

AUSTRALIAN COLLEGE OF THEOLOGY.

Class Lists for 1939.

Associate in Theology (Th.A.).

(In Order of Merit.)

Name	Diocese
King, Phyllis (Deaconess' House)	Sydney
Prentice, Joan	Sydney
Foster, Doreen Minnie G.	Sydney

Second Class:

Wilesmith, Eric Dangar	Sydney
Broadbent, Beatrice	Sydney
North, Sister Mary Kathleen, C.A.	Auckland
Campbell, Rose Esther	Sydney
Board, Doris Marjorie	Melbourne
Adams, William Ronald L.	Melbourne
Eager, Alice Mary	Sydney
Lang, Nancy Eva	Sydney
Bennet, Margaret Elinor Florence	Adelaide
Richards, Amy Doreen	Bendigo
Carey, Enid	Sydney
Parsons, Wilbur David	Tasmania
Bowman, Myra Clair	Melbourne
Matthews, John David	Gippsland

Pass:

Rowe, Dora Maud	Sydney
Ikin, Ethel	Tasmania
Heagney, Ena Constance	Melbourne
Wait, Catherine Laurel	Sydney
Watchorn, Kathleen	Tasmania
Donaldson, Muriel Irene	Melbourne
Costelloe, Alfred George	Tasmania
Elden, Arthur Vivian Charles	Melbourne
Hann, Alice Clara	Melbourne
Jones, Lillie R.	Melbourne
Mackay, (Mrs.) Mary Forbes	Melbourne
Greensmith, (Mrs.) Adelaide	Melbourne
McDonald, Norman	Melbourne
Brown, Harrie William	Sydney
Brailsford, Bertha E.	Melbourne
Rattray, James Malcolm Charles	Melbourne

(None Failed.)

Passed the First Half of the Examination.

(In Order of Merit.)

De Bibra, Margaret L.	Melbourne
Graham, Allen Keith	Goulburn
Laby, Beth	Melbourne
Forster, Capt. Joseph, C.A.	Perth
Louis, Edna Rose	Sydney
Brown, Mavis J.	Melbourne
Gardner, Kathleen Theodosia	Melbourne
Payne, Sheila	Sydney
Budge, Edith Grace	Perth
Appleton, John William	Sydney
Francis, Percival James	Gippsland
Wintle, Mary Lilyan Rose	Gippsland
O'Connor, J.	Sydney
Fleming, Stella	Sydney
Strickland, Albert E. J.	Melbourne
Newton-Hamilton, Faith	Melbourne
Painter, Mildred Lloyd	Perth
Jeffery, Clare Isabel	Melbourne
Armstrong, Dorothy	Melbourne
Dow, Mary Elizabeth	Melbourne
Thomas, Basil James	Goulburn
Lambert, Evered Hanham A.	Sydney
Denyer, Edwin Alfred	Sydney

The Following Candidates were Held Over:—

Laphorne, Leslie Wallace	Melbourne
Jeffery, Leslie	Sydney

(Five Failed.)



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LETTERS TO THE EDITOR.

AUSTRALIAN COLLEGE OF THEOLOGY.

To the Editor, "Church Record."

Sir,

May I, through your columns, have permission to notify prospective candidates for the A.C.T. examinations that, under present conditions, there will be difficulty in procuring some of the books set down in our lists.

At the same time there must be many men who have completed their examination, who would be willing to help present candidates by letting them have certain books on the list at second-hand cost. The Rev. L. S. Dudley, B.A., St. Hilda's Rectory, Katoomba, N.S.W., has very kindly offered to help students in this matter, and I would ask clergy and others who can spare books prescribed for Th.Schol. and Th.L. to send him a list of their available books. Candidates will then be able to find out from Mr. Dudley if and where such books as they need are procurable. May I ask all who write to Mr. Dudley in this matter if they will kindly enclose a stamp for reply? Also, I would ask all concerned with A.C.T. this year to address letters to me at Port Macquarie, N.S.W., instead of Armidale, as I shall be residing at Port Macquarie for the ensuing twelve months.

JOHN FORSTER,

Port Macquarie, N.S.W.,  
9th January, 1940.

Registrar, A.C.T.

# THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

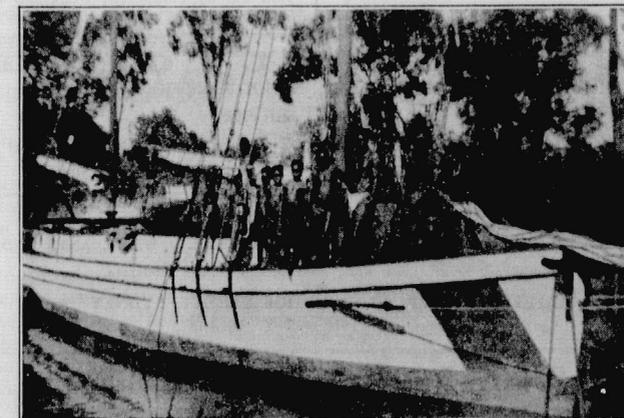
Vol. 3, No. 3—New Series.

FEBRUARY 1, 1940.

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



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"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, Diocesan Church House, George Street, Sydney.

Advertising and Business Communications to be addressed to the Advertising and Circulation Manager, Diocesan Church House, George Street, Sydney, N.S.W.

Victoria.—Melbourne: Miss M. D. Vance, 756 Williams Road, Toorak, S.E. 2.

Tasmania.—Hobart: T. A. Hurst, 13 Dynnyrne Road, Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond Street.

Issued Fortnightly.  
Subscription: 8/- per year, post free. 3d. per copy.

THE SEASON OF LENT.

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke?"

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out into thine house? When thou seest the naked that thou cover him."

"By Thy fasting and temptation, good Lord deliver us."

Notes and Comments.

FIRST CHRISTIAN SERVICE.

ON February 4th, next Sunday, the Australian Church will be celebrating the anniversary of the first Christian service in this great land of ours. It is well for us as a people, sometimes to look to the pit from whence we were digged. As the great Bishop Westcott used to say, "History is the best tonic for drooping spirits." The long view is more likely to be the true view. Waves of indifference from time to time afflict the Christian Church. We must be careful not to let them prove "waves of depression" to us, leading to a pessimism that forgets and maligns the unchanging love and care of Him "Whose we are and Whom we serve."

We need, like the Psalmist, often to look back and remember His wonders of old. lose heart."

AD CLERUM.

THE Archbishops and Bishops of the Australian Church have issued a Pastoral to the clergy, placing before them the difficulties of the English Missionary Societies in meeting their engagements during the years of war. Several of our missions will be affected by the necessary retrenchment, and our Australian C.M.S. is indebted to the Parent Society to the extent of over £6000. The A.B.M. has arrears of £9000 to pay off. Since the sending out of this S.O.S. our own C.M.S. has to face the loss of some thousands of pounds by reason of the Roper River Mission disaster. Evidently some £20,000 is necessary to meet our obligations as a Church, and even more is needful if we are really to come to the help of the older missions in this time of difficulty.

When we compare our own position in this southern land with that of our brethren in the homeland, we surely cannot fail to see the favourable position which we have, and consequently the obligation we are under to God to do our part to the full in making provision for the messengers of the Kingdom.

The First Desideratum.

Our bishops, in making suggestions for the raising of this money, rightly place the evangelism of our own people first. If only we can bring our people into a living experience of the Saviour, they will become keen to pass on the benefit. It has been truly said that the missionary offerings of a Church are the pulse of its spiritual life. If the heart is healthy its pulsation will be felt to the furthest extremities. Any deficiency of interest in support of the missionary enterprise can be traced to a lack of conviction of mankind's essential need of Christ. It is the realisation of this that will make our missionary contributions more worthy of the great cause for which they are asked.

THE WARS.

THE departure of our first contingent of men for the front brings home to us the fact of the war and the necessary hardships, anxieties, and sufferings that require to be faced. The splendid manhood that is going from our midst not only should fire our enthusiasm and challenge the reality of our patriotism, but should make us all the more determined to be instant, in season and out, in our intercession to Almighty God on their behalf, and on behalf of our Empire. We do not like to read, from all parts of our Commonwealth, the complaint that devotion is growing cold and the special seasons of prayer are only attended by a handful of Christian people. "Should not a people seek unto their God?"

If we really want to help our Empire, if we really want to strengthen and encourage our men, if we

really desire to gain comfort for the anxious and bereaved, then the way for us is clear to be found in the gathering of the Lord's people for united prayer. "Men ought always to pray and not to

#### BIBLE MIS-READERS.

THE Bible needs no defence. Its long and noble history, in spite of determined efforts to destroy it, proclaims its greatness in truth and power. The Old Testament seer, who boldly proclaimed "The entrance of Thy Word giveth light," was only uttering a conviction that has gained in strength in human hearts and minds all down the centuries. The New Testament writer, who by way of contrast said, "God Who at sundry times and in divers manners spake unto our fathers by the prophets, hath in these last days spoken unto us by His Son," really believed that God did speak by the prophets and made those men's responsibility all the greater who had heard the Word proclaimed through His Son.

"Men spake from God, being moved by the Holy Ghost," that "Word of God which liveth and abideth for ever."

The attitude of our Lord and His Apostles towards those writings that comprise the Old Testament was the result of their conviction of its sanctity as part of the revelation of God through His Spirit. No serious Bible student could withhold the utmost reverence from a book stamped with approval by the greatest and divinest of all teachers. We regret the ill-timed and unbalanced utterances of men whose position in the Church is such that it gives a fictitious value to their every utterance and places a stumbling-block in the way of the simple.

#### AMERICAN BISHOPS AND THE WAR.

THE House of Bishops of the Episcopal Church of U.S.A. has issued a Pastoral dealing with the present state of the world. The following extract is of special interest:—

"The Church in this hour must see to it that she holds fast to Christian principles and upholds above all national flags the cross of a Christ who belongs to no one nation or race, but to all men because all men are sinners and all alike need His redemption. We are very members of the Body of Christ the Church. Let there be among us no surrender to the powers of darkness, neither to hatred, nor vengeance, nor bitterness. Let us sternly resist every attempt to use the Church as an instrument of war propaganda. Let us hate covetousness and hate injustice and hate deceit and hate lies, and hate war and hate hate—but let us never have a child of God. Let us love our country and love our Church, and love our God, and love our neighbour as ourselves. Let us do everything in our power to succour the suffering victims of man's inhumanity to man; to aid both Christian and non-Christian refugees; to pour our healing aid into the Orient where human beings are suffering from flood and famine and the ravages of war, to support the Red Cross and every other reliable agency for the amelioration of human suffering and to bring to all men everywhere compassionate ministries in the Name of Jesus Christ."

But more outspoken and practical were the words of the Bishop of New York in the course of a sermon preached in his Cathedral on October 1st. Dr. Manning said:—

"Our government has rightly taken the position of legal and official neutrality. We hope and pray that it might be possible, and that it may be right, for our country to continue in this position. But this does not mean that we have the right to be indifferent or neutral in our personal judgments as to the issues involved in this great struggle. A Christian cannot be neutral between right and wrong.

"As Christians, and as Americans, we must try to think clearly and to form right and just judgments in this world crisis, and there are three things which seem to be quite clear.

"First: It is useless to pretend that we, as a nation, have nothing to do with this conflict, that it is only one of those age-old quarrels in the family of nations with which we here in America are not concerned. The issues in this war affect vitally the future of practically all peoples throughout the world, and they directly affect our life and future as a nation.

"Second: In the light of the known, unquestioned facts, we cannot hold that all the nations engaged in this war are equally responsible for it. We know that much can be said with truth as to wrong-doing in the past in which we and all the nations have had our share, but to say, or imply, that all the nations engaged in this war are equally responsible for it is to disregard the facts and to do grave injustice to those who used their utmost efforts to prevent and avert it.

"Third: This is not merely a war between nations. It is a world crisis. The world is threatened now with something far more terrible than was ever threatened by Genghis Khan or any former world conqueror. The issue in this conflict is between Totalitarianism with all that Totalitarianism stands for on the one hand, and Democracy with all that Democracy stands for, on the other. The issue is as to whether Totalitarianism, with its barbarous and inhuman despotism, its anti-God philosophy, and its declared war on Christianity, is now to dominate this world and shape the lives of men.

"We see now clearly that German Nazism and Russian Communism stand for the same things and that their aims and purposes are one. We see both in Germany and in Russia what Totalitarianism means and stands for. We see that it stands for rule by brutal and naked force, not only over the bodies, but over the minds and thoughts and souls of men. We see that it seeks to destroy the very elements of civilisation and is the open enemy of Justice, of Human Freedom, and of Religion. As Thomas Mann so truly says, the aim of both Nazism and Communism is the destruction not only of Democracy and Freedom, but of Christianity itself, in which Democracy is rooted, and whose political expression it is. Totalitarianism denies that the individual has any rights whatever which the State is bound to respect. As Americans, and certainly as Christians, we stand for the dignity of man and for the sacredness of human personality, we believe, and know, and will stand forever for the fact that each individual, each man or woman, no matter what his race or colour, is a child of God, and as such has rights which are inalienable, and of which no Government, no State, no Dictator, has the right to deprive him.

"No Christian, and no true American, can be neutral in judgment between the things for which Totalitarianism stands, and the things for which Democracy stands. Our sympathies, our moral support, and whatever support we can rightly give at this time, must be with those who at untold cost to themselves are upholding the principles and the ideals of human life in which we believe. What our ultimate duty as a nation may be if the conflict is prolonged no one can say, and no wise man will now attempt to say."

## Quiet Moments.

### EBENEZERS.

(By Ignotus.)

"Here I raise mine Ebenezer,  
Hither by Thy help I've come;  
And I hope, by Thy good pleasure,  
Safely to arrive at home."

NO run lines in a familiar hymn. To classify our blessings as temporal and spiritual may sometimes be convenient; but if we regard God as our Father Who knows and supplies all the real needs of His dear children such a classification is not necessary.

The gift of mortal life, its preservation and endowment with material supplies—these are blessings that should call forth our praise, and when, as is so often the case, these blessings have been enjoyed in homes where God is honoured, where father and mother, husband or wife, and others closely bound to us by ties of blood are humble servants of Christ, should we not with fervour thank our God for deliverance from a Godless environment that would make the Christian life infinitely harder, both in its inception and in its development? Godly parents and training in Bible study and in use of the means of grace—have these blessings been ours? If so, let us thank God for them and feel ourselves more and more constrained to live up to the dignity of our heritage. Have we, when the time arrived for entering on married life, found life-partners with similar training to our own, with ideals of Christian life and service like those that have been fostered in us by our previous home life? If so, we have been blessed beyond measure.

God's mercies toward us have been vast and endless. Some of us have special reason for gratitude to God in that He guides us, unconsciously to ourselves, into the choice of an occupation where we have been able to do more or less efficient work for Him and humanity. We have perhaps no consciousness that we have been misfits, and we pray to God our grateful tribute of praise for His guidance and inspiration all along our course of activity, ascribing to Him all the success we may have had.

What countless thousands there are of God's people who can and do recall the deliverance of themselves and their dear ones from grave illness, even from threatened death! And how many more there are who have been gloriously delivered from hopeless despair when sorrow and bereavement have actually come upon them! They have even then been able to say triumphantly, "I know in Whom I have believed," and to realise that in earth's extremest trials we can be more than conquerors through Him that has loved us.

### Deliverance From Ourselves.

Let us look back, now, on times past when the good hand of God was put forth to save us from the worst results of our own folly, or blindness, or sin. Can we not recall occasions when we have lost control of ourselves, and have said and done in the heat of our passion, things that might well have wrought incalculable harm to ourselves and others? Of course, these uncontrolled acts have had, at least in part, their natural consequence, and we have suffered for them, if in no other way, by deep remorse and humiliation of soul. But it is more than likely that each of us can feel that the consequences of our forgetfulness of God, resulting in unworthy thoughts, words, and deeds, have, by the mercy of God, not been as dire as they might well have been. To God be the praise and glory, and in us let there be greater watchfulness over our baser selves, so that we may in all things adorn the doctrine of God, our Saviour and Deliverer!

Addison's well-known hymn sounds gloriously the note of praise:—

"When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise.

When in the slippery paths of youth,  
With heedless steps I ran,  
Thine arm, unseen, conveyed me safe,  
And led me up to man.

Through ev'ry period of my life  
Thy goodness I'll pursue,  
And after death, in distant worlds,  
The glorious theme renew."

The prayer, "Lord, keep my memory green!" has especial force in connection with our subject. With it we should pray, "Lord, open Thou mine eyes!" to a keener view of present and past mercies. Then from full hearts will go up to the Giver of every good and perfect gift, continuous "songs of deliverance."

#### LOCAL HOWLERS.

Some years ago a newspaper reporter, seeking to do justice to the ceremonial setting of a service in the Church of St. John the Evangelist, Montreal, wrote vividly of "seven acolytes hanging before the altar." Even this, however, must surely take second place when compared to the spectacle in St. Thomas', Toronto, last Palm Sunday, as pictured in the colourful "Toronto Star." As the church does not, I believe, possess a choir loft at all, the effect is all the more wonderful:—

"Led by torch-bearers carrying a "crucifer" and two candles, each member of the choir proceeded to the choir loft bearing a branch of palms and followed by the eucharist." The news editor might surely have risen to the occasion with a heading: "Father Stuart's Miracle."

Students of metaphysics among your readers will no doubt be intrigued if they happen to see a "Form of Bequest" quoted in "The Anglican Crusader," in which well-wishers of the Church Army are invited to leave bequests to that organisation "to be paid out of my pure personality"!

—(From a London Exchange.)

## Personal.

The Rev. G. P. Birk, Rector of Windsor, N.S.W., and the Rev. C. L. Williams, Rector of Burwood East, have exchanged parishes. The exchange will be effected next month.

Mr. Willis J. Williams, Superintendent of Markets, has been appointed by the Department of the Navy as Supervisor of Food Transport for the duration of the war. Mr. Williams was educated at the Melbourne Grammar School, spent sometime at the Melbourne Technical College where he was the Turri Prizman in his final year. He then took out the degree of Bachelor of Science. He has specialised in the cold storage of foodstuffs and is one of the three Commissioners in Australia representing the International Institute of Refrigeration whose headquarters are in Paris. He has advised the Western Australian Government concerning the Meat Works at Wyndham, also the South Australian Government in reference to several matters concerning refrigeration. He has had his papers on original research work read not only throughout Australia but at Universities and associations in England, Canada, and the United States of America. For some years he was Chief Inspector of Export Foodstuffs in Victoria. He then became manager of the Mt. Gambier Freezing Works, after which he was appointed manager of the Municipal Cold Stores and several years ago the City Council appointed him Superintendent of Markets. He has had 25 years' service with that body. Mr. Williams is the Hon. Treasurer of Moore Theological College and the Chairman of the Australian Council of the British and Foreign Bible Society, besides being Chairman of the State Committee in Sydney.

The office of Treasurer of the C.M.S. in England has been accepted by Mr. Kingsley Tubbs, a nephew of Bishop Norman Tubbs, late of Rangoon, and now Dean of Chester.

The Rev. E. A. Dunn, Vicar of St. James', Muswell Hill, London, has been appointed Prebendary of St. Paul's Cathedral. Some years ago Mr. Dunn was a successor of the late Bishop Watts Ditchfield at Bethnal Green.

The death is announced at Szechwan, West China, of the Rev. Sir Montague Beauchamp, one of the famous Cambridge seven who years ago volunteered for work in China. The sole survivor of the Cambridge seven is Mr. William Hoste, for many years Director of the China Inland Mission, who still resides in China.

The death is announced of the Ven. Archdeacon F. G. Nield, of Bathurst. He was ordained by Bishop Marsden in 1881.

We regret to learn of the sudden death of the Rev. H. C. Foreman, M.A., an outstanding member of the Methodist Church in Sydney, and from 1933 Principal of the Methodist Ladies' College, Burwood, N.S.W.

### TH.L. RESULTS.

The results of the Australian College of Theology Examinations were made known this week. We hope to print in our next issue full details. The Archbishop of Sydney will conduct an ordination service in St. Andrew's Cathedral on Sunday, March 3rd.

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## "CHRIST COMES TO TOWN."

(A. J. Russell.)

By J. A. I. Perry, Chancellor of the Diocese of Grafton.

This book strikes a new note, a new setting. In other words, the author "Re-states the Message" to the present generation, and he does it in a spiritual manner and in a reverent spirit. I find, according to the twenty-first chapter of the Book of Revelations, Jesus reigns in a new Heaven and Earth. The book starts with a conference in Heaven, when Christ says, "Children, I go again to Earth." Amongst others, Peter remonstrates, but in the end Christ takes with Him on His journey to the Earth, Peter, James, John and Judas Iscariot. Judas particularly desired it, saying, "I may prove more worthy than before."

I regard Judas as one of the tragic figures of history. His conscience smote him so much that he hanged himself. Pilate, who delivered Christ to be crucified, is alleged to have killed himself. Again conscience working. I understand that in the Abyssinian Church Pilate is recognised as a saint and martyr.

And so Christ comes to the Rectory in the New Forest and miraculously heals the dying Rector.

The heroine of the book, Greta Deacon, marries Conrad Whiteman, Editor of the "Church Militant," who proclaimed in his paper that national hatreds were of the devil. We have nothing to boast of ourselves. Too often what we say to-day we are bound by it to-day. If we say something else to-morrow we are not bound by what we say to-day.

Mr. Russell details the passion play of Oberammergau. The plague had swept the village in 1632 and 1633. The whole population knelt before the High Altar of the Church and promised their Maker to produce the drama of our Lord's passion every tenth year. From that hour the plague was stayed. We have a remarkable illustration of this in the Old Testament:—

"And Moses said unto Aaron, take a censer and put fire therein from off the altar, an put on incense, and go quickly unto the congregation, and make an atonement for them, for there is wrath gone out from the Lord; the plague is begun.

"And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold! the plague was begun among the people and he put on incense, and made atonement for the people. And he stood between the dead and the living and the plague was stayed."—Numbers 16.

No less than 6,000 persons witnessed the play.

At Oberammergau the son of Greta was born, whom she named David. On taking up their abode in England, Conrad and Greta named their villa Nazareth. David grows up, is employed as a reporter on the staff of the "Comet," cures a woman suffering from malignant cancer, and is fired for not reporting the story of his first miracle. David continues his work for the uplift of mankind, but his path is beset with scorn and general malignity. The people were arrogant and perverse.

He performed a triple miracle, making a blind man to see, cures a man with an injured spine, also one suffering from fits of ague. David fought on with courage. He inculcated in his disciples that "they were to go out joyfully; the joy of the Lord was to be their strength; it would make them proof against all evil, and unconquerable. They were to give no offence and to take no offence." My own feeling is that we should never perpetuate rancour. No doubt it is difficult and requires consistent patience. The more we try to do right, the harder life seems to hit back.

One Bishop prohibited his clergy from inviting the members to speak in any church within his diocese. After all, it is not always what we do, but the spirit at the back of it.

The Church, unfortunately, has not progressed. In 1936 in England, confirmations decreased by nearly 15,000;

## AN INDIAN POINT OF VIEW.

A WELL-KNOWN educational missionary in India sends along the following "gem." He writes:—

"As a member of the Committee appointed by the Educational Department to review books in English and recommend suitable ones as text or library books, I received a gem yesterday. It was a catechism on morals, and I have culled a few specimen questions and answers for your instruction, leaving spelling and grammar as in the original."

"A haughty person is (among other things) one who walks in a swaggering gait, swelling his chest, tossing his head, twisting his mustaches, with hands in his pocket, and cigarette in his mouth. He cannot do without tea, coffee, soda, lemonade, whisky and meat. I wonder how many of us come with in this category?"

Q.: "Can women, as a general rule, ever become superior to men?"

A.: "No."

Q.: When differences arise about matters which can safely be decided either way, arise between a man and his wife, should not the question as to who should give way, be referred to the cutting of a lower or a higher card or to some such trick?"

A.: It should be.

Among other things, teachers are to see that their pupils "are successful in every examination."

A money-lender "must never charge more interest than 24 per cent."

"When we do not wish to accept an invitation to dinner, we should not say that we do not like to do so; we had better say that we are suffering from indigestion."

Q.: How much sacrifice should we be ready to make for the sake of truth?

A.: (1) As much as the circumstance demands. (2) As much as we are disposed to make.

Q.: What are the characteristics of a good judge?

A.: I. To express before judgment from time to time his views for being corrected by the parties.

Q.: How should we behave with our equals and superiors?

A.: We must help them by doing such little things as do not require much physical and mental exertion.

This much, and more, is from an M.A., L.C.P., who seriously offers this book as a Text Book or Library Book.

Sunday School scholars by 83,000 and teachers by 6,000; and yet the income was sixteen millions. It held in Government and other securities £32,476,654, and cash assets £34,516,233, and yet there were 4,000 benefices with less than £300 a year.

David crossed to America. Another tragedy is recorded. He is lynched by the mob.

The book depicts the horrible degradation of human nature. One finishes it with a sense of defeatism, and makes one feel what is wrong with the world. And yet we must rise superior to it.

David might well have said with Christ, "It is finished," or, as the Greek puts it, "Tetelestai," although Christ spoke Aramaic.

The book bears the impress of the author's spirituality. He touches the higher emotions of the human soul, and makes one feel that no matter what difficulties present themselves, we should endeavour not to be swept into the abyss of chaos and annihilation.

He has my heartfelt wishes for the earnest manner in which he has carried out his work.

## Letters to the Editor

CHRIST CHURCH ST. LAWRENCE.

Mr. Charles Niness, of Mosman, writes:—

I enclose two cuttings from "The Sydney Morning Herald" relating to the centenary services held at Christ Church, Sydney, and which probably you have already read.

In the first it is stated that Christ Church is the pioneer of a definite Catholic tradition, etc., and inferring that the present perverted form of service held at that church was in use from the beginning. I was a chorister at Christ Church for several years from 1874, when Canon Leo Vidal was the incumbent, followed by the Rev. Thomas Verrier Atkin, M.A. (subsequently of Campbelltown), and I therefore know that the services were in simple form of Prayer and Praise, and this was not altered till the Rev. C. F. Garnsey came, when he gradually introduced slight variations from the former services until now it seems to have become a regular Church of Rome, as the second cutting states that at the morning service Solemn High Mass was sung. I expected that his Grace the Archbishop would have taken some action in such circumstances, but nothing of that nature has been made public so far as I know. I, with four brothers and two sisters, was educated at Christ Church School, and naturally have great respect for the memory of those early days. I hope something will be done to prevent a repetition of such heresy; if not, then the Church may lose members to other denominations, and especially to the Presbyterian.



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ALEXANDRIA

## CHURCHMEN'S REMINDER\*

"One quality all men have in common with the angels—mercy."—Dickens.

"Be ye therefore merciful as your Father in heaven is merciful."—Our Lord.

### FEBRUARY.

2nd—Friday. The Presentation of Christ in the Temple. This title as alternative to the earlier form—the Purification of the Blessed Virgin Mary—reminds us that we should not think of the Mother apart from her Son, to Whom belongs all worship and service, such as she herself rendered to Him.

4th—Quinquagesima Sunday, or Love Sunday, the latter title because of Collect and Epistle, as R.V. renders it, is Love, or it should be, in all our doings. There is too little place for such charity in church matters too often.

6th—Shrove Tuesday, still on the calendar, but not in the Prayer Book. Mostly commemorated by the special article of diet of pancakes, originally provided as being a simple fare.

7th—Ash Wednesday, the first day of Lent. A kind of spiritual stocktaking. Prayer, fasting and almsgiving are the cardinal duties of the Christian life. Lent calls us to review our lives, and to see where improvement might be made.

11th—The First Sunday in Lent. Forty Days, or a perfect square in numbers, typifies that perfection of service which is the Christian duty, and Lent provides opportunity for improvement in our ideals and standards of service of Christ.

14th—Ember Day, with 16th and 17th.

## To Australian Churchmen.

### THE ROPER MISSION DISASTER.

TWO tragic messages came to hand last week from Roper Valley Station. "Regret total loss of Holly in flood cyclone, with staff's personal effects and stores. All lives miraculously saved after terrific twelve hours overnight clinging to trees during cyclone. Rescue work carried out by brave half-castes and Holly crew. Mrs. Port and others well."

"We were all but lost in Roper floods, but were saved by heroic stalwarts of the native race. All safe."

The work of years is seemingly overthrown in the loss of the Roper Mission buildings in a flood and cyclone that piled up some 25 feet of water over the site of the station. In addition, the total loss of the mission lugger that has been plying between Roper, Groote and Thursday Island for stores and missionaries for many years. This is one of the biggest set-backs our northern missions have had, and represents a loss of thousands of pounds in money. How are our C.M.S. supporters going to meet the loss? Are we, because of this material loss, going to relax our efforts to bring our native races into the Kingdom? Are those "heroic stalwarts of the native race" who so bravely gave them-

selves freely to preserve the lives of our missionaries, going to be the losers because of this disaster? God forbid! Difficulties are made to be overcome. Like Apolo Kagwa, that great Christian Prime Minister of Uganda, we must accept the challenge. When their first hospital was blown down by a hurricane at Mengo in the early days of the mission, Apolo said, "This only shows that God wants us to build bigger," and then in great generosity of heart, gave himself in money and labour for the rebuilding of the hospital on a grander scale.

Perhaps that contains a hint for us in this calamity. Surely we know the old Holly had seen its better days, and we may well believe it that God requires something better and safer for the sailing of those difficult waters. Then the station itself. We speak under correction. Are the buildings there really adequate to the task of uplifting spiritually and physically, the men, women and children who are there attached to the mission?

Shall we not say, in humble dependence upon God our Saviour, "God wants us to build bigger," bigger in every way, more consecrated workers for the task, more adequate support to sustain the work of the mission amongst these our own Australian people. A great door of opportunity is open before the Church—"Let us arise and build."

The aboriginal missions deserve the best of our people and we are sure that there are many men and women in our community who will realise that this great need is a right appeal to their generous thought and prayer and giving. It has been with great thankfulness that we have learned that no lives have been lost. Let our praise to God for His mercy lead us to encourage the hearts of those workers who are suffering in mind and in body, by immediate response to their cry of need.

### "LOW CHURCHMEN" AND EVANGELICALS.

"THE Church Standard" informs its readers that there is a difference between Evangelicalism and Low Churchism. It identifies the latter with fundamentalism and avoids complications by avoiding definitions.

There never was a greater historical blunder than to suggest that the Low Church party was patron of fundamentalism.

Historically the Low Church school took its line with men of the late seventeenth century. Bishop Burnett was a distinguished advocate of the school, and Stilling, Deet and Tillotson, and still later, Tomlins, were all included under the title. It is rather startling to find a paper that asks all and sundry what its opponents read, following with such serious misrepresentation.

Low Churchmen naturally developed into Broad Churchmen. The gracious Frederick Denison, Maurice, and the somewhat pugnacious Whately were

representatives of the later development, as was also to some extent, Robertson of Brighton. The Protestant aim was well represented in Julius Hare and Bishop Thirlwall as well as Whately himself. The Editor of the "Church Standard" roundly rates those who differ from him and charges them with ignorance. His own use of ecclesiastical labels exhibits serious evidence of ignorance.

"The Church Standard" has an edge against fundamentalism still undefined. It has broken partnership with genuine Anglo-Catholicism on the point. There are still followers of Pusey who deplore this "neology" as vigorously as he did. The real Anglo-Catholics stand for an unqualified acceptance of the three ancient creeds. They insist on "the Creed of St. Athanasius" being recited on the prescribed days and are as urgent upon this as upon their special theory of the Real Presence. We have produced latterly a body of men who think they can retain the so-called "Catholic" practices and doctrines while rejecting the credal forms. This is a false position that must work out to the confusion that is inherent in it. Dr. Gore and Mr. Beeby offer an illustration. The leader of the modified attitude towards the authority of Scripture, Dr. Gore, found himself compelled to unfrock Mr. Beeby for denial of the Virgin Birth. It is safe to say he would repudiate the peculiar position of "The Church Standard." When the recent defenders of Bible truth in our midst are asked what they have read they can at least reply, "We have read the Bible." There is no use talking of reverent criticism. B. B. Warfield, who is at least a scholar of repute, was right when he said, "There are only two kinds of critics—good critics and bad critics."

It was said of Renan that he embalmed Christianity in flowers. "The Church Standard" smothers truth in adjectives. Robertson Nicholl was a shrewd observer of his times, which are not so very remote. It was he who pointed out that the outworn arguments of the English Deists are now proclaimed within the Church. It is an easy, but not very convincing, reply to ask, "What did Robertson Nicholl read?" What we want is not vulgar abuse, but constructive criticism. We look for it in vain in the columns of "The Church Standard," and feel that the reason lies in the fact that its pages have been taken captive by a modern presentation which eliminates the real elements of New Testament theology and clings to idle mediaeval superstitions which deny the very base on which these are supposed to rest.

### VERY OLD.

A little chap was on a visit to his uncle's and grandfather's.

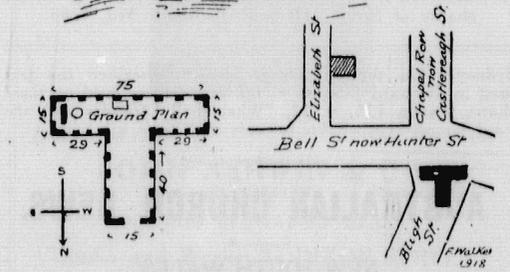
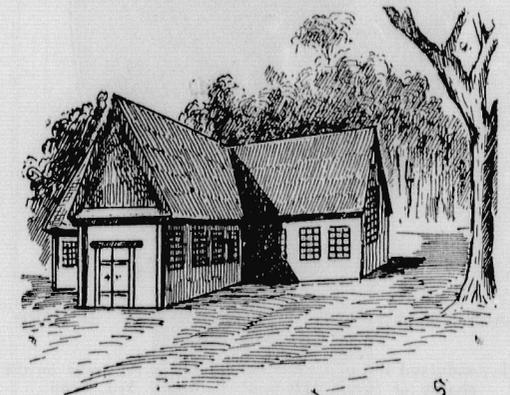
"Uncle," he said, after his grandfather had left the room, "how old is grandpa?"

"I am not just sure," said uncle; "I will look it up in the family Bible."

"My word," gasped the child, "is he old enough to be mentioned in the Bible?"

## AUSTRALIA'S FIRST CHURCH.

Although the Rev. Richard Johnson arrived in 1788, it was not till 1793 that the first church was built. It is clear that this was not Johnson's fault. The first Christian service was held under a great tree, and as they began under a tree, so the congregation had to continue their worship. The patience of the chaplain was exhausted as he witnessed ever diminishing assemblages because of weather trials. He longed for shelter, and he sought Governor Philip's aid; but in spite of implicit instructions issued on 20th August, 1789, to Philip that a particular spot in, or near such town, be set apart for the building of a church, this seemed the last thing to trouble the Governor and his officials. The first church was built at the corner of



AUSTRALIA'S FIRST CHURCH.

Opened 25th August, 1793. Burnt down 1st October, 1798.

Hunter and Bligh Streets on 10th June, 1793, and was ready for the first service on August 25th. The design was cruciform, the nave being 75 feet long by 15 feet broad, and the transepts 40 feet by 13 feet. It was built of wattle and daub, and the roof was thatched. It had seating accommodation for 500 persons, and cost £68/12/11½. Johnson paid in Spanish dollars and in provisions, and it was not till 1797 that he was reimbursed by the authorities. The officers of the Spanish exploring expedition of 1793 expressed surprise at five years passing at Port Jackson without a church, saying it would be the first building constructed in a Spanish settlement.

On October 1st, 1798, the church was destroyed by fire in circumstances which seemed to show it was wilful. Governor Hunter offered a reward of £30 with a free pardon to any informer, but without avail. The Governor also did what he could for the distressed and mortified clergyman, and fitted up a large store recently built, for the use of the congregation, and shortly afterwards laid the foundation stone of a new church on the brow of a hill we know now as Church Hill.

In 1925 a memorial marking the site of the first church was erected at the corner of Hunter and Bligh Streets,



AUSTRALIA'S FIRST CLERGYMAN, REV. RICHARD JOHNSON, B.A.

He conducted the first Christian service in Australia on the shores of Sydney Harbour, February 3rd, 1788.

Sydney. On this monument also is inscribed the text used by Richard Johnson at the first service held on these shores, Psalm 116, v. 12, "What shall I render unto the Lord for all His benefits towards me?"

## AUSTRALIAN CHURCH NEWS.

### NEW SOUTH WALES.

#### Diocese of Sydney.

#### 1940 KATOOMBA CONVENTION.

(Contributed.)

By the testimony of many people the 37th Annual Convention held at Katoomba this month will rank very high in the history of these gatherings. During eight days of cool weather and mountain mists the tent was crowded afternoon and evening with visitors from every quarter, country and city. The speakers included the Archbishop of Sydney, who chaired a number of meetings, Archdeacon Begbie, Canon T. C. Hammond, Revs. Hugh Paton, J. Ridley, H. G. Hercus, Marcus Loane, and Mr. J. O. Sanders, of the Auckland Bible Institute, who was the principal speaker. Canon T. C. Hammond gave a series of Bible readings in the afternoons. The Convention speakers were indebted to the gracious hospitality of Mrs. Ernest Young, who so kindly entertained them at her home, "Khandala." The highlights of the Convention were the missionary day and after church Evangelistic Services on Sunday evenings.

On missionary day twelve missionaries of various countries vividly brought the needs of the foreign field before an audience of more than a thousand people. A remarkable feature was the presence and addresses of Sister Lisbeth, of Friendenshot, Germany, now engaged in work in the South Sea Islands, and Miss Doris Lunn, of the native

Bethel Mission Band in Shanghai. The council of the Convention invited Mr. Sanders to close the missionary gathering with an address on Christian stewardship, and as the result of his appeal more than £3000 was promised and given for missionary work. The Sunday evening Evangelistic services were conducted respectively by Revs. Hugh Paton and J. Ridley, in which there were striking evidences of spiritual blessing. Other features of the Convention were the open air work and children's meetings arranged by Mr. Gordon and Mr. Guilford, of the Sydney Evangelistic Crusade. The testimony meeting held at the close of the Convention revealed a deep work of the Holy Spirit in the hearts of many who attended, and the fruit of this week at Katoomba should be manifest in the ministry and witness of those who have gone down from the mountain top to the plain of service below.

#### SILVER JUBILEE.

St. David's Church, Arncliffe, celebrated its Silver Jubilee last Thursday by the building of a special Service of Thanksgiving. After the service a congregational gathering was held in the Parish Hall. The Rev. R. H. Pitt-Owen, who has been Rector of the parish for 20 years, gave a talk on the Church's progress during the past 25 years.

#### CATHEDRAL CHURCH HUT.

The Church Hut, erected by C.E.N.E.F. in the Cathedral grounds, was opened to-day by the Governor of New South Wales, in the presence of a large assembly of church-people. The hut is for the use of men of the A.I.F.

#### C.M.S. SUMMER SCHOOL.

##### N.S.W. Branch.

A most successful Summer School, held at Stratford School, Lawson, concluded on Monday, 29th January. Notwithstanding the intense heat which marked some of the days, there was no flagging in the enthusiasm of the members. It says something for the spiritual intensity of those who gathered, mostly young people, that they sat with unabated interest and listened in each session to two addresses of from forty-five minutes to an hour in length. Perhaps a still more gratifying feature is, that the morning prayer meeting and evening intercessions were strongly supported and many joined in open prayer for the blessing of God on His work in various parts of the world. The special study book compiled by the Ven. Archdeacon Johnstone carried us from the beginning of the work of C.M.S. through its strong doctrinal platform to the amazing developments in Africa, India, China, Japan, and the homeland in Australia. Mr. H. M. Arrowsmith gave a masterly analysis to each study, and the School owes much to his clear presentation and forceful emphasis.

Bible readings were given each day by Canon T. C. Hammond, Principal of Moore College, on outstanding women characters in the Bible. Many felt they got a new insight into Bible life as the Principal sought to place each character in the proper historic setting. The following missionaries and others took charge of the evening sessions: Mrs. Mowll, Miss Williams, of Japan, Miss Lamplough, of India, Revs. L. S. Dudley, A. J. Grace, and Mr. C. P. Taubman.

Each night our chairman, Canon R. B. Robinson, led a short devotional study on the "Prayers of St. Paul."

The resounding laughter and the spontaneous hymn-singing on the part of members afforded the evidence that zeal for God fills the soul with happiness.

The Summer School owed much to Mrs. F. H. B. Dillon and Mrs. Bragg as house mothers, and the Revs. F. H. B. Dillon and O. W. Cooper, of the Summer School Committee.

#### NOTES AND NEWS FROM OUR PARISHES.

**St. Michael's, Vacluse.**—The result of the Christmas quarterly offering by the end of the year was a sum of £240, only £10 less than the objective. The choir boys had an enjoyable picnic at Cobbitty during December. Cars were provided for the occasion, and prizes were presented

to the boys. Prior to Christmas the full choir, assisted by special artists, rendered "The Messiah."

**St. John's, Rockdale.**—The Rector, the Rev. Thos. Knox, was tendered a surprise social evening on December 2nd, to mark the 25th anniversary of his ordination. It was a complete surprise to him. A number of brother clergy and friends were present, besides many parishioners. The Rector was presented with an oak loughboy. Many congratulatory messages were received.

**Holy Trinity, Erskineville.**—December was a month of treats for the children of the parish, as well as for adults. Christmas trees and entertainments were provided by several organisations, and these were thoroughly enjoyed by all.

**St. Clement's, Marrickville.**—The Rev. Neil Chambers, who was formerly catechist in the district, assisted in the parish over the Christmas period and early in the New Year. Mr. Chambers returned to Sydney from New Zealand in December. For about three years he ministered to the spiritual needs of the people along the foreshores of Cook Strait, Tasman Bay, and the various sounds and inlets of that region. It was a strenuous work that called for no little skill in navigation and seamanship.

**St. Andrew's, Lane Cove.**—In appreciation of the work that is done by the women of the parish, the wardens and parish council have arranged a *Conversazione* for Wednesday, January 31st. The women workers will be entertained.

## VICTORIAN JOTTINGS

(By "Melborton.")

"Out to Grass"—otherwise at holiday resorts. January is the rest month for clergy of all ranks. Their duties are taken by retired men who preach to small congregations, as the faithful flocks are widely scattered. Point Lonsdale is a place of wide, clean beaches commanding a fine view of the world-famous "Rip," and all shipping passing in and out. Recently Bishops Baker and Hart, plus one Archdeacon, one Canon, and three (shall I say?) minor clergy were in residence at the Point. Of course they were all present at the little church, and a worthy retired Vicar, the Rev. C. J. T. Martin, was the officiant. A friend who was present said to me, "I wonder how he feels with so distinguished a congregation?" I thought of what Dr. Norman Macleod said when the question was asked of him, "How do you feel when you preach at Craithie Parish Church before Queen Victoria?" "Her Majesty has the same soul-needs as her washerwoman, so I just think of the washerwoman and preach to her." Even Bishops, I daresay, have creases in their souls and are glad to have them ironed out. Our Archbishop is in "parts unknown." A well-deserved retreat is his. May he and all his fellow clergy come back with God-given renewed strength for a great strenuous year of opportunity surely before us.

A **Timely Letter** appeared in the "Argus" of January 22nd. Here it is, for I am sure it merits a very wide audience:—

#### EINSTEIN ON THE CHURCH.

Sir,—The following is taken from the issue of the "Record," the oldest Church of England newspaper, for December 8, 1939:—"A remarkable pronouncement by Professor Einstein has largely gone unnoticed. It is

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reported from America that he has confessed to a complete change of mind with regard to the Christian Church. He is stated to have said that when the present regime in Germany showed its hand he looked to the universities to defend freedom. They failed. He then looked to the editors of the great newspapers, but they failed. Equally silent in the cause of freedom were the great literary men. Only the Church stood squarely across the path of Hitler's campaign for suppression of truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."—Yours, &c.,

Surrey Hills.

W. T. C. STORRS.

It will interest Mr. Storrs' many Sydney friends to know that although he has many more than 70 years to his record he is still fulfilling a very helpful ministry. Long may he do so. Men of clear convictions are somewhat uncommon nowadays.

**Creases, not crosses, please Mr. Editor.** I know it was my fault, not the printer's. My writing is not as good as it was 60 years ago. I refer to the paragraph about Archbishop Mowll's broadcast helpful sermon in your last issue.

**The Roper River Disaster** touches us in Victoria very deeply. Mr. and Mrs. Port and Mr. Perriman are widely and affectionately known here. Mr. and Mrs. Port are former parishioners of St. Matthew's, Prahran, and went out during Mr. Storrs' ministry there. Mr. Perriman is, I believe, a former member of St. Columb's, Hawthorn. They, with several most devoted predecessors, have patiently built up a spiritual centre of light in a dark corner since 1906. Shall we not by prayer and gifts restore that which is broken down? We eagerly look for news of the welfare of our friends.

**Undue Emphasis.** An Anglo Catholic clergyman said this to me after a service in a suburban church at which notice was given of several celebrations of Holy Communion during the week: "You know, I think these everlasting celebrations tend to make the blessed Sacrament too cheap. So much emphasis is laid upon it, and so our folk make it a fetish. My old Dad was a decided Evangelical, and he celebrated monthly. We were taught to prepare carefully and so the Lord's Supper meant very much more to his youngsters, and brought to-

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gether a full congregation of earnest folk." His remark confirmed my conviction that more emphasis should be laid upon Prayer and Bible Study. Prayer meetings are very few in number now. But where they are held, blessing is sure to follow. Bible Study is much needed, too, for ignorance of the Word is widespread, and so spiritual work suffers. I saw a rare sight in a large suburban church last Sunday morning. A bright, intelligent young man actually brought his Bible with him and carefully followed the Lessons and found the text of the preacher. I found that he was a pilot of a plane which is carrying on a work of mercy in a remote Australian corner, and that his Christian life is real and deep. What a comfort he must be to the Flying Doctor—also a sincere Christian. We hope

that Bible Study and prayer circles will be widely formed in Australia very soon.

On Wednesday, December 20th, a United Christian service and social welcome to new Australians and otherwise refugees from Germany and Austria, was arranged by the Victorian Regional Committee of the World Faith and Order Movement. In the

Upper Hall of the Congregational Church, Collins Street, about 60 refugees joined with a large number of friends in a service conducted by Archbishop Head, at which the Rev. Dr. John MacKenzie, of the Toorak Presbyterian Church, gave a welcoming address, full of encouragement. At 9 p.m. in the lower hall a social welcome was tendered. Here the Archbishop of Melbourne gave a gracious greeting to the guests, and the Rev. Perry Evans, Pastor of the Collins Street Independent Church, gave wise and witty words of cheer. The hall was decorated with beautiful flowers and foliage, and at 9.45 p.m. ample refreshments were served. Two of the refugees responded in English and expressed their obvious gratitude for the welcome.

On the printed programme the words were found the words "The churches salute you warmly in the Lord." 1 Cor. 16: 19. Only one church, viz., the Roman Catholic, failed to participate in the welcome.

#### THE VOICE OF YOUTH.

"What does religion need to-day if it is to recapture men's loyalty, as Christianity captured the ancient world?"—that was the question raised by a class of boys after studying the rise of Christianity in the first two centuries. They had seen unfold before their eyes the matchless drama of the conquering Christ and the Roman world. Beginning in one small province among the last noticed of the Empire's domains, this new religion quietly took possession of the ancient world. "We are but of yesterday," wrote an early convert to a friend, "and we have filled every place among you—cities, islands, fortresses, towns, market-places, the very camps, tribes, companies, palace, Senate and Forum."

Such is not the impression religion makes in our day; it is out a fire that leaps from life to life, but a coal which must be carefully sheltered from the blast. Among the very students who raised the question, religion was scarcely a vital force. Traditional loyalties they had—but nothing that stirred life to its depths. In forming their outlook on the world and its problems, religion played scarcely any part.

The question was not answered by the teacher. It might have been, but with small effect. The pupils themselves drew out what they judged to be the secret of Christianity's ancient triumph—and the things they asked of religion to-day. Here then is the voice of youth telling what it expects of religion. Immature and unformed naturally—but genuine. Hear its words.

"Christianity conquered the ancient world because it dealt with living problems in men's lives"—so the first observation. The class had found the New Testament filled, not only with religious teaching, but with the countless problems that beset the first century man-in-the-street. Conduct of business, building the home, attitudes towards marriage, a parent's responsibilities toward his child—all these found some place in the new religion. And behind them stood the great central concerns of the age—the question of immorality and the source of moral power. The

Mystery religions spent their time in dealing with the unreal problems of ritual defilement and magic escape from realities of life—but Christianity focussed its powers on the arena of daily living. It answered the needs that underlay the restlessness of the world.

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"We want religion to do that," said the students, for religion, as they know it, often does not do that. Like the mystery religions its chief concern is often formal correctness and ritual requirements. Even when it does speak, it no longer speaks about living problems. "Sin" is ever in the world—but from age to age it changes its forms and shifts its emphasis. Youth is painfully aware of the immediate horizons of life, and when religion only turns its face to the past and speaks about past problems in a past vocabulary, it fails of youth's loyalties. "Let religion tell us what to do to-day,"—that is their cry. "What message does it have for Egypt?—what does it say about our national problems—and our national sins?" Religion must speak in the voice of to-day's living problems if it would gain to-day's living allegiance.

Again the class said "Christianity conquered the ancient world because it was built on personal experience. These men whose letters we have been reading did not follow religion because it was their father's—they had experienced its power for themselves—it was their religion." Could there be a better analysis of the power of the New Testament—"we speak of what we know and testify of what we have seen."

And religion as youth knows it, is decidedly not an affair of personal experience. Especially in the East, it is a communal loyalty and the accident of birth that decides a man's religious faith. Once these bonds were strong enough to hold society together—but they are weakening and no longer does the argument "We have always believed it" meet youth's cry. How significant it is that young people themselves, are asking for experience. It is not that they are adverse to religious belief—but they are adverse to religious belief which has never gripped their own lives.

Once more the class decided "Christianity conquered the Roman world because it was a lay movement." The New Testament reflects no sharp division into priesthood and people—and no relegation of the responsibilities of religion to a special class. The faith reached Rome, in all probability, through the witness of Levantine sailors. Paul himself was a working man during most of his journeys. No special mission boards were responsible for Christianity's spread, but "one loving heart set another on fire." It was the pervasive force of lay religion that in part swept Christian faith across the Empire.

Religion as students know it has become almost completely identified with organization and priesthood. It is a special function relegated to a small part of the community. The best leaders, the most forward looking members of the community are frequently outside the control of organized religion. Let religion once more become a common concern—let it weigh on the heart of every man, let it be as evident in the business life of the laity as the prayers of clergy—then, said students, it will capture the world again.

Immature and partial—yet the voice of youth speaking the needs of their heart. And what encouragement it is to know that the only faith which ever did meet fully such needs was Christianity, and that only Christianity again can do it.

John S. Badeau, American University, At Cairo.

#### MY LADY NICOTINE.

"I'm not much of a mathematician," said the cigarette, "but I can ADD to a man's nervous trouble, I can SUBTRACT from his physical energy, I can MULTIPLY his aches and pains, I can DIVIDE his mental powers, I take INTEREST from his work, and DISCOUNT his chances for success."—"The Reaper."

**PATRONISE OUR ADVERTISERS**

#### MORAL AND SPIRITUAL FOUNDATION OF LIFE.

The following heartening message signed by many eminent British doctors, was sent to the World Assembly for Moral Re-armament.

In the continuing uncertainty of world affairs, the medical profession, in common with others, is deeply concerned to restore the security essential to normal living. It is vital to create confidence during an emergency, but even more urgent to prevent catastrophe and to lay the foundations of a just and lasting peace.

Science has made great advances, but without corresponding moral progress we risk losing even the benefits already achieved.

Behind much disease, as behind world unrest, are fear, self-indulgence, jealousy and resentment. These are problems for which medicine might provide a radical solution.

It is still our privilege to enjoy unrivalled contact with the homes and the people of the nation. Our immediate task is to teach men that health is not the mere absence of disease, but includes a moral and spiritual foundation for life and the replacing of conflict and apathy with a purpose that claims the whole personality in the service of our fellows.

A growing body of people in many countries is calling for this Moral Rearmament to provide the discipline and the direction needed by both individuals and nations. Our profession can give a lead to such a programme which is in accord with the highest ideals of our traditions. To achieve it we realise that the highest standards of honesty and unselfishness must be the touchstone of our professional and private lives. Only by insistence on these spiritual values will the resources of all science be liberated and a new world built in which men can attain to their inherited capacity for physical, moral and spiritual development.

(Included in the list of signatories were many of the leaders of the medical profession of Great Britain.)

#### LOVE AND HATE.

(F.L.S.)

Throughout the ages, wartime has seen the cultivation of hatred for the furtherance of conquest. Hatred is not always called by this name, but is often called, and falsely called, patriotism. However, there have been occasions, as in the war of 1914-18, when hatred has been cultivated openly. The German hymn of hate was written by a Jew, Ernst Lissauer, and runs:—

"We will never forego our hate,  
We will have all but a single hate,  
We love as one, we hate as one,  
We have one foe, and one alone—  
ENGLAND!

The composer of this hymn of hate has since come to regret it, but others carry on the devilish work. England herself is far from free of blame in this direction, although her propaganda has been less direct. Those who remember the last war will recollect instances of this kind, which have failed to be substantiated in the light of more complete knowledge. No nation has the monopoly of evil man, and no nation has the monopoly of goodness. There are good and bad in every nation. Anyone looking for atrocities, or incidents which can be enlarged into atrocities, may find them in any nation.

It is when we look for the worst in our opponents that the worst appears in ourselves, and so evil begets more evil. The remedy was given to us nearly 2,000 years ago by another Jew who said, "But I say unto you, love your enemies, do good to them that despitefully use you." Those of us who claim Him as Lord and Saviour should heed His words, particularly at the present juncture.

#### A SUNDAY "SOMEWHERE IN FRANCE."

(By a Senior Chaplain of the R.A.F.)

It was a glorious Sunday morning when we arrived at the big chateau which was being used as the headquarters of the Advanced Air Striking Force in France. Many of the officers had not started work at 8.15, and so it was in one of these that we were able to hold an early Communion service for the headquarters' staff.

It was an Air Commodore who had lent his office for the purpose, and first of all there had to be an alteration of the furnishings. A desk served as a Communion table and as many chairs as possible were brought from the surrounding offices. The holy table was covered with a piece of blue embroidered cloth which the padre had brought with him from England, and a white Communion cloth and little wooden cross completed it. An old curtain doubled up on the floor served as a kneeler, and soon some fifteen to twenty had gathered to receive the memorial of our Lord's death and passion. There were officers of the Army and the Air Force, soldiers, and airmen, and clerks all uniting in one common bond of love for our Lord.

The service was soon over, and in a few minutes everything was packed away and the Air Commodore's office had resumed its usual appearance before his face came round the corner to ask if it was "all clear."

But this was only the beginning of the day, and soon we were speeding over the beautiful countryside of France to one of the outlying wings. The colouring of the leaves was most exquisite, and we pondered on the wonderful touch of the Creator in giving such beauty to mankind. The contrast was all the more severe as we passed some of man's handiwork—a vast cemetery of the previous war, where thousands are lying as a mute testimony to man's terrible ambition.

After a short time at the headquarters of one of the squadrons, looking at the men's billets and the sergeants' and officers' messes, we made our way to the local cinema, where the wing commander and his men had taken great pains to arrange a Communion table suitable for the occasion of the Chaplain-in-Chief's visit. It was draped with an Air Force ensign and covered with a white cloth. Two beautiful pots of chrysanthemums surmounted it, and a very attractive wooden cross had been made by the squadron carpenters. Some four hundred men gathered with their officers for the service, and a stirring address was given by the Chaplain-in-Chief on a real trust and faith in God during the course of a shortened form of morning

prayer. A collection was taken for the formation of a small squadron chapel, and the service closed with a celebration of Holy Communion, to which some fifteen stayed.

After the service came lunch in the mess with the officers, where a number of new friends were made, and after lunch we settled down to another long car drive of sixty miles to another of our far-flung advanced units. The day had changed and rain had begun to fall. By the time this squadron was reached we began to realise that life in France during the winter was not going to be any more of a picnic than during the last war.

The village was a sea of mud, but the cheery faces of the men made up for the dampness underfoot. We held a service at 6.30 in the village hall, which was being used as the men's dining room. Supper was over and the men crowded in as soon as the debris of plates and cups had been cleared up. I have rarely seen such enthusiasm for an evening service anywhere. They were obviously longing for one, and the way in which they sang the hymns was but a small indication of how much they enjoyed it. The little hall was packed, and while the Chaplain-in-Chief gave a straightforward Gospel address you could have heard a pin drop. He spoke of the eternal realities in which we all believe, of "repentance toward God and faith in our Lord Jesus Christ." The men filed quietly out at the end and left us for our third and last Communion for the day, at which some twenty-five officers and airmen were present—a day much to be remembered by us all.—("The Record.")

#### A NAZI LIE!

A letter appeared in London's "Daily Telegraph" giving, on the authority of Professor Karl Barth, a contradiction to the report that Pastor Niemoller had applied to serve in the German Navy, to which he was attached in the war of 1914-1918. Professor Barth writes as follows:—

"Wenn auch dort das Gerucht umgehen sollte dass er (Pastor Niemoller) sich freiwillig gemeldet habe, so dementieren Sie es bestimmt."

It is one of the well-known Nazi practices to bring disrepute upon a man who can scarcely defend himself.

## THE KING'S SCHOOL PARRAMATTA.

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## FAMOUS MEDICAL MISSIONARY.

There passed away at Hove, Sussex, on November 10, 1939, Dr. Edward John Baxter, for many years a medical missionary of the C.M.S.

He was the first white man to enter the Masai country and return alive. He set out to cultivate the friendship of the natives, and this he achieved in a remarkable way. Dr. Baxter was concerned in identifying the remains of Bishop Hannington, who was murdered in 1885 by the natives, and whom he knew well.

In March, 1879, Dr. Baxter was one of a deputation from the Church Missionary Society, who were received by the King of the Belgians at Marlborough House, and he was presented with an inlaid ebony box containing a pair of binoculars, in recognition of the assistance he had rendered to a number of Belgian explorers whom he found deserted by their natives and in dire circumstances. He was at that time in charge of the C.M.S. station at Mpwapwa in Central Africa.

In April, 1887, he was officially thanked by the French Government for the assistance he was able to render to a Frenchman travelling in the Lake District.

Among the natives Dr. Baxter was known as the "Slave of God." In recognition of his help, both medical and otherwise, they wanted to call him "god," but this he would not allow; nor would he permit them to call him "son of God"; but to "Slave of God" he agreed.

Although he had been away from Africa for so many years, Dr. Baxter, up to the time of his death, kept in touch with many of his old friends there, and early this year he had a letter from a native whom he had converted to Christianity and who had since become a priest. The writer assured him he was well remembered, that his work was bearing fruit, and asked for his photograph.

## "MR. JOHN THREE SIXTEEN."

There is a big school in Cairo called the English Mission College. It is intended chiefly for Jewish boys and girls; but the education and the character training, based on fine Christian principles, are so good that people of other nationalities like to send their children to it. And there are many nationalities of people living in Cairo—the biggest city in Africa. Even the newspaper boy at the corner of the street sells papers every morning in four different languages. But even when we know that, it still comes as a surprise to learn that there are children of twenty-seven different nationalities at the English Mission College. Among them, a couple of years ago, were two Japanese children, the son and daughter of a merchant and commercial agent in the city. Their parents were Buddhists. One day the headmaster received a letter from the father, saying, "Who is Mr. John Three Sixteen? My children are always talking about him." The headmaster replied that "John Three Sixteen" was not a person, but a verse out of a book. Back came another letter from the father to ask, "Can you supply me with a copy of the book?" Yes, was the answer, and a copy was sent. Nothing more was heard of the matter, and things went on as before. But in time the father was ordered back to Japan by his firm, and took his family with him. And then one day, months afterwards, a letter from Japan reached the headmaster in Cairo. Upon opening it he learned to his joy that the father and all the family had become Christians and had joined the Church in Kobe.

## THE WESTMINSTER ABBEY QUARTERLY.

Like so many enterprises, the war has brought the Abbey Quarterly to an untimely end. "We are forced," writes the Dean of Westminster, "to suspend publication till happier days return. We are not forgetful of the fact that a number of subscribers sent 2/6 for four issues, and they have received as yet only three. If any desire a refund will they please send a postcard to say so? We venture, however, to hope that in the majority of cases the point will not be pressed."



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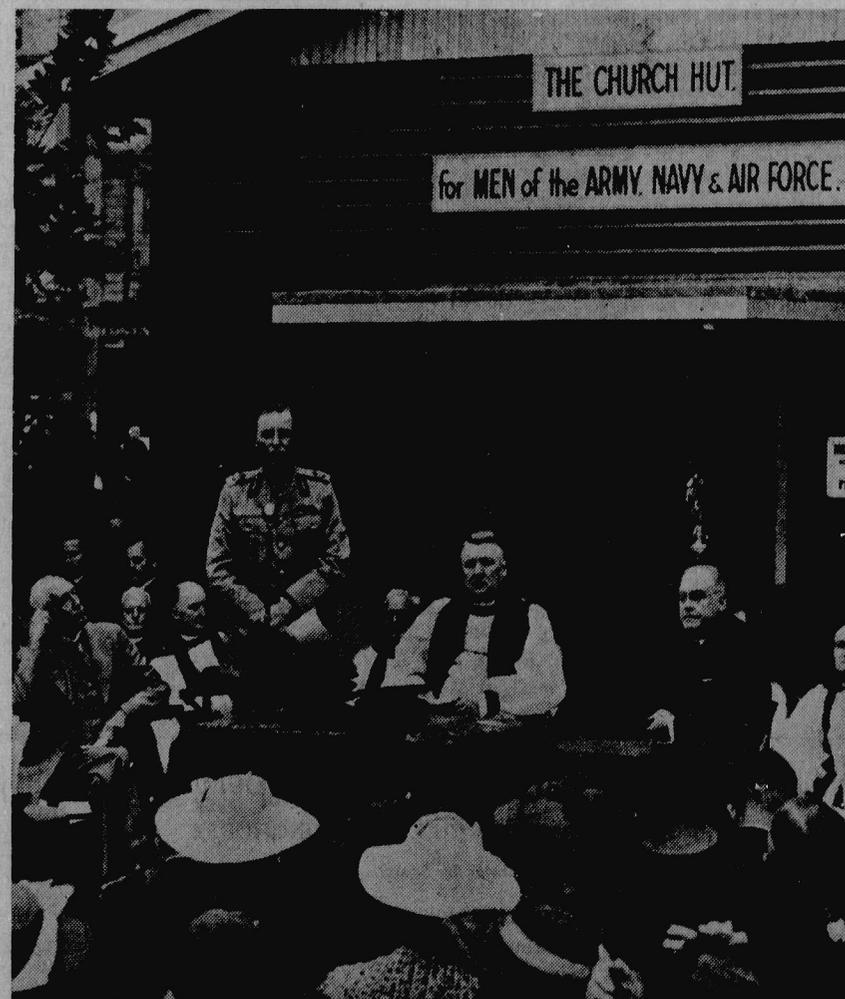
# THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 4—New Series.

FEBRUARY 15, 1940.

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



The Governor, Lord Wakehurst, speaking at official opening of Cathedral Hut, Sydney, on February 1st. (Block by courtesy "S.M. Herald.")