

series of lectures. It is his children are coming sity for postgraduate stud

Sister Erwood, who di a triple certificated nur Palestine and Egypt as sionary of St. Paul's, Be ing C.M.S. activities at and Bendigo, she became in Geelong, where s M.M.A. work and was end.

**Diocese of G
MOVEMENTS IN T**

The Lieutenant Gove official visit last Friday open the new building of A most fruitful School last week. The Leade Morris, vice-Principal of Rev. Harding took the c

QUEENSL

Diocese of B

The Rev. Eric Dudley Groveley and Alde

The Rev. John Willia ant Curate of St. F

The Rev. Alex Rupert risby, Th.L., was gr ciate in the Diocese.

The Archbishop has ac tion of The Rev. W. A. Rector of Holy Trinity,

VICTORY THANK

The Archbishop has a tee of 50 of Brisbane's v and professional men, he Governor, Mr. Cooper, to cesan Council to raise 1 St. John's Cathedral, as ing and war memorial.

Thanksgiving

On Thursday evening, the City Hall, we are p publicly the Diocesan P scheme for completing S It is to take the form of led by a combined cho with short speeches by re Navy, the Army, and the Brisbane parish is invite bers for the choir and who are willing and able be sent to Canon J. E. House, Ann Street, with of the music will be sim quire attendance at mor combined practices. Will people please keep this engagements and help t gents from their parishes the occasion the great Rally of the Year. Pr meets that week; so we port of the Bishops of t their clerical and lay is also our "Youth Week to see the G.F.S., the C.E.B.S. well represented

The Australian Church Record



Vol. 11

SEPTEMBER 26, 1946

No. 17

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



The late HENRY FREWEN LE FANU, Archbishop of Perth and Primate of Australia, who passed away to his rest on Monday, September 9th. (By courtesy "Church Standard.")

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NOTES AND COMMENTS.

"What is man better than a sheep?" was a question asked of old. We are afraid that he is not, and that is the tragedy of human life. In the great majority of cases it is a case of "follow my leader." A truly dangerous case for a country to be in. We need to have some of the kind of manhood that Daniel manifested when again and again "He dared to stand alone." Christian leadership should sound out a call to prayer for the times are difficult and we all need the grace and guidance of God in the exercise of the sacred responsibility of our franchise. One of our Bishops has authorised the following prayer for use in the services of the Church:

Almighty God, the source of all wisdom: Guide and direct, we humbly beseech Thee, the minds of all those who are called at this time to elect fit persons to serve in the Parliament of this nation; Grant that in the exercise of their choice they may promote Thy glory and the welfare of Thy people; and to those who shall be elected give, we pray Thee, the spirit of wisdom, courage and true religion; for the sake of our Lord and Saviour Jesus Christ. Amen.

When a leading barrister feels bound to utter a serious protest against the present trend in the moral life of the community, it is fairly apparent to all thoughtful citizens that something must be done to stem the tide of immorality. It was in one of the Sydney courts that Mr. Kinkead, K.C., after hearing some unusually sordid evidence of crime uttered the warning, "Unless religion comes back into the homes of the people of this country

we are lost." He went on to say, "If you don't put the Lord God back in His place, you are getting nowhere." Evidently in the conviction of the speaker, "the soul of reformation is the reformation of the soul." It is only by giving Christ the Kingdom in the hearts of the people that we shall be able to build upon a firm foundation. No mere philanthropic schemes, or humanistic ventures are going to bring about the complete change in our social and individual life that the times demand. The warning of the great Master and Lord still ring out the truths "Except a man be born from above he cannot see the Kingdom of God."

The sudden death of the Archbishop of Perth and Primate of Australia came as a great shock to all sections of the Christian Church. His personal qualities of character — his friendliness and approachableness together with an absence of self assertiveness attracted to him a large circle of friends and admirers. His was a well-known figure in Brisbane during his long service in that diocese first as Archdeacon and then for fourteen years as Bishop-coadjutor. During his primacy he was considerably handicapped by the comparative isolation of Perth from the rest of Australia, but in spite of this disadvantage he has strived to carry out his duties as efficiently as was possible, and has won the regard of the whole Church in Australia. He was a staunch Anglican, but sufficiently complacent towards other men's views, inside and outside of the Church of England, as to win their respect and support. We were glad that at least one metropolitan was able to be present at the Primate's funeral in Perth

A correspondent in our last issue did not seem to differentiate between the circulation of a newspaper and its moral leadership. It is a not uncommon complaint to-day that wrong ideals are governing our daily press, and therefore its leadership is in the wrong direction. For instance, in a recent issue of another denominational paper a correspondent was complaining bitterly of the lack of principle, as evidenced by the emphasis the press is giving to sport and other ephemeral subjects, and the scant consideration that is being given to the things that matter most for the

uplift of a people. He gave the actual measurements in inches from an issue taken at random affording concrete proof of the apparent insignificance with which spiritual things were regarded by the men responsible for the format of the paper. But with what joy we read the striking leader in the "Sydney Morning Herald" of September 11th. We were not surprised but pleased to hear a clergyman on the following morning quote largely from it in his sermon. It was well worth quoting because of its clear testimony to the need and value of religion for true national greatness and also because it seems to mark a renaissance of true ideals in that special organ of the press—which confessedly is facile princeps in the Australian daily press. It was enheartening to read words such as these:—

"The tyranny of money and the love of prestige and power are strong in our midst. Less important things, such as sport, have become seriously out of focus in the national consciousness. The time has come to remember that a people is great not by the size of the national income, important as that is, or by the manner in which that income is distributed through the community. A nation's greatness is determined by the things it values most."

"Most of all we need to build up the good life of the spirit, making that rather than personal comfort and material gain the chief end of all our striving. But to define national goals is only the first part of a twofold task. The second, and the more difficult, is to find a power which will make achievement possible. And this leads out beyond politics to the source of moral strength, which is religion. All history shows that it is through the quickening of spiritual life that nations prosper. But if this presents a challenge to the Churches which they have not yet met, it equally imposes a duty upon our political leaders to remember that man does not live by bread alone and that a morally strong and virile people cannot be developed unless rights are matched by responsibilities, and benefits by obligations."

To which we respond a fervent Amen!

We have often had the feeling that a diocesan bishop is liable to gain a wrong impression of the condition of a parish, and indeed of his diocese by his occasional visits, usually much advertised and exploited, to the parishes of his diocese. The Bishop of Grafton, fresh from long parochial experiences, touches very gently this difficulty, and incidentally gives a challenge to the loyalty of the Church members of his diocese. The Bishop writes as follows:—

"I know, of course, that the Bishop's visit is a special occasion and that special

efforts are then made. Would you be offended if I put it like this—that at the Bishop's visit we "put all our best goods in the front window?" But what an inspiration there is in a full church! What an expectant atmosphere! Where two or three are gathered together, there, Christ tells us, He is present; and a wise Christian has said that "God and one man make a majority." Still the fact remains that there is a thrill in large numbers, when quantity is matched by quality. There is a thrill in a full Church, which no one present can help feeling. It is an inspiration to your Bishop, your Rector and to yourselves.

Sometimes it has happened that a diocesan has notified his intention to be present, as a worshipper, at a certain ordinary service, and then the temptation has come to the local authorities to advertise the fact in order to promote an increase in the attendance for the occasion, so practically nullifying the good desire by the bishop just to see things as they really are. And yet the clergy, as a whole, would, for sufficiently patent reasons, like to get notice of their diocesan's intentions to be present. After all, the Bishop of Grafton strikes the right note—the presence that matters most and challenges most is that presence which is assured by the Lord's own promise, that where two or three are gathered together in His name, there He will be "in the midst," in that is a chastening and yet an encouraging fact.

In the Grafton Synod there was a strong opposition to the Draft Constitution, especially on the part of the laity. Fears were expressed lest the door should be opened for such a revision of the Book of Common Prayer as would tend to symbolise with the degenerate Church of Rome and throw away the dearly bought benefits of the English Reformation. With the tragic example of the Church of South Africa before us, we do not wonder at the deep concern in the minds of earnest members of the Church of England. They do not care to jeopardise their heritage.

THE OXFORD CONFERENCE.

The Conference of Evangelical Churchmen was held at St. Peter's Hall, Cambridge, in July under the Rev. R. W. Howard. At the close of the Conference the following findings were adopted, as expressing the general sense of the Conference, and not as representing in detail the views of individual members:—

1. In this day of crisis consequent upon the amazing discovery of atomic energy,

there is a challenge to Christianity which offers a supreme opportunity to Evangelicals, and can be met only by a fresh emphasis upon the personal relationship of the individual soul with God in Christ.

2. In meeting this challenge Evangelicals will find unity in common action, and power in lives transfigured by the love of God working in and through men.

3. The Church is the Church of the Living God. As of old in Israel, God may do His work through a faithful remnant within the Church; but His primary concern is always with the individual.

4. The Church is always "under the Cross," and therefore conflict with the world is inevitable; the claims of nation, race or State must be resisted if antagonistic to the will of God.

5. The call for the Conversion of England came originally from the laity, who must be given full opportunity to co-operate with the clergy in the work of evangelism.

6. The teaching of the inevitability of human progress is not consonant with Holy Scripture. To-day the nation is dangerously squandering its moral capital; but Christians have no need to be pessimistic, for the certainty of divine intervention is an essential part of the Gospel.

7. It is the Holy Spirit who in each successive generation renews the life of the Church, normally working through the Word and the Sacraments; and a fresh outpouring of His power is the primary need of the Church to-day.

THE OENPELLI MISSION

THE BEGINNING OF ITS STORY.

(By Rev. Alfred Dyer, for 20 years a Missionary of the C.M.S. to the Aborigines of the Northern Territory.)

II.

The next ten years were spent in service at the Roper River Mission, then at Groote Eylandt. I had five years without a furlough during which time I married Nurse M. E. Crome, who was to be such a help to me in my work. Shakespeare says something about a man being only half a man till he finds his partner. This was certainly true in my case.

During these years Roper Mission was partly destroyed with a flood and had to be rebuilt.

In 1916 I went with a punitive expedition with the police to Caledon Bay in a cutter, returning by horseback. Under compulsion I found myself with a party of police and black trackers to punish some murderers. All I could do was to pray that I might not be concerned in the killing. God answered my prayer, for the trip was a failure so far as arresting the murderers was concerned. But I had the opportunity of making mission contacts. Later in that year the Rev. H. E. Warren and I did 1000 miles in an eighteen foot launch, a most unseaworthy boat with two old plough chains and an old anchor we picked up on the beach at Darwin. A map of the trip was published by the government. But for the tender mercies of God we should be down with Davey Jones or else have been speared. Mr. Warren was always fearless.

I have often said with David: "O that men would praise the Lord for all his mercies." But that is not my present story.

GROOTE EYLANDT.

A year of deputation work down south, including eighteen missionary exhibitions, during which Groote Eylandt was set apart as a reserve for Aborigines and mission station.

It was my work to get the lugger "Holly," a sawmill, etc., in order to start the new mission in 1921. I lived in the island the best part of two years with many adventures, but the mission was destroyed by a cyclone. So the remainder of my term was spent as Acting-Superintendent of the Roper Mission, which also had suffered in the cyclone.

This proved to be a very happy time of service, and there were many problems, but these I always took to "the mountain-top" together with many a prayer for Arnheim Land and Oenpelli.

At one time Mr. Warren asked me if I would go to Oenpelli as a government servant, but after prayer I decided against the suggestion. Later on we went south again taking the last of the half-castes over to Groote en route and seeing the new station there. On this occasion I told Mr. Warren that I thought that we should not be returning as I felt sure that God was calling me to other work, in the south, as I imagined—a work about which I had prayed much long before my thoughts were turned to work amongst the Aborigines. So we said farewell, kneeling on the sand with our many friends and sang "In the Sweet By and Bye," as the ship moved away. This was in 1924 and I was to return for the Peace Expedition in 1933. So God disposes!

I was very ill, on my return, with fever, and had to undergo special treatment. When I was able I began deputation work for the C.M.S. work amongst the Aborigines. One day, during this period, I met the Administrator of the Northern Territory in Melbourne. He asked us again as a society to reconsider taking over Oenpelli from the Government. In February 1925, I had taken over the Parish of Kilmore for two weeks and here the thought of Oenpelli work grew upon me and I spent a portion of a night in prayer on the top of the monument erected to Hume's memory on the spot where he first saw the Southern Sea. Then the wood which had been laid upon the altar of my heart since the first prayers of 1915 burst into flame. I felt like Josephine Butler said, "In order to produce a movement of vital spiritual importance, some one must suffer, someone must go through sore travail of soul before a living movement, outwardly visible, can be born." "Roll thy works unto the Lord" (Prov. 16.3.) Reckon on God—Do not let them roll back on you—But we do and that is our failing.

OENPELLI—A GOVERNMENT STATION.

This section is a brief secondhand summary of events leading up to the Government's request to the Churches to help out a difficult situation. After the failure of the butter-making scheme, Oenpelli became a Commonwealth Cattle Station, as the buffaloes had almost been shot out. After a royal commission on the running of the station the Cahills left. A Mr. Campbell was appointed manager and he naturally did not welcome the presence of the natives. Later on a Government official on a visit to the

(Continued on page 16)

QUIET MOMENTS.

THE WHOLE DUTY OF MAN.

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

The times in which we are living are full of extraordinary interest and importance. The nations of the world are being called upon to rebuild a great deal of man's civilisation, his political, economic and social systems.

The questions uppermost in the minds of all our leaders and which have to be decided on are varied. They include (1) whether there shall be greater equality among men in the enjoyment of the world's goods, (2) How much freedom shall be enjoyed by the individual, to express his thoughts and convictions; to choose his own time and work, and direct his own way of life, (3) what is to be the nature of the authority set over him and who is to have the appointing of this authority? These are matters of great importance in the future.

But a still larger question has to be faced and that is, What is the nature of the foundation on which man shall build up this new way of life? There seems to be some disagreement and much variety of thought as to whether Christian principles are the right and necessary foundation of man's civilisation. In some quarters Christianity is being utterly ignored and even rejected. What in the past have been considered virtues, principles of conduct and qualities of character are now by some deemed 'weaknesses.' As in the parable of the vineyard they say "We will not have this Man to reign over us."

When we try to analyse this non-Christian attitude we find it is due to a number of causes. There is the hypocrite who retains Christianity as a kind of profession but departs from Christian principles of conduct. Others have tried to retain Christian ideals as standards of conduct while the Christian beliefs and worship have been given up. There has been a lapse from prayer, Church-going and the sacraments.

People need to ask themselves whether they think they can build the life of the community without a Christian foundation successfully, and whether they can do that without the Christian religion and worship. 'Man is what he kneels before.'

Our future civic and community life is being largely determined by our politicians and economists. The issue has to be fought out in each one of us

and in our church and community. People seem to want community life where they can play together; spend their leisure in fellowship with one another, but not on a Christian basis. It seems to be a community without a Church or any acknowledgment of the need of the worship and service of God.

They are 'all out' for building homes and providing employment, for granting subsidies and pensions to the ill favoured, all of which is good social service. But it is divorced from any idea of Christian idealism.

To concentrate on service to our neighbour and ignore our duty to God is to ultimately bring disaster. Nazi Germany did this by exalting the Nation as a Master Race, and looking down upon all outside "lesser breeds" whose destiny was either slavery or extermination.

The vital question for the future is this. Is our life to be run and organised as a purely secular affair without any religion or are we going to build on the foundation principles securely laid by Jesus Christ. It is not enough to merely be educated in the Arts and Sciences, to be familiar with the Order of historical events, and to be able to distinguish between what is primary and secondary. True Christian education enables a man to be alive mentally and spiritually. To relate theory to experience, to turn abstract truth into a living, pulsating reality. To have "the abundant life" that Christ came to give us.

As Harnack says, the Gospel is not one of social improvement, but of spiritual redemption. Its influence upon social and political life is indirect and obscure, operating through subtle modification of current valuations, and curbing the competitive and acquisitive instincts. Christianity is a spiritual dynamic which has very little to do directly with the mechanism of social life.

Real Christianity is a revolutionary idealism. It sanctions and blesses all pure motive. It binds together the living present with the living past. It proclaims equality and counsels submission; it denounces luxury and preaches contentment. It increases immeasurably the world's stock of those values which the world does not care for.

The Kingdom of God is like leaven which a woman took and hid in three measures of meal till the whole was leavened. Personal Christian influence is invaluable to-day. Are we exercising it?

THE ALL AUSTRALIAN DEACONESS CONFERENCE.

Representatives from Adelaide, Gippsland, Melbourne, and Tasmania met for the "All Australian Deaconess Conference" in the Church of England Girls' Grammar School, Melbourne from 2nd to 6th September. The subject under discussion was "the building up of the Four Square Life of the Deaconess, Spiritual, Intellectual, Social and Physical."

The first of these was taken by the Rt. Rev. Bishop Donald Baker, who based his message on the words of St. John's Gospel, Chapter 17 and verse 3. "And this is life eternal, that they may know Thee, the only true God, and Jesus Christ Whom Thou hast sent." Bishop Baker said that all knowledge presupposes faith, and devotion must rest upon doctrine. Devotion without doctrine becomes sentimental, and doctrine without devotion becomes hard and dry. He divided the subject into three sections: "Analysing faith and knowledge," "Appropriating faith and knowledge," and "Advancing in faith and knowledge." "Probability is the guide of life," said the Bishop. "I cannot prove that my wife and children love me by mathematics. The farmer sows in faith, the scientist starts with an act of faith in that he trusts in the uniformity of nature. Even the man who says there is no God, only says it in an act of faith because he cannot prove there is no God. Is it not far better to believe in the positive rather than the negative and that which is creative than the barren and sterile? All knowledge is based on faith and faith is never opposed to reason though it may go into places where reason cannot go. We ought to be able to give every man a reason for the faith that is in us."

In dealing with the act of appropriating this faith and knowledge, the Bishop dwelt on the two different Greek words for knowledge. On the one hand there was the external fact which was in the abstract or objective knowledge. This did not affect our higher or inner life. An example of this was the statement of the Pharisees, "Master, we know that Thou art true . . ." On the other hand there was the knowing of the fact plus an experiential knowledge. "That I might know Christ, and be found in Him." Faith is a necessary element in knowing a person. The quality of life is determined by the object of its faith.

In speaking of progressing in our Christian faith, the Bishop said that there are people in the world who are like Reuben of old, "unstable as water." We shall have steadfastness in knowing God, and confidence and assurance. This means the maximum usefulness in His work, and joyfulness and serenity. "They looked unto Him and their faces were radiant" (American version). Having eternal life does not mean that we at once possess complete knowledge. It is a striving after and growing in knowledge. "That we might know Thee," the verb marks a continuous progress and is not a perfect past. "Grow in grace and in knowledge of God."

THE INTELLECTUAL.

The speaker on this subject was to have been Miss Kathleen Brumley, M.A., Dip. Ed. Head Mistress of Lowther Hall C. of E. Girls' Grammar School, but was unable to come. Instead she sent a paper to be read. Miss Brumley said, "we should always be seeking something new. When we are no longer curious we are dying on our feet and those who talk of "killing time" are in reality allowing time to kill them." She suggested

a number of ways for the building up of our lives intellectually. The reading of books, newspapers, and poetry, walking and cycling, holidays and travel, listening to broadcasts, music, films, art galleries and museums, and even the keeping of a diary.

THE SOCIAL.

An address of the social work of a deaconess was given by Mr. Arthur Livingstone, a group work tutor in Social Studies at the University. Mr. Livingstone said that there were two extremes in social work. There is the person who is only concerned with the saving of individual souls, and the person who only thinks of social work in terms of sweeping changes. The old idea of the scholar simply being one into whom knowledge is pumped, or the factory employee as just a cog in the wheels of industry, is erroneous. There is a danger of trying to do too much for the person you are trying to help, and so robbing him of initiative and self respect. The true meaning of social work is the understanding of the person so that one can sense what that person wants. Secondly, a considerable amount of detachment is necessary so that we do not intrude upon that person's rights. Hustling people into the acceptance of ideas is not a good idea. Acceptance of ideas is not a good idea. Mr. Livingstone suggested that a certain amount of knowledge was needed in social work in order to approach a person with a view to helping them. Something of the knowledge of their frustrations, something of medicine, economics, political science, philosophy, anthropology, history and a testimony as to our own religious faith in God. Unless we have this it behoves us to walk warily.

THE PHYSICAL.

Dr. Douglas Aitchison in a talk on health, said that the gift of imperturbability and calmness helps most in an upset home. In health as well as in life we must put first things first and then God will help you. Our recreation should be a re-creation. Recreation means exercise, but even exercise can be grossly abused. We must be temperate in all things. Dr. Aitchison mentioned the matter of resting and diet, with practical suggestions, but throughout his whole address the spiritual aspect was to the foremost, leaving those who were present with the conviction that a healthy body and mind went hand in hand with a healthy soul.

THE RETREAT.

The day of quiet and meditation was conducted by the Rev. W. G. Thomas, who was the chaplain throughout the Conference. Mr. Thomas based his thoughts on 2 Timothy 1: 6, "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power and of love and of a sound mind."

At this Conference the Rev. W. G. Thomas gave a series of addresses and we hope to publish notes from the same in our next issue.

PERSONAL.

We are very sorry to hear that, through continued ill-health, Mr. F. Langford-Smith, of Chatswood, has to give up as many as possible of his active connections with Church work, both parochial and Diocesan, for a period of six months.

The Rev. A. S. Nicholas has been appointed Vicar of Kanira in the Diocese of Ballarat. He will be inducted on November 7 by the Bishop of Ballarat.

The Rev. A. W. Pain, C.F., has accepted the charge of the Parish of Port Lincoln in the Diocese of Willochra.

Rev. Hugh Price, Vicar of Dimboola (Vic.), has accepted the charge of Jamestown, in the Diocese of Willochra.

Rev. Vivian Julien, C.F., has been appointed to the Rectory of Lismore (Victoria).

Rev. R. E. Richards, M.A., was instituted and inducted to the Parish of Christ Church, Warrnambool, Vic., on Aug. 1.

Rev. W. A. Hardie, who for some time has been rector of Holy Trinity, Woolloomooloo, has become Warden of St. John's College, within the University of Queensland. He is to be succeeded at Holy Trinity by Rev. A. S. Jull, who has been rector at Kilkivan and Murgon. Although born in Kent, Mr. Jull came to Australia early in life, and was trained at St. Francis, Theological College, Brisbane.

News has been received that Rev. and Mrs. K. Prentice, with their two sons, have arrived at Ngora (Uganda).

The Bishop of Bendigo (Vic.) has appointed Canon Blennerhassett rector of Paylesford, to be deputy Registrar to understudy the Archdeacon.

The churchwardens of St. Mary's, Kangaroo Point, Brisbane, have received a cheque of £200 from the estate of Mr. A. C. Burrell.

Rev. William Perry Martin, who passed away at Surrey Hills (Vic.) recently, is affectionately remembered at Ormond, and also at Kew, Melton, Brighton and Ascot Vale. Deep sympathy is felt for Mrs. and Miss Martin.

Carlisle's New Bishop.—At an Orange Demonstration at Armagh on July 12, Canon James Bloomer, Rector of Armagh, who is Deputy County Grand Chaplain, was congratulated by the chairman on his brother, Canon Thomas Bloomer, have been appointed Bishop of Carlisle. It was mentioned that the Bishop-elect will be the first Ulsterman to grace the episcopal bench in England

after an interval of hundreds of years. Canon Bloomer, in reply, said that his brother would be the first Orangeman ever to be a bishop in the Church of England. Canon Thomas Bloomer, who is a graduate of Dublin University, began his ministry in the Church of Ireland in 1918, as curate of Carrigfergus, where William of Orange landed in 1690.

We regret to hear of the death of Miss May Milsop at Waverton, N.S.W. The deceased was matron for many years of the G.F.S. Hostel, Forest Lodge, Sydney.

Two Sydney clergy are on the sick list: Rev. T. Knox, of Rockdale, who is in hospital awaiting an operation, and Rev. A. A. Mutton, of Kogarah.

We are interested to learn of the engagement of Dr. Kathleen Blackwood, younger daughter of the Bishop of Gippsland, and Mrs. Blackwood, to the Rev. Philip F. Taylor, Th.L., youngest son of the Rev. and Mrs. Stephen Taylor, of Mount Colah, N.S.W.

The Rev. A. E. Biggs will be inducted as rector of Longford, Tasmania, by the Bishop of Tasmania (the Rt. Rev. Geoffrey Cranswick) on All Saints' Day (Nov. 1).

Mr. A. B. Kerrigan, of Sydney, has been appointed Chancellor of the Diocese of Newcastle in succession to the late Sir John Peden.

Miss Nancy Russell has been appointed head mistress of the Kobeelya Girls' School, Kataaning, W.A.

Miss Margaret de Bibra, of the Parish of St. Paul, Malvern, is soon to leave for New Guinea to take up work as a missionary teacher for the Australian Board of Missions.

The Rev. W. K. Elphick, rector of Leederville, Perth, W.A., was elected by the recent Synod of the Diocese of Perth, to the vacant canonry of St. George's Cathedral, Perth, caused by the death of Canon J. H. A. Chauvel.

CAUSE FOR PRAISE.

There are so many gifts for which to thank Thee, Lord,

So much, in spite of pain, that calls for praise,

So many signs around of love and care, Which point the way to light on shadowed days.

There are so many fears that come to nought,

So many storms which we come safely past, And not a day but shows that Thou dost care

And will do while these troubled days shall last.

There are such unexpected mercies sent; Good—undeserved—that waits each child of Thine.

Dear Father, make us quicker to give thanks, And to discern in all, Thy hand divine.

TANGANYIKA NOTES.

SWAHILI BIBLE CONFERENCE, ARUSHA, TANGANYIKA, 1946.

From August 17-22, 1946, there was held in Arusha a conference which should be recorded in the annals of Church History in East Africa as a most significant event. It was the conference of revisers and others to consider the work that has been already accomplished on the Swahili Bible.

Four years ago a similar conference met at Arusha to initiate the work of revising existing versions of the Bible, and to produce an unified edition in Swahili which would be acceptable to all sections of the Church in Kenya, Tanganyika, Zanzibar and other East African countries which used the Swahili language. This year's conference marks a definite stage forward in that great task, for the revisers have completed the work on the New Testament, and their manuscript is ready for the presses of the British and Foreign Bible Society. The hopes of satisfying the enormous demand for the Scriptures in Swahili are much nearer fulfilment.

To fully appreciate the importance of this event to the Churches in East Africa it has to be remembered that for many years there have been dual versions of the Scriptures in this language, viz.:—the Unguja or Zanzibar version which is used in Tanganyika and Zanzibar, and the Kimvita or Mombasa version which is used in Kenya. For more than forty years the champions of both schools of thought have longed for the day when it would be possible for all the East African Societies and Dioceses to accept and use one version. The many differences between the Mombasa and Zanzibar translations have hitherto precluded that desirable possibility, but with the standardisation of the Swahili language in recent years, and the co-operation of scholars from both sides, especially through the work of the inter-territorial language committee, this possibility has now become a fact.

There were present at this Conference representatives of the Dioceses of Zanzibar, Masasi, Mombasa and Central Tanganyika, and the non-Anglican Churches were represented by the Rev. Dr. Reusch of Tanganyika, and the manager of the Nairobi Bookshop, Mr. C. C. Richards, who is also the Bible Society's agent in East Africa. Four Africans were there to assist us, and the Bishop of Central Tanganyika had travelled three hundred miles over an atrocious road to extend a warm welcome to the delegates. He gave Communion on the Sunday morning at

the beautiful little parish Church, assisted by Canon Hollier, of Zanzibar, and preached at 10 a.m.; Canon Butcher, of Mombasa preaching on the evening. Each morning of the Conference Holy Communion was celebrated by one of the delegates in the temporary School Chapel. The Bishop went on to Capri on Monday.

The conference elected to the chair Canon Lambourn, of the Masasi Diocese, and the Secretary was Archdeacon Beecher, of Nairobi. The two revisers, Canon Hellier, of the Zanzibar Diocese and Canon Butcher of the Mombasa Diocese, brought their difficulties before us, and a most interesting four days resulted in clearing away some problems which at first had appeared to be insoluble. It was indeed an auspicious occasion and one could only feel that through these days of consultation together the Spirit of God was drawing us all closer in a real way.

Our chief task was to reconcile the remaining outstanding differences upon which the two revisers had not been able to reach agreement during their four years' collaboration. Although there were many protracted arguments over vital points at issue never once was lost that sense of harmony and goodwill which characterised the proceedings from start to finish. If an outsider had listened-in to us he might have wondered why we spent so much time discussing such comparatively unimportant points as punctuation, brackets, quotation marks, spacings, numbering of chapters and verses, but there was not a single point which was not in its way tremendously important and which might not in some degree affect the translation and influence the reader. The spelling of certain words also led to warmly contested debates, but always in the end an agreed version was reached. Many concessions were made on both sides, and the finished work will still have critics who have been accustomed to one version or the other, but we felt that it was a triumph for the Spirit of God who leadeth us into all truth. In the end we were able unanimously to send to the British and Foreign Bible Society the necessary Resolution approving of the revisor's work, and asking that the printing and publishing of the united version of the New Testament might be proceeded with as soon as possible.

We were also able to lay down certain guiding principles over knotty points for the revisors in their work on the Old Testament might be proceeded with as soon as possible.

We were also able to lay down certain guiding principles over knotty points for the

revisers in their work on the Old Testament upon which they are still engaged, and it is our hope that before the end of 1947 the revision of the whole Bible will have been completed.

It is proposed to publish the New Testament forthwith as soon as the Bible Society can do so, and then later the Old and New Testaments will be produced in one volume, so that all Christians in East Africa will have the Revelation of God between the covers of one Book and as they travel about this vast continent they will find the Word of God in the same language forms as they have been used to at home.

We trust that the publishing of the Bible in what is increasingly becoming one of the more important languages of the World will not be unduly delayed by the difficulties which still confront printers and publishers everywhere, so that, in the language of the Psalmist, "All men that see it shall say, 'This hath God done,' for they shall perceive that it is His work."—R.B.

(Continued on page 16)

Proper Psalms and Lessons

Sept. 29. 15th Sunday after Trinity.
St. Michael and All Angels.

M.: Dan. iii or 2 Kings vi 8-17; Luke ix 57-x 24 or 2 Tim. i or Acts xii 1-11. Psalms 84, 85.

E.: Dan. v or vi or x 4; Matt. xxvii or Eph. iv 25-v 21 or Matt. xiii 24-30 and 36-43. Psalm 89.

Oct. 6th. 16th Sunday after Trinity.

M.: Jer. v 1-19; Luke xi 1-28 or Titus ii 1-iii-7. Psalms 86, 87.

E.: Jer. v 20 or vii 1-15; John viii 12-30 or Eph. v 22-vi 9. Psalms 90, 91.

Oct. 13th. 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or 1 Pet. i 1-21. Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31, or Eph. vi 10. Psalms 100, 101, 102.

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

TO AUSTRALIAN CHURCHMEN

LAODICEAN CHRISTIANITY

"It is always necessary to guard the eternal Gospel from becoming unduly subordinated to what is transitory, and to-day it is to be seen against a setting of peculiar transitoriness. We cannot and must not do that very thing that will most surely be demanded of us and our refusal to do which will be most deeply resented. We cannot preach as the Gospel that which is not the Gospel. Yet human devices have a way of claiming that they are the Gospel, the essence of the Gospel, the Gospel brought up to date, and this will be no less true of the pale ideology proposed for England than of the full-blooded ideology which took Germany by storm. We shall be expected to preach what is inadequate and sub-Christian, just as the German Church was met with the demand to preach what was arrogant and anti-Christian. Already there are whispers of this. They will become more clamorous."

The quotation is from one of the most striking pamphlets produced recently and one which certainly carries a prophetic message for the Church of to-day.* Its author, Frank Bennett, brings us realistically face to face with the situation with which the Church—and more particularly the Church of England—is confronted in this humanistic and totalitarian age. In doing so he says many things which Evangelical Churchmen have felt for some time, and perhaps increasingly within the last year or so. It is scarcely necessary to remark that the things said are no mere platitudes or pleasantries. They are uncomfortable things—mercilessly honest, deeply disturbing. But they are things which needed to be said and they have been said well by one who has rightly discerned the signs of the times.

Beyond doubt the gravest danger of this hour is that the Church in our land should abandon her God-given mission, and in doing so should compromise her message and lower her standards. The temptation to do so will become increasingly strong in order to gain the approval and blessing of a State which, at the moment, is in a mood to recognise the desirability—and even the necessity—of "religion" of a sort, in order "to bolster up the tottering human fabric." Such "religion" has lately been accorded official approbation as part and parcel of

our new educational system. But what is its character and content? Certainly it is not the religion of the New Testament, but something far more mild and colourless. Our author designates it as "British Christianity" and rightly identifies it with Latitudinarianism of a former generation—"Christianity with the Incarnation, the Atonement and the Sacraments left out." It is not, in fact, Christianity at all, but merely a modern substitute for it. Thus the Church in our land will be faced with the same peril as confronted the Church in Nazi Germany—with the differences inherent in our situation—viz., the peril of being wholly dominated, and dictated to, by the State. Mr. Bennett envisages the sort of thing that will happen. "The first attempt will be to take over the Church, and only if and when the Church refuses to be taken over will it be thrown over. Already the demand arises for a Church cut to the measure of twentieth century doubt, attuned to the swan-song of a declining civilisation. . . . The demand will be that we become, not Nazis, but Pelagians; that we abandon Paul, not because he was a Jew, but because he was a theologian; that we take into a pantheon, not Woden and Thor, but Buddha and Mohammed and any other founders of religions of whom the Englishman may happen to have heard.

The faith by which the Church lives—and perhaps, more important, the faith for which it lives—is the faith of the New Testament: the faith which is truly Catholic because it is truly Apostolic. There is, as Mr. Bennett says, a crucial distinction between faith in the Incarnate, Crucified and Risen Lord, and a religion that is nothing but high principles and good example. This latter is, in relation to the eternal Gospel, heresy. "For it is based upon a different set of doctrines. It is set over against the faith of the Bible and the Church. We must not base our evangelism upon it, we must not frame our policy upon it, above all we must not see it for what it is not. We must abandon this facile talk of there being 'a lot of religion about.' There are religions and religions, there are false religions, and the question is not whether there is religion, but which religion."

That is the question. Which religion? Vital Christianity is a long

way removed from a vague, sentimental humanism, even though it labels little in these times. Indeed it is itself Christian. Labels count for nothing that it is apparently necessary nowadays to append some such adjective as "vital" in speaking of Christianity (as we did above) in order to make clearer what we are talking about. And this lends support to Mr. Bennett's suggestion that the time may have come when it is desirable that we should abandon the use of the very word "Christianity" as having gone beyond recall and lost its real significance. Admittedly few words have been so perverted and abused as this. All manner of sects and systems to-day claim to be "Christian." We have Christian Science, Christian Modernism, Christian Democracy, even Christian Spiritualism, to mention but a few examples; yet what relation, if any, do these bear to the apostolic faith?

The Church must hold fast to the one Gospel and reaffirm, as in Paul's day, that "though we, or an angel from Heaven, preach any other Gospel unto you than that we have preached unto you, let him be accursed." For the Church to pronounce such an anathema in this age of easy-going tolerance and broad-minded charity will not be easy, and assuredly will not be popular. But we might as well make up our minds that a Church that is loyal will never be popular in the world which we know. The Church has no concern with popularity, only with fidelity. Her business from first to last is to "hold fast" and to "hold forth" the faith of the Gospel as Christ's witness before the world.

What would be the effect if the Church in our own land were "to take a firm, unequivocal challenging stand upon the elements of the original Gospel"? Mr. Bennett assures us that the result would be "extremely devastating" as far as large sections of the rank and file of our people are concerned. Undoubtedly he is right. It is more than unlikely that by taking such a stand we should immediately gain large numbers of new adherents; what is certain is that we should straightway lose a great many of the old ones. The true Church would become a mere minority among the mass of those who still professed and called themselves Christians, very much like the Confessional Church in Germany. Possibly it would not be persecuted in the same way as the German Church: Mr. Bennett thinks not. He suggests that the loyal minority who are not willing to be "brought up to date" will simply

be cold-shouldered by the State—ignored, undermined, whittled away. That is what will make the ordeal so difficult to bear. We shall be provided with no dramatic issue, no opportunity for heroic action. We shall simply be the Church in the wilderness saying "No" to the totalitarian demands of the Nation and refusing to be "planned."

If such be the prospect before us, what is the voice of the Spirit to our

Laodicean Church of to-day? Undoubtedly it is, as of old, a call to "be zealous . . . and repent." The Living Christ, whom we have well-nigh banished by our faithlessness and unbelief, must be readmitted and re-enthroned. "Behold, I stand at the door, and knock: If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." There alone lies the salvation of the Church in the twentieth-century as in the first. We have made the mis-

take of thinking in terms of new plans and programmes—of new methods and a new message—when what is required as the prime necessity is a return to the old well-beaten paths and a recovery of the old well-tried faith. The Church must be the Church—and the Gospel must be the Gospel. That is all. Nothing more is needed. But nothing less will suffice. — "The Churchman."

* Laodicea in the Twentieth Century (S.P.C.K. 1/6).

GRAFTON SYNOD



—Riley Studios.

Delegates to the 12th Synod of the Diocese of Grafton, photographed, outside St. Andrew's Church of England in Lismore. The Bishop of Grafton, Rt. Rev. C. E. Storrs, is second from the right in the front row. Archdeacon E. E. Benyon, of Lismore, is third from the right. The retiring Registrar, Mr. W. B. King, is fifth from the left in the front row.

The second session of the twelfth synod of the Diocese of Grafton was held at Lismore from Monday, 16th September, to Wednesday, 18th. The Synod service and presidential address was held in the beautiful Church of St. Andrew, Lismore. In his first address to a synod of the diocese, the Bishop, the Rt. Rev. C. E. Storrs, M.A., Th.Soc., spoke of the Kingdom of God being both an ideal and a programme. "The Church of England to-day needs above all else that more of her sons and daughters put her first, and place her in their affections above political party, above trade union, above Masonic Lodge or R.S.L., above society or club—important as all those are; that more of them should fall in love with her and make her the main enthusiasm of their life," the Bishop said. The same evening, following the service, the Rev. A. J. A. Fraser, N.S.W. Secretary of A.B.M. showed the talkie film, "Jungle Angles."

After Holy Communion at 7 a.m. on the Tuesday, the business sessions of Synod commenced at 9 a.m. in the Apollo Hall, with a Presidential Review of the diocese. Then followed the reception of reports from Bishop-in-Council and the various commit-

tees and organisations of the diocese. Probably the most important business of all, the Australian Church Constitution Assenting Ordinance, 1946, was introduced by the Rev. A. E. Warr, of Kempsey. In a carefully prepared speech of some length, Mr. Warr gave the history and background of the Constitution, but like most of the following speakers in support, was rather vague as to what special benefits were likely to accrue to the Church in Australia from the adoption of such a constitution. In opposing the ordinance the Rev. R. S. R. Meyer, of Rappville, pointed out that under this constitution the Church would give itself the power of altering the faith of the Church and under such a constitution the day might conceivably come when the Church might again lapse into heresy or medieval superstition. The modern tendency of the Church was towards medievalism and the passing of this Ordinance might help to bring about a return to the dark ages. Mr. W. F. Blood, Treasurer of the diocese and Canon F. G. Alexander, of Maclean, were among others who opposed the Ordinance. Several laymen asked whether this draft constitution would mean an alteration of the rites and ceremonies of

the Church in a Rome-wards direction and they were assured that nothing of this kind was intended. One layman said that if the constitution would give the Church power and right to do what he had met in the diocese of Brisbane with regard to extreme ritualistic practices, then he could never vote for the ordinance. After considerable debate, a majority carried the Ordinance, but a strong minority dissented.

A number of determinations of General Synod were all carried, with the exception of the "Australian Clergy Provident Fund". The report of a select committee for Diocesan Progress Fund was adopted after a lengthy debate and the diocese committed itself to endeavour to raise £60,000 within the next five years for a great forward move in every department of church life. A Diocesan Finance Commissioner is to be appointed to organise the raising of this fund and he is to be paid £500 per annum. Following the report of the Youth Committee, a Youth Chaplain is to be appointed at a salary of £400 per annum.

Resolutions of private members covered a wide range of subjects and provoked great

The Call To Youth

SERVICE

"Thou shalt worship the Lord thy God, and Him only shalt thou serve."

—(Matthew 4: 10.)

Motive.—As we go about our tasks in Fellowship, C.E.B.S., and other Church life, do we ever stop to consider why we are doing these things? Is it because, realising God's great love for us in sending His only Son to die for our sins, we want to do our little part in bringing others to this wonderful knowledge, too? Or is it because we want to show our ability to do a certain job? If this is the case, we wouldn't be serving God, but rather our own pride. Or then again it may be because we think it a great thing to take part in Church work, and that, by including such actions as these in our weekly programme, we are leading a good life, and so fitting ourselves for Heaven. Far from it, for the Word of God shows us that nothing we do for ourselves can ever win us that reward, "for all our righteousness are as filthy rags," in God's sight, and the only way to Eternal Life is through Jesus Christ, His Son. May we all then, when asking ourselves the question, "Why am I doing this job?" be able to say from our hearts, "The love of Christ constraineth me."

Pattern.—And whom do we take as our pattern, in our desire to carry out these positions as well as possible? Are we looking unto Jesus, to find in His Character our model? For He is the perfect One, and He alone knew no sin. He must be our example. Let us remember those qualities He displayed, as He went daily amongst the people, teaching, healing, and speaking with them. At all times, humility. Never must we think any job beneath us, for was not Christ willing to do the task of a servant, when He stopped to wash the disciple's feet? On all occasions, too, did He show patience, no matter how weary He was, and loving kindness towards those who asked for healing and help? May we always have Him before us, for He left us an example, that we might follow in His steps. (1 Pet. 2: 21.)

Sphere.—Where, then, should we be willing to serve? Just wherever God would have us go. It may be His will for us to stay in one little corner of His Vineyard all our lives, carrying out some small service which, perhaps, only He knows about. Or it may be that He will open up before us gates through which He would have us pass to a wider field. As long as we are keeping in constant touch with our Lord by prayer and the study of His Mighty Word, He will make it clear to us just which way we are to turn.

Let us remember the words of the text: "And Him only shall we serve." This will entail not only an occasional hour or two on Sundays, but indeed, He must be our Master every hour of every day, throughout the week. Our every thought and action, whatsoever we do, we should do all to the Glory of God. (1 Cor. 10: 31.)

Reward.—What, then, shall be our reward? "Be thou faithful unto death, and I will give thee a crown of life." God doesn't ask that we should be successful. It is not for us to see results, for we must be willing to "labour on, not seeking any reward save that of knowing that we do His will."

But He does ask that we should be faithful in our service; that we should be able to be depended upon for that job which He has set for us to do; that we should at all times and in all circumstances remain loyal and true to our Lord and to His cause. And let us remember, too, that those times when we fall down on our jobs, are not only times when we neglect to do what is best for those around us, but that they are also times when we let down our Lord and Saviour, Jesus Christ.

"If any man serve Me let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will My Father honour. (John 12: 26.)

—"One with Another."

YOUTH WORK NEWS. PARISH YOUTH WEEK.

This is Youth Week at St. Barnabas', East Chatswood. Meetings specially designed for young people are being held every night in the Parish Hall.

Among the speakers are the Rev. G. R. Delbridge (Diocesan Chaplain for Youth), the Rev. F. O. Hulme Moir (Rector of St. Clement's, Mosman), the Rev. F. H. Raymond (Central Methodist Mission), and the Rev. Dr. S. B. Babbage (Diocesan Missioner). At each of the week-night meetings, the Rector, Archdeacon G. T. Denham, is speaking on the following subjects: Christian Science, Seventh Day Adventism, Spiritualism, and the Mass.

The Youth Week will culminate with a "Squash" on Saturday (Sept. 28), when the speaker will be Dr. Paul White, and with a special service on Sunday evening. The Vice-Principal of Moore Theological College, Rev. M. L. Loane, will preach on this occasion.

C.E.N.E.F. CENTRE OPENING.

Many Church youth organisations will take part in the official opening of the C.E.N.E.F. Memorial Centre in the Sydney Town Hall on October 24.

Among those arranging display courts for the occasion are the C.E.B.S., the C.E.F.D.O.S., Scouts and Guides, the Girls' Friendly Society, the League of Youth, and the Comrades of St. George. Members of these organisations will take part in the guard of honour for His Excellency the Governor. In addition all organisations will present displays.

C.E.B.S. HOBBIES EXHIBITION.

Plans are being made for the 1946 C.E.B.S. Hobbies Exhibition to be held on Saturday, October 19. The winning branch will be awarded the Ross Andrews Memorial Cup.

RECORD HOUSE-PARTY.

A number of young people were accommodated at the Port Hacking Youth Centre during the week-end before last for a house-party from St. Paul's, Chatswood, Fellowship.

Sixty-two Fellowship members from the parish attended, and the week-end proved to be a most joyful and blessed time of fellowship

BOOKS

Collected Papers of Evelyn Underhill, edited by Lucy Menzies, with an introduction by the Bishop of St. Andrew's. Our copy from Longmans, Green & Co., Ltd., London. English price, 6/- net.

The Bishop of St. Andrew's, in a very interesting introduction, acknowledges his personal indebtedness to Evelyn Underhill's "Practical Mysticism" and pays a well-deserved tribute to her remarkable ministry. "This present volume brings together a selection of Scottish articles on the subject of Prayer, worship and the spiritual life of the teacher." As a setting for the subject matter of the book the bishop has given a digest of the main features of her teaching under two main headings — God and The Soul. "What she emphasises is the reality, the supremacy and the accessibility of God."

In her paper on "What is Mysticism?" she says "A mystic is not a person who has his queer experiences; but a person for whom God is the one reality of life, the Supreme Object of love." Again "Mysticism is man's conscious Godward trend. The response of his small dependent spirit to the pressure and invitation of the real God, the magnet of the universe." A definition general enough to include all consecrated Christian souls.

"**Pearl's Secret**," by Mrs. Howard Taylor, of the China Inland Mission. Our copy from the publishers China Inland Mission, in conjunction with T. John Bacon, of Melbourne. Price 2/6.

This is a rare cameo of a child's short life from the pen of a literary artist. It is a true story of the child of two C.I.M. Missionaries whose spiritual sense was wonderfully developed and who became the means of making the Saviour real to other children.

"Pearl's Secret," revealed to her mother after her "homegoing" brought light in the midst of sorrow's darkness.

"**Interviews with God**," by W. E. Schramm, D.D., our copy from the publisher, S. John Bacon, Melbourne. Price 3/6.

An unusual booklet, well arranged and nicely printed. Each page contains an "interview" beginning with a query: "I Ask," followed by a divine word. "Thus saith the Lord" and a response: "To which I respond" in the form of a prayer for grace to attain; just the book for one "Shut in" by sickness or age. Some of the queries taken at random will indicate the line of treatment. "What should be the aim of my life?" "Am I ever alone?" "Is unbelief sin?" "Is there a cure for War?" And one query very relevant to these times: "Are Drowsy Christians in Danger?"

"**A Housewife's Poems**," by Elsie Pearson. Our copy from S. John Bacon, publisher, Melbourne. Price 3/9, with an artistic cover from an original painting by C. Kingsley-Smith, Esq.

Many of these poems have already been published in women's journals and "over the air," and are now published by request of many listeners. They reflect the romantic in the ordinary round of house life and that is the secret of their charm. There are sermons hidden in the simple, ordinary things of life. The very first poem "I am a Mother" is a gem of wisdom for all mothers. Career? Ah, no, I pray to God above, To help me do my life work patiently, And guard the little lives He gave to me.

How true to life are the lines of "Holidays" with the fine pathos of the closing lines: Remembering as I softly close the door, I'll have my rest when holidays are o'er.

Wholesome thinking in liting verse! The book deserves a wide circulation.

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SYDNEY PRELIMINARY THEOLOGICAL COURSE.

TRINITY TERM, 1946. DOCTRINE II.

At the S.P.T.C. Examination on Doctrine II, the following students were successful. The names appear in order of merit. Six students were unsuccessful.

Winifred Brown, Mary Paton, Mrs. D. Greig, P. C. Beaumont, D. P. Spalding, Noreen Butterley, Joyce Pratt, Nancy Drew, Catherine Newmarch, Leslie Kelman, N. R. A. Graham, J. F. Kammel, Eileen Coles, Mrs. C. G. Bellingham, Margaret Whittaker, John Hansen, L. M. Abbott, Margaret Prescott, Mrs. M. Morris, J. B. Goodman, C. W. Rich, A. E. Dudeny.

CORRESPONDENCE.

CHURCH OF ENGLAND TEACHERS' TRAINING FUND.

(The Editor, "Australian Church Record.")

Dear Sir,

You may remember that at the Session of Synod held in Sydney in November, 1944, His Grace the Archbishop made mention of this Fund and its work in his charge to Synod, and later in the Session a Resolution was carried commending the work of the Fund to the generous support of all Church people. Various friends and parishes have given generously to maintain the work so far, and much is due to the Diocesan Educational and Book Society for the financial support given by it. The Diocesan Board of Education has given its support to the work of the Fund.

In 1946 the first trainee at the Waverley is completing her academic training, and she should be available for service as a teacher in 1947. An additional trainee is engaged in studies at that College, and a third is studying at Sydney University for her Bachelor of Arts Degree and Diploma of Education, in preparation for her work as a secondary school teacher. There is a good prospect of obtaining further trainees in 1947.

The need for Christian teachers in all grades appears to be as great as in the previous few years, and the members of the Fund consider that its work will be a permanent necessity in the Diocese. All trainees are required to do a special course in Theology to fit them for their work as teachers in Church Schools.

Confident that this work is of great importance we ask you for your help by publishing our appeal contained in this letter. If you will put before your readers the importance of this work and commend it to their prayers and support, we will greatly appreciate this help. Donations may be sent to the Hon. Secretary at the above address. Cheques should be made payable to the Fund and should be crossed.

Yours sincerely,

GRAHAM R. DELBRIDGE, Chairman.
Chaplain for Youth.
J. R. L. JOHNSTONE, Hon. Sec.
C. K. HAMMOND,
Director of Education.
S. BARTON BABBAGE.

Via MEDIA THEORY.

(The Editor, "Australian Church Record.")

Dear Sir,

The theory that the Church of England holds a theological position somewhat midway between that of Roman Catholicism and Protestantism dies hard. In the Church press both in Australia and overseas, this theory still finds its advocates and is so congenial, especially to young Churchmen, for whom it might seem to resolve a number of difficulties which actually are not so easily explained away, that the position needs to be clarified from time to time.

THE ANNUAL MEETING OF THE SHAREHOLDERS OF "THE AUSTRALIAN CHURCH RECORD" will be held in Diocesan Church House, on FRIDAY, 11th OCTOBER, 1946, at 4.45 p.m.

A recent re-reading of Dr. Dyson Hague's "The Church of England before the Reformation" brought the question to my mind again. One of Dyson Hague's later Chapter headings (XVIII) neatly states the truth of the matter, viz., "The English Church in the Via Media." The period referred to in this chapter is from 1534 to the death of Henry VIII in 1547, and we may truly refer to the Via Media Anglicana in this period of transition alone. Within these years, Dyson Hague traces the progressive Protestantising of the Church but emphasises the fact that at Henry's death, the Church was still half-Roman and half-Protestant. The complete reform of the Church saw this transitional stage pass and after 1547 the Church became fully Protestant in its finest sense, and its doctrinal position apostolic, scriptural and in general agreement with the Continental Reformers. The Via Media in the Church of England was no more.

Yours faithfully,

R. S. R. MEYER.

Rappville, N.S.W.

PIETY AND WILL.

Because the few with signal virtue crowned
The heights and pinnacles of human mind,
Sadder and wearier than the rest are found,
Wish not thy soul less wise or less refined.

And if the willing earth
To their nice ear have many a painful tone
They know, man does not live by joy alone,
But by the presence of the power of God.
—Lord Houghton.

Churchman's Reminder.

"Angels are bright still, though the brightest fell."—Shakespeare.

"I say unto you that in heaven their angels do always behold the face of their Father which is in heaven."—St. Matthew, 18:10.

September.

29.—St. Michael and All Angels, 15th Sunday after Trinity.—Too little regard is given to what is a Church Doctrine, and which is based on many references of both Old and New Testament. What do we not lose in spirituality and in understanding of Divine method of intercourse with mankind? Each has his Guardian Angel, is a beautiful and old-time belief based on the words of Christ.

October.

6.—16th Sunday after Trinity. "Cleanse and defend" must be the prayers which should be constant for our Church. Cleansing from all error, which is corruption. And defence against all her enemies, remembering that the greatest is the Enemy of the Souls of Men. Who is ever on the watch to ruin the Church and its influence and power.

Rev. and Mrs. C. M. Steele, of Cabramatta, N.S.W., are to be congratulated upon the arrival of a new daughter.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

TEMPERANCE ALLIANCE FAIRS.

The Annual Sunshine Fete to be held on the 4th and 5th of October will be of more than ordinary significance on this occasion. The total proceeds are to be devoted to the approaching 6 o'clock Campaign.

The Rt. Rev. Bishop Hilliard is to open the function on the Friday at 3 o'clock and there will, as usual, be an Anglican stall for which Mr. and Mrs. Francis Wilson are the convenors.

Mr. Stanley Clarkson and Miss Daphne Vaughan are to sing on the opening day, and a programme arranged by Mr. Lyndon Jones is to be presented on the Saturday afternoon.

NEWS FROM THE PARISHES.

St. Paul's, Sydney.—St. Paul's has lost a very old and valued parishioner in the passing of Albert John Hughes on Aug. 20th. The late Mr. Hughes was for some time a Church Warden at St. Paul's and both he and Mrs. Hughes have given long and valuable service to God in the district. They were married in St. Paul's, and only a short while ago retired from business in Regent St., and went to reside at Maraylya, via Riverstone, where they had previously built a church alongside their own home. Mrs. Hughes has done, and will continue to do, D.V., a good work among those living at Maraylya. Our deep sympathy is extended to Mrs. Hughes in her great loss.

St. Paul's, Rose Bay.—The Gresswell Memorial tablet was dedicated at morning service on 11th August. Mrs. Gresswell and her sons and daughter, and other relatives were present. The inscription reads: "To the glory of God and in memory of Samuel Sydney Gresswell, who died on 31st August, 1945, aged 65 years. A pioneer of St. Paul's Church, and a Churchwarden for 27 years. Erected by the parishioners."

Mr. Peter Newall has returned to civilian life from the Army, and has entered Moore Theological College to train for the Christian Ministry.

St. Andrew's, Summer Hill.—Sunday School Anniversary.—The children are now being trained by Mrs. Bell to undertake the singing on Sunday, 13th October. They will occupy the choir pews for all services during that day. Mrs. Bell has been wonderfully successful with this choir over the years, and we are looking forward to hearing them again. The 11 a.m. service will be broadcast through 2CH. The preacher will be Rev. Graham Delbridge. He will also be the speaker at the Children's Service at 3 p.m. The Rev. Donald Begbie, Rector of St. Anne's, Ryde, will be the preacher at 7.15 p.m.

Holy Communion will be at 8 a.m.

Special Service.—After the 7.15 p.m. service on Sunday, 29th September, Mr. J. W. Budge, will give an address on "God in Commerce." He is the President of the Sydney Business Men's Christian Club.

St. Andrew's House.—At the suggestion of a Churchman to the Parish Council it was decided that the property known as "Brompton" should in the future be called "St. An-

drew's House." At the time when it was purchased it bore the name "Brompton," and that name was retained. The Churchwardens with the approval of the Parish Council will expend a considerable sum of money on painting and generally renovating the property.

St. Michael's, Vaucluse.—To do honour to the son of the Rector and Mrs. H. N. Powys, the Churchwardens and Parish Council arranged a Presentation Evening for Dr. N. S. Powys on Thursday, August 15th, at 8 p.m.

Mr. F. C. Carter was chosen as chairman and did his duty well. Dr. F. J. N. Stephens, on behalf of the people, made the presentation which took the form of a cheque for £69. Miss Collins, on behalf of the Sunday School, presented the guest with a set of saucepans and a kettle.

Mr. N. Evennett, Choir Secretary arranged a splendid musical programme that was much enjoyed.

Canon H. W. A. Barder, Rector of Darling Point, spoke on behalf of the clergy present, commending the guest for the step he was taking.

The young doctor then thanked the donors for their good wishes and gifts, giving his reasons for the decision to serve Christ in Africa.

St. George's, Marsfield.—All members of the congregation of St. George's, Marsfield, are much saddened by the death of Mrs. Todd, after a long and severe illness. The packed Church on the occasion of the funeral service bore eloquent witness to the esteem in which Mrs. Todd was held by all who knew her. She had been a loyal and tireless worker for St. George's for over twenty years, and we shall miss her. We extend to her husband and to her son and daughter, and to all her relatives, our deepest sympathy in their sorrow.

St. Stephen's, Bellevue Hill.—Temple Day services were arranged for September 25th, to clear the remaining debt of £520 on the Church and Parish Hall. Further offerings will be made in the Treasury Chest at the services on Sunday, September 29th. It is hoped that the full amount will be received.

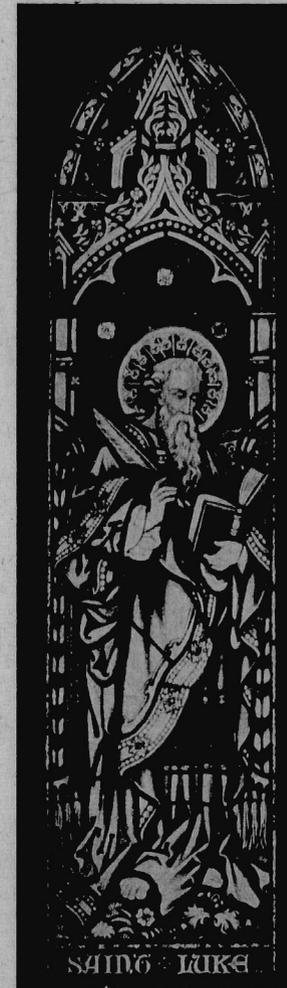
"STANDISH."

The Pallister Girls' Home, which is one of the activities of the Deaconess' Institution of the Diocese of Sydney, is gradually settling into "Standish," River Road, and becoming more comfortable, though there are considerable repairs to be effected before the house can be regarded as properly habitable. The property has been purchased by the Deaconess' Institution from the Sydney Church of England Grammar School for Girls.

The girls are extremely happy in their new home, and also in their life at St. Giles', and they and the staff are proving a real acquisition to the parish. Many of the ladies of St. Giles' are taking a practical interest in making the Home comfortable, and have already made useful contributions to its equipment.

A parcel of blankets and a large amount of clothes have been contributed from the parish, and through the good offices of Mrs. N. P. Dennis, Mr. Gordon Winn, of Winn's Proprietary, Ltd., Oxford St., has made a most generous gift of a large parcel of underclothes. Mrs. Wright raised five pounds through a party, and gave it towards the cost of blankets. One very pressing need now is for one or more wardrobes or cup-

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boards in which the girls may hang their best frocks.

Mrs. Holliday and Mrs. Blumer have been appointed to the Pallister Committee.

Please notice the announcement of the official opening on September 7th. — "St. Giles' Paper."

ST. DAVID'S, THIRROUL.

At a recent meeting it was decided to try and (D.V.) build a New Church on the site near the bridge. Plans are being drawn for a portion only. Unless a revival came and men returned to God and took off their coats and worked in their increasing leisure, what could not be done if all the church people took a lively interest in the God who made them and sent such a wonderful Saviour to save us. Thank God He is always the same. This will be the eleventh church I have had a share in building; five in the bush, where we needed no urge, but the need; five in the city, where the only problem was indifference. I feel sure God will not fail me in my last try. For whatever men may do in Jerusalem or the South Coast He is the first and the last. It is your wisdom to come and help Him, lest He deny you when He comes to be your Judge and King. Rev. L. Parsons sent £2/2/-, saying we have a great site. Let us arise and build and I will be with you, saith the Lord of Hosts.—Parish Paper.

(Our congratulations to the rector, Rev. A. J. Dyer.)

ST. BARNABAS', CHATSWOOD.

The Rector writes:—

In the past two years we have been able, with the blessing of God, to wipe £1205 off the debt on our Church and also to pay £297 for interest. The debt now stands at £2420. This is a large amount, and the interest charge, though much less than it once was, is still heavy, being £98 per annum. Can we not do a big thing and make an even larger reduction this year than the sum of £530 which is our aim? The Church has much work to do and the debt greatly hampers us. The days in which we live demand real sacrificial giving if we are to do our proper share in meeting the world's needs.

NORFOLK ISLAND.

The newly appointed Chaplain of Norfolk Island, within the responsibility of the Diocese of Sydney, is to be commended for his enterprise in sending out a monthly letter to his scattered parishioners. In his first issue he has the following item of interest entitled

"OUR INHERITANCE."

It is always good to look back and think of "the rock from whence we are hewn." The various main events of the past history of Norfolk Island and the Islanders, of course, are well known to all. But a few things are of general interest and yet perhaps not so well known.

On 15th May, 1853, the first Chaplain appointed to this Colony (at that time at Pitcairn Island) assumed his ministerial duties thus our church has had a minister for 93 years. But there has been a church building in the community longer than that, for the first church was completed on 12th June, 1846, and opened two days later, the text of the sermon preached being "Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear and that they may learn, and fear the Lord your God, and observe to do all the words of this law." (Deut.

31, 12)—over 100 years ago. The same text is a challenge to us to-day.

On 19th January, 1840, the first Sunday School was commenced, i.e., over 106 years ago. The children to-day need Bible teaching just as much. Are your children in Sunday School every Sunday? And also, do you set them an example of godly living and regular attendance at Church?

PARISH JOTTINGS.

Over sixty of the young people of St. Paul's, Chatswood, spent last week-end at "Chaldercot," the Port Hacking Youth Centre. The Rev. G. W. Christopher was House Father and Mrs. S. J. Muston, House Mother.

St. Stephen's Parish Hall, Willoughby, was packed last Wednesday evening for the farewell to the Rev. G. A. and Mrs. Hook. Eloquent testimony was paid to the effectiveness of their ministry, short though it had been.

St. Michael's, Rose Bay.—Owing to continued ill-health the Rev. Leicester Johnson, on a doctor's advice, has resigned his position as organist and choirmaster after twelve months of faithful service.

LADIES' HOME MISCSION UNION.

The Annual Service of Holy Communion was held in the Cathedral on Thursday, 19th September, at 11 a.m. The Archbishop gave the address at the Service taking as his subject the Parable of the Good Samaritan, the Gospel for the week, 13th Sunday after Trinity. After the Service a Basket Luncheon was held in the Chapter House, the Archbishop presiding. During the luncheon several of the Deaconesses spoke of their work. Deaconess R. Short, of East Sydney, Deaconess V. Ferres, of Surry Hills, Deaconess Symonds, Home Mission nurse. Opportunity was also given to say farewell to Deaconess Ruth Jackson, who has been working in the parish of Erskineville and was now going out to Tanganyika under the Church Missionary Society. A small taken of appre-

ciation was made to her by Mrs. Mowll on behalf of the Ladies' Home Mission Union wishing her God's blessing in her new work.

NEWS FROM THE STOREROOM.

The last fortnight has been a very busy one. Several of our members came in each day and helped to sort, mend, and parcel out clothing for Britain. The Committee and members of L.H.M.U. realised that not only was there a need of "Food for Britain" but also there would be a great demand for warm clothing within the next two or three months. We have been very fortunate in having so many friends interested in our work and clothing has come in to us from many branches and parishes as well as individual friends. The committee felt that as we are nearing the end of the winter it would not be right to pack things away, rather should we send any surplus clothing to those who will be needing them. Here was the question: should we send them through U.N.R.R.A. or send direct to the people to whom we would like them to go. The committee decided to send to the L.H.M.U. in England to be distributed through the Church, Pastoral Aid Society, which corresponds to our Home Mission Society. This means of course that we will have to be responsible for paying the freight. We don't know as yet the exact cost but somewhere about £40. It sounds quite a large sum, but then we have the satisfaction of knowing just where the clothing is going. One of our Committee members has been in touch with a friend of hers who is a shipping agent and he has kindly offered to arrange the shipping transport and even sent his own men down to pack the bundles in cases for us, so that they are already down at the stores ready to go as soon as shipping space is available.

ST. ANDREW'S, WAHROONGA.

The Consecration of the Church will take place on Sunday, October 13, at 3 p.m. His Grace the Archbishop will officiate.

THE EXECUTIVE COMMITTEE OF THE
CHURCH OF ENGLAND HOMES
requests the pleasure of your company with friends
at the Ceremony of Setting the Foundation Stone of the

"TRIGG" HOME

(The gift of Mr. and Mrs. E. S. Trigg)
at the CHURCH OF ENGLAND BOYS' HOME, CARLINGFORD
by the Most Rev. H. W. K. MOWLL, D.D., Archbishop of Sydney,
On SATURDAY, 12th OCTOBER, 1946, at 3 p.m.

F. W. TUGWELL, Hon. Clerical Secretary.
Kindly R.S.V.P. to C. of E. Homes Office, 70 King St., Sydney, by 7th October.
Bus departs from: Epping, 1.57 p.m.; 2.57 p.m.; Parramatta, 2.27 p.m.;
Pennant Hills, 2.50 p.m.
Bus departs from Carlingford for: Epping, 4.45 p.m.; Parramatta, 5.10 p.m.;
Pennant Hills, 5.8 p.m.

TEMPERANCE ALLIANCE

ANNUAL SUNSHINE FAIR

FRIDAY & SATURDAY, 4th & 5th OCTOBER,
CENTRAL BAPTIST HALL, GEORGE STREET.

FRIDAY, 3 p.m. to 7 p.m.: SATURDAY, 3 p.m. to 7 p.m.:
OPENING FUNCTION by Rt. Rev. MUSICAL PROGRAMME arranged by
BISHOP W. G. HILLIARD. Mr. J. LYNDON JONES.

SPECIAL AFTERNOON TEAS and 5-7 TEA, THURSDAY EVENING.

Please send gifts for the Anglican Stall to the Alliance Office, 77 Castlereagh St.,
or to the hall on Fair Days.

All proceeds are to be devoted entirely to the 6 O'CLOCK CAMPAIGN.

C.M.S. ANNUAL.

A very fine meeting was held in the Town Hall, Sydney, on Friday last for the Annual Demonstration of the Church Missionary Society. The Archbishop was in the chair and addresses were given on "the Missionary question and needs by Bishop Wynn-Jones, just returned from Tanganyika after fourteen years, Dr. Kathleen Blackwood, younger daughter of the Bishop of Gippsland, who has been working under the C.M.S. in Iran and Dr. Paul White.

The large assembly of C.M.S. supporters and friends were deeply interested in the reasoned appeals for prayerful sympathy and help. We were disappointed that the platform was not well filled with the parochial clergy upon whose interest and support the work is so dependent.

A SERIOUS LOSS.

A fire broke out last week in the roof of the beautiful Church of All Saints', Woollahra, and serious damage of £13,000 was caused.

A very great regret will be felt by Church people, for All Saints' is one of the most beautiful churches of the late E. T. Blacket's creation.

PARRAMATTA RURAL DEANERY. SUNDAY SCHOOL KINDERGARTEN ACTIVITIES.

A very successful "three days" course of Training and Exhibition of Sunday School Kindergarten Teachers and Children's work was held at St. Mark's, Granville, on 13th, 14th and 15th September. The aim is to raise the standard of the work in the District Sunday Schools so that in the present time of reconstruction the schools will be able to meet the needs of the modern child.

Leading kindergartener, Miss Foster, and Miss R. Campbell from Sydney, conducted the course. They were assisted by other visiting leaders, and a local committee with Miss N. Howieson hon-organising secretary.

The Rev. C. Wilder Clarke, Rector, presided as chairman throughout the meetings. Mrs. Clarke opened the exhibition on the Saturday afternoon in the presence of a large gathering. Eleven schools secured certificates for exhibited work.

Addresses and demonstrations were given on practical expression work in various phases and interests calculated to fill the needs of the young child's spiritual, mental and physical development. Parental love and care, Pre-school education, variety of programmes, adequate training of teachers, and keeping the child occupied and interested in work and play which would help in character building and Christian ideals were emphasised as a sure foundation for Christian citizenship, a happy, peace loving and healthy community and nation.

A projector talk depicting the work of the Bush Church Aid Society among country children and "outback" schools and churches was particularly instructive and informative, as were the society's youth hostels maintained to provide at small cost living accommodation in a Christian atmosphere for young people who wish to attend secondary schools.

A practical demonstration in the Sunday afternoon of classes of children attracted a large number of teachers.

Devotional gatherings, fellowship teas, and social intercourse provided inspiring and happy interludes throughout the course.

The meetings concluded with divine service on the Sunday evening conducted by the

Rector, and an address by the Rev. S. B. Babbage, Ph.D., Diocesan Missioner.

CLERGY SCHOOLS AT MOSS VALE.

From September 2nd to 6th the second of the Clergy Schools was held at Tudor House School, Moss Vale.

70 clergy from Sydney attended some travelling by train and 17 brought their cars.

His Grace the Archbishop of Sydney proved a most charming host and immediately made the tone one of friendliness, fellowship and spiritual earnestness.

During a free hour in the three afternoons the Archbishop provided a bus and conducted excursions and tours of inspection of the S.C.E. Girls Grammar School, Bong Bong and Moss Vale Churches, a neighbouring model farm and the B.C.A. hostel at Bowral.

The catering was most ably undertaken by Mrs. E. Cameron, wife of the Rector of St. Luke's, Mosman, and a hard working team of voluntary workers.

Although some felt that the syllabus was rather too full to permit of dealing satisfactorily with the subjects raised all were unanimous in appreciation of the school, the spirit of Christian fellowship and the spiritual renewal and refreshment received.

Indeed these thoughts were expressed in a happy ceremony at the close of the school by Rev. J. R. Le Huray, when presentations were made to the Archbishop of a group photograph of those present and to the Lady helpers of books.

Many asked that the school be repeated next year, but His Grace was unable to make definite promise of this.

Diocese of Grafton.

A NEW APPOINTMENT.

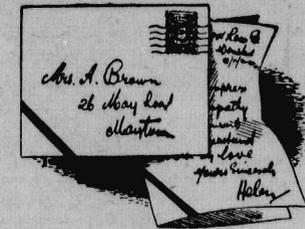
At a meeting of Bishop-in-Council held at Lismore on Thursday, 19th September, the Rt. Rev. the Bishop of Grafton announced that he had appointed the Rev. Canon W. J. Conran, Th.L., Rector and Sub-Dean of the Cathedral as an Archdeacon of the Diocese. At the same time, Canon Conran was appointed Registrar of the Diocese in succession to Mr. W. B. King who retires after 21 years service. Before coming to Grafton in 1943, as Sub-Dean, Canon Conran had been in the Diocese of Bathurst since ordination, serving in the Brotherhood of the Good Shepherd (1917-22), Rector of Bourke (1919-22), of Kandos (1922-23); of Coolah (1923-26); of West Wyalong (1926-34), and of Parkes (1934-43) Canon Conran also holds the office of Administrator of the diocese of Grafton.

CLERGYMAN urgently requires Residence or Flat—unfurnished and handy to city for preference. Rev. R. G. Fillingham, Church House, George Street, Sydney. Phone: MA 5632 or UA 4019.

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"CRUX ANSATA"

were sold. Every Protestant should have a copy. From booksellers, 2/6d. Or posted, 2/8d. from

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"The Secret of New Life." By A. Pocklington. Clear salvation message on John 3: 7. 1½d. each; 1/3 doz.

"The Strange Story of a Stanza." By Canon Dyson Hague. "My sins deserve eternal death, but Jesus died for me." 1d. each; 7/6 100.

"Safety, Certainty and Enjoyment." An old favourite, by Geo. Cutting. 1d. each; 7/6 100.

"Why?" By Archdeacon G. T. Denham. 1d. each; 9d. doz.

KESWICK BOOK DEPOT,
For Everything Evangelical,
315 Collins Street, Melbourne.

TANGANYIKA NOTES.

(Continued from page 7)

Sister Bullard is on leave in England resting after a strenuous time in her hospital at Kongwa.

Sister Adams and Sister Bull of the Church Army are also on leave after a long period of work in Tanganyika, due to the war.

The Rev. C. and Mrs. Cooper are waiting to go on leave. He has given splendid service to the Diocese as European Chaplain, Acting Headmaster of Dodoma Boys' School and recently training evangelists at Kongwa.

The Rev. F. Geikie was ordained Priest by Bishop Wynn Jones at the Cathedral on Ascension Day.

The Rev. N. Langford Smith is on the eve of his departure for leave with his family after splendid service at the Teachers' Training College at Marangu, and as Acting Headmaster at the Arusha School. Mrs. Dobson will accompany them.

Captain and Mrs. McKemey, whose marriage took place recently, have returned from leave. They will live at Kigoma.

Mr. R. Feuerherd, who has been in the Diocese nine years without furlough, is shortly coming to England.

Captain and Mrs. McKee and family have returned to England and for private reasons will not be going back. Captain McKee helped greatly in developing self-support at Bugufi and guiding the young teachers there through a difficult period.

OENPELLI.

(Continued from page 4)

station saw natives eating a half-caste child, which had been roasted in the fire, unfortunately not an uncommon thing. He reported this to the Administrator who sought the advice of the Bishop of Carpentaria, as to the best means of stopping this practice. The bishop replied: "Send your soldiers or your policeman, this will cost you a lot of money, and will not succeed so well as a missionary at a lower cost." The Government followed this advice and divided up the territory for spheres of influence for the several churches. But the churches were not willing to venture. So the Government approached the Australian Board of Missions the C.M.S., and the Roman Catholic Church in succession. But all refused on the ground of finance. So that nearly two years had passed without result, until, as I said, we met the Administrator in Melbourne early in 1925. That was the beginning of my call to go.

"Prayer changes things" and the prayer of faith can remove mountains of difficulty.

The C.M.S. in Melbourne was not favourable to the Oenpelli scheme. Finance was the real problem. At the committee meeting on March 9, 1925, I pleaded for Oenpelli and stated our willingness to go

on faith lines under the aegis of the Church Missionary Society. This offer brought about the formation of a sub-committee and a deputation of a bishop and committeemen waited on the Minister for Home and Territories. He wanted to reduce the reserve from 2000 square miles to 200, with a gift of 500 cattle in lieu of a subsidy of £250 a year. Nothing definite eventuated.

Another night of special interest followed and then at the next committee meeting my wife pleaded for us to go. But doors seemed to be closing and suddenly shut with a bang. The special committee decided that we were to leave for the Roper Mission by the next boat and our heartbeats fell to zero. I did not know then how many wires were being pulled in Darwin, and how nearly was the large reserve lost to the Aborigines. I felt, also, that I had been wounded in the house of my friends.

It was a busy day, so, like Nehemiah of old, I could only send a wireless to heaven: "Lord help me!" The same afternoon it was found that the ship was full and there was not another one for a month. Also the Government rang the C.M.S. office to say that a subsidy of £250 a year was granted and a present of 500 head of cattle. I said "Thank you, Lord." But, whether it was the fault of the committee system, or the case of busy men with many conflicting interests or plain lack of faith, Melbourne C.M.S. hung fire. What was to be done?

I followed a thought that had been in my mind for some days, to write to Sydney to see if they would move. A few days later the Melbourne Congress began on May 12. The Minister for Home and Territories was one of the speakers on the native races, and in the course of his speech he threw out a challenge to the Church, through the representatives in Congress, to take over the Oenpelli Station. After a short conference the Archbishop of Melbourne, Dr. Harrington Lees, accepted the challenge in the name of the C.M.S. Oenpelli was in the limelight! The stone was rolled away by Him who openeth and no man shutteth "to whom all power is given in heaven and earth."

MOORE COLLEGE.

The Women's Auxiliary held an American Tea last week and raised £52 in aid of the College Funds.

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It is supported by voluntary gifts. Kindly send yours to the Hon. Treasurer (above address). YOUR HELP IS NEEDED. Have you the WILL to give? "Where there's a WILL there's a way." Remember the Home in your WILL.

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BOARD. — Wanted reasonable board in good home for girl student. Family Service Centre. MA 4137.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



There are vacancies in the Choir School for 1946, for choir-Probationers and a limited number of private pupils. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.R.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

THE WORLD-VIEW

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