 12.

DECEMBER 4, 1947

No. 24

SUNDAY MORNING AT THE LECTERN.

The solemn music dies away,
The church is hushed and still;
Yet ere the Lessons for the Day
I read, dear Father, let me pray
That all these sacred words I say
Their mission may fulfil.

If haply they may balm afford
To some poor broken heart,
If haply, with Thy sweet accord,
They strike in some strayed soul a chord,
To draw it nearer to its Lord—
To choose the better part!

Ah! touch my lips with Love Divine,
And cleanse them from all stain;
So, as I read, this Book of Thine
May be celestial Bread and Wine
To all these waiting hearts, and mine—
Thy Bounty, and our gain.

—J. Hicks.

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