

revelled. When I go to
miss her greatly as will ma
—From "Bishop's Letter."

SOUTH AUSTR

Diocese of Ade

"BACK TO ST. PA

Large congregations atten
to St. Paul's services at St.
Pulteney Street, on Novemb
Bishop of Adelaide was the 1
morning session, and the re
E. Kain) preached at evenso

His Excellency the Lieute
(Sir Mellis Napier) read the
and the first lesson was re
Lancelot Parsons, representing
firms in the parish boundaries.
was also present at the evenin
the direct giving appeal £269

H. C. GURNEY'S WATER

(By H. E. Fuller.

The exhibition of water col
Mountains and Deserts of Sout
was opened recently by Lady M
Royal Society of Arts Gallery,
and interesting collection which
listic and impressively compre
of a country which has been lit
the outer world until fairly re

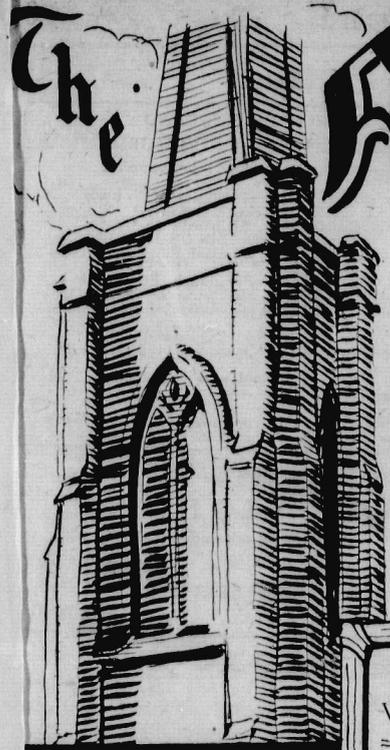
Mr. Gurney is a Master of St
University of Adelaide, who f
eight years has been doing missi
the Church Missionary Society,
stationed at the Stuart Memoria
Isfahan. His work, however,
tated his travelling to other im
tres, covering hundreds of miles.
has been spent in sketching the
pects of the country.

The vast expanse of desert, anc
tic dignity of distant mountains,
colourful, have been cleverly an
depicted in clear, direct water col
Gurney. Particularly interesting
Road," a bare track along which
quantity of war material of all
transported to Russia. "Weather
Kerman," is a striking effect of
stress, whilst some marvellous col
in "Kupahah Range" in the sam
Strongly contrasting is the pictur
"Village Under the Snows," whi
with rather a shock. More charm
is to be seen in "Rolling Upla
gentle slopes in Hamadan, leadi
distant peaks. "Qalar, near Shira
other colourful district. "Mountai
ness" is well set against a little o
ing with cool greens. Many of
deal with mosques, which date back
turies.

River scenes impress one with th
beauty of the country where wa
"River and Mountain, Isfahan," has
greens reflected in the river, and
ing, Isfahan," has a delightful bac
of green trees. "Irrigated Wheat
Yezd," indicates rich results of civil
thods, and there is more rich cc
"Poplars, Isfahan."

Visitors to this exhibitio. will in
be disappointed in a careful inspe
Mr. Gurney's artistic work. Variety
vided by the inclusion of artistic w

The Australian Church Record



Vol. 9

FEBRUARY 8, 1945

No. 3

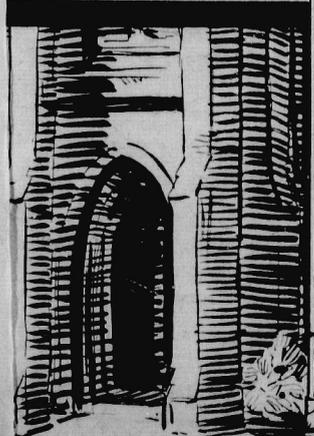
The paper
for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed

The Rev. Richard Johnson, B.A.
AUSTRALIA'S FIRST CLERGYMAN.



Last Sunday marked the 157th Anniversary
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tralia and conducted by the first Chaplain.
His text was Psalm 116: 12.

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NOTES AND COMMENTS.

The Forty Days of Lent with their emphasis on penitence are designed to bring home to the Christian the need of continuous self-discipline in order that the

life of the Christian may be a living witness to the great facts of the Gospel and the power of Christ to overcome in the great conflict of Life. It is easy to loosen our armour and to let slip those precious means of grace that alone make possible a truly Christian life. In a world of false ideals when people all around us are seeking to walk on the sunny side of the road, and so to avoid the dark places and difficulties through which a true life must pass—in such a world it is so fatally easy to go with the crowd and lose our sense of God and our duty towards Him, Who created and redeemed us.

Under circumstances like that "What is man better than a sheep?"

We may deplore, and rightly deplore, the tendencies of the age and the mad rush after pleasure—much of it sinful pleasure, that characterises the life of the people around us. But where are we ourselves standing? What are we doing to stem this tide of utter worldliness? Are we by a very definite adherence to Christian ideals and practice providing a clear witness to God and the powers of the world to come?

There is surely urgent challenge in these days to a consistent and clear Christian witness by life and word.

To this end this opening Lenten season may well be used in more definite seeking after God in those means of grace which He, in His love and wisdom, has made available to us.

It has been truly said by a modern writer:—

"We must rediscover and proclaim God's purpose of redemption. The message of the Early Church was that God had visited and redeemed His people. The world is news-conscious. The failure of the nation to worship is in some measure due to a despairing conviction that either the Church does not possess a gospel which works, or that she fails to proclaim it.

"We must restore the Bible to its place in the national life. "The Bible," says "The Cambridge History of English Literature," is the source of the greatest influence upon English character. . . . If ever the Bible falls from its high sovereignty we can be sure that the English character has fallen with it."

"We must recover the habit of family prayers. If our children learn to worship in the home, they will not find churchgoing strange and forbidding."

Thus may it be true for our children as was said to Timothy, "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation."

From the B.B.C. comes the item of news that Mr. Hopkins has been to see the Pope. Evidently this is looked upon as significant news or propaganda. The vast majority of listeners is not much interested. But perhaps they would be more interested if they realised the possible danger of papal interference in the political situation. News comes through a Canadian paper of—

The Vatican and A Soft Peace.

A sharp attack on the Vatican's foreign policy published September 9 by the Soviet publication, "War and the Working Class," which said that the headquarters of the Roman Catholic Church had been a long-time friend of fascism and favoured a soft peace that would let the Germans escape their just deserts. The Vatican, it asserted, regarded the Franco regime in Spain as "the prototype of a Christian state" for postwar Europe.

The long article, signed by D. Petroff and written in response to an inquiry from a Red Army officer, Major Borovikoff, is a rejoinder to the Pope's recent message to Londoners appealing to them to forgive the Germans for launching flying bombs against England.

NAZIS NOT CONDEMNED.

Mr. Petroff said that the Vatican not only had not publicly condemned Hitler, Goering and Himmler "and other organisers of mass murders, looting and destruction of human culture, but has even appealed for mercy and proposed that the Hitlerites should be forgiven."

This Vatican foreign policy line has angered Roman Catholics throughout the world, according to Mr. Petroff, who said that the Vatican must be aware of "the gruesome experiences" of Roman Catholics in Italy, France, Belgium, Poland and other German-dominated countries during the war and "must know the attitude of these Roman Catholics toward the Hitlerite beasts."

NEUTRALITY ATTACKED.

"War and the Working Class" said that the Vatican's announced policy of strict neutrality in the war must be compared with "neutrality toward a murderer and his victim," but added that the stated policy was not being carried out, especially in regard to activities that would react against Russia and her leaders.

The article quoted an American Magazine article of January, 1943, by a former United Press correspondent in Rome who said that the Vatican had prepared and sent many priests into German-occupied parts of the Soviet Union after instructing them "how to struggle against heretical ideas spread by leaders of the Soviet State." Mr. Petroff said that the Germans vainly hoped to use these Roman Catholic priests for "controlling the Russians and reconciling them to German occupation."

We can hardly imagine that Churchill and Stalin will brook any interference with the lines that have already been agreed upon in relation to the terms of peace, to be imposed on Germany and its satellites.

Even bishops on occasion are in danger of saying unwise things. A correspondent in "The Episcopal Church Standard" of January 26 takes the Bishop Adelaide to task in a severely caustic letter in criticism of an article from the bishop's pen that appeared in an earlier issue of the "Church Standard" on the Archbishop-elect of Canterbury. The bishop made the arresting statement that Dr. Temple's death was "a plain disaster" and was "due to the power of darkness." The trend of Mr. Campbell's criticism may be seen in his closing period—"If I seem to have been flippant in this matter, I have been provoked by a subtler flippancy in the Bishop's offhand and somewhat pontifical treatment of what must ever remain, the deepest problem of the human mind and heart—God's providential dealing with mankind."

Equally unfortunate has the bishop been in his pontifical utterances anent the use of beverage alcohol. Dr. Robin in a broadcast is said to be willing openly to advocate "the moderate use of beverage alcohol by the community generally." The bishop declares that "there is no support in Old and New Testament for a doctrine of total abstinence." Of course the bishop himself is a moderate drinker and obeys the injunction of St. Paul to his son Timothy—to take "a little wine" for his stomach's sake and his "often infirmities." But he seems to have forgotten that the same St. Paul whose advice he so regards, said in another letter: "Take heed lest this liberty of yours become a stumbling block to them that are weak? . . . if meat make my brother to stumble, I will eat no flesh while the world standeth lest I make my brother to stumble." How much stronger does this argument become when we regard the use of a traffic that is confessedly a traffic in the bodies and souls of men. "Let your moderation be known to all men"—not "moderate drinking" as some perhaps would like to infer—but that moderation or restraint of self that willingly sets aside one's own rights in the due consideration of the rights and needs of others.

We imagine that a great many Anglicans read with some astonishment the following paragraph in a recent issue of the Melbourne "Argus":—

Parents of Jewish children attending the Church of England Girls' Grammar School, St. Kilda, have been told by the superior of the school that unless their children are permitted to come to assembly, and take the scripture lessons, they should be sent to another school.

In a letter to parents, the superior said the absence of some Jewish children from scripture lessons and assembly was bad for the general order of the school. The letter continued: "We need a large-hearted toleration in our dealings with those who differ from us, and this can only be based on the understanding of the point of view of others. In the world-to-day your children cannot live as exclusive, narrow-minded people. You do not want to shut them up into ghettos."

Rabbi J. Danglow, in commenting on the letter, said last night he deplored the fact that the superior of the school had seen fit to insist on the attendance of Jewish girls at prayers, when such instruction might be contrary to their religious convictions. He did not believe that the absence of Jewish girls from assembly would result in their isolation. If that did happen it should be possible to explain the position to pupils, so that they could understand the absence of Jewish girls. He did not think the superior had expressed the opinion of the Anglican community generally, but possibly her own point of view only.

The Principal's letter certainly makes curious reading, and we are glad to have Rabbi Danglow's assurance that he does not think it a fair expression of Anglican opinion.

We are glad to publish the results of the recent examinations for the Australian College of Theology, A.C.T. for the publication will be of great interest to many of our readers and of great comfort to some. We note with pleasure that Moore College has a very worthy place on the list, the Hey Sharp and F. and E. Cash Prizes both going to its alumni, and the first three places in the Honours List of Th.L. We also note with interest that Mrs. Alice C. Wheat, Acting Principal of Deaconess House, Sydney, has obtained a pass for the Th.L. Degree.

Like Sodomites of old, the world of to-day struck with blindness, is "groping for the door." In purposeless rush after material concerns, men and women are finding with the sage of old that "all is vanity," and are up against a worrying sense of the

futility of life. Like that old sage the world has yet to realise that "there is nothing new under the sun." Men may try all kinds of new gospels and orders, and be led astray by the nostrums of quackery, but they will have to come back to the great and only basis of true life—"to fear God and keep His commandments." Like many other exponents of modern teaching where their eyes are open to the truth, the Bishop of Derby in his recent inspiring booklet calls the Christian world back from its wanderlust after fresh presentations of the Gospel, to the Old Book and the Old Gospel. Dr. Rawlinson, in view of a widespread vagueness of belief, amidst "much diffused goodwill towards religion," has listened to a challenge, "Why not state what the Christian faith really is?" In his opening sentences he throws down the gage to modernistic trends of thought by stating that Christianity presupposes a passionate faith in the reality and power of God, living and active in history, and is essentially and unashamedly "other worldly" — "Mors janua vitae." It is this great truth that makes human personality so sacred and important. It is this conviction which is fundamental for the future battle against the totalitarian state. The bishop divides up thinking men into three classes:—The optimists (or obscurantist humanists), the pessimists, who see no hope of human progress, and the spiritual realist, who sees all the weakness and sin in human life but sees God and believes in God, and whose sure hope is set beyond the here and now of this life. Consequently the world needs "not simply a revived apprehension of the Gospel but the reaffirmation of those primary truths which the Gospels themselves presuppose, a laying anew of the foundation of repentance from dead works, and of faith toward God The world needs to learn to become once more what the world of our fathers once was — that is to say, a Bible-reading world." "There is need of continuous teaching and preaching and of the exposition of the Scriptures—that is to say, of the ministry, in its various forms, of the Word of God. The Ministry of the Sacraments, if it is to be true to the New Testament emphasis, and balance must be set always in the context of a living ministry of the Word."

It is the Old Book that has to be read, studied and ministered, and the old Gospel of the Redeemer from sin and death, and the renewing of life by the Holy Spirit that make possible that

regeneration of life and hope which the world gropes for and needs.

The World's Question and the Christian Answer.—A visitation charge by the Right Reverend A. E. J. Rawlinson, D.D. (Ox.), Hon. D.D. (Durham), Bishop of Derby, with additions and appendices, and a charge by the Chancellor of the Diocese of Derby. Our copy from the publishers, Longmans, Green and Co., London. English price, 4/6.)

A WORD OF COMFORT TO THOSE WHO HAVE BEEN BEREAVED BY WAR.

You are sitting in the room he left. The open cupboard shows all his workaday and best clothes hanging cleaned and pressed against his return . . . And now the paper in your hand says he will not return.

If I might do so I would sit in that clean, still, empty room with you. But after that I wish we might leave the empty room and go out where the children play and the birds sing and flowers grow in the sunshine, where they are all alive with the first taste of life.

The paper says that he is dead, but that is not true. The truth is that he will not return. He went adventuring out ahead of us, following the call to give his life—no, not his real life, but that part of it which he shared with us here. That part of life he gave wholly and freely, not careless of us but because he was so mindful of us all. So he no longer needs the body we knew. It is folded away in Mother Earth or in the clean salt sea.

His first taste of life, his apprentice work, is over. We had no thought it would be that way. We thought of him as following us in our long monotone of work and care, his vigor like ours slowing down at last to the anxious step of advancing age. We had no adventure, only a steady plodding through many years. But for him a trumpet sounded! We had thought the days of chivalry gone forever, and yet in an hour our plain man went away like a knight to rescue the innocent and the distressed. He has done his devoir and now the trumpets are sounding for him on the other side. He is now wonderfully, tremendously alive.

We taught him the faith of the Everlasting Arms and the Everlasting Life. In that faith he went out, not speaking of it so openly as we do but holding to it and proving it like a man. Now it is our turn to believe that faith, as never before and to practice it. He is alive in the paradise of God. What

that means passes all imagining, but surely it means that his love for us is illuminated by a great light.

Do you think that 'delighted and full of wonder as he is, he would want us to sit and mourn with folded hands in his old empty room? To grieve and harden and grow bitter? To turn the room where once he was so gay into a museum and a morgue? NO! He wants us to lift up our hearts and catch a glimpse of the vision so clear around him.

Wouldn't he say?—"If you could know what I do now, you would have no grief. You would put on festive clothes and sing to God in church and out. I've been promoted. I am busy in a great service. The old frustrations are all gone. We do great things here. Let someone into my old room. Give my things to someone who needs them. And when you get going in your new happiness, go to other houses where men like me will not return and get the truth across to the people there. Where we are, we can see better how God is working His purpose out. It costs a great price and we have paid a little of it, and you are paying some of it, but it is all marvellously worth while."—"From an unknown source."

AT MIDNIGHT.

Wise men and weathered shepherds
And kings, on silent feet
Are walking on the highways
And gathering in the street.
To children sleeping softly
Where dying firelight gleams,
The echo of an old, old song
Comes weaving through their dreams.

"Venite Adoremus"—
The lovely anthem swells;
From high and humble places,
Ten thousand silver bells
Go ringing down the darkness
Of all the shattered earth,
Proclaiming with exultant voice
The Heavenly Healer's birth,
The Love that brings redemption,
The Truth that gives release;
But oh, the bells that we would hear—
The golden bells of Peace.

Kind comfort be with heavy hearts,
New strength with all who fight,
Until the midnight of our pain
Shall flee before the light.

—William Tainsh, in "The Argus."

An old woman was arguing that in her opinion the Germans were going to give the British the beating of their lives, and she hoped they would sink the whole British Navy and conquer the whole pestiferous land. "But, maybe the Germans would then conquer us Irish, too?" a friend suggested. "Sure they'll never do that," the old woman answered, "the British Navy will never let them!"

QUIET MOMENTS.

STRONG IN FAITH.

(By Senex.)

The fourth chapter of the Epistle to the Romans has for its subject the faith of Abraham, the father of the faithful, the friend of God. Of him it is said in verse 3 that because he believed in God, this faith was imputed to him for righteousness. He had received a command from God to leave his home land and to go forth into a new land—and he went in obedience to Him Whose right it was to give the command. He was told to sacrifice the son of his old age, that one whose advent was a miraculous fulfilment of a promise that seemed almost unbelievable; and his trust in God, Who had told him that through that son he was to be the father of a great nation was so great that he went to Mount Moriah and made every preparation to obey the mysterious command, the consummation of the sacrifice being barred only at the last possible moment. He was truly "strong" in faith, "giving glory to the God Whom he trusted to the full."

We turn to the eleventh chapter of the Epistle to the Hebrews, where we find this matter of faith in God dealt with. We read the long list of heroes selected from the innumerable company of those whose lives had been shaped by similarly strong faith in a God Who had revealed Himself to them. Men and women who "obtained a good report through faith," and the next chapter begins with an exhortation to us to run with patience the race of faith which others have run.

FAITH AND KNOWLEDGE OF GOD.

God has at no time in the history of the world left Himself without witness to His Being and His attributes; but saving knowledge of God comes to those who take the trouble to try to know Him Whom to know is life eternal.

From God there comes to all of His children, if they are willing to receive and welcome it, a degree of revelation through His bounties in creation, through His workings in human history, and, above all, through the message of the Gospel which tells us of "His inestimable love in the redemption of the world by our Lord Jesus Christ." Our part is humbly and gratefully to receive all the benefits

that this revelation brings to us, and daily to increase in that knowledge more and more, so that we may grow steadily into fuller likeness to Himself.

OUR APPROACH TO GOD.

God is a Spirit, and they that worship Him must worship Him in spirit and truth, earnestly desiring to make their wills conform to His will. "He that cometh unto God must believe that He is, and that He is the Rewarder of them that diligently seek Him"; and this sincere and strong faith can never fail to bring us into closer touch with Him. The results of steady strong, unswerving faith are inconceivable to those whose knowledge of God is microscopic. It is gloriously possible that each of us may find the apparent paradox to be a marvellous reality in our life here on earth, as did Moses of whom we read that he "saw Him Who was invisible." And though we cannot see Him with the eyes of the body, to us, as to those whom Peter addressed his first letter, it can be blessedly true that Him "Whom we have not seen we love, in whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory."

SOME FRUITS OF FAITH.

If, through the work of the Holy Spirit in our hearts, we have been brought to God in true penitence, and, like the returned prodigal, have received the kiss of forgiveness and have been clothed with the robe of Christ's imputed righteousness, and have resolved to lead a new life, following in the steps of our great Exemplar, we enter upon the life of Faith.

The God of Hope gives us all joy and peace in believing, and in direct proportion to the steadfastness of our faith, life is to us a series of experiences of divine grace.

David knew much of this blessed experience. He said, amongst hosts of other wise and inspired things, "Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusteth Thee." Among all the changes and chances of this mortal life our hearts may be fixed surely where true joys are to be found. In all our troubles and adversities we can safely and calmly put our whole trust and confidence in His mercy. Our hearts will not be afraid of evil tidings, for they are fixed, trusting in Him.

Let us strongly endeavour to maintain this attitude of trust in God and His blessed Son our Redeemer; let

us "hold fast the profession of our faith without wavering, for He is faithful that promised. When faith begins to waver, let us pray as did Christ's servants of old, "Lord increase our faith."

And this prayer for strength will assuredly be answered.

PERSONAL.

The death in India of Dr. Azariah, the famous Bishop of Dornakal, in South India, has roused deep sorrow in missionary circles in England. The name of Dr. Azariah, famous as a great evangelist and pastor, has been a household word in England for many years. He was specially noted for his enthusiasm and statesmanlike work for Christian unity. For many English Christians he has been almost a symbol of the younger Churches at their best. — Christian Front News.

A message has been sent by the Archbishop of York to Archbishop Damaskinos, Primate of Greece, on his appointment as Regent of Greece: "In my name, and in the name of my brother Bishops and of the whole clergy and laity of our Church of England, I beg to assure you that our hearts and prayers to God are with you in the great and difficult but noble duty to which as His servant and peace-maker you have been called by the united voice of the whole suffering Greek nation to which we are bound by a great debt of love and gratitude. May God strengthen you and guide you and grant to our beloved Greece a rich reward for her faithfulness and bitter suffering." — Christian Front News.

His Majesty the King has appointed Lord Gowrie, former Governor-General of Australia, Deputy Constable and Lieutenant-Governor of Windsor Castle in succession to Lord Wigram, who has resigned.—AAP.

Chaplain R.A.A.F., Rev. C. H. Star, formerly rector of St. Columba's, Wangaratta, was amongst the first chaplains to land recently at Leyte in the Philippines.

Rev. Stephen Bradley and the Rev. Warren Brown, will be leaving Sydney for South Africa in the near future in order to fill appointments in the Church of England in S. Africa.

Rev. G. A. Hook, formerly rector of St. James', Croydon, has accepted nomination to the Parish of St. Stephen's, Willoughby, N.S.W.

Rev. H. Sloman is to be inducted to the Parish of St. Mary's, Western Line, N.S.W., on February 9th, by Archdeacon Bidwell.

(Extract of letter from the Rt. Rev. A. M. Giltorpe, Assistant Bishop in Egypt and the Sudan—to the Rev. C. W. J. Gumbley, C.M.S., Adelaide.)

The Rev. Arthur Riley and his wife, Grace are two of our very best missionaries and the Holy Spirit is working mightily through them in the great work which is going on in Yambigo. Early next year the Sudan becomes a diocese apart from Egypt. It seems to be my duty to accept responsibility for the new Sudan diocese and I want very much to strengthen the links between ourselves here and South Australia. I believe that by prayer, and, I hope, more men of the type of Arthur Riley, very great spiritual energy and power can come increasingly from Australia. (1st Nov., 1944.) The Rev. and Mrs. A. Riley are expected home any time now.)

The Rt. Rev. Richard Thomas, Bishop of Willochra, South Australia, and the Rev. P. R. Westley, Rector of St. Thomas', Auburn, New South Wales, have received news from Cambridge (England), that they have been elected Associate Members of the John Mason Neale Society. So far they are the only members in Australia of this Society, formed in 1942. Mr. Westley has been a keen student of the life and work of the late Dr. Neale for the past twenty-nine years.

Sister A. M. Laycock, called to higher service recently in Adelaide, was outstanding in her nursing ability, life and cheeriness, and has left behind in many hearts a very convincing evidence of the joy of Christian witness. She was well known to many in Sydney, and the country places of New South Wales.

Bishop Chambers says: "You may sing a Te Deum for Kibondo and Miss Elsie Veal, through whose faithful ministry there is such marvellous growth in the Church and the Kingdom of God."

Mr. A. Coughlan, of Bondi Junction, has completed fifty years of teaching in Sunday Schools of the Diocese of Sydney. A great record!

The new Patriarch of Moscow and all Russia, Alexei, former Metropolitan of Leningrad, was enthroned last Sunday in Bogoyavlensky Cathedral before a congregation of 50,000.

Rev. A. and Mrs. Riley, who are now en route for Australia, tell of a splendid annual convention when the new Zande pastor gave good messages, and crowds flocked in from the villages, some 150 miles. Before they left Yambigo 60 were baptised and many confirmed.

The many friends of Rev. George and Mrs. Pearson, Dodoma, Tanganyika, will rejoice to know of the birth of a son, on January 16. Mother and son are progressing well.

We regret to learn of the death of Mr. H. B. Day—father of Mrs. W. K. Dease—wife of the rector of Belmore, N.S.W.

Miss Moller expected to set out for Australia in January, and sent warm greetings to all friends.

Miss Mary Andrews, of Sydney, arrived in India in November, after journeying from Linhai by foot, boat, bus and plane. She says of the journey, "God gave us many such pleasant surprises along the way. When things looked hopeless, suddenly something happened, and we have much to praise Him for." From Calcutta she went up to Lahore to visit an Australian Deaconess, and on being asked by the Senior Deaconess to stay for six months and assist in St. Faith's Children's Home, has decided to do so. Before leaving Linhai 1lb. of grown sugar cost 22 shillings sterling, and 1lb. of meat 12 shillings. She says, "It is marvellous how God has undertaken for us and supplied all our needs."

SPECIAL PSALMS AND LESSONS.

Feb. 11, Quinquagesima.

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

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

Feb. 14, Ash Wednesday.

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

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

Feb. 18, 1st Sunday in Lent.

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

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

Feb. 25, 2nd Sunday in Lent.

M.: Gen. xxviii 1-40 or Eccus. iv 11-28; Matt. ix 1-17 or Heb. ix-11. Psalm cxix 1-32.

E.: Gen. xxviii 10 or xxxii 3-30 or Eccus. v 1-14; Mark xiv 27-52 or 2 Cor. v. Psalms cxix 33-72.

"BEING DEAD HE YET SPEAKETH."

A Lenten Pastoral.

(A letter from the late Archbishop of Sydney to the Laity of the Church of England in the Diocese of Sydney, which has recently come to our hand and has a message very relevant to the present crisis.)

My Dear Friend,—

I ventured to issue a Pastoral Letter at the beginning of the year, in which I pointed out the grave spiritual importance of the present national and world-wide crisis. This crisis provides a great opportunity for helping the people to recognise and to respond to, the claims of God upon their lives.

I understand that the approaching season of Lent is to be used in your parish with a view to taking full spiritual advantage of this opportunity. I am, therefore venturing to send to you a personal letter, asking you to do what you can to making the effort successful in your Church. Your Rector will provide you with full information about the plans which he has formed for Lent. He will have devoted much time, thought, and prayer to these plans; and I commend them to your thought and prayer.

It is not necessary for me to remind you that the Clergy cannot do this work without the hearty assistance of the people. The responsibility for God's work rests upon us all, Clergy and Laity alike. Every individual counts for much in this great matter. Do not think that you are unimportant for God. He will make great use of you, if you serve Him willingly; on the other hand, your example and influence may tell heavily against His cause if you stand on one side. Very

earnestly do I appeal to you to throw your weight on His side, and actively help your appointed leaders in the great cause.

First of all I would ask you to attend the Church Services regularly throughout Lent. You know well enough what a difference a large congregation makes to the heartiness of a Service. The congregation is made up of individuals each of whom encourages the Clergy, and heartens the other people, by their very presence in Church. On the other hand, a half empty Church is depressing to all. Make up your mind to attend in order to help the Clergy and people, as well as to get benefit for yourself. Above all, attend because God asks you to worship Him in fellowship with other Christians.

Then I venture to suggest that you remember the work of your Parish in your daily prayers. Surely Christ's command that we should pray is a sufficient reason for prayer, and a proof of its wonderful power. There will also be other ways by which you may practically assist your Clergy.

Finally, may I ask you to bring all your affairs in prayer before God. This is a time of grave anxiety for us all; but we are told to cast our care upon Him, because He cares for us. An honest and living faith is the one and only solution of all life's troubles. He wants you: He calls for you; His voice of love is heard speaking through the very troubles that are crowding upon us. "Turn ye, turn ye, why will ye die?" "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

I commend you to that love which pleads with you and promises you all that you need for this world and the next!

Yours sincerely,

JOHN CHARLES SYDNEY.

ROOSEVELT'S MESSAGE ON HUMAN BROTHERHOOD.

President Roosevelt, in his recent message to the National Conference of Christians and Jews, called on all United States citizens to "Keep our country free of prejudice and bigotry so that when our fighting men return they may find us living by the freedom for which they are ready to give the full measure of devotion."

The conference is an organisation for the promotion of justice, friendship and an understanding co-operation among United States Protestants and Roman Catholics and Jews.

Herewith is the full text of Roosevelt's message:—

"It is highly fitting that in the midst of a world struggle for liberty we should remind ourselves of the spiritual realities by which ideals of freedom are nourished. The principle of a human brotherhood is the source of our political democracy and this principle is rooted in a faith which our fathers knew and which we have lived by. One God is our Father, and all of us are brothers and sisters in His family. We worship at different altars and express this faith in many ways. But deeper than the differences, is the spiritual unity that makes up the people."

"On the battlefields throughout the world, Americans of many cultural backgrounds stand together in one fighting force that presents an unbroken front against the enemies of freedom. We move forward to victory—one people dedicated to one flag in service of justice and peace for all. As these men and women of fighting forces carry on their struggle against tyranny overseas, they dream of the homeland in which equal opportunity for the good life is open to all. It is therefore a solemn duty for us, who live and work in the United States to keep our country free of prejudice and bigotry, so that when our fighting men return they may find us living by freedom for which they are ready to give a full measure of devotion."

"The United States is the greatest team of free men and women the world has ever seen. This is the hour for us to decide that our determination shall be in peace as in war—team-work. I am happy, therefore, to welcome the twelfth anniversary of the Brotherhood week, February 18—25, 1945, under the auspices of the National Conference of Christians and Jews. I hope that our people will come together during this week to renew and strengthen their determination to serve the high principles of liberty through spiritual unity."—From the United States Office of War Information, Jan. 3, 1945.



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W. S. LESLIE, M.A., Headmaster.

TO AUSTRALIAN CHURCHMEN

Our Royal Governor-General and the Duchess of Gloucester

The coming of our new Governor-General, although suddenly announced by reason of war conditions, has been acclaimed throughout the Commonwealth with a heartfelt welcome and gratitude. It has been a signal mark of appreciation on the part of His Majesty, King George, and His Majesty's Government that has placed so distinguished a Prince of Royal blood as vicergerent of our noble and beloved King in the Governor-General's seat at Canberra. There can be no doubt of the gratitude of Australia's sons for this high favour. But in addition to this and over it all there is in the hearts of most of us a sense of gratitude to Almighty God that the long and highly dangerous journey has been successfully accomplished, and no untoward enemy action has marred the voyage.

And now the Duke and his gracious consort with their two sons have come to make their home in our midst and give with a characteristically lavish

hand, that devoted service which their high position makes possible for them. We may well thank God, and extend not only our good wishes, but our earnest prayer to God that their coming and abiding with us may be for the furtherance of our imperial unity and the real progress of our Commonwealth.

It was in the highest degree fitting that on Sunday last in their parish Church, the Church of St. John the Baptist, Canberra, their Royal Highnesses with their entourage should be in God's House to give thanks for the mercies of the past weeks and to seek His grace and favour as our new Governor begins his high ministry in Australia. We venture to associate ourselves and all loyal citizens, with the words of welcome that Archdeacon Robertson addressed to the Duke and Duchess. We pray that their residence in Australia may ever be one of the brightest spots in their memories.

THE GIFT OF FAITH.

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

The Christian Faith is the most precious of our spiritual possessions. It is that which most of all enhances the values of life and makes life worth living.

This great possession came to mankind as the outcome of a long series of spiritual experiences, and was crowned by the life and death of Jesus Christ and the teaching which emerges from these events.

The very heart and soul of these teachings is Faith in the Love of God. This special quality of the Christian Faith enables us to trust God to the uttermost in spite of life's experiences of frustration, suffering and disappointments. This word Love is the truest description of the character of God.

To-day the mind of man is confronted with a vast range of discovery and explanation which has spread out in its sight a strange and wonderful history of the universe. From its dim beginnings in glowing star-mist, through cooling of the worlds, the shaping of continents and seas, the evolution of life and the millions of

years during which higher forms of life appeared. Finally the coming of man and his history, stained with sin, lust and cruelty.

Can such a series of events justify our faith in a Creative Power whose character is Love? Many of our naturalists say most emphatically No! And others suspend their judgment.

What is Faith? It is the activity of human personality, the reposing of confidence in some person, principle, or truth. The object of faith must, no doubt, be believed to exist. "He that cometh to God must believe that He is" (Hebrews). Faith though it involves and presupposes belief is a great deal more than mere belief. Faith in the Bible goes beyond it. It implies not only intellectual assent, but the reposing of confidence in some person, principle, or truth.

What is "the faith" which the New Testament describes? "The faith once delivered to the saints" (Jude iii). Here the idea is not the activity of the soul, but a body of doctrine, a distinctive set of convictions, concerned with God and His activity towards men. It is inherent in the Christian tradition and is intended to be permanent. God's "once for all" reve-

lation of Himself in Jesus Christ our Lord.

What is the central core of the Christian Faith? What is its content? The Apostles' Creed is a summary of New Testament teaching. The Holy Scriptures bear witness and interpret the Revelation of God. Our Lord Jesus Christ is described as the Word of God. He is the "express Image" of God. He is the Word of God Incarnate. In Him are all the promises of God fulfilled. He is the clue to the meaning of all history and to the spiritual destiny of man.

The modern world desperately needs the message of the Gospel to which it must hearken or perish. Once in the course of the world's history, at a particular time, and in a particular place, under Pontius Pilate in Palestine, there was a deed accomplished, and a victory won. The light of the world still streams from the Hill of Calvary, resplendent with the transfigured glory of Easter Day.

Faith is more than the "supernatural assent to Divine truths upon Divine Authority." The mere acceptance of propositions from the mouth of authority is not the Christian Faith.

The real and permanent object of the Christian Faith is not Dogma or Creed as such, but Jesus Christ and His Gospel. He says "I am the Way, the Truth and the Life."

What we believe "and think of Christ" is the most important question which people have been asking all down the centuries. Men cannot leave Jesus alone. There has been unremitting intensity of thought about Him for 1944 years. It will go on being asked until He come.

Man's greatest and deepest need is God, union and communion with Him. Personality can only be satisfied with Personality. It is no mere question of argument, or of pure contemplation, or a problem of philosophy. It is vital, fundamental to us and demands attention. Christ asks, "Whom do men say that I am?"

It matters very much what we think of Him and the attitude we take towards Him. Everything we know of God and need from God is deeply affected by our attitude to Jesus Christ. If He be not God, then fellowship with Him is impossible, for He is dead. We cannot get into personal touch even with His writings, for He wrote none.

Our Redemption matters very much whether Christ is God, because our

view of His Death turns on this fact. Our prayers and worship have no meaning if Christ be not God. We must verify the Claim of Christ for ourselves. We must come to a definite decision concerning Him.

Our right attitude towards Christ is dependent upon right thoughts about Him. A Faith will not last long which has no intellectual conviction behind it. Can we say like the eunuch said to Philip, "I believe that Jesus Christ is the Son of God"?

We all have some kind of philosophy of life, some working Creed which expresses our faith or lack of faith in God. Here is the Christian answer to the riddle of the universe and the ever-living question of God.

I believe in the Love of God; I believe that God has a purpose for the world and a purpose for my life; I believe that Jesus Christ saves life from the power of sin, sorrow and death; I believe in the life-giving power of the Holy Spirit. I believe that through faith and prayer and sacrament I can live the life, "which is the life indeed." I believe God calls my life to love, fellowship and service.

"I believe in the Grace of our Lord Jesus Christ, and the love of God and the communion of the Holy Spirit."

St. Paul reminds us, "By Grace are ye saved through Faith and that not of yourselves, It is the gift of God."

The first and greatest thing required of us is to receive it in its fulness. In Christ we are made children of God? All things are ours. What the world needs above everything else is a new spirit. To be sure of God. Our faith must be contagious and so help others to believe in Him. His love and power are sufficient for all our needs. We must bring God back into the very heart of life. God waits; the world waits for men and women who greatly believe and dare; who will put their faith to the proof. "Faith without works is dead, being alone."

SERVICE OVERSEAS.

If a man is to stand the spiritual strain of an exacting life and identify himself wholeheartedly and undauntedly with the fellowship of the local Christian community, he will need the Christian graces of faith and hope and love; a living faith in the power and purpose of God, hope as anchor of the soul both true and steadfast, love that will rejoice to spend and be spent in devotion to Christ and in the service of all whom He loves."—From "Man-Power," the Unified Statement for 1944.

THE GERMANS MUST BE PUNISHED.

(Says Dr. Karl Barth.)

The German people are "in God's hands" and must face the consequences of their guilt. Dr. Karl Barth, internationally known Swiss theologian, declares in a message which attempts to define the tasks confronting the Church at the end of the war, especially regarding the German people.

Dr. Barth said the German people had "failed so terribly" because it had conducted a "struggle against God" and thus "placed itself in the wrong on the human plane."

The German people, he asserted, must now "undergo the bitter experience that God, who forgives sins, does not allow Himself to be mocked, and that human insolence is not able to shake the throne of mercy. It must learn this meaning of the present experience, and meet the gracious God whom it wished to reject, but who does not allow Himself to be rejected."

NO GRUDGES.

While insisting that Christians must recognise the guilt of the German people, he warned that they must not bear grudges after the "restitution and severe punishment" which will accompany Germany's defeat. "When German military might is made harmless, it is not for us to judge again when God has already passed judgment," he stated. "It will be those who have been unreliable during the past years who will betray themselves in the future by not getting over their grudges."

The one-time professor in Bonn University, Germany, who was expelled in 1935 for refusing to take an oath of loyalty to Hitler, counselled that "Christians should not talk too quickly or too glibly about the common and equal guilt of all, but should recognise real distinctions in the realm of responsibilities and their inevitable consequences." Stating that these distinctions cannot be blotted out "simply by a general pardoning and forgiving," he stressed, however, that "this must not prevent the Church from believing and professing that He who governs the world is a gracious God, who forgives sins."

"Amid present day happenings," Dr. Barth said, "it is the responsibility of the Christian Church to see that the word in which the deepest truth of the kingdom of God and Jesus Christ is set forth should not be suppressed, but clearly stated. That word is the forgiveness of sins. . . ."

IN GOD'S HAND.

"The German people are in God's hand, in the severe hand of a gracious God. After having had to resist them, we must take our stand on this certainty. That is what we will have to say to the Germans when we can talk with them again. We shall be unable to take their responsibility and its bitter consequences away from them. We will have to ask them not to try to disown that responsibility, nor avoid its consequences."—From "The Witness," U.S.A.

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SPECIAL PRAYERS.

(By J. R. L. Johnstone.)

THE POSITION OF THE CLERGY.

The Clergy are bound by certain obligations in their use of the Liturgy of our Church. One of these obligations rests directly upon the laws of the Church of England. But in addition to the purely legal bond there is a bond of honour, for they have pledged their word to observe the laws of the Church. Personal taste or "common sense" do not of themselves justify many common transgressions of the law in disregard of solemn undertakings made at Ordination.

The "Declaration of Assent," made by every Ordinand before the Ordaining Bishop or Archbishop contains, inter alia, the following solemn undertaking:—"In Public Prayer and Administration of the Sacraments I will use the form in the said Book prescribed and none other, except so far as shall be ordered by lawful authority."

Thus the Ordinand has declared solemnly that in Public Worship he will use only (1) forms prescribed in the Book of Common Prayer, and (2) such other forms "as shall be ordered by lawful authority."

What does "by lawful authority" mean? It does not mean that a particular form of Service or Special Prayer is lawful merely because it has been issued or used by a Bishop. Rather does it mean that the person or persons issuing or "ordering" the Form of Prayer do so in accordance with the laws of the Church.

What lawful authority has been conferred upon a Bishop to authorise special Forms of Service or Prayers in New South Wales? To ascertain the answer we must consider the 24th of the Constitutions under the Constitutions Act Amendment Act, 1902 (N.S.W.) which provides that, "No rule, ordinance, or determination of any Diocesan or Provincial Synod shall make any alteration in the articles, liturgy or formularies of the Church except in conformity with any alteration which may be made therein by any competent authority of the Church of England in England." Under the 3rd of the Constitution "all ordinances of the Synod shall be binding upon the Bishop and his successors and all other members of the Church within the Diocese. . . ."

What provision has been made in England, then, for the lawful authorisation of special forms and prayers? We turn to the Acts of Uniformity Amendment Act of 1872 (English) and find that the relevant provisions are as follows:—Section 2, which authorises a shortened Form of Morning Prayer or Evening Prayer. Note: This section does not authorise the shortening of the Service in any way that seems good to the minister. It prescribes the manner of shortening. (2) It expressly provides that the shortened Forms shall not be used on Sunday, or on Christmas Day, Ash Wednesday, Good Friday and Ascension Day. (3) On such weekdays as the shortened forms are used in a Church they may be used in lieu of full Morning Prayer or Evening Prayer. (3) In a Cathedral the shortened forms cannot be used in place of the full services, but only in addition to them.

Section 3 provides for the authorisation of Special Services for special occasions. Note.—(1) The occasion and the Service

must both be approved by the Ordinary. (2) The power to authorise such Services is strictly limited "so that there be not introduced into such service anything, except Anthems or Hymns, which does not form part of the Holy Scriptures or Book of Common Prayer."

The requirement that there must be nothing in the Service "which does not form part of" the Holy Scriptures or the Book of Common Prayer scarcely justifies the interpretation that it is sufficient if the prayers and forms used satisfy the spirit of the Prayer Book and the Scriptures. It seems clear that the words of the Act are intended to limit the special forms and prayers to such as are extracted in verbal form from, and are, in their setting, in accordance with the spirit of the Prayer Book or the Scriptures. The Prayer Book is far more adaptable to such treatment than many people realise.

Section 4 provides for "An additional form of service varying from any form prescribed by the Book of Common Prayer." Note: (1) The Additional Service "may be used at any hour on any Sunday or holy day in any Cathedral or Church in which there are duly read, or sung as required by law on such Sunday or holy day at some other hour or hours the Order for Morning Prayer, the Litany, such part of the Order for the Administration of the Lord's Supper or Holy Communion as is required to be read on Sundays and holy days if there be no Communion, and the Order for Evening Prayer."

(2) The form of Additional Service is limited "so that there be not introduced into such additional service any portion of the Order for the Administration of the Lord's Supper or Holy Communion, or anything, except Anthems or Hymns which does not form part of the Holy Scriptures or Book of Common Prayer." The same considerations apply to this provision as apply to that in section 3, above.

(3) The form of service and "the mode in which it is used" must be "for the time being approved by the Ordinary."

(4) There is a saving proviso "that nothing in this section shall affect the use of any portion of the Book of Common Prayer as otherwise authorised by the Act of Uniformity or this Act."

Section 5, itself authorises the separate use of Morning Prayer, the Litany and Holy Communion. Note: These services may be used "together or in varying order as separate services." (2) The Litany may be said after the 3rd Collect in Evening Prayer either in lieu of or in addition to its use in Morning Prayer. This is "without prejudice nevertheless to any legal powers vested in the Ordinary." (See Rubric before the Litany).

This does not authorise the dropping of the Litany altogether.

3. Any of these three forms of service may be used with or without the preaching of a sermon or lecture, or the reading of a homily. This does not apply to Evening Prayer.

Section 6 provides that "... a sermon or lecture may be preached without the common prayers or services appointed by the Book of Common Prayer being read before it is preached. . . ." In such a case the section provides that such sermon or lecture must be preceded by—

1. "Any Service authorised by this Act," or

2. "by the Bidding Prayer," or

3. "by a Collect taken from the Book of Common Prayer" with or without the Lord's Prayer.

It will be seen from this that in a great number of Churches and Cathedrals the law of the Church is frequently broken on a wide scale.

The question whether the English Act quoted above is in force in any Diocese in N.S.W. depends on the question whether the Synod of that Diocese has passed a "rule, ordinance, or determination" adopting its provisions. In the Sydney Diocese an Ordinance has been passed doing so. Similar action may have been taken in other Dioceses. Without such action, there is no authority to depart from the forms prescribed in the Book of Common Prayer. On the other hand, where such action has been taken, the power to authorise special forms and prayers is strictly limited as indicated above.

So much for the legal position. It is admitted that there are practical difficulties about adhering strictly to the letter of the law on all occasions. These difficulties are, however, largely due to the situation brought about by the continued neglect to observe and enforce the law. They would be largely overcome if a strong and concerted effort were made to observe the law of the Church and to honour Ordination undertakings more closely. Such difficulties as then remained could be honestly faced by the Church. If our Liturgy is in any respect really unsuitable to the needs of the present time so that the clergy are thereby compelled to break their solemn undertaking to observe the laws of the Church, is it not high time that some active steps were taken to bring about a happier state of affairs? Surely the Dioceses of N.S.W. could come together sufficiently to agree on such modifications of the severity of the law as would remove those purely practical difficulties which are not of doctrinal significance, and then approach Parliament and ask for an Act to legalise some modifications. If laws are oppressive or unsuited to local conditions they should be amended. Is it honest for the Church to retain such laws without making a real effort to overcome the difficulties?

Before taking action, however, it is well to consider the apparent difficulties in the way of observing the law so as to ascertain how real they are. The Prayer Book is not so out of touch with modern conditions and needs as many would have us believe. It is hoped that an opportunity will be given in a subsequent article to show how much our Prayer Book does provide us with prayers suitable for use on Special Occasions, and, in particular, in relation to the circumstances of War and National crisis.

BOOKS.

Diocese of Goulburn, Centenaries of the Consecration.—A handbook published by the Goulburn Diocesan Church House (price 6d.), giving the programme of the Special Services in commemoration of the Consecration and setting apart of old St. Saviour's Church, Goulburn, St. John Baptist, Canberra, old Christ Church, Queanbeyan, and other acts of consecration by Bishop Broughton. Interesting extracts are included from the Bishop of Australia's Visitation Journal of 1845, together with other historical notes. Also included is a portrait of the Bishop of Australia.

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1944.

SCHOLAR IN THEOLOGY (Th.Schol.)

Pass:—

Harrold Burls Wilson, Adelaide.

PASSED IN SINGLE SUBJECTS.

New Testament:—

Alfred George Reynolds, Melbourne; Oliver Tristram Cordell, B.A., Cent. Tanganyika; John Espenett Romanis, M.A., Melbourne; Brian Strong Kugelman, B.A., Goulburn; Albert Edward Loxton, Brisbane; David George L. Livingstone, Willochra; Kenneth John Hughes, M.A., Tasmania; Cedric Carlyle Cowling, Tasmania; John George M. Gent, B.A., Adelaide.

Dogmatics:—

John Alexander Munro, B.A., Ballarat; Claude Milton Kennedy, B.A., Wangaratta; John Hunter, B.A., Goulburn; Allan Challes Haysom, Brisbane; Arthur Reginald Mace, B.A., Melbourne; Geoffrey Hayes Feltham, Sydney; Albert Edward Loxton, Brisbane; Neill Russell Edwards, B.A., Goulburn; John George M. Gent, B.A., Adelaide.

Greek and Latin Fathers:—

Claude Milton Kennedy, B.A., Wangaratta; Horace George Redshaw, Grafton.

Christian Sociology:—

John George M. Gent, B.A., Adelaide; Cedric Carlyle Cowling, Tasmania.

LICENTIATE IN THEOLOGY (Th.L.)

First Class:—

Harry Reynolds Smythe, Moore Coll., Sydney.

Second Class (in Order of Merit):—

Robert Hunter Winters, Moore Coll., Sydney; Donald Edward Langshaw, Moore Coll., Sydney; Alby Klose, St. Barnabas' Coll., Adelaide; William H. Graham, B.A., Gippsland.

Pass (in Alphabetical Order):—

David Marshall Baillie, St. Francis' Coll., Brisbane; Harold Guy Biggs, Tasmania; Wilfred J. Chittleborough, St. Barnabas' Coll., Adelaide; Colin Joseph Coish, St. Columb's Hall, Wangaratta; Arthur James Cook, St. John's Coll., Newcastle; Alfred Gordon Costelloe, Christ Coll., Tasmania; Robert Gordon Fillingham, Moore Coll., Sydney; Kathleen Theodosia Gardner, Melbourne; Robin Brook B. Gibbs, Moore Coll., Sydney; Lester William Grayson, St. Francis' Coll., Brisbane; Theodore John Hayman, Moore Coll., Sydney; James William Holmes, Moore Coll., Sydney; (Sister) Edith R. Hudson, Deaconess House, Sydney; Benjamin R. Jones, St. Barnabas' Coll., Adelaide; Robert Flocks Kirby, Rockhampton; Frank R. McGorlick, Central Tanganyika; Charles D. Maling, Ridley Coll., Cent. Tanganyika; William Charles Frank Nellor, Bendigo; Michael A. Paxton-Hall, St. Francis' Coll., Brisbane; Jack Richards, Moore Coll., Sydney; Lionel Leslie Richardson, Newcastle; Alfred Arnold Roberts, Ridley Coll., Melbourne; Robert Laidlaw Rolls, Moore Coll., Sydney; Lindsay Scott, St. John's Coll., Grafton; John Holdsworth Shields, St. Arnaud; Philip Francis Taylor, Gippsland; Errol Jack Viney, Christ Coll.,

Tasmania; (Deaconess) Alice C. Wheat, Deaconess House, Sydney.
(Three failed.)

PASSED THE FIRST HALF OF THE EXAMINATION.

Part 1 (In Order of Merit):—

William John Merrell, Moore Coll., Sydney; Colin Leslie Ware, St. Francis' Coll., Brisbane; Bruce Douglas Reed, Moore Coll., Sydney; (E.) Kenneth R. Hodgson, Keble House, Melbourne; (E.) Jack W. Chisholm, B.A., Trin. Coll., Unattached; Eric Royston Baldwin, Melbourne; William Beaumont Hay, Bendigo; Angus Cornwell Tipping, Moore Coll., Sydney; *Sister Moira, B.A., S.S.A., Brisbane; Neil Reheiri Glover, Moore Coll., Sydney; Alwyn Walker Prescott, B.E., Moore Coll., Sydney; Keith James Coaldrake, Keble House, Melbourne; Percy William George Twine, Moore Coll., Sydney; Allan R. McFarland, St. John's Coll., Newcastle; (E.) Leslie Percival Gordon Smith, Adelaide; (E.) Arthur Lloyd, St. John's Coll., Armidale; Vernon Lamsdale Leaning, Nelson; James Essex Holt, Ridley Coll., Melbourne; (E.) Frank William Slater, Sydney; Wm. Albert G. Hoare, St. John's Coll., Newcastle.

The following Candidate was held over:—

Arthur Robert Lormer, Moore Coll., Sydney.

(Twenty-eight failed.)

* One extra subject.

E. indicates that the Candidate has satisfied the Examiner in Principles of Education.

The Hey Sharp Prize is awarded to Harry Reynolds Smythe, Moore Coll., Sydney.

The Frank and Elizabeth Cash Essay Prize is awarded to the Rev. V. A. Evans, B.A., Sydney.

On behalf of the Council of Delegates,
JOHN FORSTER,
Registrar.

Armidale, N.S.W.,
30th January, 1945.

CORRESPONDENCE.

THE ROBE.

(To the Editor, "Church Record.")

Dear Sir,—

A good many people have been reading a recent book by Lloyd C. Douglas called "The Robe," and it seems to have become quite popular in certain circles. It is a very readable tale, centering round the soldier who won the gamble for the Robe of Christ at the foot of the Cross. Perhaps the best contribution the book has to offer is the way in which it shows how startling the Gospel message must have been to the pagan mind in the first century. However, I am inclined to believe that it is the kind of book that can do more harm than good unless it is read with a sense of caution. The magic power with which the Robe is invested may be a legitimate literary fiction, but there are other serious objections. The author takes unwarranted liberties with the sacred narrative in his presentation of various scenes which are recorded in the Acts; not only is the order of events disarranged, but the details are wrongly presented. A good deal might be said on this score; but there is another point more serious still. The book appears to be based on a misconception of

the whole Gospel message. The author leaves the impression that Jesus of Nazareth came to spread good-will amongst men and that the early disciples were to prepare the way for a kingdom of peace and love. But there is not one hint that Christ came as the Saviour of the guilty and died that our sins might be put away. I offer these remarks because I cannot believe that it is a reliable book to put in the hands of unconverted people in the hope that it will lead them to a saving knowledge of Christ.

Yours faithfully,

MARCUS L. LOANE.

31st January, 1945.

Moore Theological College,
Carillon Ave., Newtown.

CHURCHMAN'S REMINDER.

"A man loses half his virtue the day that he becomes a slave."—Homer.

"Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."—St. Paul.

February.

11—Quinquagesima Sunday. This is a great "love" Sunday, reminding us that all our repentance is in vain unless we have real and deep love for that which is good.

14—Ash Wednesday. The first day of Lent. The ashes poured on the head of professed repentant people were but tokens of the shame and defilement of all forms and degrees of sin.

24—St. Matthias' Day. This Apostle was chosen to fill the vacancy caused by Iscariot's death.

11—Quinquagesima Sunday. Denoting "50" days before Easter, The Latin numeral Laubach.

serves to remind us to make early preparation in our minds for the proper use of Lent, as a time of spiritual thought and act. It is also one of the charity Sundays, such being the theme of the Collect.

14—Ash Wednesday. The First Day of Lent. The Collect is one of the fine productions of the Reformation period of 1549. One of its most touching phrases is: "Create and make in us new and contrite hearts," an echo of Ps.: 51, and the continual need of us all.

18—1st Sunday in Lent. Another Reformation production of worth, The reality, and not the mere form of Fasting, is enjoined on us by the Collect. It is not more virtuous to eat fish on Fridays than to eat meat. The custom only arose from the Greek letters probably of the word fish standing for the phrase "Jesus Christ God Our Saviour," and the remembrance that on a Friday He suffered for our sins.

21—Wednesday, Ember Day (with Friday and Saturday). Let one Lenten act be a regular daily prayer for our clergy in their work for the light, as well as that God may increase the number of our youth, both male and female, desiring to give their lives for the Church and the blessing of its membership.

HUNGRY FOR BOOKS.

One hundred million more adults in the world can read to-day than twenty years ago, but it is still true that more than half of the world's population (three out of five) cannot read.

Ninety-five of every 100 Africans, and 88 of every 100 Indians are illiterate.—Dr. F. Laubach.

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WHY GOD?

(Rev. C. K. Hammond.)

1. **Reason Requires Him.**—While we cannot demonstrate by logical proof the existence of self or God, we can show that belief in God is entirely in accordance with reason.

(a) **Cosmological Argument.**—World is a "cosmos," i.e., ordered whole. All investigation proceeds on the assumption that reason is valid, that each event is an effect. Hence we must suppose a First Cause as the Final Explanation, a Principle or Being wherein lies the ultimate explanation of all things—a Creator (personal or impersonal).

(b) **Epistemological Argument.**—Argument from the Nature of Knowledge. Sensation alone does not give us an object. "Colour, pressure, sound, smell, are bound together along with comparison and memory into objects. An object presupposes a subject or knower. If the world is an object then we must presuppose a Subject. If we are the only subjects, there is no reality outside our knowledge. Thus scientific investigation is purposeless.

(c) **Teleological Argument.** Argument from Design in the World to Intelligence in its Explanation. Countless instances of series of events which appear to be the result of design, e.g., sex, reproductive process. After all, the bird is the reason for the egg. Natural "laws" are only statement of how Nature behaves. A "law" is an abstraction, not a force. A law can do nothing. We require, therefore, an Intelligent Will-power with Purpose creating in the beginning and maintaining continually the world.

(d) **Aesthetic Argument.**—Argument from Beauty in Nature, especially in inorganic nature. Evolutionists have attempted to show that beauty in animals is utilitarian—for camouflage, or sex-appeal—thus having a survival value only. We cannot see any application of this adventurous explanation to such things as rock and sea and sky. These preceded man historically. Why do they correspond with his sense of beauty? This argument may be treated as a sub-section of the Teleological.

2. **Conscience cries for Him.**—The moral Argument: We experience a sense of right and wrong which does not appeal to considerations of individual or social advantage for its authority. Conscience demands obedience to Right as to an Absolute Authority.

The ordered world must involve this Absolute Right for its assessment and explanation. Hence we worship the Absolute Right, God.

3. **Revelation Reveals Him.**—(a) Need for Special Revelation: Reason cannot give facts. "Can a man by searching find out God?" Given facts reason can lead us to discover lesser facts or principles. While we have shown that reason permits belief in God, even requires it for complete functioning, we note that reason cannot provide us with God. Reason gives hypotheses, but experience gives facts. Hence the need for an historical revelation of Himself by God. In such a revelation alone lies the final proof of God's existence and the knowledge of His nature.

The difficulty with many is that they approach the question with the prejudice that miracles are impossible (i.e., there is no Supernatural).

(b) **The Possibility of Special Revelation.**—If God exists, God explains all things. God cannot be inferior to what He explains. He cannot be less than personal, since He is the explanation of human beings. If God is at least personal, He must be able to have converse with persons. There is much greater difficulty in supposing that God has given no special revelation than the converse.

(c) **The Fact of the Special Revelation.**—The Bible is the special revelation by God of Himself to man. We cannot deal with the field covered by this statement at present. Let us take one set of historical facts—the Person of Christ. How does the Atheist account for Him? By evolution? Such an explanation offers a miracle harder to accept than the Incarnation, one isolated from history, strangely unparalleled, inadequate to facts, and quite unconvincing.

Revelation is a fact or system of facts which cannot be brushed aside.—Parish Recorder, Flemington, N.S.W.

In spite of difficulties of language, China in the past twenty-five years has been the scene of one of the world's outstanding movements for literacy. This will always be associated with the name of Dr. James Yen. He came to France in the first world war with his friend James Stewart, a C.M.S. missionary, to work among the 200,000 Chinese coolies who were building railways and digging trenches. He devised a plan by which the thousands of characters in the classical language could be reduced to a number and a kind which coolies and others could grasp. The plan was a great success and has made possible the teaching of millions of adult Chinese to read.

KENYA GIVES A LEAD.

In preparation for the recent Legislative Council election the Christian Council issued this statement:—

At what are we aiming? Are we only out to get profit—power—for our own interests for ourselves and others of our trade and race? Or are we out to find and get the best not only for ourselves but for the country as a whole, even if it involves personal sacrifice?

This would be a new approach in politics, and well worth trying. The world is in a mess and men need

NEW WAYS FOR A NEW WORLD.

Her Majesty the Queen has said: "I would add with fullest conviction that it is the creative and dynamic power of Christianity which can help us to carry the responsibilities history is placing on our shoulders."

AND

Field-Marshal Smuts: "Fundamentally the world needs no new order but only an honest and courageous application of the Christian idea."

This is not just talk—it is conviction. How are we going to respond? The least we can do is:—

(1) To safeguard the family as a social unit.

(2) To give every child regardless of race or class the education needed for its fullest development.

(3) To regard the land as God's gift to the human race, and to leave it in better heart than we received it.

Our homes: The spirit of the home is the spirit of the country. Sound, healthy, happy homes, in every race, will mean a prosperous Kenya.

Our education: Mr. Churchill in 1943 said: "Religion has been a rock in the life of the British people upon which they have built their hopes and cast their cares. This fundamental element must never be taken from our schools." See that your candidate supports the Prime Minister in this vital matter.

Our land: Do we demand produce at the cheapest possible price without considering the needs of both the farmer and his soil? Do we consider the ownership of land from the point of view of the good of the country or from that of the speculator? Do we think of our labour as "hands" or men?

Kenya needs men who will give constructive answers to these great problems and the others which confront us—labour, reconstruction, and race relations. The ideals of our civilisation are Christian.

We are fighting for a Christian Civilisation. Your vote is important.—(From "The Outlook.")

CLERICAL "CROOKS."

In November the Bishop of Ballarat and the local vicar visited a children's hospital near Frankston, Vic. They wandered through the hospital and spoke to many of the children. The episcopal cassock of purple and the black cassock of the Vicar aroused much interest among the little patients. But one of the little boys was seized with alarm. He shouted out: "Nurse! Nurse! Look at the couple of crooks going across the lawn, or if they're not crooks they're savages!"—From The Ballarat "Chronicle."

Australian Church News.

Diocese of Sydney.

CONFIRMATION OF BRITISH W.R.A.N.S.

Bishop Pilcher conducted a Confirmation for British W.R.A.N.S. in the Cathedral last week. They were presented by a British Chaplain.

LADIES' HOME MISSION UNION.

During the month of January the L.H.M.U. office was closed, but we would like to remind the readers of the "Church Record" that we are back again ready for another year's work. Already several people have been sent in to us for clothing. There are always those needy ones who are wanting help in this direction, and we are glad that our cupboards were not altogether bare so that we were able to help these unfortunate ones. One was a family of six children, the house they had been living in was condemned and they were forced to get out, with no other house to go to, and they are having to live with another family. In the business of moving from one place to another someone kindly went off with all their clothing, so that they were without clothing except what they had on. However we have been able to supply them with such things that they were needing.

Trousers for boys are always in great demand, especially boys of about 14-16 years of age. At the present moment we have not got a pair of trousers left or underclothing for boys of this age. The Rehabilitation Officer of the Children's Court more often than not has to give a boy a complete outfit before taking him to a job, and the L.H.M.U. has been glad to have had the opportunity of helping in this work. We have spent all the money that has been sent in to us for clothing, and more, so that at the present moment as regards the "Boys' Clothing Department" we feel like "Old Mother Hubbard." Perhaps someone reading this may like to send in some money for this purpose. We can get permission to buy from the Rationing Commission if there are those interested who would like to supply us with the money, or you may have some clothing that you are not using or needing that you could send in to us. At all events we are sure that there are those who would be glad to help.

Address:—The Secretary, Ladies' Home Mission Union, Diocesan Church House.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

EXAMINATION RESULTS.

Prayer Book.

P. Parry, J. L. Rolleston, B. Davidson, L. Stuart, B. M. Matthews, L. F. T. Lough, M. Driscoll, N. Ward, P. West, M. Warton, J. Standfield, M. B. Jones, G. Robinson, F. Rees, O. Swords, C. Mansfield, P. Clark, E. Sherlock, H. A. F. Lockrey, M. Andrew, E. Warton, R. O. Elliott, C. G. Bellingham, Rev. C. G. E. Forrest Sale, M. Symons, R. W. Maclay, J. Hansen, B. J. Bayley, B. Shelley, P. Hulse, K. Warton.

In order of merit.

Eight students were unsuccessful.

BROADCAST DEVOTIONS. 2CH.

The following Devotional periods have been arranged for on 2CH at 10.30 a.m.:—

Ash Wednesday, Feb. 14.—Rev. W. K. Deasey, of Belmore.

Tuesday, Feb. 20.—Rev. G. T. Earp, B.A., of Hornsby.

Monday, Feb. 26.—Rev. A. E. Palmer, of Lane Cove.

PARISH NEWS.

St. Stephen's, Taren Point.—On December 23rd the first wedding to be solemnised in St. Stephen's Church took place, when Joyce Elsie Hollis, of Taren Point, was married to Mr. Lee Nicely, of Virginia, U.S.A.

St. Andrew's, Sans Souci.—Writing in his Parish Paper in January the Rector, the Rev. Ken. Shelley, B.Sc., quotes the following:—"Dr. Rimmer in America has publicly promised to pay 'The sum of 1,000 dollars to the person and/or persons who shall discover and prove an error of science in the Bible.'" A certain Mr. William Floyd, imagining he had satisfactory proof of such unscientific statements, instituted proceedings against Dr. Rimmer to claim the 1,000 dollars. Mr. Floyd failed even to make a prima facie case against the Bible. The Judge's final remark to him was "You have wasted the time of this court for a day and a half, and you have failed to prove one single item." Judgment was rendered for the defendants, and the Court of New York decided that it was all right for Christians to go right on reading and believing the Bible!"

St. Philip's, Eastwood.—Next Sunday Mr. Ronald Palmer will take up Catechist duties at St. Philip's. As he is an undergraduate in the Faculty of Arts at Sydney University, he will assist on Sundays only. He will give the address at the Fellowship Bible Study on Sundays at 10 a.m.

St. Peter's, Burwood East.—The Golden Jubilee will be commemorated next November, and special plans are being prepared. A cottage and land adjoining the Church have recently been acquired. On Ash Wednesday from 8 till 10 p.m., "Two Hours of Prayer" will take place in the Church.

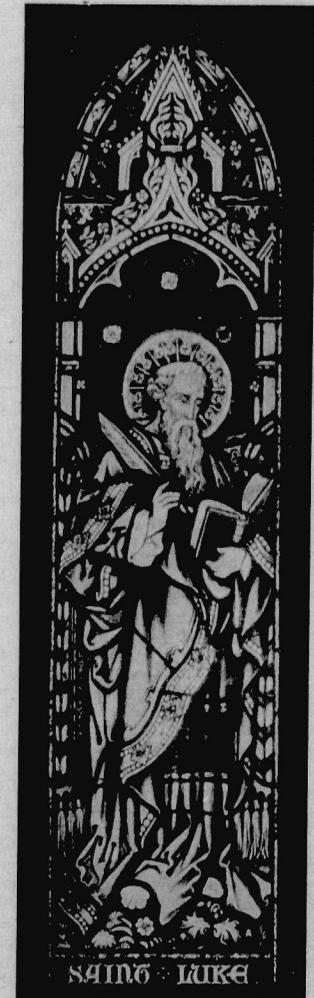
St. Alban's, Lindfield.—On December 18, Mrs. Dumolo, of Beaconsfield Parade, passed away. The Rector described her as a great home-maker and a friend-maker. One daughter became head of the Kindergarten Movement in N.S.W.; another daughter the head of the New England Grammar School, and a third a well-known elocution teacher.

St. Paul's, Chatswood.—During the Sunday mornings of Lent the Rector, the Rev. F. H. B. Dillon, will speak on "The Seven Words from the Cross." At the evening services the special course of addresses will be "Personalities Around the Cross."

Homebush-Flemington.—The appearance of St. Matthew's and St. Columba's has been greatly improved by the installation of crystal base lampshades. We are all very grateful to Mr. E. Breadman and Mr. Douglas Breadman for fitting the shades at St. Matthew's, and to Mr. A. J. Mackie and Mr. T. A. Casimir for doing a similar job at St. Columba's. Mrs. H. E. Lindbeck and Mrs. H. A. Hencock gave the shades at St. Matthew's in memory of their mother, the late Mrs. P. W. Greer.

The cost of the shades at St. Columba's was defrayed by Mrs. Gentle, Mrs. Davis, Mr. and Mrs. Jones, Mr. and Mrs. Pugh, Mr. and Mrs. Lea.

St. Michael's, Wollongong.—At a recent concert, opportunity was taken to publicly farewell our Fellowship Leader, Dr. Britten, and Mrs. Britten, who expect to be leaving Wollongong for Sydney in the near future.

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The Rev. R. S. R. Meyer presented the doctor with a medical kit bag from Fellowship and friends, while Mrs. Britten was the recipient of a handbag. Mrs. Long speaking on behalf of the Fellowship. Both speakers referred to the great work of the doctor and his wife while in Wollongong, and spoke of the losses which their departure will mean.

YOUTH LEADERS PLAN BIG PROJECT.

(Contributed.)

Training for Christian Citizenship was the subject of what may prove to be a history-making Conference held during the week-end, January 26-29. The Christian Social Order Movement, realising that the 14-21 years age-group provides a special opportunity and throws a special challenge, has had a "Division" in Sydney working out, a preliminary scheme for Training in Christian Citizenship. The Director of C.S.O.M. (the Rev. W. G. Coughlan) invited all Anglican Youth Organisations working in the diocese to send representatives or observers to the conference, the purpose of which was to assess the present situation, draw up a comprehensive and detailed scheme of training, and make plans for carrying it into effect. In response to this invitation representatives of the Church of England Fellowship of Australia (Sydney Section), Comrades of St. George and Church of England Boys' Society, were present. A number of individuals with special experience in Youth work and schools (State, Church and private) also took part, as well as members of the C.S.O.M. "Division." The time was fully and busily taken up with keen discussion—it was in truth a "conference" from which emerged a broad scheme with much detail. Subjects included in the content of the proposed training are Home-making, Education, Leisure, Religion and Church, Preparation for Marriage and Parenthood, Politics, Economics, etc., World Problems, Character, Morals, and Attitudes, Human Relations—The Art of Thinking, Reading, Discussing, etc.—and many more. Under each such heading much detail was worked out by small groups and discussed by the whole conference.

Everyone who took part was filled with enthusiasm for the idea and the project. Some more work has yet to be done on the content of the scheme and a great deal of effort will be needed in working out practical methods and techniques. To these tasks the members have dedicated themselves.

It is hoped that all youth groups, in our Church, throughout the Commonwealth, will in time come into active co-operation in the scheme and use part or whole of the material. Part of the plan is the preparing and publishing of this material, another part is the training of leaders to introduce it to groups.

It is hoped also that Church schools will co-operate, both in using the suggestions and in adding to the material as the result of their own experiments. As soon as seems desirable the idea will be brought before appropriate organisations in other denominations, and before "secular" societies. It may

even have a beneficial effect on the States' schooling systems.

Interested youth leaders and clergy, in all dioceses, are invited to ask for details. Any who wish to share in the further work will be welcome. (The Director of C.S.O.M., who initiated and presided at the Conference, has his office at 72 Pitt Street, Sydney.)

Diocese of Goulburn.

Despite the fact that the Registrar was laid up for three weeks in hospital the annual balance took place on the 31st December, 1944, with the following satisfactory results. Capital accounts totalled £163,637, an increase of £8,948. Revenue accounts in credit were £6,586, an increase of £808. Revenue accounts overdrawn were £1445, a satisfactory decrease of £1,074. Sundry debtors for various purposes remained about the same £2,195.

The Toddlers' Home appeal achieved the remarkable result of £5,616. The Church Mail Bag School wiped out its remaining liabilities and finished up with a credit balance. The Children's Home also showed a satisfactory surplus upon its working for the year. The only accounts still occasioning any anxiety are the Clergy Widows' and Orphans Fund, the Church Society Fund and the Superannuation Fund with an aggregate overdraft of £1,086. We established yet another all time record for Missions raising £2516 in all as against £2368 for 1943. Our Military Camps and Chaplains' Fund met all demands upon it by 12 camps and 12 chaplains and finished up with a small credit balance.

THE DUKE AT CHURCH.

Two hundred people were unable to gain admission into St. John's Church of England last Sunday morning when the Governor-General and the Duchess of Gloucester attended their first service in Canberra.

The church was filled to its capacity of 260 ten minutes before the service began at 11 a.m., and the overflow was accommodated on seats outside the church. People began to arrive at 10 a.m.

The Duke said after the service that there was a touch of home about the church, which reminded him of the smaller churches of Scotland.

The official party numbered 16. Prince William did not attend.

Archdeacon Robertson was presented to the Duke and Duchess by Captain Bracegirdle, who then presented the three church wardens and other officers.

In an address of welcome, Archdeacon Robertson said, "It has been our privilege to have your predecessors worshipping here, and they have received a great deal of help and inspiration during the troublous times through which we are passing.

"We hope that you, too, will find the services and the atmosphere of the church of help in the days that lie ahead. You can be

assured that the prayers of the congregation will be following you."

Archdeacon Robertson said in his sermon that there must be a wholehearted consecration to the service of God, and fellow men if the Church was really to give the lead expected of it in the days of reconstruction. The "self first" idea must be set aside.

The same spirit of sacrifice shown by young people in freely giving their lives for their country would be necessary for the re-creation of a world free of war.

VICTORIA.

Diocese of Melbourne.

AN INTERESTING REMINISCENCE.

Archdeacon Stilwell, of Western Australia, preaching the other Sunday in the Cathedral said that the story of the conversion of St. Paul had been the foundation for many great decisions within the Church and was an influence in the decision of the first Bishop of Melbourne that St. Paul's Cathedral be built on its present site.

The first Bishop of Melbourne was tempted by handsome monetary offers to sell the site of the Cathedral, but in his decision to retain the site for a great cathedral he was guided by the example of St. Paul, who also had to make a great decision. Bishop Perry, like St. Paul, was a great lecturer, who frequently crowded Melbourne Town Hall with people anxious to listen to his teaching. Swanston Street in those days was a roadway of decision in the life of Melbourne in its ecclesiastical sphere.

DAY OF PRAYER FOR CHINA.

The Archbishop has approved of the strong appeal made by the Federal Executive of the C.M.S. that a Sunday should be set aside for a Day of Prayer for China, and the 18th February, the first Sunday in Lent, is the suggested day.

The needs of our Ally, China, in the eighth year of war, should be much before us in her darkest hour. Australia owes it to her honour to give unstinted prayerful and practical sympathy to China.

WORLD DAY OF PRAYER, FEBRUARY 16.

This Day of Prayer is inter-denominational, inter-national, and inter-racial, inasmuch as it is observed in fifty countries and many languages and at many mission stations in all parts of the world. C.M.S. sends two representatives to the Victorian Committee of the Movement, and this year Mrs. Cyril Chambers has the honour of being President.

For the first time the central services will be held in St. Paul's Cathedral (at 11, 12.30 and 2.30), the afternoon being the official occasion, which will be broadcast. The Girls' Session will be at 6.30, in Assembly Buildings. Another important advance is that an order of service for young people has been prepared for use in school assemblies. Sunday schools, and children's services (the Sunday nearest the 16th), a copy of which, with a letter, has been sent to the heads of all secondary schools. Believing that the sharing in such a universal act of worship and intercession will help young people in their world vision, this service is prayerfully commended to all Y.P.U. leaders, Sunday school superintendents, etc. Orders to be sent to Mrs. S. McCann, 13 Mowbray Street, East Hawthorn. WA 3188.

C.M.S. SUMMER SCHOOL. AT C.E.B.S. CAMP, FRANKSTON, JANUARY 3-10.

Ask anyone what he or she thought of Summer School this year! The answer would testify, in varying words, to a time full of rich blessing. God is wonderful, and He undertook in every way for all who came to the school, for those who spoke and those who listened, for those who managed and those who were managed. He provided beautiful weather for the beach and that happy fellowship, which proves that the Holy Spirit is among us. To have Bishop Baker as chairman crowned our blessings; he is beloved by all for his deep devotion to our God and for his ready humour. Though having risen to the high office of Bishop with all that it carries of responsibility and authority, yet he showed himself simply and humanly just one of the family.

Rev. C. P. Young proved once again his splendid capabilities for organising and managing the details, which oil the wheels of such a camp. Miss Gwen Nethercote also did a grand job with unfailing cheerfulness in charge of the accommodation. Mrs. R. W. V. Lloyd was Camp Mother, and Miss Macfie acted as hostess.

Holy Communion was celebrated at Epiphany and on Sunday morning. On Sunday afternoon the young people, who comprised the great part of the School, had a splendid time of witness. After evening service in St. Paul's, Frankston, they carried the Gospel message of Salvation to the merry-makers in the township, when several spoke, the theme being "Jesus Satisfies."

Over 150 were present at the School at the week-end, representing 48 parishes in eight dioceses, 71 being newcomers. The highest figures since 1933. Some missionary boxes were taken, a number of new subscribers of magazines, and 10 new members of Fellowship of Prayer.

BIBLE READINGS.

Rev. D. H. Rettick, Th.L., took as his subject "Our Responsibility to Others." He presented to us a very graphic and comprehensive survey of various aspects regarding the authenticity of the Scriptures.

Study Groups proved intensely interesting. Missionaries from China, India and Africa were amongst us, and they made the existing situation and customs of each country clearer. The findings covered a large area, and must be greatly condensed here. Suggestions for work on return to our parishes, to increase the efficiency of C.M.S. everywhere, were made, and a separate meeting held for discussion on this. Our own responsibility as our brother's keeper means appropriation of the Holy Spirit ourselves first. Bible study, quiet times, and action instead of criticism. Also wider reading of missionary literature—that we may speak naturally and freely of the close connection between world affairs and the preaching and application of the Gospel. Writing to missionaries was again stressed, even though replies would not always be possible.

Miss Mary Baker, Ridley College, is secretary of this correspondence band.

MORNING ADDRESSES ON EVANGELISM.

Rev. E. Griffith, M.A., D.D., gave us much food for thought on Evangelising the Non-church-goer. He brought before us the vital need for a revival of our own spiritual lives. When there is glory to God in the highest first, then there will be peace and goodwill amongst men.

Need.—This is seen in the challenge of an unchristian world.

Message.—This is vital and real, and should be central in the life of the Church, not merely sidestepped as philosophy, a code of morals, or a form of worship. He asked, is it still good news to us? If not, why not? Let us not have false modesty; the early church was predominantly evangelistic. Christ Himself an Evangelist. The message is, "Repent for the Kingdom of Heaven is at hand." The conviction is, "I know whom I have believed." He asked, is the average church-goer getting the satisfaction he or she needs from the Gospel? Have we the light of the glory of God in our eyes?

Methods.—These may be varied and many old and new, but it is the same story. The primary aim must be kept in mind—to win souls for Jesus Christ. Lay evangelism is important in the work of the Church; there may be missions or open-air work, but the one by one way is the most effective.

Rev. F. A. Marsh, Chairman of the National Missionary Council, whose subject was World Evangelism, gave us statistics of world religions. There are 240 millions with no religious profession. He contrasted the numbers of Christian and heathen, there being in Asia three missionaries to every 1,000,000 people.

Rev. A. H. Wood, M.A., Principal of Methodist Ladies' College, held the attention of all as he spoke on Evangelism and Youth. Christians whose convictions come from insight, knowledge and teaching are needed; those who will give assent of the will together with pledging of life, interest, and intellect to the service of God. Col. 2:3. Evangelism claims people individually for Christ, but the church is the Body of Christ and the two cannot be separated. Regeneration is the root of the reforming of society from the conditions into which it is sinking to-day. The first field is the home. This settles the issue for the spiritual lives of many; neutral we cannot be—will the devil remain neutral? The second field is the school, this provides a unique opportunity for teaching the Gospel, if used. So many take all that the Church offers of fun and fellowship, and leaving Christ out, find it all unsatisfactory. When they are won for Christ the witness of young people is invaluable.

Rev. C. D. Maling led a discussion and question hour. A large group gathered outside and learned and listened with interest as he gave us an outline of a day's routine in the boys' training college at Katoko.

EVENING ADDRESSES.

Mr. G. E. Hansford, from the Sudan

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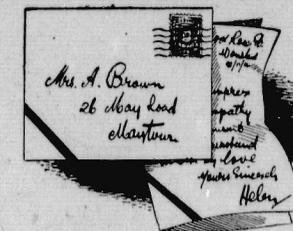
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United Missions, gave us a clear picture of the contrasts of the Sudan. He spoke highly of certain C.M.S. missionaries with whom he had come in contact. It was pathetic to hear of the non-Christian methods used to "get near God," exhausting themselves by sheer emotionalism and physical exercise. He told of the dangers confronting the pioneer missionaries, and of how he set about translating St. Mark's Gospel into an unwritten dialect. Language difficulty was the main problem. He gave us an idea of the structure of the language, and some humorous instances of his work with the people.

Rev. J. McMaster, B.A., Aborigines, also told of language difficulties in our own land.

Miss G. M. Kellaway, India, gave us a "close-up" to India from a native State, Travancore. Two per cent. of India's population are Christian, and one-third of those are in Travancore. Missionaries arrived 100 years ago; very soon the Bible was translated into the vernacular, printed by the B. and F.B.S., and circulated rapidly. The Hindus are seriously concerned by the growth of Christianity, and make it as difficult as possible for Christians, requiring Hindu names from all who seek positions and free education, refusing to allow Christianity to be taught or Christians to teach in a school. And so if self-government takes place the Christian religion may be in a precarious position. She gave a telling illustration of caste differences in the Christian community.

Miss V. C. Mannett, China, who stayed at the school, told us of China. It is a two-sided picture, the opium cursed mob, and the work amongst guides and scouts striving to overcome the evil, with high hope in their hearts. Many without knowledge of their relatives' whereabouts, and minus all possessions, yet rejoicing in the Lord. Our responsibility is to pray, to be our best at home, to read and study and be up to date in all missionary news, that we may bring forward the needs of those who suffer in that land.

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