

After the Cathedral Choir had effected the Anthems, "How lovely are the singers" and "Thou wilt keep him in peace," the official party assembled on the platform. This comprised the Governor, Lady Dugan and staff, the Archbishop, Mrs. Booth, the Bishop of Gippsland, Mrs. Blackwood, the Lord Mayor (Sir Edmund Connelly), Sir Edmund Herring (Justice), and Lady Herring, the Dean of Melbourne and the Bishop of Geelong (the chair).

After a few introductory words the man called on the Dean to speak for the clergy, which he did in his customary and relevant way.

His Excellency the Governor voiced the feeling of the laity and then presented a cheque, symbolising the goodwill of the men and friends of the Archbishop and Mrs. Booth; and wished them a good voyage and safe return.

The Archbishop, who was greeted with acclamation, outlined his career since his arrival in Australia, in factory, study and official experience and touched on his ship days.

He had come up "the hard way," deeply appreciated the friendship of the parishes where he had served. On behalf of Mrs. Booth and himself he thanked all who had arranged such a wonderful gathering and hoped they would be better fitted for the work of the years in the diocese.

A buffet supper was then partaken of, a time of general sociability enjoyed, which the Archbishop and Mrs. Booth left at the main door and bade farewell to guests as they departed.

Diocese of Ballarat.

WARRNAMBOOL.

Centenary of the Parish.

The Parish of Warrnambool celebrated its centenary during the month of November. The first service, which was held in a smith's shop in Leibig St., was conducted by Port Fairy, then known as Belfast. Dr. continued to visit Warrnambool regularly until the arrival in 1850 of the Rev. Archdeacon Beamish, the first Vicar of the parish.

During the Archdeacon's ministry, over 50 years the foundations of the present parish Church—Christ Church—were worthily laid. The building of the present parish Church—Christ Church—was begun in 1855, opened for Divine worship the following year, and the completed Church was consecrated by Bishop Perry in 1860.

The celebrations extended over two weeks. On the two preceding Sundays, Rev. W. Clinch and the Rev. E. S. Yeoman, former vicars, conducted the services. On Sunday, November 2nd, Bishop Ash was guest preacher at services of remembrance in honour of clergy and laity who had contributed to the life of the parish. That

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The Australian Church Record

VOL. 13 MARCH 11, 1948 No. 5

Canterbury Cathedral



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NOTES AND COMMENTS.

At long last the judge who so patiently heard the long arguments in this case and waited for evidence, taken in England, has given his judgment. It is an unhurried judgment and every opportunity has been given for both sides of the case to be fully argued. As many thoughtful men have felt sure, the bishop's plea was of such a character as to place the bishop above all church legislation in the conduct of his episcopate, a plea only to be stated to be seen as incapable of proof. For after all the bishops exist for the Church, not the Church for the bishops, and the Church is composed largely of what are termed the laity, whose rights in the Church must always be respected. Granted that there must be large liberty to those who govern and to those who teach, there must be due limitations set for both for "God is a God of order and not confusion." Practically all the strife in the Church is due to the disregard of regulations, duly made and therefore duly to be regarded by bishops, as well as, what are sometimes called, the "inferior" orders in the Church. So that the Bathurst laymen had every right to take steps against the infringement of their liberties by any autocratic action of their bishop.

It is well to note that the judge in Equity stated in his judgment, "The only legal and permissible liturgy in N.S.W. is that prescribed in the Prayer Book annexed to the Act of Uniformity of 1662." This is also true for the Church of England in Australia generally and also for the Church of England in England in spite of the very wrong statement in the current issue of

the "Brisbane Church Chronicle": "The Revised Prayer Book 1928, which has been authorised by the Church." The writer of that statement should know very well that that Revised Book is absolutely illegal and therefore devoid of authority.

What the judge perhaps has failed to realise is that the position of the churches in England is very different from that in a land of huge distances like our own. Consequently, it is a very grave breach of confidence and one contrary to the law of love that parishioners should be forced to attend services foreign to their Book of Common Prayer and patient of doctrines deemed by the Articles of Religion to be contrary to the New Testament and therefore to truth itself. Bishops and other "curates"—using the term technically as in the Prayer Book should be the first to recognise that they should "play the game" with those for whom they are set to minister. It is one of the first principles of our Book of Common Prayer that there should be one use for all the realm, and Church of England people have a right to expect that in a Church of England they would be provided with the service their Church has set forth.

It was a strong appeal to gratitude and affection that Archdeacon Bickerseth made in the Sydney Cathedral last Sunday week. That appeal is being repeated throughout the Australian Church, as well as in all other parts of our great Empire; where the Church of England has any worthwhile membership. Lying close to the preacher was the recumbent figure of the great Churchman who laid so finely the foundations of our Australian Church—that memorial monument, a replica of one in the great Mother Church of Canterbury Cathedral where Bishop Broughton lies buried. The great damage done to that Cathedral during the war in a land that suffered so much because of the dauntless heroism that made her face up to the would be enslaver of the world, carries a strong appeal to members of the Church of England everywhere to come to the help of our Mother Church in the day of grave necessity.

We hope that Archdeacon Bickerseth's advocacy will break down the isolation of distance and help us all to claim a share in the renewing of that great Cathedral and its own neighbouring buildings.

Evidently Saul is still at times among the Prophets! Here is an extract from "The Sydney Bulletin, of date 24/12/47.

THE CLERIC'S PAY.

"Biredia" (B. 26/11/47) states the case of the poor parson very fairly, but offers no solution of his problem. The bald fact is that the funds of the church are not evenly distributed. While the humbler laborers are considered hardly worthy of their hire, the incumbents in the larger "livings" receive disproportionately large rewards.

Many are called to the ministry, but few are chosen for the richer benefices.

No struggling clergyman would suggest that the Bishops' palace is too commodious or his emoluments greater than his deserts, but many a layman is critical of the disparity between the penury of one and the princely plenty of the other. Genteel poverty is no longer looked on as a virtue in an individual, but as a vice of his Employer.

Now that socialism is being so warmly espoused in some Cathedrals a practical demonstration of the new doctrine would benefit those who preach in chapels. — Broad (S.A.)

The subject is not a pleasant one and few clergy would care to discuss it publicly. But it is laid down by the great preacher, St. Paul, that "the labourer is worthy of his hire." But even that has never been the ideal in the minds of the men who have felt themselves called by the Holy Spirit to the work of the Sacred Ministry. We imagine very many of them have the feeling of the Apostle, and would like their labours in the Gospel to be without charge. It is the responsibility and privilege of those amongst whom they minister to see that they may minister with minds undistracted by intense pressure of worldly needs. The truly called minister of the Gospel is not labouring for the meat that perisheth, but for that which endureth unto eternal life. His guerdon is one of souls redeemed and built up in Christ Jesus and that provides for him the greatest joy and satisfaction that life can give. The love gifts of God's people make provision for the earthly needs of those who have laid aside all other means of livelihood so that they may give themselves unreservedly to the care of souls. And this is a serious responsibility resting on those who name the name of Christ, a responsibility that demands thought and sympathy and businesslike discrimination. In the midst of an inflationary period when wages and prices are soaring there should be careful regard for those whose very profession is silent concerning their pressing needs.

In days like the present we sometimes wonder how some of the men

who have borne the burden and heat of the days past are able to keep their bodies fed and clothed and housed in these days of rising rents. "So often what is everybody's business is nobody's business and the silent sufferer goes on to the end in unrealised suffering."

"Heaviness may endure for a night, but joy cometh in the morning." For, as the Christian poet Bonar so aptly and beautifully puts it:—

"Not first the glad and then the sorrowful,
But first the sorrowful and then the glad,
Tears for a day; for earth of tears is full,
Then we forget that we were ever sad."

"Not first the bright and after that the dark,
But first the dark and after that the bright;
First the thick cloud, and then the rain-bows arc
First the dark grave, then resurrection light."

So may we say, with full conviction of the Divine necessity, Good Friday, with its note of extreme sadness was the necessary forerunner of the overflowing and lasting joy of that great Easter Day. No one can properly enter into that joy who has not caught the meaning of Good Friday's sorrow. Even yet the pathetic cry has its appeal.

"Is it nothing to you, ye that pass by?"

Behold and see if there be any sorrow like unto my sorrow."

The contemplation of the Cross of our Lord Jesus alone can bring us to a conviction of the tragedy of sin and our need and the world's need of sincere repentance. Otherwise Easter, for us will be evacuated of all its true meaning and joy.

Christian men and women are called to an earnest recognition of the need of using Good Friday aright, for their own spiritual uplift, as well as for a worthy and striking witness to the world of that sacrifice which was offered first for all for the redemption of mankind—a witness never more needed than to-day.

Lamb of God, whose bleeding love
We now recall to mind,
Send the answer from above,
And let us mercy find;
I think on as who think on Thee;
And every straggling soul release
Oh, remember Calvary,
And let us go in peace.

By Thine agonising pain,
And bloody sweat, we pray,
By Thy dying love to man,
Take all our sins away.

Burst our bonds and set us free;
From all iniquity release;
Oh, remember Calvary,
And let us go in peace.

The recent elections to the Council of delegates of the Australian College of Theology emphasise the undesirability of accepting the proposed Constitution. The electors consist of 38 Australian Bishops and eight other clergy, who, together elect a Council of five delegates to control the detailed administration of the College. At the recent elections the Principal of the largest Australian Theological College (which provides almost half the candidates for Th.L.) was nominated for election. Though eminently qualified by ability and obviously entitled to seat on the Council in order to represent the interests of his college, he was not only not elected but received the lowest number of votes of any candidate. This result can only be explained by the assumption that the 38 bishops were motivated by a strong party spirit. Since under the proposed constitution the bishops would have a predominant influence, it would be madness to put our necks under the yoke of union when there is no spirit of unity present.

England for over a thousand years has had two entirely independent Synods controlling the affairs of the Church. Australia, where distances are so much greater, need not be ashamed of a similar system of local government in the Church. At all events, before a system of unified control is accepted there ought to be displayed in the actions of those who wish to rule, a spirit of fairness and responsibility.

There is plenty of room for pessimism in our reading of the daily newspaper. The declaration of Peace in the World after the closing of the World War II. was evidently premature; for there is still a seething mass of human greed and wrongheaded pride that keeps the world on tenterhooks. Even in our own confines there is no peace. Quite evidently the mighty ego is at work, disregarding all other rights and needs in its desire to grab all that it can for the smallest price in work. The nations are restless because there is no real confidence in one another. The Christian principle is altogether laid aside and men look only on their own things and disregard altogether the rights and needs of others.

The rape of Czecho Slovakia, Poland, and now, de facto, Finland are only indications of the length to which the Soviet would go if there were no hindrance. The debacle in Palestine causing frightful and treacherous slaughter of life and destruction of property show an altogether wrong-headed revenge against a nation that has ever been the friend of Palestine, and of the Jews. India is seething with disorder just because of a want of consideration for other people.

The same is true of the social troubles in our own and other lands. It is almost unthinkable that men should be such sheep as to be led or driven into the continual strikes that threaten our country with disaster and cause in many cases needless suffering and want. No matter what demand is agreed to there is no end of the demands that follow. It would seem as if some evil influence is surreptitiously working in on social life that definitely desires unrest in the community and will not let any attempt to assure peace be successful. If all the charges are true in regard to the presence in our midst of an evil form of communism that is relentlessly and secretly working against the best interests of our people, it belongs to the responsibility of our leaders to root it out at any cost. Men have given their lives and all willingly and heroically to make the world a safe place for democracy, it is up to all of us, and especially our political leaders, to manifest the utmost heroism and energy in ridding our own country of such a curse.

TOTALITARIANISM IN SOUTH AMERICA.

In South America Roman Catholicism is being challenged by a dynamic Protestantism and a vigorous communism. The Roman Catholic Church is making desperate efforts to maintain its position. In Argentina, where the Roman Catholic Church is politically influential, the teaching of its religion is made compulsory by law. In Peru attempts are being made to restrict Protestant activities, and in Mexico Protestants are actually persecuted and ill-treated.

In Argentina, Peron's Five Year Plan means the complete domination of all phases of national life by the government. Every male and female between the ages of 12 and 50 is subject to military training and service. Labour unions are controlled by the government. Over 1200 university professors have been dismissed because of their refusal to submit. The lay school is dissolved. Many Protestant teachers have lost their positions.—"Theology To-day."

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NEW ENGLISH BOOKS

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

In the past we Evangelicals have been frightened by one thing and another into forgetting the Church. Now a new note has crept in—yet not a new note, but a note, old, as the Scriptures, that had been obscured. We have, in fact, begun to discover what the Church is.

Our first two books are about the Church, both by F. J. Taylor; they are, "The Church of God" (Canterbury Press, 6/-), and "Into Thy Courts" (Church Bookroom Press, 5/-). Mr. Taylor shows us that Evangelicalism properly informed is not afraid of the word Church, but has its own doctrine of the Church and its own idea of worship. The old note, heard in Bible and Reformers, is sounded anew.

In "The Church of God" he first defines what the Church is "by an examination of Scripture, and the traditional marks that have come to be applied to it." The Church is the Israel of God. It is the society that had its formal beginning in Palestine in the 1st Century A.D., but which looks back to the call and promises of God to Abraham. This divine birth of the Church, expressed by election, is stressed all through the book. "What differentiated Abraham from other families... was not blood or race, wealth or ability, but election and faith" (p. 21). When Jesus came. He called forth a remnant from the Jews to become the true Israel. This true Israel, the Church, was given in the New Testament certain names which expressed its nature and function. In these sounds again the note of Divine origin, and dependence on God; "Apart from Christ the Church has no meaning and no life." (p. 71.)

After a chapter showing what happened to the idea of the Church in history, the historic marks of the Church are considered at some length—Unity, Holiness, Catholicity, Apostolicity. When we say these words in the Nicene Creed, what do we mean by them? Can we defend our interpretation, against "catholicism"? Each of these "marks" should be cherished by Evangelicals, for they are bulwarks of the faith.

Mr. Taylor has said in all this what the Church is. How are we going to make our Churches into what they should be? Again sounds the note: "The unchallenged sovereignty of Christ in the Church must be the determinative factor of its being." (p. 139). To this end, the doctrine and purpose of the ministry is first discussed; then the place of discipline in Church life; and afterwards the position and task of the Church in the world. All this is most stirring and "prophetically" set forth.

So far, worship has not been dealt with at any length. For this, we turn to "Into Thy Courts," a book dealing with Anglican worship. Here again, Evangelicals have so often been frightened by "churchiness" and ritualism into a negative attitude. But Evangelicalism has not just "a contribution to make" (as is sometimes said), but has a positive liturgical point of view. The essence of it is that worship is the sacrifice of ourselves, the solemn offering to God of ourselves in gratitude for His Grace towards us. It is man's adoring answer to God's gracious Word. This is illustrated from Morning and Evening Prayer, the Sacraments, and ritual. No one could fail to be humbled and inspired by the principles of worship

given here. We clergy should take them to heart and impress them upon our people—intelligibility, dignity and carefulness, the "atmosphere" of the Church, the oneness of the congregation, and simplicity in worship.

I repeat: these two books are exceedingly important for Evangelicals. They are, above all, a call to us to become the Church in our own place—to the praise of the glory of His Grace.

February, 1946! The fourth centenary of Luther's death. A mighty figure, however, you look at him: spiritually, a great witness to Jesus Christ. Some Lutheran pastors in Great Britain have joined in "an act of remembrance and representation," and have given us an inspiring book of thirteen essays and a brief selection from Luther himself. ("Luther Speaks," Lutterworth Press, 8/6.) The first part, "Luther Speaks for Himself," consists of short essays on facets of Luther's work—in worship, preaching, theology, etc. The second, "Luther Still Speaks," deals with aspects of Lutheranism to-day in Germany and Scandinavia.

Yes, the book is inspiring. Take, for instance, the foreword by Bishop Berggrav, on the part Luther played in the Norwegian Church struggle against the Nazis, (Luther still speaking with a vengeance!) Or "Luther and Private Prayer," by Hans Ehrenberg, the author of "Autobiography of a German Pastor." But how could anyone writing about this man fail to be both exciting and profound.

Let us hear Luther himself speak:

"Wherefore let us pray in the Church, with the Church, for there be three things that do uphold the Church and that are her proper functions; first, to teach faithfully, secondly, to pray diligently, and thirdly to suffer willingly." (P. 26.)

Or, what has long been a favourite of mine:

"Learn Christ, and Him conceived. Learn to sing His praises, and to despair of thyself. Say unto Him: 'Thou, Lord Jesus, art my righteousness, and I Thy sin. Thou hast taken upon Thee what is mine, and given me what is Thine. Thou hast taken upon Thee what Thou wast not, and given me what I was not.' (p. 33). Is that not fine?"

Luther has not played a large part in our heritage. That is a pity, for his viewpoint is something that needs to be taken into our Church life. Every book that lets Luther speak—as this one does—is doing a great work.

"John Newton," by A. W. Parsons. No. 5 in the Great Churchmen Series, issued by the Church Book Room Press.

We are glad to know that the Great Churchmen Series includes a study of the life and Ministry of John Newton, who was undoubtedly one of the great Fathers of the Evangelical awakening in the Church of England.

The author has prepared a very readable little booklet, and it is of great satisfaction to us that he corrects a misconception, encouraged even by Sir James Stephen that John Newton adhered in principle to the value of the slave trade as long as he lived. His early life was so colourful that it is difficult to do it justice in so short a space.

It appears to me that the account of his conversion could be a little more accurate in certain details. For example it is misleading to read: "that night his ship was wrecked, and he tells how he tossed about for hours on the wreck, crying 'Too late, too late.'" His ship certainly passed through a terrific storm, and the storm was a turning point in his life, but he manned the pumps for hours on end, and the ship outrode the storm.

It seems a pity to describe Newton in the sub-title as a profligate. The Authentic Narrative of his life offers no evidence to show that he was ever profligate in the common sense of the term, and he expressly tells us that even alcohol had very little attraction for him. The special sin of his early years seems to have been profanity, blasphemy and infidelity, carried to an extreme degree.

One would have liked a clearer pronouncement of Newton's relations with the poet Cowper. There is a valuable discussion of this in the articles on Cowper, written by Bishop Handley Moule for "The Churchman" in 1907.

Want of space apparently prevented the author from dealing with the story of Thomas Scott's conversion, which was so largely due to Newton's friendship and counsel.

Those who read the booklet are sure to gain a clearer view of the importance to the Evangelical Movement of Newton, once a slaver in the traffic of human lives, and then a preacher of the Gospel of Divine Grace.

—M.L.L.

"SEEING ALL THE WORLD."

Under this comprehensive title, the Rt. Rev. H. W. K. Mowll, D.D., Archbishop of Sydney, and Primate of Australia, delivered the Moorhouse Lectures in Melbourne last November. We are delighted to know that these lectures are now printed in book-form, and can be purchased for the sum of 3/9 from C.M.S.

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NEW BOOKS

"Mongolian Plains and Japanese Prisons," by Douglas G. Broughton, 7/9.

"Beacon Lights of Grace," by Richard Ellsworth Day. Twelve Biographical Sketches of great Christian men. 17/6.

"The Man Who Didn't Go to China." The story of Dr. Barnardo, by Jessie Powell. 6/3.

"The Life of Sir Robert Anderson and Lady Agnes Anderson," by their son. 12/-.

"My Testimony," Mary Warburton Rooth, of India, 23/9.

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THE IMPORTANCE OF QUALITY.

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

There are many people to-day who think that they can follow the Christian ideal of life without the Christian religion. They point to men and women who seem to be more Christian in their lives than many religious people. But respectability or morality are not in themselves Christianity.

To understand the Christian religion and Christian living we must examine the life of its founder, Jesus Christ. He had a consciousness, an awareness of God in all He thought and did. He gives direction to life and the power to obey. He heard the Father's voice, revealed His love and will for mankind.

What are we seeking in life? Are our lives identified with God's purpose? In Him there are adequate resources to meet all demands made upon us.

All down the ages men bear tribute to the quality of His life, His work, His character.

When we look over an industrial area on a wet morning we say, "How inexpressably ugly"! When we look at the unspoiled beauty of a mountain or river we say, "How very lovely"! We are recognising the same element—that of quality.

In Art, or Literature this factor of quality which finally decides whether a picture or a book will live for ever. "A thing of Beauty is a joy for ever."

This is true of ourselves. What is man? Without man the universe would be a picture without a spectator; a gigantic play without an audience; in other words—meaningless. Quality is important.

From whence comes Quality? It comes from God who endows man with intelligence, consciousness and power of perception. He is made by the Creator in His image. The quality of a book is one thing; of a living creature another.

In Nature the seed, the grub, the egg, all have certain quality and potentiality. They all develop to a standard of perfection.

In people this quality is seen between Christians and non-Christians. They are more generous and kindly, more courageous and self-sacrificing. Christians are "twice-born" people who have accepted Christ as their Saviour and King. Christ gave them power to become the sons of God.

They must grow more like Him and portray a Christ-like character. The world needs more Christians and better Christians. Holiness must be a quality of our daily lives.

We must think out what are the implications of the Gospel on ourselves and the world and by sympathy, vision and imagination set forth the standards at which society must aim. We must be holy and let our light go shine before men that they may see our good works and glorify God which is in heaven.

It is evident that something has gone wrong in God's world. Evil begins in oneself. No man has any right to expect the world to be any better than he is prepared to be himself.

Proper Psalms and Lessons

March 14. 5th Sunday in Lent. Passion Sunday.

M.: Exod. ii 23-iii-end; Matt. xx 17-28 or Heb. xiii 1-21. Psalm 22.

E.: Exod. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10. Psalm 51.

March 21. 6th Sunday in Lent. Palm Sunday.

M.: Isa. lii 13-liii end; Matt. xxvi. Psalms 61, 62.

E.: Exod. x 21-xi end or Isa. lix 12; Luke xix 29 or John xii 1-19. Psalms 86, 130.

March 26th. Good Friday.

M.: Gen. xxii 1-18; John xviii. Psalm 22.

E.: Isa. lii 13-liii end; John xix 31 or 1 Pet. ii 11. Psalms 40, 69.

March 28th. Easter Day.

M.: Exod. xii 1-14; Revel. i 4-18. Psalms 2, 16, 111.

E.: Isa. li 1-16 or Exod. xiv; John xx 1-23 or Rom vi 1-13. Psalms 113, 114, 118.

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THE BIBLEMAN'S CORNER.

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

WHO READS THE BIBLE?

PART I.

The British and Foreign Bible Society is engaged in the task of distributing the Holy Scriptures throughout the whole world. Each year, in normal times, roughly eleven million volumes are circulated by this society. Other Bible Societies distribute their millions, and commercial sales disperse about eight million copies annually, so that the number of Scripture books sent into the world each year will total about 32 million volumes.

The fact is forced upon the thoughtful, that somebody must want the Bible. Who wants it? Millions of people do not, of course, but many people with a sense of need in their hearts realise that the Bible contains a message of life. When a needy soul is influenced by the Bible, and God becomes real, such an one can say with an African reader, "We always knew there must be Somebody like that."

Who Wants the Book? A wee chap of eight years wrote from the outback to the Bibleman, "Mr. Santa Claus, c/o British and Foreign Bible Society, 95 Bathurst Street, Dear Santa, I have wanted a Bible for a long time. Could you give me one please? Dad is too poor to buy one. P.S. I am eight." Needless to say the earliest mail to the outback conveyed a School Bible to the boy, and one for his brother also.

THE BIBLE FOR AFRICA.

Recently the Bible was printed for the Bulu people of Africa in the French Cameroons, and the arrival of the first volumes has been vividly described:—A cloud of dust is stirred on the road and a motor truck pulls to a standstill outside the Church. Black people are awaiting eagerly and the cry is repeated, "Have the books come?" "Yes," is the glad response, "the books have come." A cargo of 1000 Bulu Bibles, the first to be printed, has arrived. In one large district a Church of 1300 communicants received two Bibles. Another village, which is the centre for eight preaching places received four. An influential Government headman, or chief, a heathen man, sent his money, and the missionary gladly forwarded him a Bible in Bulu.

FOR AFRICAN SOLDIERS.

A stalwart nephew of the New South Wales "Bibleman" was an officer on one of the merchant vessels during the war. On one voyage a body of African troops, to the number of two thousand, was taken aboard for service elsewhere. The bulk of them were magnificent men physically, with their khaki shirts and shorts, and their genial smiles. One day, after his watch on the bridge, the nephew settled himself to rest during the afternoon, but the noise on the deck soon made sleep utterly impossible. He endeavoured to ignore the din and chatter outside, but finally, unable to stand it any longer, he went on deck to find the cause of the hubbub among the African troops. Scattered over the deck were hundreds of dark skinned men, in small groups, with one of their number in each group reading aloud to them. They were apparently asking questions, and then the reader would continue with his story.

Along the deck scores of Africans were reading and eager listeners were questioning and commenting. The nephew crossed to the nearest group and reached out for the book. "What is this you're reading?" he asked. "Well I never," he said as he opened the copy marked "British and Foreign Bible Society." It was in the Hausa tongue. "That uncle of mine at the Sydney Bible House is to blame for disturbing my rest. Wait until I see him," he added. When he was telling me the story, he said: "I was greatly amused to learn that it was your Bible Society that was responsible for all the noise that kept me awake." These African men, drafted away to another land, had been trained in mission schools on the African Coast, and when they had to leave home they carried their Bibles with them. The African feels keenly the separation from his village life and these Christian men were carrying their spiritual consolation in the Word of God in their own tongue. This was an incident, totally unexpected, told in the course of a conversation, of the place of the Word of God in the lives of African soldiers. Some people say, "No-one reads the Bible to-day." Some do, evidently.

FOR EVERY NEED.

Who wants the Book? Those who know its value to meet the human heart cry. "Minister," said a poor woman in a Surrey hospital to a Bishop who visited her, "I've lost everything in the bombing. No, that is not true," she went on, "I've got this to begin my new home with," and she drew her well-thumbed Bible from beneath her pillow. Said a Bible Society colporteur to a woman in a Turkish vegetable market: "This book is the true medicine for heavy hearts." "Give it me then," she said eagerly, "my heart has been so long oppressed that I have forgotten how it feels to be at rest." Dr. Edward Wilson, one of the most beloved men of the Scott Expedition wrote his last letter to his wife, "I do not cease to pray for you. Your little Testament will be in my hand, or in my breast pocket when the end comes. All is well."

To-day there are so many people, of all lands, who are in desperate need and the Bible Society is convinced that the Bible can bring them to a new state of mind. From a stricken area in Europe has come this pathetic word, "Besides bodily hunger, there is certainly hunger of soul, for during ten years, no Bibles and no hymn books have been printed." A woman wrote from Hamburg, Germany, "You undoubtedly realise there is a shortage of Bibles in Germany, but you cannot fathom the deep need for them. Now that the German people have been released from Nazi oppression they are open once more to truth."

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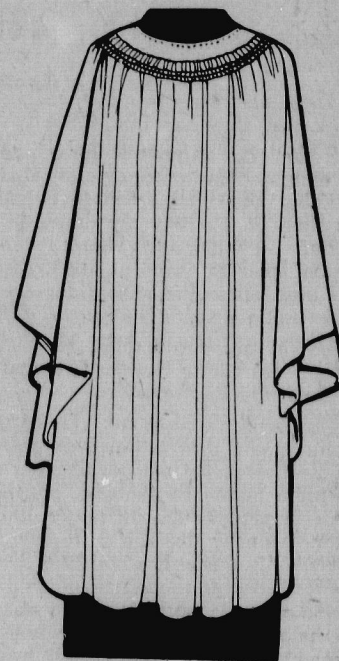
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Diocese of Ballarat.

The following interesting note is taken from the Bishop's Letter:—

My next engagements were at Cobden and in the Heytesbury Forest where the Rev. Alex. Mills is in charge. As Mr. Mills' area is so large and his tasks so varied, I spent four days with him. During this time my home was with Mr. Donald Cameron and his daughter, Miss Madge Cameron, whose kindness was unbounded.

Mr. Mills is Vicar of Cobden. With this post he combines the positions of Bush Church Aid Society Missioner to the Heytesbury Forest, and Chaplain to the Coorimungle Prison Camp. The first day of my visit was devoted to the Prison Camp. We left Cobden at 10 a.m. and returned at 10 p.m. We had luncheon and dinner with the officers and spent the rest of the time inspecting the establishment and talking to the prisoners. The day closed with a service at which I preached to the men. Like his predecessors

the Rev. Alex. Mills, as Chaplain of this Prison Farm, is doing a work, the influence of which is incalculable. The head of the establishment, Mr. Roberts, told me that Padre Mills had the confidence of both officers and men, and that his work was most highly valued. On this day Padre Mills spent hours talking to the men individually. Because he has their confidence they open their hearts to him in a way that affords him a unique opportunity to help them. Let all who read this, thank God for the work which is being done by the Church in this and many other ways in the name of our Lord.

The Chapel of the Missions to Seamen in Flinders Street Extension has received a gift of a window from workers for the Missions to Seamen in Ballarat. The window, which is in memory of the seamen who gave their lives in the war, was unveiled by Mrs. W. H. Johnson, wife of the Bishop of Ballarat, and dedicated by the Rev. F. L. Olive, Chaplain of the Missions to Seamen, on Sunday, December 14th. A number of churchpeople went from Ballarat to attend the service.



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TO AUSTRALIAN CHURCHMEN.

WHY THE CROSS?

(By the Rev. L. Morris.)

"I don't go to church much," said the man apologising to my clerical collar, "but do what I can to live the Christian life. I pay my debts, I try to hurt no man, and where I can I lend a hand to those in need. And that after all, is the main thing about Christianity, isn't it?"

"A lot of people think so," I replied. "But I have a doubt. If that is so, then why the Cross?"

My friend stared at me. He paused a minute and then returned an answer which showed he had never given the matter a moment's thought, in which he is in agreement with many others. There is a hazy idea abroad to-day that Christianity is simply a matter of living a good life (as though that could be called a simple matter!) but in general the implications of this view are not thought through. As Good Friday draws near with its message of a crucified Lord it is well that we consider how this modern view squares with the Cross and what the New Testament has to say about the matter.

Now it is clear that the view of Christianity under discussion fits in with a universal tendency in man to think that his salvation depends on what he does. We see it in the primitive savage, who, when his god must be placated does something—he offers a sacrifice. On a very different level we see it when the Jew of old thought he could earn favour with God by rigidly keeping the commandments in the law. Cultured religions like that of the Brahmin with his aim the passionless Nirvana again stress man, who this time is urged to control his passions. Among nominal Christians no idea is commoner than that if we lead good lives we will go to heaven when we die. Wherever we look we find that man tends to think that his salvation depends upon his own activities.

If this is so the Cross is simply meaningless. Why should the Son of God die if I can attain eternal life by my own efforts? If this is the way of salvation the Incarnation is perhaps comprehensible because thus God could teach us authoritatively how we ought to live, but the atonement becomes unthinkable and impossible. The Cross becomes an excrescence and has to be explained away.

But as we read the New Testament, again and again we come up against the thought that the Cross is absolutely central to Christianity—it is "crucial." Some modern men regard Jesus as primarily a great religious Teacher, but the New Testament does not. It recognises that "He was unexcelled as a Teacher, but it regards Him rather as a Saviour, a Redeemer. From the time of the angel message, "He shall save His people from their sins," that was the keynote. Many might be helped by the teaching or the miracles, but the atoning death was the all important reason for His coming.

So the New Testament writers dwelt on the Cross. They tell us it was "by the determinate counsel and foreknowledge of God," that it took away man's sins, that it shows us the love of God and the righteousness of God, that it may be described by a host of vivid and picturesque terms like redemption, reconciliation, propitiation, and the like. Over and over again they insist that the death does remove sin, and that sin can be taken away in no other way.

That is why the Cross is central. Christianity is a realistic religion and faces the fact of sin. It recognises that there can be no peace with God unless sin is really dealt with, and further that man cannot himself deal adequately with sin. Here is the place where the Christian faith separates from all other religions. All the rest fall in with man's persistent idea that salvation comes from what he does. Christianity alone says that it comes from outside man, namely from what Christ has done. "The gift of God is eternal life" and this gift is costly, costing even the blood of the Cross. Emil Brunner brings out this contrast between Christianity and other faiths when he says:—

"In them (i.e. non-Christian religions) man is spared the final humiliation of knowing that the Mediator must bear the punishment instead of him."

That is why the Cross is so important. The Atonement is not just one among many Christian doctrines. It sharply separates Christianity from every other faith and is a perpetual reminder of the love of God and the sin

of man. As we approach Good Friday then, let us do so humbly and reverently as those who draw near to the very heart of the faith. May we discover afresh this Passiontide the wealth of meaning in "the gift of God . . . through Jesus Christ our Lord."

CHURCH MISSIONARY SOCIETY
SUMMER SCHOOL.

The Annual Summer School of the Church Missionary Society held at Thornleigh early in January was an outstanding success, and proved to be rich in blessing for those who were privileged to attend. So convincing were the messages given and so full of information, that it is doubtful if any could have heard them without being burdened with the task of world evangelism. It is certain that many returned home with a new determination to do more towards the extension of the Kingdom of God through lives dedicated to His will.

Bishop Hilliard was again Chairman of the School, and much of its success was due to his leadership and friendly approach. The Rev. R. C. M. Long gave an outstanding contribution with the Bible readings each morning, and the Bishop's opinion that the Summer School was worthwhile for these alone was shared by many. The Missionary studies were a striking feature of the School, and were the addresses given to be printed they would be worthy of a very wide circulation. Many hours of research must have been spent in their preparation. Each morning the background of one of the five main countries in which C.M.S. is at work was considered, with the result that a world-wide picture of the Church's task was presented. Following the addresses the meetings were thrown open to questions and discussions. In the evenings addresses were given by missionaries on furlough, concluding on the final night with a most forceful message by the Rev. Clive Kerle, General Secretary of the N.S.W. Branch. With great power Mr. Kerle stressed the "urgency of the missionary task" and called for a dedication of life to God as the only worth-while answer. Following his address an opportunity was given to any who wished to tell of what the Summer School had meant to them, and it was refreshing to hear the testimonies thus given. A thank offering of £30 received after the meeting, was indicative of the help many had received.

All sessions were open to visitors, and many availed themselves of this opportunity, especially at the evening meetings. The change from Lawson to Thornleigh proved most popular, it being agreed that Thornleigh possessed all the advantages of Lawson plus many others.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns, within a month kindly write to the Secretary, C.R. Office. Miss A. M. Webb, 4/-; Rev. W. A. Orange, 8/-; Miss I. Couch, 8/-; Mrs. F. Gray, 8/-; Mr. R. J. Thomas, 8/-; Rev. L. J. Cohn, 8/-; Mr. J. W. Johnson, 8/-; Miss Thame, 8/-; Rev. J. R. Payne, 4/-; Mr. L. G. de Dear, 8/-.

CHRISTIAN GIVING.

There is no law laid down in the New Testament as to what proportion of our earnings we ought to give to religious and charitable purposes. In the Old Testament, for the Jewish Church there was the law of the tithe. The first mention of the tithe is found, however, long before it was laid down in the law of Moses as a religious duty. In Jacob's prayer at Bethel we read: "And of all that thou shalt give me, I will surely give a tenth unto thee."

This law of the tithe or tenth was evidently recognised up to the time of our Lord. The Pharisee said as he stood in the Temple praying, "I give tithes of all that I get."

In the New Testament, however, we find no reference to the tithe as a law for Christian people. There is much about Christian giving, but nothing about the tithe or sacred tenth.

Voluntary.

In the Old Testament Church opportunity was made for voluntary gifts over and above the tithe. In the New Testament Church our giving is to be entirely voluntary. That does not mean that Christianity is in this or any respect a go-as-you-please.

Regulated.

There is one principle that governs all life, and that is Stewardship. All that we are and all that we have belongs to God. We are actually only stewards. He is the real Proprietor.

That means that our giving is to be regulated. There are two laws that a Christian steward must observe in administering that which is entrusted to him:

(1) The first is the law of Right. In this case it is the Owner's Will that we must carry out. This needs both prayer and care. The will of God must govern all earthly things. This is the right.

(2) The second is the Law of Love. We must exercise our stewardship in the Spirit of Christ. Love, if it is the love of God in our hearts, will help us to know what is right, and will help us to do what is right and in the right spirit. This latter is very important. That expression, "as cold as charity," is a great reproach to our civilisation. We often do the right thing, but do it in the wrong spirit.

Sacred.

The principle of stewardship gives sacredness to the whole of life.

And our money then becomes sacred in a double sense:

(1) In relation to God. Our earthly possessions are controlled by Him. His will runs through all that we possess as well as all that we do. All that we have, as well as all that we are, is directly related to Him. It is this relationship that gives sacredness to life. How deeply true this is of the Christian. "Ye are not your own; ye were bought with a price."

(2) In relation to ourselves. Our possessions become an extension of our own personalities. They give us a wider and greater influence in the world. As the whole exercise of our personalities—body, soul and spirit—is to be governed by the Holy Spirit of God, so is our money and our other possessions.

Giving becomes to the Christian believer a very sacred thing.

Mystery.

Here we come across a hidden spiritual law. Money rightly used brings a blessing to all concerned. Money wrongly used carries with it a curse. And the secret is this. It is the will of God, and the will of God only, that keeps money sweet and wholesome.

If all our possessions are controlled by the will of God, it keeps them sweet and wholesome in their influence, whether they be little or whether they be much. If our possessions are not controlled by the will of God, they have an unhealthy and evil influence in society. It is not how much we possess that matters in society. The vital question is, Does the will of God run through what we possess? It is the will of God that keeps material things wholesome in their use and exercise.

All material things withheld from the will of God becomes rotten. (The storing of the manna contrary to the will of God illustrates this.) Of course, a large amount of rotten matter may be expected to spread more evil in a community than a small amount. But they are both equally corrupting and equally evil in their nature, and so in their influence as far as it reaches in either case.

Very few will admit this, but it is absolutely true. This law cannot be avoided. It operates all the time.

This is a mystery. A mystery in the Bible sense is something that has a manifested side and a hidden side. We see the one but we cannot see the other. We see the fruit, but we can neither see nor understand with our outward eye the hidden root and its working.

Eternity.

Our money lives in Eternity. How is that? As we sow here we shall reap hereafter. Our money will live as the seed lives in the crop that is grown from the seed. Money used according to the will of God is good seed, and it will bear a rich harvest. This is the first lesson which our Lord teaches in the parable of the unjust steward. "Make to yourselves friends by means of the mammon of unrighteousness then when it shall fail they may receive you into the eternal tabernacles." If we so use our money that it may commend the Gospel of Christ and help to win others to Him, those so helped will meet us in eternity and thank us for what we have done. Some so helped may be there to welcome us when we come.

But money used here apart from the will of God and withheld from His control will bear fruit that will add to the fiery torments of remorse and bitterness in hell. How awful to hear the voice of an awakened conscience saying, "Son, remember," or "Daughter, remember," over and over again! No wonder there will be "weeping and gnashing of teeth."

And eternity is near. Only a thin cloud hides heaven from the Christian, and but a thin crust separates the Christ-rejector from hell.

THE PRICE OF "THE CHURCH RECORD."

The cost of printing and publishing the "Australian Church Record" has recently been increased through rising wages and increased costs of material. To cover this additional expenditure the Management Committee has been compelled to raise the subscription rates to "The Church Record" from April 1, 1948, to ten shillings per year, post free, or fourpence per copy. Most church newspapers have already increased their price and we feel sure that our readers will appreciate the necessity for this increase in the price of "The Australian Church Record."

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CALL TO YOUTH

THE NEED AND NATURE OF THE QUIET TIME.

Some Christians to-day need far too much "propping up." It is good to have props in the spiritual life, and we should make use of them, but we must learn to lean on Jesus alone! The young Christian should rejoice in Christian fellowship, and make the most of it. The young Christian should be stirred by the enthusiasm and thrill of a big meeting, but the young Christian should be able to draw all his life, and all his joy, and all his enthusiasm from Jesus alone. Do you make much of your Quiet Time? It is far more important to you than any youth rally. I would pass on a word concerning the need and the nature of the Quiet Time. First of all a word concerning the need. The Quiet Time is

A Matter of Fellowship.

It is a fellowship of life! The deep-sea diver, in an environment that is foreign to him and death to him, is kept alive by a life-line stretching up to the surface above. That is where his citizenship is and from there he derives his life. The Christian is living in an environment that is foreign to him and death to him, save as he maintains fellowship and contact with the atmosphere above, for there is his true citizenship and there is his life. Well might the psalmist exclaim (Psa. 22:29) "None can keep his own soul." Reading through the hymn, "I need Thee every hour," Dr. W. Whittle said to himself, "That isn't good enough for me," and he took his pen to write, "Moment by moment I'm kept in His love."

A Matter of Food.

When you receive the Lord Jesus Christ as your Saviour you embrace a new nature, a new life. This life, as all life, must be fed if it is to flourish. The old nature is so easily stimulated by the things you see and the things you hear in the life of every day. If the Lord Jesus is to have His way with you, the new life must be fed with discipline and with persevering regularity in the daily Quiet Time.

A Matter of Fire.

It is the man with convictions who counts. 'Are you on fire for Jesus Christ? Have you burning convictions concerning the need of the world and the saving power of Jesus, and are these burning convictions just driving you through in a life of triumphant witness? Said Wesley on one occasion, "Young man, get on fire for God and the people will come to watch you burn!" A poker put in the fire becomes red hot, and brought out of the fire it is capable of warming other things—but not indefinitely! The fire in the poker soon dies out unless the poker is put back in the fire. We must come back and back again to the fire that burns about the Throne of God if you are to be ablaze for the Lord Jesus Christ. That is the need of the Quiet Time. Now just a practical word about the nature of the Quiet Time.

The Period.

In every twenty-four hours there must be a definite period fixed for dealings with God. It is amazing that we organise most of our activities—our work, our meals, our sleep—

and yet lamentably fail to recognise that which pertains to the spiritual life. The time in a day that we give to things and the regularity with which we do things, depend on the importance we attach to them. We attach importance to our food and our rest, and therefore we set aside time to eat and sleep, and we do so with regularity. Do we consider our walk with God to be of so little importance compared with these other things. Do we consider our effectiveness for God to be of so little importance in this world that is crying out for salvation? Oh, what are we doing about a definite time alone with God every day? It is of little importance when we take this time, so long as it is definite and regular. Some find it best to rise early in the morning. If you set yourself to take your Quiet Time in the early morning, pray the night before about getting up. And, remembering this, get to bed! It is just as important for you to discipline yourself about going to bed as it is about getting up. Getting up may be a battle, but it need only be a very short battle! One definite act of the will and you are out of bed and the battle is won! You must be fully awake when you meet with God. How long shall my Quiet Time last? Take time enough to forget time!

The Place.

Do your very utmost to assure that it is a quiet place. If you are able to shut yourself alone in a room so much the better. There may be noise about, and you may have to call on all your powers of concentration.

The Programme.

Given the period, and given the place the devil will still be alert to rob us of God's best by seeking that we waste our time there. Jesus said (Matt. 6:6): "When you prayest enter into thy closet, and when thou hast shut thy door, pray"—not while away the precious moments! We should come to the quiet place in the spirit of quietness, and in the spirit of expectancy. We do not, in the quiet place, exercise ourselves in the preparation of material for Christian service. We do not there prepare our messages and our Sunday School lessons. We do not come to gather information, but inspiration. We come for ourselves. The prayer of our hearts as we come ought to be, "I need Thee, oh, I need Thee." The Quiet Time should be a time of:—

1. Saviour consciousness.
2. Self-examination.
3. Soul renewal.
4. Spiritual service.

remembering that Spirit service, according to Romans 1:9 is intercession.

Begin with quiet contemplation of Calvary, remember the empty tomb and the occupied Throne. Tarry there for a while in worship and praise. Renew your vows of complete surrender, and let there be the quiet reassurance of the Spirit's fullness. Pass then to intercession, and finally commit the whole day to the Lord. Let your honest prayer be "Lead me to some soul to-day."

When you pray, do not depend on feelings, and tell Him everything. Remember, if you are going to be effective for God, you must be effective first of all in the quiet place.—Rev. Eric T. Gurr.

YOUTH EVENING.

An experiment was conducted at the C.E.N.E.F. Memorial Centre for Youth in Sydney on Thursday, 26th February, when 350 young people met in the Auditorium for a united gathering. The experiment proved a great success.

The programme was varied and interesting, commencing with suitable sound films and bright community singing. The most important part of the evening was the visit of a team of young people from Lithgow who sang unaccompanied quartets, duet and solo items. "The Lord is My Shepherd" was beautifully rendered by two of the girls.

The Rev. Alan Begbie who brought the young people with him, gave a challenging message on the significance of trees in the scriptures, bringing his address to a climax by pointing those present to the One who was cursed upon the tree for our sins.

CHURCH OF ENGLAND BOYS' SOCIETY.

The Annual Rally of the C.E.B.S. was held in the Assembly Hall, City, on Friday, 27th February, when about 900 boys from many branches attended.

Bishop Pilcher conducted the Service of Remembrance. The awards for athletics and other competitions were presented by Mr. Morton Fountain (who has recently come to Australia from New Zealand) after which he gave the boys a challenging address on being athletes for God.

The Rev. Graham Delbridge then showed films which he had taken during his visit abroad and made special reference to the World Conference of Christian Youth at Oslo and gave a short talk on Pastor Niemoller.

TRAGIC MURDER OF THREE C.M.S.

MISSIONARIES.

"The whole Mission and Church has been staggered and stunned by this terrible blow. Thus writes Mr. J. Heaton, C.M.S. Secretary in Calcutta. He was commenting on the tragic deaths of Dr. M. Hatt and Sisters Percival and Law, which took place at the C.M.S. Ranaghat Hospital at the end of November.

The murderer is still at large, and in all probability has fled to his home in Pakistan. It is believed that the motive for his ghastly action lay in his unwillingness to accept the discipline of the Hospital.

One result of this outrage has been the closing down of the Hospital, which has served the native population faithfully over a long period. No decision has yet been made about re-opening the work, but this will not be possible until a new doctor is found as well as two Bengali speaking sisters. This constitutes a call to the Church at Home—a call to prayer as well as to service. Is there anyone willing to offer their life for this work, thereby enabling a ministry to be carried on which is full of spiritual possibilities. — From C.M.S. Bulletin.

PERSONAL.

The Rev. and Mrs. Norman Gelding and Sister Faith Ward, Miss N. Bullen, left on Wednesday last for C.M.S. work in Tanganyika.

Mr. W. R. Palmer, a qualified and experienced school teacher, has been accepted by the C.M.S. for service, and located to Roper River. It is expected that he will serve there for two years, and then return for further training.

The Rev. E. Franklin Cooper has accepted nomination to the parish of St. Mary's, Caulfield, Melbourne. Mr. Cooper has been the Victorian Secretary of the Australian Board of Missions. He was the Staff Chaplain with the R.A.A.F. during the war.

The Rev. F. M. Townsend has resigned from St. John's, Malvern, Vic., and intends to have a period of rest.

The Rev. G. H. Williams, M.A., Th.L., Vicar of Byron Bay, has been appointed Rector of Ulmarra, diocese of Grafton.

Miss V. Michael, who has been on the staff of the Sydney Diocesan Registry accountants' office, has resigned to take up work with the Bush Church Aid Society. A presentation was made to Miss Michael by the Diocesan Secretary, Mr. H. V. Archinall, on behalf of the various organisations concerned with Church House.

Deaconess C. A. Carter, who recently concluded her duties at the Pallister Home, has taken up work in the Parish of Cook's River, Sydney.

The Rev. W. P. F. Dorph, Rector of Hartley and Mt. Victoria (Dio. of Sydney), has been elected a member of the John Mason Neale Society.

The Bishop of Gippsland and Mrs. Blackwood left Fremantle on Saturday last by the tanker "British Caution" on their way to England. They will visit en route Iran and tour the Diocese where their daughter, Dr. Kathleen Taylor, is a medical missionary.

The Rev. H. Gurney, of C.M.S., South Australia, is acting as Administrator in Iran during the absence of Bishop Thompson, who is on furlough.

The family of the late Bishop Anderson, Bishop of Riverina, have presented his pastoral staff to the present Bishop and for the use of successive Bishops of Riverina.

The Rev. and Mrs. Rex Meyer, of Rappville spent the month of February at the Rectory, Wollongong, for their annual holidays. Mr. Meyer is engaged in Bush Church Aid Society work in the forest area between Grafton and Casino-Lismore where he has been ministering for about two years.

We are glad to note the arrival in Sydney of Mrs. Roberts, the daughter of Bishop Pilcher. Mrs. Roberts, who lives in Canada, is on a holiday and expects to be in Sydney for some weeks.

CORRESPONDENCE.

DIOCESAN MISSIONS.

(The Editor, "Australian Church Record.")

Dear Sir,

We would greatly appreciate the courtesy of a few lines of your paper to bring to the notice of your readers the splendid work being done by our full-time Diocesan Evangelist, the Rev. T. G. Rees.

The first two years of his labours have been richly blessed of God. During this time 47 missions have been conducted with an aggregate attendance of over 45,000. Including visits to schools, 817 services were conducted and 647 folk were linked with the Scripture Union. Large numbers registered decisions for conversion and consecration and some have offered for full-time service in various places as a result of the Evangelist's faithful work.

This vital work must go on and should be expanded even further, but we do need the financial support of those who know the deep truth in their hearts that obedience to the Gospel call is the paramount need of this and every age. After initial Diocesan grants to set this work in progress, we have been dependent entirely upon the thank-offerings to the Missions and other gifts to support it. We are endeavouring to build up a list of 300 friends who will donate £1 per annum. Can any of your readers help in this way? An early response would be much appreciated by the Board.

Gifts may be sent to the undersigned or the Hon. Treasurer, Mr. H. G. Smith, Manager, Bank of New South Wales, Lane Cove, N.S.W.

Yours faithfully,
(Rev.) K. N. SHELLEY, Hon. Sec.

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

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CHANGING INDIVIDUALS OR THEIR ENVIRONMENT.

(The Editor, "Australian Church Record.")

Dear Sir,

The letter of the Rev. W. G. Coughlan in last issue seems to show me that he has overstated my contention. I am not aware that I am suffering from any "delusions," but rather that I want to be a "realist" and face facts.

I assert that in spite of his contention otherwise, I believe that history on the whole shows that wherever there has been a preaching of the gospel of Redemption from sin by evangelical Christians, there has always been a keen desire to remedy social wrongs.

It is not a question of a false antithesis but of a "right emphasis." Are we better off to-day with all our social planning in democracy? It is pathetic to see how so many placing their faith in creating a "system" which will bring in righteousness and peace in the community.

The Kingdom of God expressed by Jesus Christ was moral and spiritual, not political or economic. One of His great temptations which He rejected was to gain the world by political means. The primary task of the Church is the redemption of mankind by imparting to them the secret of eternal life. He taught to "seek first the Kingdom of God and His righteousness and all other things would be added."

He taught that property was counted of little worth in comparison with moral and spiritual possessions. Poverty, so far as being an evil was a help rather than an hindrance as an entrance into the Kingdom of God. Christianity seeks the good of humanity in its deepest and widest sense. The people are suffering to-day from spiritual

destitution. There is as much sin in a mansion as in a hovel. Christianity alone deals with environment through the individual. There is no other effective way. The Church regards as secondary all the hundred things that concern the way people live their lives. Her primary concern is with men, not measures.

The Church will conquer the world not so much by leadership, necessary as that is, but by the united pressure upon unredeemed humanity of ordinary Christians who are faithful to Christ and in fellowship with each other. Christianity is suffering to-day from the lack of personal recommendation.

The Christian has an inspiring and transforming service to render in every department of human life. He doesn't need to be a capitalist, a communist or fascist to do this. There is a great temptation for many Church leaders to preach a facile, popular social gospel rather than the less popular gospel of daily service, faithfully done, not merely for reward, but for its own sake, in the best possible manner it admits of. This is doing the will of God from the heart and not unto men. Wherever there are Christians, there is the spirit of service and goodwill — without it there is the spirit of selfishness and all the blatant injustices of which Mr. Coughlan speaks.

W. F. PIKE.

PRESENTATION BOARD.

(The Editor, "Australian Church Record.")

Dear Sir,

During the last session of the Sydney Diocesan Synod, more than one speaker stated that they believed that improvements could be made in the Presentation and Exchange Ordinance with regard to the operation of the Presentation Board.

I would be pleased to receive any suggestions on this subject, so that the whole question may be thoroughly investigated, ideas sifted, and finally put into a form suitable for submission to Synod in 1948.

Yours faithfully,

F. LANGFORD-SMITH.

47 York St., Sydney.

To every man there openeth a way,
and ways, and a way.
And his high soul goes the high way,
And the low soul gropes the low.
And in between on the misty flats,
The rest drift to and fro.
But to every man there openeth a
high way and a low,
And every man decideth which way
his soul shall go.

—John Oxenham.

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AN INTERESTING CONVERT.

(By Sister Wheeler, of Quetta Hospital.)

In connection with Shikarpur, we want you to know about a young lad of 18 years, a Baluch by birth, who has lived in Shikarpur all his life. One evening last summer he was brought to my staff Bible Class by one of my male teachers, and the next day he asked for an interview with me, when he told me he wanted to be a Christian.

I was surprised to find what a real grasp of Christian truths he already had, and he appeared to have already given his heart to Christ.

I asked him where he had learned about Christianity, and found out that it was entirely from books bought in our Shikarpur hospital from time to time. He had attended the C.M.S. Church at Sukkar for a time when working there, but had never spoken of his heart's desire to anyone until he came into contact with our male nurses in Quetta that summer. At that time he was with relations in one of the private wards of our Quetta hospital. He is an orphan and these relations had brought him up and provided for him, and he had apparently been very happy with them.

When they returned to Shikarpur a few weeks later, he went with them, telling me that he would return to us as soon as possible to prepare for Baptism. It was some weeks before he came, having had great difficulty in getting away from his relatives. They had used all possible inducements to turn him from his purpose. His one reply was, "Christ is calling me and I must go."

He did not tell them where he was coming, but they no doubt guessed, and after all another relation saw him at a station on the way up to Quetta and so his destination became known. He had literally left all to follow Christ and had no means of support, neither had he ever learned any means of earning his living. He said that he would do coolie work to support himself while being taught, but as we were needing hospital workers, we put him in as a nursing orderly. He was not sufficiently educated for Male Nurse Training.

He was very happy in his work and in the fellowship of our Christian Male Nurses. One, our Sindhi padre, Rev. Chandler Raz, came to Quetta for a month's holiday at that time and gave the lad teaching for Baptism in Sindhi, the language most familiar to him.

Some weeks later, I heard that a very bigoted uncle was in Quetta and doing his best to make trouble for him. The lad was constantly being challenged about his religion by people in the bazaar. He had never said anything to us about it, but had firmly taken his own stand.

Eventually, we felt it best to send him away for a time and made all preparations quietly so that nobody should know, in order to avoid trouble for him. But all was in vain, he never arrived at his destination, and it was over a month before we managed to get any news of him.

We heard the full story of those days from his own lips when we again met him in Shikarpur, at our annual eye work in January.

It appeared that he had been taken out of the train at a station on the day down and arrested for theft, said to be by orders from Quetta. He protested his innocence and asked the police to refer to one of our mis-

sionaries in another part of the train, but the request was refused. They searched his luggage and found an Urdu Bible, which I had given him, which had been left here by Dr. Ruth Hooten, and which still had her name in it—proof of theft!

He was imprisoned, and after about a month an English officer went to inspect the prison, and on hearing that the lad was in on charge of stealing a Bible, he sat down and asked him to tell him all about it. After hearing his story he gave orders for him to be taken to the nearest station and put on the train for Shikarpur.

When telling me about it the lad said: "Miracles still happen." He could not return to his relatives, but he, the Moslem lad, was helped and housed by a Hindu friend, and from then on he took a Christian name and openly declared himself a Christian. His relations tried to win him back but he stood firm. He got work, but was badly treated by his employer, then managed to get another job, where he was treated well and could earn his keep. He wrote and told me everything, but I never received the letter and we did not write to him for fear of making more trouble for him, as we knew very little then of what had happened.

So his joy was great when we all arrived in Shikarpur and everything was made clear.

Padre — — — also came to Shikarpur for the hospital evangelistic work, so on Sunday, Jan. 19, at our hospital Morning Service he baptised him "John" (an offering to Christ). He was full of joy that at last his heart's desire was fulfilled. He also counted it all joy to have been privileged to suffer for Christ's sake.

Before we arrived in Shikarpur he had sought out the few Christians there and talked and prayed with them, and whenever possible he had gone over to Sukkur to church on Sundays, there being no Christian Church or community in Shikarpur—He is keen to witness for his new-found Master—and went with Padre and our male nurses for bazaar preaching. We have great hopes for him for he is our first Baluch convert for very many years, and having lived in Sindhi all his life he is half Sindhi, too. There are great fields of service both in Baluchistan and Sindhi. At present he is in the Senior Boys' Hostel at a Christian boarding school being prepared for confirmation, while the Principal there is at the same time gauging the possibilities of the benefit of further education or other training for him. Please support him with prayer.

DEACONESS HOUSE.

The new term began on the 8th March, when the students join with Moore College for most of their lectures. There students will be working for the Th.L. examination this year. We congratulate Sisters Jean Standfield and Dorothy Sharpe on the results of the papers for which they sat last year. Six new students will be welcomed to Deaconess House; of these two are being sent by the N.S.W. Branch of C.M.S. Several students have taken positions during the vacation.

We are all looking forward to a year of much blessing in preparation for our Master's service, and would value the prayers of all who are our friends in this service.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. ANDREW'S, SUMMER HILL.

Back to St. Andrew's Week will be held from April 18th, to April 25th. There will be a re-union of present and past parishioners and young people, and special speakers will give addresses:—

These speakers include: Dr. Paul White, of "Jungle Doctor" fame; Archdeacon Hulme-Moir, formerly Chaplain-General with the army in N.G. and Bougainville. Mr. R. H. Gordon, probably Sydney's greatest open-air preacher and his colleague, Mr. Neville Roberts. Dr. Schwartz, a medical man whose challenge to Communists for an open debate on Communism has been consistently refused.

SUNDAY SCHOOL TEACHERS'

ASSOCIATION OF NORTH SYDNEY.

An excellent beginning was made at the first Conference of the newly formed S.S.T.A. of North Sydney.

After service in St. Thomas' Church, led by the Rector, the Rev. W. J. Siddens, the Conference began under the chairmanship of the Rev. Canon Baker. 84 people were present from 14 Sunday Schools of the Rural Deanery.

After adopting the Constitution, electing a Secretary (Rev. H. Broadley), and a Treasurer (Mr. A. Judge) and completing other necessary business, the Rev. John Price, of the King's School, Parramatta, addressed the gathering on "Religion and the Mind of the Child." Everyone was stimulated by his approach to the subject, and the thanks of the gathering were wholehearted. Supper was kindly provided by the members of St. Thomas.

All agreed that it was a well-spent evening and augurs well for future conferences.

REV. ARTHUR REEVES MEMORIAL WINDOW.

Cronulla. — In the presence of a large congregation of relatives and friends, this beautiful window — "The Resurrection" — was unveiled on Sunday, 18th January, by the Bishop Coadjutor — Bishop C. Venn Piicher. Mrs. Reeves and members of her family gave this tribute to the memory of her husband, the Rev. Arthur Reeves, for thirteen years Rector of this Parish, and the work was expertly executed by Mr. Handel, who has a number of windows in our church to his credit. Bishop Piicher paid glowing tribute to the late Rector, saying that he was indeed a builder in the true sense of the word, and that St. Andrew's would always stand as a monument to his work in this Parish. As we gaze on this lovely Biblical scene, may each of us remember the one in whose memory it was placed in our church, and be truly thankful for the ministry of the late Rev. Arthur Reeves, in this Parish.—From "The Cronulla Church Chronicle."

NEWS FROM THE PARISHES.

MR. C. D. GILCHRIST.

Moss Vale. — It is with great regret that we bid farewell to Mr. C. D. Gilchrist. For over twelve months he has served our parish loyally, diligently and effectively. By his genial disposition and unselfish devotion to the needs of the parish he has gained many friends. His work, especially in the Sunday school and Fellowship will be of inestimable benefit to the church in the future. We pray that God will bless his work amongst the aborigines of Northern labours as he prepares for missionary Australia.—From the "Parish Messenger."

Blacktown. — The Rector (Rev. L. S. Harris) has received official notification from diocesan authorities that the Archbishop in Council has agreed that the Church at Blacktown is the principal Church in the parish and that the parish in the future should be known as Blacktown cum Prospect and Seven Hills.

Diocese of Grafton.

YOUTH RALLY AT BANGALOW.

A large number of young people assembled in the Bangalow Church of England grounds on Saturday, Feb. 21.

There were groups from Bangalow, Lismore, Coraki, Nimbin, Byron Bay, Ballina and Ewingsdale.

The Rally was organised by the Diocesan Youth Commissioner (Rev. John Wagstaff). Other clergy present included Canon Burvill, Canon Van, Rev. N. Fox, Rev. G. Williams, Rev. C. Saunders, Rev. L. Crossman, Rev. D. Smith and Rev. J. Payne.

The visitors were welcomed by the Rector (Rev. C. Saunders) and Mr. Frank Lumley, Canon Burvill and Mr. Frank Donnelly responded. After afternoon tea, provided by the Women's Guild, the young people engaged in swimming and sightseeing for the remainder of the afternoon.

At 5.30 p.m. the Youth Commissioner gave a demonstration of the latest methods employed in Sunday School teaching.

At 7.30 p.m. a service was held in the Parish Church. An address was given by the Curate of Lismore (Rev. J. Payne).

Mr. Payne reminded his hearers that they were linked with a great army of young people throughout the world who were within the fellowship of the Church.

"The Anglican Church possessed a magnificent historical background and a great tradition and all present should feel proud and privileged to be associated with it," he said.

"The Church has always exerted a tremendous influence over youth and of recent years had made splendid progress in this direction," he said.

The Rally was a great success and a credit to the organising ability of the Youth Commissioner and his helpers.

VICTORIA.

Diocese of Gippsland.

The last service to celebrate the centenary of the Church in Gippsland was held in a wayside setting on the Princes Highway outside the grounds of the little Church of St. John, the Evangelist, at Cann River, Gippsland, on December 6th, 1947.

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The service was one of commemoration of three pioneer bush missionaries and to dedicate and open a lych gate erected in honour of their memory by the people of Gippsland.

Upon the platform were their Excellencies, the Governor-General and Mrs. McKell; the Bishop of Gippsland and Mrs. Blackwood; Bishop Cranswick, former Bishop of Gippsland; Archdeacon Benn; Colonel G. Bowden, M.H.R. for Gippsland; the Hon. Albert Lind, M.L.A. for Gippsland East; Councillor J. E. Christie, Mayor of Sale, and others.

Bishop Blackwood spoke of the meaning of the lych gate, and gave a short account of those whose names were inscribed upon it.

The first, Robert Martin, a retired sea captain, was a man upon whose heart God had laid the burden of the spiritual need of the settlers. This missionary journeyed far and wide through the dense Gippsland forests to minister to the lonely bush dwellers.

The second of the names inscribed, John Sackfield, a zealous evangelist, perished in the bush when lost on a missionary journey.

The third name is that of Edith Reece, an English lady of beloved memory, who came out from home in more recent years and ministered in the Cann River district. She retired to England after a long period of service and died there, having made a splendid contribution of ministry to Gippsland. She bequeathed a sum of money towards the cost of erecting a Church at Malla-coota in the hope of still furthering and extending the message of the Church.

Before the coming of the missionary to Gippsland, the spiritual and moral condition of the settlers had been such as to reveal their deep need of the uplifting, regenerating ministry of the Church. The coming of the Church had brought brighter days and purer lives to the people of the bush.

The Bishop then offered prayer and performed the ceremony of dedication of the lych gate.

After the dedication ceremony, His Excellency the Governor-General, untied the ribbon that bound its latch and formally opened the lych gate.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CHURCH MISSIONARY SOCIETY NEWS.

New Recruits.—We are very glad that Sister Florence Garmory and Miss Nathalie Chegwidan have offered for missionary service, and will go to St. Hilda's C.M.S. Training College on March 7th for further study and preparation for the work to which God has called them. Sister Garmory, who has been a hospital matron, is connected with St. Andrew's, Walkerville; whilst Miss Chegwidan has been teaching at Kybybolite, in Naracoorte parish, thus carrying on that parish's connection with C.M.S., as Sister Rhoda Watkins (China) came from Naracoorte. Miss Chegwidan belongs to St. Cyprian's, North Adelaide, when in town, and we therefore look forward to the prayerful and practical support of these candidates by the three parishes mentioned.

First Interstate Youth Conference.—History was made when a splendid gathering of about 40 young people from every State in the Commonwealth met at Retreat House in January for the first C.M.S. League of Youth Interstate Conference. The idea originated

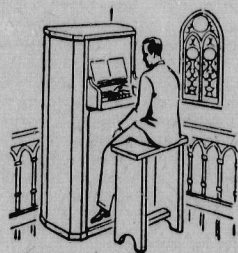
with the Adelaide League, which arranged a Conference that was felt by all to be a time of real inspiration, and a means of realising our unity as those who are called to be "ambassadors for Christ" at home or abroad. Young people chaired the sessions, and the C.M.S. Federal Secretary, Rev. R. J. Hewett, and Miss Lee Appleby, missionary from Kenya, were the chief speakers, whilst it was good to welcome the Adelaide A.B.M. Secretary, Rev. Rex. Harley, as speaker at one of the evening meetings. The Rev. George Christopher was the chaplain. The Confer-

ence will be followed up during the year by greater enthusiasm in every League Branch.

Summer School at the Retreat House was a great success, with large attendances on the holiday Monday. The Bible studies of the chairman, Rev. H. M. Arrowsmith, and missionary address of Miss Lee Appleby, were greatly appreciated. The Summer School benefited by the presence of interstate Leaguers who had stayed on from the Conference, and it was a grand time of fellowship.

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TASMANIA.

PARISH OF CULLENSWOOD.

Rector—Rev. C. H. Rose.

Centenary Celebrations.—These commenced on Saturday afternoon, Feb. 7th, with a party in the Rectory grounds at the invitation of the Rector and Mrs. Rose to all parishioners to meet the Bishop. Over 90 attended, among whom were the Rural Dean (Rev. A. S. Drewett), the Revs. B. S. Hammond, a former Rector, L. L. Oldham, C. C. Mitchell, and several former parishioners and visitors from all parts of the State. The music was supplied from some beautiful records on an amplified gramophone kindly lent by Mr. A. W. Legge, and afternoon tea was served by the confirmees. Congratulations and apologies were read by the Rector. On Sunday, Feb. 8th, the Bishop was the celebrant at Holy Communion at Holy Trinity Church, St. Mary's, and at 10 a.m. in Christ Church, Cullenswood confirmed 15 candidates, at a beautiful service which was witnessed by a large congregation. The newly-confirmed, their witnesses, and those confirmed last time, stayed behind after the service for a few words from his Lordship. At 2 p.m. the Centenary Thanksgiving Service was held, at which H. E. the Governor and Lady Binney were present, also the Premier (Hon. E. Brooker) and a congregation larger than the Church could accommodate even standing. After the National Anthem the Bishop dedicated two beautiful memorials, a blackwood font-cover, given by Mrs. V. L. Ransom and her daughters in memory of her husband and son, and a silver bread box given by Mrs. E. M. Brough and family in memory of her husband who held office at Christ Church for many years. Archdeacon Atkinson read the lesson, Rev. B. S. Hammond acted as Bishop's chaplain, the Rector read the prayers, and the Bishop preached the sermon. The Revs. L. L. Oldham, G. J. Baxter, O. Jones (Presbyterian), Mr. Denny (Methodist Home Missionary) and Mrs. Falkner (Salvation Army) were also present. Afterwards the Vice-regal party, the Premier, visiting clergy, wardens, church officials and visitors from other parts of the State were entertained to afternoon tea at Cullenswood House by Mr. and Mrs. A. W. Legge after which the Governor planted a tree in memory of the unique occasion. The Union Jack, kindly lent for the day, floated in the breeze at the Church gate. A well-attended service at Holy Trinity, St. Mary's in the evening concluded a memorable day in the history of this parish. His Lordship the Bishop gave three most inspiring and helpful addresses during the day, despite the disability he was suffering from, owing to the injury to his leg. The celebrations were continued on Tuesday, Feb. 10th, by a Parish Tea at which 78 sat down. The St. Mary's Mothers' Union spent a very hot afternoon preparing and decorating the well-furnished tables. The candles on the Centenary Cake were lit by Mr. Fred Salter, who was granted leave from hospital to be present, and they were put out by Miss L. Hall on behalf of their mother, who has been a most regular worshipper at Christ Church for many years. In the absence of Bobbie Legge, the son and heir to the Legge Estate, who was confirmed on Sunday, but had to return to school, Mr. A. W. Legge, his father, cut the cake. A few speeches and musical items concluded another very pleasant function.

The celebrations closed with a sports meeting and tea for all children of the parish, irrespective of denomination, and about 200 children were present.

The success of this function was largely due to the co-operation of the school masters, Messrs. Swift, Wilcox, and MacLaine in drawing up and conducting the very successful sports, and for the Parents' and Friends' Association in assisting to prepare and serve the tea. To these and all other willing helpers in all the celebrations, the Rector and Church Wardens tender their most grateful thanks.

A very special debt of gratitude is due to Mr. K. R. von Steiglitz for compiling a very interesting history of the church and parish for the last 100 years, with notes on some of the South Esk Pioneers, and to the Rev. L. White, of Evondale, who designed the attractive cover. The booklet can be obtained for 2/- on application to the Rector, Cullenswood, Tasmania. Our special thanks are also due to Mrs. Eric Ransom and daughter who sent to Launceston for flowers and beautifully decorated the Church for the celebrations.

Hobart has had a visit recently from Mrs. Margaret Watts, of the Friends Relief to Europe.

On Sunday evening, 29th Feb., at a meeting in the Wesley Methodist Church, Mrs. Watts told us of her work in Occupied Europe in a team of "Friends" which was asked to go to Poland, France and Germany. Mrs. Watts went to Germany. All the Red Cross Societies concentrated on the children particularly and many other relief teams co-operated. The work was well co-ordinated. Nearly every city in Germany was bombed. It is a scene of terrible desolation. In Oct., 1946, Christian leaders of all churches met together in conference. The Bishop of Chelmsford addressed an audience of 2000 people on the story of the paralysed man. A conference followed by candle light. It was typical of Germany. People are hungry and cold and sit in darkness. They get less than half the ration in England. The Church had kept its light burning through the Nazi terror. In Germany there is as great a spiritual hunger as physical hunger.

Mrs. Watts then showed slides of her work and phases of German life.

In conclusion Mrs. Watts said that she could not stay another winter in Germany because there was so little to give. Unless they can get more food into the country tuberculosis will sweep through the country and everyone will go down. She has come back to see what she can do about more food.

A drive for more fats is what is needed. This will take place in April.

C.M.S. SUMMER SCHOOL.

The annual C.M.S. Summer School was held at St. George's Church, Battery Point, Hobart, from Feb. 21st to 26th.

The speakers included Rev. H. M. Arrowsmith (chairman), Dr. Wellesley Hannah, and Sister May Dobson. A welcome was accorded them by the Bishop at a League of Youth Tea.

At the meetings Mr. Arrowsmith spoke particularly of the need and opportunities in the Netherlands East Indies and Dr. Hannah emphasised the value of the work of Medical Missions. He said that it was most pleasing that Dr. Welch, an ex C.M.S. doctor, had been appointed to the new Government Hospital at Hangwa.

A Thanksgiving Service was held on Thursday, Feb. 26th, at which the Rev. H. M. Arrowsmith was the preacher. In the course of his address the preacher said:—

"What has inspired the Society? First of all we have been given a Divine Communication, with a Divine revelation and a Divine utterance. There is no limitation of space, colour or class, for there is one God and one Word for all people. A further development which God has seen is a Divine Community. This is the urgent purpose and goal of every missionary enterprise. Supposing God had sent many begotten Sons to every nation. All the nations may have got to God, but they would never have got together. This has been achieved in the Divine Communion. Mr. Arrowsmith described how that when in Whitby in England they had gathered round the Lord's Table, the officiating priest had been an Englishman, and he had assisting him a Chinese, an African and a converted Moslem—white, yellow, black and brown. It is the one way that God has ordained for the purpose of bringing us together all over the world.

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Other meetings of the Summer School were morning devotions at St. George's, Bible Studies each evening at 7.15 and visits to local schools by the team. Meetings were also held in the parishes of St. Stephen's and St. Peter's, Sandy Bay, Richmond Church, Holy Trinity and St. John Baptist, Hobart, St. Paul's, Glenorchy, St. John's and St. James', New Town.

HOME MISSION SOCIETY. PARISH NURSES.

Many of your readers are doubtless aware of the splendid work being done by the Society's Parish Nurses who visit the homes of the sick and needy. Sister Symons appeals for a Christian Nurse to assist her in this task owing to shortage of staff. Inquiries can be made from Sister Symons, MX 1684, or Home Mission Society Office, George Street, Tel. MA 5632.

R. B. ROBINSON, Gen. Secretary.

CHANGING EAST AFRICA.

(From the Rev. O. T. Cordell.)

One of our major problems is the big ground nut scheme of Kongwa. There will be almost 1000 European workers before the end of this year, and some 7000 Africans drawn from all parts of Africa, as far away as the Gold Coast. Up till now our minds have been absorbed in dealing with the African, mainly in his tribal area and in his village. Now we have the task of ministering to them in an artificial atmosphere where they will meet temptations and trials such as they could never have known in their own villages. In view of this the Church has a greater responsibility than ever and a greater need of reinforcements quickly.

The ground-nut scheme has caught the news headlines, but there are other much bigger enterprises in the Territory, e.g., mining, where the same problems are growing up and on a larger scale.

Recently eleven men, ten Africans, and one European, were made Deacons, but we shall not feel the full impact of their life and service yet, as we find it necessary to call in a Refresher Course some ten or more of our older men who were ordained after comparatively little training. The ten new Deacons have had the great benefit of two years of training together with their wives at Kongwa. Some of the old men had to be content with three months. But the days are now on us when an increasingly greater standard of scholarship is being demanded from our African clergy, in order that they may be able to cope with the educated African who has moved so far away from the simplicity of the old village life.

Conditions at Kongwa for the Corporations' workers are very poor, and most of them live in tents, or temporary quarters, and it will be many months before proper houses can be built. The job will be a hard one under new conditions and those who serve there will need your prayers continually.

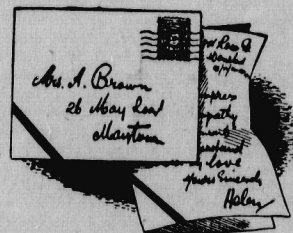
AN APPRECIATION OF THE 1948 C.M.S. SUMMER SCHOOL.

During January I was very glad to have a few days at the Church Missionary Society Summer School which was held at Thornleigh, N.S.W., and I found the time very helpful and impressive and shall always remember the days there.

Each morning family prayers were held in the Chapel before breakfast and Bible readings after. Later in the mornings the main countries in which the C.M.S. works were discussed—one or two countries each morning—then the same evening after hymn singing there was a talk or lantern lecture on the respective country which had been studied that morning. The Bible readings were given very earnestly and impressively by the Rev. R. C. M. Long and the Right Rev. W. G. Hilliard proved his able capability as chairman of the School. The afternoons were well occupied by tennis, ping pong, cricket, walks and fellowship, and the situation of the camp was ideal, away from the busy rush and bustle of the world.

On the Tuesday evening a very interesting and colourful lantern lecture was given by Mr. R. S. Hughesden, on India, and on the Thursday evening Sister Faith Ward gave a very impressive lantern lecture on her work among the lepers at Makutopara, Tanganyika, which touched the hearts of many people. The fellowship of the Missionaries was delightful, as was the unity of all present. Deaconess Bullard said many helpful things and I am sure that she and the others will be remembered as they return very soon to their beloved work and witness for Christ and the extension of His Kingdom in other lands.

On the Friday evening, the Rev. Clive Kerle, General Secretary of C.M.S., gave a very impressive closing address to the Summer School.



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