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Taking it all rou any time a better Diocese of staff, buil The regular prayer of our people, are be ever increasing ing upon it, and it that it is supporte the Australian Ch Churchman."

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##### THE BISHOP'S

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# THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.  
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

No. 17

SEPTEMBER 9, 1948

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

## NEWS AND COMMENTS.

Fathers at Lambeth have passed resolution, with regard to Prayer Book revision that since the Prayer Book is "so strong a bond of unity" "great care must be taken to ensure that revisions of the Book shall be in accordance with the doctrine and accliturgical worship of the Anglican Communion." Recent experience of the Red Book in Australia shows desirable is such an attitude to Prayer Book revision. The resolution is that not only should doctrine be unaltered in any revision, but elements, not previously part of Anglican worship should not be introduced, so as to divide the Church. Had this been the spirit of the Lambeth Fathers of 1928, or more recently of the Lambeth Fathers of 1930, the Prayer Book in Australia, the by controversies which resulted those revisions would not have been provoked. Future revision of the Prayer Book should proceed on the basis that what can be agreed by all should be accepted, but on those points where division becomes sharp should be retained without change.

The second part of the resolution on Prayer Book deals with the celebration of the fourth centenary of the English Prayer Book, which was first published in 1549. This Prayer Book has been thrice revised, in 1552, 1559, and 1662.

It is interesting to note that the Lambeth Fathers recommend that the year's services of thanksgiving should not be for the first book only, but for all the English Prayer Books.

Among the one hundred and eighteen resolutions of the Lambeth Conference we find one under the above heading. In this there is first a short paragraph expressing sympathy with those who are working there and the assurance of our support for the restoration of peace and order in that land. Then follows a paragraph which we print elsewhere.

The Conference made no reference to the proper ownership of Palestine, or to the question of whose right it is to occupy that land at the present time. The nations are appealed to deal with the problem of Palestine as "a moral and spiritual question." This must mean that Palestine should be dealt with on a basis of equity and justice as in the sight of God.

There are prophecies in the Scriptures which we believe point to the restoration of the Jews to Palestine. When Great Britain came into control in 1917, some Christians believe that it was her duty to compel the fulfilment of these prophecies in our immediate time. Many Jews joined to force the hand of Britain. But the vast majority of these Jews were in our view materialists and nationalists, and the Christians, we believe, were guilty of mushy mindedness. Britain was censured as recreant to her duty. The Jewish controlled section of the press in America fomented Anti-British feeling and promoted misunderstanding on this question. The same theme was taken up in American broadcasts. Some of these broadcasts were quoted in Australian religious papers that ought to have known better.

We do not think it irreverent to point out that Judas actively assisted in the fulfilment of prophecy. But he acted wrongfully.

A similar conjunction is noted by the Apostle Peter in his first sermon after Pentecost: "Him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hands of lawless men did crucify and slay."

Our duty is not to fulfil prophecy but to act justly.

Most encouraging news reaches us from our mission stations in India and Iran. Five baptisms at Kerman, converts from Islam, have encouraged the workers in Iran and the wonderful ministry made possible by the parishioners of St. John's, Toorak (Victoria), is confirm-

ed by the following quotation from a missionary's annual letter. Writing from her station in Yezd, Miss Nouhie Aidin reports—

"It has been on my mind for quite a long time to write and tell you something about the work in Yezd.

"Some time ago Philip Taylor from Australia offered to bring his station wagon and lantern from Kerman and take out groups of Christians for evangelistic work to the villages round about. Our Church Committee made out a programme which gave Philip a very full three days. First a group of us went to a village about nine miles away, where there are eight Christians. Four of the Christians who came out with us undertook to tell about different pictures of the parables and miracles from the Life of our Lord. This served several purposes. It helped the town Christians to share in an evangelistic effort, it gave them a little practice in speaking, and it was a definite witness to or confession of their faith in Christ, and it showed the village people that Christianity is not a foreign product, but that people like themselves, speaking their own language, are Christians; lastly it helped to bind all who believe, town and village Christians, into one family. These eight village Christians for some time have been talking of giving a room to be used as a Church. Before the meeting started several of them began discussing this project, and the feeling was that a room in a house would not be good enough. They want a place which will legally belong to the body of Christians, and that it should have a separate entrance from the street. We are hoping that they will get this matter settled soon, but we are very anxious not to interfere or urge things on. It is very enterprising of a little community consisting of only eight persons, to attempt such a thing.

"The next day Phil and Gordon Tisdall, our Parson, and one or two other Christian young men went to Ardekan and Aghda, towns 35 and 60 miles away. They spent the whole day talking to people, and in the evening had a lantern service.

"There is one baptised Christian in Ardekan and he has got in touch with two men who want to learn more; they came back to town with Phil and spent a few days having lessons with Gordon; they hope to come again at Easter. This accounts for Wednesday and Thursday. On Friday, which is a public holiday, a large group gathered, and taking our lunch with us we set off for the day to Mobarakeh. In this village there is only one Christian woman, she was very glad to see us, we spent the time visiting any who asked us in, and talking and inviting them to come to the lantern show in the evening. As soon as it got dusk a large crowd of men, women and children poured in. Following the same techni-

que, a number of Christians took part, and were listened to very quietly. I closed with pictures and story of the death and resurrection of Christ. It was marvellous having Phil with his car and lantern with a battery for the electric light. Everything was so easily and efficiently done. It makes us long for the time when we can have a car of our own."

We understand that the Chevrolet truck has so proved its worth that another is going from Toorak for Bishop Thompson, and a third is indicated from America for the same field, following Toorak's fine example. From what the Bishop of Gippsland has said the truck and trailer have multiplied the ministries of doctor and evangelist.

From Karachi, the city of so many anxieties, as to what the new development of government may mean for our missions, there comes another most encouraging report. Mr. Jinnah, the Governor-General of Pakistan, and the Governor of Sind, both of whom reside in Karachi, are old boys of the C.M.S. High School. The sons of the latter have all been pupils of the High School and now his grandsons are being educated therein — although the great changes in population since the change in Government have made some difference in the work of the missions, yet there is not any government interference and the prospect is not without great hope. There is every prospect that the hospital at Sukkur will be reopened under C.M.S. aegis as an offer of service has been accepted from a New Zealand doctor. The Sindh province is now a special sphere of work under the C.M.S. of N.Z. In addition to this Archdeacon Hares, the Administrator of the new diocese of Sindh, has recently received the generous gift of 6000 rupees from a British officer in the Pakistan army, the money "to be used only for evangelistic work."

Of course the needs are naturally very great for missionaries and financial support. The great change must have repercussions, but India's leaders, whether Christian or not, have learned something of the value of the work of our Christian missions.

In these days of extreme petrol rationing it is difficult to understand the mentality of some of our legislators. During the tram strike we were informed of the decision of the powers that be to reduce the tramway service and increase bus transport. It would mean scrapping trams and tram lines

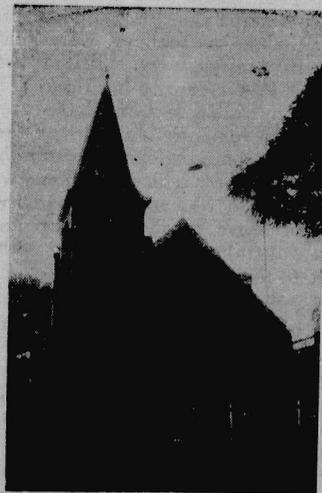
and the use of petrol in large quantities instead of coal which is so easily available if miners will only do their job. Then the other day, horrible dictu, a lorry driver took seven tons of bottled beer from Adelaide to Canberra — to the Houses of Parliament at Canberra and was fined for in some small degree breaking transport regulations. Seven tons of bottled beer from Adelaide to Canberra!! And there is a petrol shortage, so Mr. Chifley tells us!! Seven tons of bottled beer! No wonder we get the queer statements that flow from Canberra. We could wish for a more sustained and general sense of humour and proportion amongst our legislators.

#### CHURCHES IN THE MISSION ZONE, SYDNEY.

#### ST. DAVID'S, SURRY HILLS.

First service was held on 25th October, 1874.

A very important work is being done here yet there is urgent need for young Christians who are saved to serve, and who will give service for the Master in this vital part of Sydney.



Who will "come over into Macedonia" and help?

Ring or write to, or call upon the Rector, the Rev. H. H. Davison, 19 Arthur Street, Surry Hills (Phone FA 5904).

He is willing and most anxious to show how we can help obey the Lord's command, "Go Forward" in His work at Surry Hills.

WANTED TO PURCHASE for Minnamurra Church of England, Lectern, Reading Desk, Communion Table, also Communion rails. Reply Rev. K. L. Loane, Rector, Kiama. Phone: 66.

#### DUBLIN'S CATHEDRALS.

The Bishop of Newcastle makes the following interesting allusion to the Irish Church and the two Cathedrals of Dublin, in a letter to his diocese:—

"Whilst in Dublin I was able to learn the answer to the question: Why are there two Cathedrals in Dublin? Because there are two—Christ Church and St. Patrick's. It appears that under the last Irish Archbishop of Dublin before the Reformation, Laurence O'Toole, the original Cathedral Church of Dublin, Christ Church, was placed in the hands of a community of monks. It was also within the walls of the city of Dublin, and in consequence an Archbishop who had his seat there was subject to certain restrictions in his authority at the hands of the civic powers. For both these reasons the first of the Anglo-Norman Archbishops, John Comyn, who was impatient of any restrictions on his power, and who had more than once before crossed swords with monkish communities, made his headquarters at St. Patrick's, which was outside the walls of the city, and which he raised to the dignity of a collegiate Church. His successor, Archbishop Henry of London, raised it to the still higher dignity of a Cathedral. He shared his predecessor's dislike of monks and was determined to have a Cathedral whose Chapter would not be hostile to his jurisdiction. The functions of a Cathedral were divided between the two Churches, but Christ Church always remained the Cathedral Church of the Diocese of Dublin, and to this day all ordinations, etc., are held in it. Since the disestablishment of the Irish Church, St. Patrick's has been made a National Cathedral, and each of the Irish dioceses elects a Canon to represent it on the Chapter. As there are so many Canons and each of them has a statutory right to preach in St. Patrick's twice a year, there is very little opportunity to invite outsiders to preach. That is why visiting ecclesiastics are usually invited to Christ Church.

"I was impressed with the vitality of the Irish Church despite its comparatively small numbers. I learned that in Dublin itself roughly about 90 per cent. of the population are Roman Catholics, and, of course, of the remaining 10 per cent., the Church of Ireland has only a share. But it is a very live body and seems to maintain a high standard of scholarship amongst its clergy and is full of missionary enthusiasm."

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#### MISSION TO HAMILTON.

In an attempt to reach those outside the Christian Church, the Christian Youth Council of Hamilton, Victoria, under the presidency of Dr. Noel Stephenson, recently promoted a novel form of mission to the town of Hamilton. Forty students from Melbourne University were the missionaries, while the Rev. M. L. Loane, Acting Principal of Moore College, was invited over from Sydney to be their leader. Seven teams were formed, one team being attached to each of the Protestant churches in the town. A series of "squashes" were held for the young people of each church. Besides the services in the churches on Sunday, central meetings of a general character were held during the week. In the two factories of the town, six meetings were held, one for each shift.

The response of the townspeople to the mission was very encouraging.

In welcoming the missionaries at a civic reception the Mayor referred to the fact that the Christian Gospel was the only thing that could fill the vacuum which the world was experiencing at present.

Station 3HA broadcast a service each Sunday and provided time for a daily broadcast during the week.

In addition to the town meetings, the outlying country centres were visited by the missionaries. Those taking part in the mission were accommodated for the week in Christian homes in the district.

The mission concluded with an after-Church rally on the evening of August 22, which was very well at-

tended. Altogether the mission was regarded by those taking part as eminently worth while.

#### RECEPTION FOR VISITING CHURCHMEN.

About 200 church people attended the "At Home" given last week by the Dean of Sydney, on the occasion of the visit of Lord and Lady Davidson to Sydney. In welcoming the visitors, the Dean referred to the fact that Lord Davidson was not only distinguished in the political and commercial worlds but was also an active churchman in his own locality.

In replying, Lord Davidson spoke of the bonds between Great Britain and Australia. These bonds could be strengthened by exchange of teachers, Australians visiting England for a while and Englishmen visiting Australia in their place. Everything must be done to strengthen the British Commonwealth of Nations, for on the unity of the British Empire the peace of the world depended. Within the nation, individuals should strive to build up a sense of unpaid service for the community. Only so could the growing materialism be arrested.

Lady Davidson thanked Australians generally for the food parcels which were so welcome in England.

#### CRANMER BIBLE SCHOOL.

#### NEXT TERM'S LECTURERS.

Next term of the Cranmer Bible School will begin on Monday, September 13. Lectures are given on Mondays and Wednesdays at 6.30 p.m. in the lower Chapter House. This term's lecturers will include Dr. S. B. Babbage, M.A., Dean of Sydney, the Venerable F. O. Hulme-Moir, Archdeacon of Ryde, the Rev. M. L. Loane, M.A., Acting Principal of Moore College, the Rev. B. Horsley, B.A., Rector of Eastwood, the Rev. G. Delbridge, Chaplain for Youth, and the Rev. D. B. Knox, B.D., Tutor of Moore College.

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Superintendent of Women's Home:

Mrs. A. Lawler

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The Curriculum includes study of the text of the Bible as a whole, Gospels, Epistles, Bible Doctrine, Prophetic Movement, Church History, English Grammar and Composition, Homiletics, Comparative Religion, Evangelism, Youth Work, Practical Psychology, and Apologetics. N. T. Greek is optional. Tropical Medicine and Hygiene for one term a year at the University.

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Fees: £60 per College year. Students can take part-time work to help them meet fees.

The terms in 1948 begin on 3rd February, 25th May, and 7th September.

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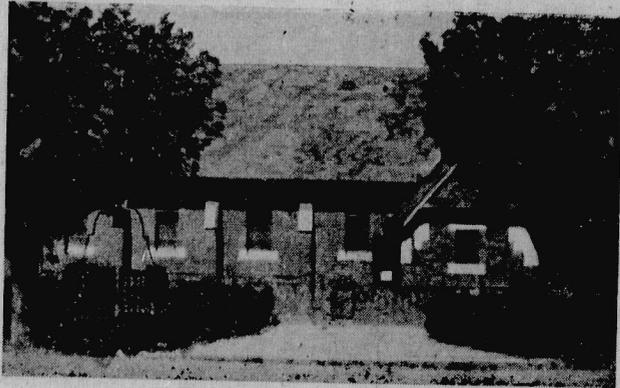
## CHURCHES OF AUSTRALIA.

## THE STORY OF ST. ALBAN'S, LEURA, N.S.W.

St. Alban's, Leura, is celebrating its Jubilee this year. A commemorative booklet tells the story of the parish.

After the opening of the Victoria Pass in 1830, traffic to Bathurst and the West followed a new course, and the little village of Hartley soon took shape as the centre of a Police District. The Hartley court-house was erected in 1837, and in this building the slowly growing Anglican population worshipped until the completion of the Hartley Church in 1859.

Settlement on the mountains themselves did not proceed very rapidly until the railway was built. This reached Blackheath in 1868, and wound slowly westward. In 1871 the stone church at Mt. Victoria was built and Hartley, with Mt. Victoria, thus became the mother parish of the Blue Mountains.



ST. ALBAN'S CHURCH, LEURA.

Soon services were being held at Blackheath, and the Rev. Edward Symonds became the first rector in 1884. Mr. Symonds pushed on to Katoomba, where the first recorded service was conducted by him on 11th November, 1885. Katoomba became a separate charge in 1889, with the Rev. C. W. Power, "a tall, gentlemanly man with a black beard," as the first curate in charge.

Mr. Power returned to England in 1891, and was succeeded by the Rev. J. H. Maclean.

It was during Mr. Maclean's incumbency that divine service was first held at Leura. Mr. A. J. Tabrett, of Bellevue Hill, a former

churchwarden of St. Alban's, writes: "About two years before I was married at St. Hilda's, Katoomba, in 1899, my late wife (then Miss Husband), with the Rev. J. H. Maclean and myself, used to walk over from Katoomba on Sunday afternoons for a church service which was held for a short period in a public hall on the Bathurst Rd., opposite the Leura railway gates. On many occasions we were the only congregation. This was due to the inclement weather, no Sunday trains or regular transport, bush roads without footpaths, no street lights, no city conveniences, etc. There was then only a single railway track, and Leura was a siding."

Services were continued weekly for some years, with a break of several months each winter.

In 1910 St. Alban's was separated from Katoomba and became an independent charge, the Rev. T. Anson Cato being inducted as the first Incumbent.

In 1914, St. Alban's was made a parish in full standing, with the Rev. Walter Ellis as the first rector. In a copy of the "St. Alban's, Leura, Church Notes," dated January, 1914, we read that the hall was nearing completion and that a bazaar was being planned, the proceeds of which were to be devoted to the reduction of the "fairly large" debt on the hall, about which "anxiety had much increased," as it was personally guaranteed by the "churchwardens, the rector, and other gentlemen."

On April 9, 1915, the Rev. A. J. A. Fraser succeeded the Rev. Walter Ellis and remained for nine and a half years. He recalls a happy ministry, and during his time the parish made marked progress.

Towards the close of 1924, Mr. Fraser left Leura to become rector of St. Oswald's, Haberfield. Later he was made Canon and Sub-Dean of St. Peter's Cathedral, Armidale, and is now N.S.W. Secretary of the Australian Board of Missions.

The new rector was the Rev. W. Newmarch, who was inducted by Archdeacon Martin on 11th November, 1924. Unfortunately, Mr. Newmarch died after a ministry of less than a year.

The Rev. G. S. Richmond was inducted as rector by Archdeacon Charlton on 27th November, 1925.

Mr. Richmond was succeeded by the Rev. H. W. Mullens in 1931, and he by the Rev. Dixon Hudson in 1933.

A boys' school was opened about this time, with the Rev. P. A. Byrnes in charge, and continued to function for several years.

The Rev. Dixon Hudson retired on 30th September, 1938, and the Rev. G. T. Earp, B.A., took charge of the parish. During the first week of Mr. Earp's ministry a fine "Hammond" electric organ was presented by an anonymous donor.

On 25th May, 1940, the new buildings linking the church and parish hall were opened and dedicated debt-free by the Archbishop, and have proved an invaluable aid to parish life and activities.

As the church, though free of debt for many years, had not been consecrated, arrangements for this were put in hand, and the consecration was finally performed by the Archbishop on 24th November, 1940.

In 1944 Mr. Earp exchanged parishes with the present rector, the Rev. Colin Burgess.

## HUMAN NATURE.

## THE WORLD'S FUNDAMENTAL PROBLEM.

By the late Sir Charles Marston, F.S.A.

(A pathetic interest attaches to the following article. It was prepared by the late Sir Charles Marston, but he died, suddenly, the week preceding the Annual Meeting of the Victorian Institute at which the address was read.)

These are days when the world's news is full of warnings of food famine. My address last year suggested that the famine to hear the words of God, foretold by Amos the Prophet, might also be impending.

Events of this past year have already justified the affirmation that anything might happen, and they continue to move with great rapidity.

Men of science are now beginning to appreciate what really lies at the foot of world peace. For example, the B.B.C. series of Sunday Talks on "Can Science Bring Peace" was given on the Easter evening by Michael Polanyi, Professor of Chemistry at Manchester. He traced our troubles back through world politics to human nature. He succinctly pointed out that we were living in a period when propagandists were representing evil to be good, but good, evil. Already, nations could not trust each other. The world needed some accepted moral code such as that contained in the Bible. Here in brief outline was an address which contained logic and truths so obvious, that they must have appealed to many of the millions that listened to them.

It is in one sense the very simplicity of the problem that has baffled people. Like Naaman the Syrian, they looked for some "great thing," and here is something that is a legacy of all the ages—just human nature.

## A WRONG VIEW OF SIN.

But in another sense, human nature is not a simple problem. I have stressed in my previous addresses that too much attention has been paid to the study of science of matter, and too little to the science of man. Indeed, the 19th century involved one prolonged attempt to sidetrack the problem presented by human nature. With the advent of the doctrine of evolution, what had hitherto been called "sin," was now explained away. It was commonly supposed that sin was no more than a relic of the old animal nature.

The problem was even compared with the problem of dirt in our cities—the kind of

thing that could be swept away by the brooms of education, psychology, and socialism—but which was well within the power of man to eradicate. It was tacitly assumed that all man had to do was decide what was right, and then to do it, and the simple fact that there are many people who know perfectly well what they ought to do, but do not, was quietly overlooked.

This doctrine became in time almost inseparable from Western civilisation, and, so convinced were we westerners of its truth, that it very soon became an article of export for the East. We see its fruits to-day in the attempts to bring education to India. We have been training young Indians at our universities in our ideas of Democracy, and have gradually introduced the curse of politics into that huge, dry, barren land of many races, creeds and castes, all calculated to provoke strife and dissension and bloodshed; whereas what India really needed was water!

Professor Joad has described in the "Rationalist Annual" for 1946 how he used to explain away sin. According to the evolutionary theory it was neither inevitable nor innate. He writes, "that sin is endemic in man, and that the Christian doctrine of original sin expresses a deep and essential insight into human nature." Without it you fall victim to shallow optimisms.

With the dawn of the present century the shallow views on sin received a number of set-backs. These first came from psychoanalysis.

Freud, despite his anti-religious prejudices, was forced to conclude that original sin was a fact. Outward and apparent innocence, and beauty of human character proved nothing at all, beneath the surface there was a hidden source of evil. Psychoanalysis revealed a whole world of rottenness, villainy and sin, which had not hitherto been suspected by the psychologist—though its presence was clearly enough asserted in the New Testament. The analyst was forced to conclude "that all children, if they were free to respond to their instinctive impulses, would act as criminals."

The evidence from all quarters of the world as a result of this war now completely contradicts the assumption that human nature is anything like as good, or as stable, as has been postulated.

## NO UNIFORMITY IN MAN.

Again, we are all the while hampered by the assumption that uniformity exists in human nature. The Creator has been regarded as a sort of manufacturer of repetition machine work. And this in spite of the fact that everyone of us is daily in close contact with evidence which completely con-

tradicts that assumption. If we can find no uniformity even among children born of the same parents, how is it possible to assume uniformity among nations?

The fact that the world has been brought so much closer together by rapidity of communication has only accentuated this problem. Men of foresight have affirmed that it would be almost as difficult "to win the Peace" as it was "to win the war." It would seem now as though this was even an understatement.

So despite last year's complete victory over Germany and Japan, peace and plenty are by no means in sight. We are now facing a world famine of food in the foreground, and a possible epidemic of plague in the background—further restrictions on our freedom at home—the perverseness of Russia—and quarrels with her and many other nations abroad.

These are all in accord with what we have been led to expect, not by prophets of today, but by those of thousands of years ago, whose writings and sayings have been preserved in Holy Scripture. In spite of the recent great meetings of U.N.O. in London and elsewhere, the time has surely come when "Men's hearts are failing them for fear" (Luke xxi, 26), as prophesied by Jesus Christ Himself.

## THE BIBLE UP-TO-DATE.

We can trace the causes of all that has happened through the pages of the Bible, we can rarely find them in the literature of to-day.

And yet there are intelligent people who still think that Holy Scripture is "old fashioned" and "out of date"!!

I write at a time of year when the events connected with Christ's Passion are again fresh in our memories. We have heard again how He wept over Jerusalem, and said, "If thou hadst known the things that belong unto Peace" (Luke xix, 41, 42). Is there not a Divine displeasure on our state of civilisation? What He condemned was their attitude to Him, for He knew that it would affect their destiny.

We hear so much about "the rights of man" and not much about "the Rights of God."

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I have repeatedly drawn attention to the fact that the Bible is the Text Book of Human Nature; and that during the past twenty years its claims to authenticity have been verified by the science of archaeology, and are now being verified by its own prophecies.

A book entitled "The Anatomy of Peace," by Emery Reeves, published in 1945, has pointed out, with devastating logic, that U.N.O. cannot succeed, and that we must have a World Federation, and have it at once. Mr. Churchill appears to have reached a like conclusion. He has now advocated an Anglo-American Federation as the first step in that direction. But, as yet, the world does not seem ripe for that movement.

The fact is that the traditions of thousands of years of National Governments cannot be swept aside at short notice, without authority little, if any, short of the Divine.

#### BIBLICAL PROPHECY.

Here again, the course of world events, as revealed by Bible prophecy, seems to march with the present time. The 38th and 39th chapters of the Book of the Prophet Ezekiel contain a description of a great encounter to be fought in the latter days in Northern Palestine. The aggressors came from "the uttermost parts of the North" (Ezekiel xxxix 2). Their names are associated with territories which to-day belong to the Soviet Union. It is even more significant that Persia, upon whom Russia is now encroaching, is included among them (Ezekiel xxxviii, 5). And this, too, from the pen of a prophet who wrote more than two thousand years ago. The complete defeat of Russia, according to this prophecy of Ezekiel, is to come about by direct intervention of the Lord Jehovah, Who is the Lord Jesus Christ of the New Testament. (Hebrews i, 1-12).

Again, even as I revise these very lines, comes the announcement that our Government have acceded to the urgent demand of Egypt to withdraw altogether from that country, and to give up the guardianship of the Suez Canal.

In anticipation of such an event, the great General Gordon in his lifetime propounded an alternative and better route than the Canal. The Jordan Valley runs through Palestine to the Dead Sea at about one thousand feet below sea level. Gordon's plan was to cut a channel across Palestine from Haifa, so that the Mediterranean would pour through and fill up both the Jordan Valley and the Dead Sea, and to further connect the southern end by a waterway into the Gulf of Akaba.

The last great battle, it would seem from Old Testament prophecy, is to take place round Jerusalem and immediately to precede the filling up of the Jordan Valley. The hostile forces are already accumulating for this conflict. On the surface it would appear that the return of the Jews to Palestine is a fulfilment of the Old Testament prophecy and it is so being used by the Zionist Movement.

But even in St. John's time there were people who "Say they are Jews, and they are not" (Rev. ii, 9 and iii, 9). And in the centuries that have since rolled by, the proportion of pseudo-migration of so-called Jews to Palestine during the past 25 years has been on a basis of money, and not on a basis of character.

#### THE END APPROACHES.

We have to-day one great advantage over our forefathers in the interpretation of Holy Scripture, we are approaching the end of the Dispensation. We have been in doubt as to the chronology of events foreshadowed in the Bible. The Second Coming of Christ did not occur when it was anticipated by the Early Church, so it has been assumed by a large proportion of the present-day Church that it would not now occur at all. The men who produce the Theory of Evolution predicted better and better times on earth, and substituted them for the awe-inspiring events foretold in the Bible. Science was to bring us the new Heaven and the new Earth, without regard for the infirmities of human nature. The Jews who crucified "the Man who came to save the World" cried out 'Barrabas!' Our modern outlook has been, "Not this Man, but Materialism will save the World." And now—the Atomic Bomb!

When the present course of events cause the British and American nations to cast aside the delusions of the past half-century, and to recognise that even the Federation of the World is impossible without some Supreme and Unquestioned Authority, then they will give up building the Headquarters of U.N.O. in the United States. Then our nations will return to their Bibles, the Authority that has made them great. They will appreciate that the Book is not a collection of myths, legends and folklore, as German scholars beguiled ours to believe, but contains a Divine Revelation guaranteed by the fulfilment of prophecy. Then they will prepare for the Coming of the Supreme Authority over Human Nature—the Saviour and Redeemer of the World, Our Lord Jesus Christ.

The Bible would seem to foretell other events that will happen at the end of this Dispensation to which I have made no refer-

ence. It is to be "a time of trouble such as never was." As we read these accounts and consider the widespread decline in our morals, and the present disregard of religion, we say "What hope is there for us as a nation?" I think, as we look back on the last few years, and reflect what hope there was then for us, we realise that the Divine Providence has wrought a series of miracles on our behalf. That for some cause which is not yet recognised, we have been treated as a favoured nation by Him. Let us take hope in the thought that the Divine who has brought us through these present wars, will continue His care for us.

None the less, it is our imperative duty to turn from the vain outlook and teachings of the present, and study our Bibles in the light of to-day. There will be found the cure for human nature, presented, but largely neglected through the ages. There will be found a greater and more effective power than the atomic bomb—the power of prayer. Alexis Carrel, of the Rockefeller Institute, New York, one of the greatest medical scientists of this age, compared this before he died with the power of terrestrial gravity. And there will be found the Record of the Eternal Sacrifice for Sins by Our Lord Jesus Christ, whose Second Coming must now be rapidly approaching.

#### Proper Psalms and Lessons

Sept. 12. 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.

Sept. 19. 17th Sunday after Trinity (St. Luke's Eve).

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

E.: Jer. xviii 1-17 or xxii, 1-19 or Isa. lv; John viii 31; Eph. vi 10, or Luke i 1-4. Psalms 100, 101, 102.

Sept. 26. 18th Sunday after Trinity.

M.: Jer. xxvi; Luke xii 1-34 or I Pet. i 22-ii 10. Psalm 103.

E.: Jer. xxx 1-3, 10-22 or xxxi 1-20; John xiii or I John i 1-ii 11. Psalm 107.

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#### THE LATE MR. JOHN MOWLL.

From the English press we learn that the funeral of the late Mr. John H. Mowll, whose death took place on August the 9th was conducted by Mr. Mowll's eldest brother, the Archbishop of Sydney and assisted by his cousin the Right Reverend E. W. Mowll, Bishop of Middleton, England.

The interment was at Cowgate Cemetery, Dover, England. Among the very large congregation at the Service at Christ Church, Dover, in addition to family mourners, and many personal friends, were representatives of the numerous associations to which Mr. Mowll had belonged. The Rev. R. J. Hewett, the Federal Secretary of the Church Missionary Society in Australia and Tasmania, who is on a visit to England, represented the C.M.S. and the Rev. A. W. Moreton represented Moore Theological College.

The Archbishop of Sydney gave the address and referred to the large number of letters his sister and he had received. One letter said, of his brother, "His strength came from a soul that was at peace with God and his fellow men."

The Archbishop mentioned his various activities in Church and State affairs and as a citizen. Having referred to the many organisations in which his brother was associated in his full and active life, the Archbishop said all knew of his love for the Church, a deep rooted love, because his character was based first and last on his deep faith in God.

His brother had succeeded his father as Church Warden of St. James' Church, Dover, also in later years as Vestry Clerk. He was Treasurer of the Dover Deanery of the Canterbury Diocese Board of Finance, was one of the Patrons of the Church they were in that afternoon, and of five other Livings and he took his duties very seriously.

The Archbishop was interested to see when he visited the hospital, the books his brother had taken to read whilst he was in bed. Lying beside his Bible were volumes of English History, and H. V. Morton's book, "In the Footsteps of the Master."

During War he had stayed in Dover the whole time and had served as Chief Air Raid Warden. The Archbishop said he had been assured by many that his brother's courage had been an inspiration to them, a courage and sense of duty which caused him to be always at his post.

The Archbishop has received a great number of expressions of sympathy from friends in Australia.

#### PERSONAL.

The Very Reverend the Dean and Mrs. Babbage are receiving congratulations on the birth of a son, Christopher Charles.

The Rev. D. Langshaw, of Mascot, has accepted nomination of the Parish of Harris Park, Sydney.

The Rev. E. Mortley, of Harris Park, has been appointed Assistant Secretary of the New South Wales branch of the C.M.S.

Mr. D. A. Garnsey, the new Headmaster of the Canberra Grammar School has taken up residence at Canberra and will take charge of the School with the opening of the Trinity Term this month.

The Rev. and Mrs. T. J. Yates, of Wexford Eire, formerly of Sydney, are rejoicing in the birth of a daughter, Suzan Margaret.

The Rev. C. A. Stubbin, who has been in charge of the Church at Lord Howe Island for several months is returning to Sydney this month. The Rev. R. K. Robinson, formerly Rector of Maroubra, will take up duties at Lord Howe Island in October.

The Rev. H. W. Nunn, who has been working as Assistant to the Dean of Melbourne at St. Paul's Cathedral, has been appointed Precentor.

A welcome has been arranged to the Archbishop of Melbourne on Tuesday, November 23rd, in connection with the Diocesan Festival.

At the All Australian Deaconess Conference held in Melbourne from 31st August to Friday, the 3rd September, there were representatives from Perth, Adelaide, Hobart, Sydney, Gippsland, Bendigo and Melbourne. Delegates were welcomed by the Vicar-General Right Rev. J. D. McKie.

The Rev. R. E. O. Finger died suddenly at the Vicarage of St. John's, Blackburn on Saturday, August 21st. Mr. Finger was inducted to the Parish only three months ago.

The Rev. Graham Delbridge, Chaplain for Youth Diocese of Sydney recently visited New Zealand and took part in the C.M.S. Summer School and addressed a number of meetings.

The Rev. C. Kirkpatrick, of Deniliquin, New South Wales, has been appointed Rector of Hay and Canon Residentiary of St. Paul's Cathedral, Hay.

The Rev. H. T. Langley, formerly Dean of Melbourne, has been appointed Acting Director of the Council for Christian Education in Schools in place of Dr. H. Treneman.

The Dean of Newcastle, the Very Reverend A. E. Morris has resigned and is proceeding to England in January.

Deaconess Ruby Hudson has joined the Field Staff of the Bible Society in New South Wales. Miss Hudson entered Deaconess House in 1943. She gained her Th.L., and Deaconess Diploma. She was ordained on December 17, 1944, by Archbishop Mowll, in St. Andrew's Cathedral. Appointments as deaconess at St. Andrew's, Summer Hill, and St. James', Croydon, followed. Miss Hudson joined the staff of the New South Wales Auxiliary of the British and Foreign Bible Society on August 9th, 1948.

Miss E. H. K. Mitchell, of England, has been appointed headmistress of St. Catherine's Girls' School, Waverley, Sydney. Miss Mitchell is on her way from England and will take up her new duties next term. Miss Mitchell has had teaching experience in New Zealand, England, France, Belgium, and South Africa.

#### FOR TO-DAY.

A moral warfare with the crime  
And folly of an evil time—  
So let it be. In God's own might  
We gird us for the coming fight,  
And strong in Him whose cause is ours,  
In conflict with unholy powers,  
We grasp the weapons He has given,  
The light and truth and love of Heaven.  
—Whittier.

#### A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., C.R. Office. Mr. A. Shelley 10/6; Rev. W. E. Maltby 10/-; Rev. H. C. Dormer 10/-; Rev. E. G. Beavan 2/-; Mr. R. C. Atkinson 12/-; Miss Bowd 7/6; Miss Walker 10/-.

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## TO AUSTRALIAN CHURCHMEN.

## ENCYCLICAL LETTER.

## TO THE FAITHFUL IN JESUS CHRIST.

We, Archbishops and Bishops of the Holy Catholic Church, three hundred and twenty-nine in number, assembled from all parts of the earth at Lambeth, in the year of our Lord 1948, under the presidency of the Archbishop of Canterbury, with whom, as with one another, we are in full communion, give you greeting in the name of our Lord and Saviour Jesus Christ.

Meeting again in Conference after a long interval of eighteen years, and after the grievous separations of war, we declare our thankfulness to Almighty God for the profound and joyful experience, in this meeting, of our unity in the faith of Christ and in the fellowship of the Holy Spirit. Many of you, in distant parts and near to us, have been upholding us in your prayers. We ask you to share our thanksgiving that God has knit us together in heart and mind, and to expect that, by our interchange of friendship and counsel, all the Churches and congregations, which we represent, will receive strength and encouragement.

Mindful of the sacred commission which we bear in the Ministry given by our Lord through His apostles to the Church, we have devoted ourselves for five weeks, with earnest prayer and eucharist, to grave deliberations. In the second portion of this Letter we review the course of our discussions. In this first part, we address a message to all our people, and indeed to all who will listen to us, asking that it may be read in every place of worship in the Anglican Communion, to each congregation in its own language, on Sunday, October 10, or, if there be any place which it has not reached by then, on the first possible Sunday thereafter.

I.

The Church is not something made by men. It is the instrument of the living God for the setting-forward of His reign on earth. God in Christ has won the victory. The Church lives in the power of the Resurrection. The gates of Hell cannot prevail against it. This is an hour of testing and peril for the Church, no less than for the world. But it is the hour of God's call to the Church. Thus the keynote of our message is encouragement to the people of God all the world over.

For those who have eyes to see, there are signs that the tide of faith is beginning to come in.

We know well how hard it is for many of you to live as Christians in this present age. Some of you have to meet opposition in non-Christian homes; some are a small minority of Christians in non-Christian lands. Many of you are trying to bear your witness in face of contempt and ridicule, in the places where you work day by day. All at times are tempted to lose heart and to wonder whether, under such conditions, Christian living is possible, or whether, if possible, it is worth while. We are certain that it is possible, and worth everything, and we write this letter to tell you why.

Remember that some of the first believers were slaves owned by non-Christian masters. Many suffered persecution for Christ's sake. It was often hard for those who were in Christ before us. Because they were faithful in their generations, the light still shines in the House of God, and the torch of faith has been carried across the earth. Many of the younger Churches of our Communion, during the last hundred years, have been born in martyrdom, and in our own day this witness unto death has been renewed. The Christian life is always difficult. The fight against evil is always costly. Without the Cross, there could have been no Resurrection. But the Resurrection is the guarantee that the love of God is stronger than death or evil.

Whatever man may do, God is undefeated. God reigns. The world belongs to Him, and in it He is working out that purpose which He has revealed to us in Jesus Christ. He uses imperfect and sinful men to be its servants. Christians may not always be better than their neighbours, but we serve a better Master. His is the cause that has life and hope in it.

This life and hope are offered to the world. Only when the sovereignty of Christ is owned in our communities can they become what God wills them to be. Societies that are built on other foundations are built on sand. In the world of our time two ways of living, two beliefs concerning the meaning of human life, contend with one another for man's soul. The battle is between that faith in God and man through

Christ, by which man is set free, and (against it) the creeds of materialism and the will to power, by which he is enslaved. The Church is the champion of man against all that cheapens and degrades him; for the Gospel is the Charter of man's dignity. The mission of the Church, now as always, is to proclaim and live out the Gospel by which alone men can be saved from sin and judgment, and the world from despair and self-destruction.

The social order is all the time being made by the thoughts men think, the loyalties they honour, and the deeds they do or leave undone. If the Church is to be to the world as salt, which preserves civilisation from corruption and keeps life wholesome, there must be something distinctive about us Christians—in the way we do our daily work, in the homes we make, and in the standards by which we live. We must take our full part as citizens. Yet, in so doing, we must not forget that we are citizens of a heavenly Kingdom and inheritors of an eternal destiny. While we seek to serve our earthly cities, our allegiance always is to Christ the King; and to hold by that is our highest contribution to the good of those among whom we dwell. For freedom and justice in the world depend on there being enough men and women who say, "We must obey God rather than men."

What is wrong with the world is that it has forsaken or never known the true God and is defying His moral law. We long for peace, but there can be no peace which is not founded on justice, and there can be no justice unless men acknowledge the authority of God. Science is putting into the hands of men new and incalculable power. But this power is turned to disaster and destruction when men forget that it is given by God, to be used for the fulfilment of His purpose. Once we ignore the first and great commandment, we do not long obey the second, and sooner or later ruin follows. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Man must worship. Only by so doing can he preserve his true nature, and standing as a child of God. The ancient word still speaks to all of us: "Take heed that ye forget not the Lord your God."

Thus the supreme task of the Church to-day is to win the nations of Christendom back to the knowledge of God revealed in Jesus Christ as Judge and Saviour, and to take the good news to those who have not yet heard it. We call on all our people to engage

in this campaign and to put themselves into training for it. Every man, woman, and child has his part to take. God, in His mercy, has given to us in our Conference a clearer vision of His will and purpose for His Church and of its mission in the world. To these we bid you dedicate yourselves.

That dedication is already being made by faithful Christians of every race, and not least in the devoted service offered by their clergy. But far more priests are needed, and if the supply of men called and equipped for the ministry is lacking, all Christian strategy must, humanly speaking, fail. With them are needed men and women for many other forms of whole-time service, and therefore a revived sense of vocation throughout the length and breadth of the Church. There is no place in the Church for those who will not try to honour the obligations of their membership. We thankfully recognise how many do so honour them, how great is the zeal of many of our younger people, and how much is owed to the witness of faithful congregations and to churchwardens and other office-bearers. But all must take their full share. We must show that we put God first by regular worship on the Lord's Day. We must put our minds to the understanding of our religion, so that we may meet men's doubts and questions with a reasoned faith. We must bring the teaching and example of Christ into our heavenly lives. We must do our duty in paying for the church's work. The Church in the diocese and parish is the key to the whole situation. The local congregation is the place where men must find the life of the Great Church, which is God's instrument for the world's salvation. See to it, then, that your congregation is a true community in Christ, that it may influence the common life of its whole neighbourhood. Nothing that is good in the sight of God should be outside the Church's interest.

And since Christ's cause in the world can never be fully served by a divided Church, we also lay upon you the duty to take every opportunity of co-operating with Christians of other Churches and to work and pray for the Reunion of Christendom.

Finally, we invite all men and women to join with us under Christ's banner in the war against the evils which wreck man's life and against the false creeds which debase it. In that war there can be no neutrality. To those who stand aloof Christ says: "He that is not with me is against me."

So we commend you to God's love. May he supply all your need, according to the riches of His grace.

II.

## GOD IN HIS WORLD.

Our first subject was the Doctrine of Man.

There are many who would say that man's nature and aims can be stated in terms of a purely evolutionary view; man is a creature of this world only; and therefore an increased knowledge of his environment and a greater control of its resources will ensure, gradually, but certainly, the perfection both of his own character and of the society of which he is a member. We welcome the great expansion of man's understanding of himself and of the world. But knowledge, though meant to be the instrument of man's progress, may be used by him for self-destruction. His greatest inventions may be turned to his ruin unless he learns to discipline his own nature and to use his powers as God means them to be used.

There are also many who identify man's happiness and welfare with his material possessions. . . . To possess more and to strive to possess more has been the cause of great evils, and will continue to breed envy, hatred and strife under any economic system. Because man is made in the image of God and has within his nature that which comes from God, he can never be content with material possessions, however abundant they may be.

Another answer to the question: "What is the nature and destiny of man?" is to be found in the claim that he should give himself entirely in obedience and service to the nation or group of which he is a member. Christians must reject this claim. Society exists to serve the needs of its members, not to enslave and possess them wholly; and when a society treats its members merely as means towards the securing of its ends, it becomes a destroyer of men's souls.

Mankind has only recently escaped conquest by totalitarian States which defied their own power. It now finds itself threatened by the new menace of Marxian Communism which exalts atheism, puts supreme confidence in material progress, and proclaims its gospel with a militant enthusiasm which expects to conquer the world.

Christians must repudiate this form of Communism and must condemn the cruelties, injustice, and lying propaganda which are inherent in it. But they cannot ignore certain lessons which are to be learnt from the unquestionable fact that Communism has awakened a disciplined response in the minds of many, both in the West and in the East, who do not necessarily share its atheism or its doctrine of man. To them Communism appears as a protest against social injustice. It seems to them to have inherited a concern for the depressed and downtrodden which is—wherever it is true to its vocation—a glory of the Church. In a very real sense there is here a judgment on Church and on society.

Within each nation the Church is being increasingly affected by the tendency of the State to take under its control educational and welfare work, which, until recently, was regarded as the special field of Christian activity. The Church should welcome the growing concern of the State for human welfare, and Christians should co-operate in this work wherever they can. By so doing they can contribute the specific qualities of the

Christian spirit. None the less there are great dangers where the State is unsympathetic or hostile, and there must be constant endeavour to resist encroachments by the State which endanger human personality. Especially is this true in the field of education. We record our deep appreciation of all those teachers who, in face of great difficulties, are showing that education is not merely a means to earning a living nor merely a school for citizenship but a liberation into the world of the Spirit and a training of human souls in the knowledge and service of God.

## South India.

Our chief concern has been with the Church of South India, in which, for the first time since the great division of Christendom at the Reformation, an act of union has taken place in which episcopal and non-episcopal traditions have been united. By that act four dioceses of the Church of India, Burma, and Ceylon, speeded by the consent and prayers of that Church, and encouraged by the advice of the last Lambeth Conference, have joined with former Methodists, Presbyterians, and Congregationalists in a more comprehensive expression of the Universal Church. The Conference gives thanks to God for the measure of unity thus locally achieved. At the same time it records that some features of the Constitution of the Church of South India give rise to uncertainty or grave misgivings in the minds of many, and hopes that such action may be taken as to lead to the day when the present measure of mutual recognition and intercommunion may become full communion between the Church of South India and the Churches of the Anglican Communion. We have pledged ourselves to do all in our power, by consultation, work, and prayer to bring about that end.

On one particular question, the status of bishops and clergy, consecrated and ordained at or since the inauguration of the union, in the Church of South India, there is a divergence of opinion. A majority recognises their status fully. A substantial minority feels bound to suspend judgment. No one of us desires to condemn outright or to declare invalid their ministry. No one of us wishes to limit the freedom of either the majority or the minority to act according to its own judgment. It has been a test of sincerity and charity to reach our conclusions. But it is only by costly effort that the unity of the Body of Christ can be restored.

[Editorial note.—In this second part extracts only are given of the Encyclical Letter. The full text may be read in the Lambeth Report, published by S.P.C.K. English price, 5/-.]

## HENRY WISDOM PRIZE.

The closing date for receipt for theses for the Henry Wisdom Prize has been fixed as 30th September, 1948.

Theses should be addressed to the Hon. Secretary, Moore College Committee, Moore Theological College, Sydney.

Note.—The conditions applying to the Henry Wisdom Prize were published in our issue for August 12, 1948.

WANTED.—Second-hand Choir Boys' Robes, good condition. St. Clement's, Mosman. XM 2697.

## Some Resolutions of Lambeth.

### The Church and War.

9. The Conference re-affirms Resolution 25 of 1930 "That war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ."

10. The Conference affirms that it is the duty of governments to work for the general reduction and control of armaments of every kind and for their final elimination, except those which may be necessary for international police protection; but until such time as this is achieved, it recognises that there are occasions when both nations and individuals are obliged to resort to war as the lesser of two evils.

11. The Conference urges that the use of atomic energy be brought under such effective international inspection and control as to prevent its use as a weapon of war.

15. The Conference believes that the nations of the world must have an organ of co-operation to which each nation must be ready to yield some of its sovereignty, and trusts that the United Nations may be used, strengthened, and improved to that end.

16. . . The Conference appeals to the nations of the world to deal with the problem of Palestine not as one of expediency—political, strategic, or economic—but as a moral and spiritual question that touches a nerve centre of the world's religious life. And for that reason it urges the United Nations to place Jerusalem and its immediate environs under permanent international control, with freedom of access to sacred places secured for the adherents of the three religions of Christianity, Mahomedanism, and Judaism.

### Communism.

25. The Conference, while recognising that in many lands there are Communists who are practising Christians, nevertheless declares that Marxian Communism is contrary to Christian faith and practice, for it denies the existence of God, Revelation and a future life; it treats the individual man as a means and not an end; it encourages class warfare; it regards the moral law not as absolute but as relative to the needs of the State. The Conference holds that while a State must take the precautions it regards as necessary to protect good order and peace from all subversive movements, it is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example of a better way, and that the Church, at all times and in all places, should be a fearless witness against political, social, and economic injustice.

26. The Conference believes that Communism is presenting a challenge to Christian people to study and understand its theory and practice, so that they may be well instructed as to which elements in it are in conflict with the Christian view of man and must therefore be resisted, and which elements are a true judgment on the existing social and economic order.

### The Christian Life.

37. The Conference urges all Church people to look upon their membership of Christ in the Church as the central fact in their lives. They should regard themselves as individually sharing responsibility for the

corporate life and witness of the Church in the places where they live. They should discharge this responsibility and give a distinctive witness

- by the regularity of their attendance at public worship and especially at the Holy Communion;
- by the practice of private prayer, Bible reading, and self-discipline;
- by bringing the teaching and example of Christ into their everyday lives;
- by the boldness of their spoken witness to their faith in Christ;
- by personal service to Church and community;
- by the offering of money, according to their means, for the support of the work of the Church, at home and overseas.

Thus there will be in every locality a living centre of Christian faith, witness, and fellowship.

### Gambling.

44. The Conference draws attention to the grave moral and social evils that have arisen in many lands through the prevalence of gambling on a vast scale. In view of these evils we urge that no Church organisation should make money by gambling. We deprecate the raising of money by the State or by any organisation through sweepstakes and similar methods, however good may be the object for which the money is raised; and we warn men and women of the danger of acquiring the habit of gambling, which has led in so many cases to the deterioration of character and the ruin of homes.

### The Book of Common Prayer.

78 (a) The Conference holds that the Book of Common Prayer has been, and is, so strong a bond of unity throughout the whole Anglican Communion that great care must be taken to ensure that revisions of the Book shall be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion.

(b) The Conference urges that special services of thanksgiving be held in 1949 throughout the whole Anglican Communion to commemorate the English Books of Common Prayer, of which the first was published in 1549.

### The Church's Discipline in Marriage.

93. The Church has a primary duty in the pastoral care of those who are married or are about to be married, not less than in the exercise of discipline for upholding Christian standards. To this end:

- regular and systematic instruction of the congregation on the meaning and responsibilities of marriage, and particular preparation of engaged persons, should be regarded as a normal pastoral duty in every parish, and all parish priests should be equipped for these tasks; and
- Church people should be urged to cooperate in the valuable work in education, guidance, and reconciliation done by many Marriage Guidance Councils and other similar bodies, which uphold Christian standards of marriage.

94. The Conference affirms that the marriage of one whose former partner is still living may not be celebrated according to the rites of the Church, unless it has been established that there exists no marriage bond recognised by the Church.

96. Confirmed members of the Church who marry contrary to the law of the Church, as accepted in the provincial or regional Church to which they belong, should be regarded as subject to the discipline of the Church in respect of admission to Holy Communion. Their admission to Holy Communion lies within the discretion of the Bishop, due regard being had to their own spiritual good and the avoidance of scandal to others. It is important that the practice within each province or regional Church in this matter should be uniform.

98. The Conference earnestly warns members of our Communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Canon Law, especially as these conditions involve, among other things, a promise to have their children brought up in a religious system which they cannot themselves accept.

### Baptism.

105. The Conference calls attention to the rubric of the Prayer Book of 1662 that Baptism should normally be administered "when the most number of people come together" and after due notice, and recommends that the Sacrament should be administered more frequently in the regular services of the Church and that notice should be required.

108. The Conference recommends that a minister, baptising the child of persons not resident in his parish or on his Membership Roll, should consult the minister of the parish in which the parents of the child reside, in order that the child and the family concerned may be the more surely linked up with the life of that congregation.

109. The Conference recommends to the clergy the system of the "Baptismal Roll."

### Priesthood of Women Rejected.

113. The General Synod of the Church in China having brought before the Lambeth Conference a proposal received from the Diocese of South China that for an experimental period of twenty years a deaconess might (subject to certain conditions) be ordained to the priesthood, and the General Synod having referred to the Conference the question, "whether or not such liberty to experiment within the framework of the Anglican Communion would be in accordance with Anglican tradition and order," the Conference feels bound to reply that in its opinion such an experiment would be against that tradition and order and would gravely affect the internal and external relations of the Anglican Communion.

114. The Conference reaffirms Resolution 67 of the Conference of 1930 that "the Order of Deaconess is for women the one and only Order of the Ministry which we can recommend our branch of the Catholic Church to recognise and use."

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## CORRESPONDENCE.

### CALL FROM OUTBACK.

(The Editor, "Australian Church Record.")

Dear Sir,

I trust you will allow me space in your paper to bring before the notice of your readers the pressing need for more ordained men in the service outback. To theological students and to clergy contemplating a call to mission work I present the challenge of our own bush. Men are urgently needed to extend and consolidate the work which has been established.

Recently I visited Coober Pedy, which is 428 miles from the centre of the Minnipa Mission, S.A. Here is a settlement of opal diggers far removed from the regular ministrations of the Church. Because of the distance from the nearest railway siding and because of the excessive heat, buildings are not erected above ground. The freight charges and the heat combine to compel the inhabitants to live like moles underground.

The absence of large size trees also prevents them from procuring timber for building locally. Because there are so many other places to visit it is not possible to include Coober Pedy in every trip. Whilst there I was asked to visit a station 120 miles to the north-west, but because of the distance and the necessity to adhere to the itinerary arranged it was impossible to digress in such a way.

That night in the underground kitchen of one of the families twelve people met together to worship God. It was quite an informal gathering, but one realised the need for more such visits when after the meeting the enquiry was made as to the time of the next visit.

Later on that trip the realisation of inadequacy was again brought forth in an appealing way. The wife of a sheep-station manager was called to the telephone in the middle of a lesson being given to three children. It was a neighbour 40 miles to the north calling with a station message. When told I was there that night for service the neighbour sent a request that advice of the next trip be sent so that if I could not make the 40 miles trip to them they would come to their neighbour, bringing their two children. I found out that it would also mean they would have to return that same night because of stock which had to be watered. It will mean 80 miles to attend church and give their children a chance of attending a Sunday school lesson with other children.

What a challenge there is to the clergy of our church to give some of their youth and vigour to the people who are the backbone of our nation. The world cries out for increased production from the land to relieve starving people and clothe those who have lost so much. What is the Church going to do for those who face the anxiety of outback life as they help to produce such vital necessities? Men are wanted now to fill mission posts and to take the Gospel of Jesus Christ to the uttermost boundaries of this country.

The Bush Church Aid Society exists to propagate the Gospel throughout our vast outback areas. Enquiries will be welcome at the office in Church House, Sydney, or direct to the writer.

Yours sincerely,

J. R. GREENWOOD,

The Rectory, Minnipa, S.A.

### A NAVAL MEMORIAL.

(The Editor, "Australian Church Record.")

Dear Sir,

An appeal is being made to the public of Australia to provide funds for the erection of a chapel at Flinders Naval Depot, in memory of the members of the Royal Australian Navy who paid the supreme sacrifice in the two World Wars. Flinders Naval Depot is the cradle of the Royal Australian Navy. It is built on Federal Territory, 45 miles from Melbourne, and is the only premier naval establishment in the British Empire without a chapel. Every officer and man of the R.A.N., no matter what part of Australia he may come from, receives his initial naval training there, and most officers and men return there at different periods of their naval career for post graduate training.

From the inception of Flinders Naval Depot in 1920, Church Services for Anglican, Roman Catholic and other denominations have been held in the drill hall. This drill hall is used as a dance hall, cinema theatre, boxing stadium and for many other forms of recreation. As a church it has absolutely no atmosphere, but it has been the only place available. In a temporary makeshift sanctuary off this drill hall are contained our memorials for the 1st World War, but there is no room for even the tiniest memorial for those who laid down their lives in the conflict just past. The Roman Catholics have risen to the occasion and have erected a magnificent chapel in the Depot as their memorial and this will be opened in the very near future.

It is felt that the public of Australia will want to make possible the erection of a chapel for the use of the Anglican and Protestant denominations as a thank offering to those who served their country and empire in the R.A.N., during those very trying years when the fate of Australia and the Empire hung in the balance.

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

All these require capital which cannot be created by wishing, it cannot be got by whistling for it out of the sky, it must come from Companies' funds, and Insurance Companies provide a lot of such capital to help in the development of the Country.

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We are appealing to each State to raise £5000 by Trafalgar Day, October 21st, as a thank offering for the work of the R.A.N. during the war years, and it is hoped that our church will play a worthy part in helping us to achieve our object.

May I commend this appeal for sympathetic and prayerful consideration.

Faithfully yours,  
W. H. HENDERSON,  
Senior Chaplain, R.A.N.

H.M.A.S. "Lonsdale,"  
Port Melbourne, Vic.  
10th August, 1948.

#### GREATER HELP FROM LAY READERS.

(The Editor, "Australian Church Record.")

Dear Sir,

For some time I have been thinking over various alternatives to improve the lay assistance now being given to rectors. The Diocesan readers, working under the plan, are moved from church to church so that there is no continuity of teaching or personal interest. The rector of a branch church is unable to co-operate with the readers because he has a succession of them.

On the other hand, parochial lay readers are not normally authorised to preach, and their qualifications are not generally as high as those of diocesan readers.

The following proposal is therefore put forward for criticism, in the hope that some benefit may be derived from it. The proposal is to form a third kind of lay readers who will be available to rectors on something like the same basis as catechists, having authority to preach, and qualifications equal to those of diocesan readers. The rector would be free to select his own reader, and to keep him for a period of, say, six or twelve months. He would thus be able to co-operate with him so that the parishioners in the branch church would receive a planned sequence of instruction. Of course, the reader could exchange with the Rector as frequently as desired.

Under this arrangement it would be advantageous for the reader to live fairly close to the parish in which he is assisting, but it is generally undesirable for him to assist in his own parish.

Yours faithfully,  
F. LANGFORD-SMITH.

47 York Street, Sydney.  
30th August, 1948.

#### GROOTE EYLANDT.

Extracts from the Report of Rev. J. B. Montgomerie:—"It is with regret that we have to report the loss of the Mission work boat "Sajara," which was purchased from the Navy last October. Our boats were in use to carry the expedition from Groote to Yirrkala. Mr. Stuart James was in com-

mand, assisting him Mr. Aubrey Dunkley, with a crew of four experienced aborigines. They experienced a gruelling time, and it was a miracle that no one was hurt. . . . The sea lifted the ship right over the rocks and landed it under a cliff. The cabin filled with sand, the petrol tanks were lifted out and strewn along the beach. . . . The men decided to walk to the Upper Mission Station. The native boys found food and water for them . . . a white man would have starved to death without them in that country . . . They reached Caledon Bay, and were almost exhausted. While there they sighted the sails of the motor boat, in charge of Mr. Ralph Barton, searching for them, and lit fires. Mr. Barton sailed in expecting to find natives, but thought he could ask them for news . . . Their safe arrival back at Groote Mission was a time of great thanksgiving. The work boat was covered by insurance fortunately."

#### ESSENTIAL BOOKS.

**Rogues' Paradise.**—H. W. Crittenden. A shocking record of A.L.P. wartime and contemporary quislingism, bribery, and corruption. The names in it are not fictitious. Just out. Cloth bound. Posted, 13/-.  
**"Fifty Post-war Home Designs.**—Spence and Orme, the former the winner of the world-wide "S.M. Herald" Planning Competition (Small Homes Section). The best yet produced. Posted, 13/6.

**"Crux Ansata."**—H. G. Wells' brief criminal history of the Vatican. Posted, 2/8½.  
**"Behind the Dictators."**—L. A. Lehman, D.D., ex-priest. The inside story of how the Pope used his Axis partners to destroy the Protestant nations. Posted, 2/8½.

**"History of the Popes."**—Jos. McCabe, greatest living authority on the Papacy. A revelation of oppression, forgery, massacres, frauds, and depravity. Posted, 6/4.

**"Workingman's Paradise."**—Wm. Lane, founder of "New Australia" in Paraguay, in 1892. Historical novel of the fights of our early unionists for better conditions. Written in the manner of Dickens, it is fascinating and factual, with a strong love interest. 224 pp. Limp cover. Posted 3/8½.

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It was reported at the annual meeting of C.M.S., Victoria, that Dr. Ian Holt will proceed to Borneo on a C.M.S. mission of help.

#### THE WORLD OF BOOKS.

##### "The Word of God and the People of God."

By F. W. Dillistone, D.D., Professor of Theology, Episcopal Theological School, Camb., Mass. Our copy from the publishers, Ch. Book Room Press, Ltd., London. English price 3/6.)

This publication contains 5 Essays printed at different times, but gathered under the one heading as related to the subject of the title. The Chapter headings are, (1) How is the N.T. related to the O.T.? (2) How is the Bible the word of God? (3) How is the New Israel related to the old? (4) How is the Church the Body of Christ? (5) Continuity or Discontinuity?

The writer frankly admits the exploratory nature of these essays, designed to include rather than exclude and "to keep open lines of communication rather than to close doors." This does not mean any rail sitting position on his part, as is very evident in the 4th Essay on the Church. But the subjects are all of them capable of a certain variety of interpretation and are dealt with accordingly as open questions incapable of a strictly defined solution. As an illustration of this we may take his conclusions in essay 1.

"What needs ever to be borne in mind is that through the pattern established in the Old Testament, and through that alone, was it made possible for men to grasp and appreciate and find meaning in the Christ Himself and in the mighty works which He accomplished on behalf of His people.

"In the O.T. sketches of heirs, pioneers, princes and prophets, in the N.T. the picture of the Heir, the Captain of Salvation, the King of Kings, the Eternal Word of God.

"In the O.T. the histories of election of redemption, of government, of growing fellowship—all confined to a particular group within a particular limited age. In the N.T. the witness to election, the Redemption, to the Kingdom, to Fellowship, Universal in scope, eternal in duration. It is along these lines, we suggest, that the most satisfactory solution to the problems is to be found."

Needless to say, this method of treatment is of great interest and thought provoking. The chapter on the Church is especially valuable and illuminating.

"Plan for Living." Vol. II. Taking Levels. (O.U.P.)

This book is the second volume of a series of three designed chiefly for pupils of secondary schools. It is written in a colloquial form of speech, which has some advantages, but frequently runs into bombast and tedious circumlocution.

The book claims to be "a new approach to the study of Christianity". The contributors regard Christianity as little more than ethics. In the course of the book much good advice is offered to the young, such as guidance in his reading, his treatment of his fellows, his use of his time (e.g. he is warned not to overdo the theatre and to take exercise). On the other hand, the fundamental Christian beliefs are most inadequately treated. The need of the New Birth is omitted from the book. Heaven and Eternity and the Judgment are passed over in silence. Only one reference to the Holy Spirit was found by your reviewer, and that in an appendix at the back of the book, where the doctrine of the Holy Trinity is expounded in accordance with the Sabellian heresy.

The defects of the book show up clearly when it is examined on its teaching on the Person of our Lord and the Atonement. The writer of the chapter on this subject cannot bring himself to say that "For our sakes and our salvation He came down from Heaven." In a fog of words we gain the impression that Jesus was our example, or at the most, a revelation to us of the love of God.

In the chapter on the Bible many interesting facts are given, but the most important, the fact that God is the author of the Bible, is omitted.

The great weakness of the book under review, which multiplies its otherwise many excellent features, is that it approaches religion from the humanistic side. The fall is a fall upwards (p. 83). In sections which deal with the Bible, we often come across "a tremendous truth," never the phrase, "the word of the Lord came to" so and so.

We are left with the impression that children reading this book would never learn how they are to obtain the needed help for carrying out the excellent advice it contains.

#### LAMBETH REPORT.

The S.P.C.K. has published the Report of the Lambeth Conference on August 18 last, and it should soon be available in Australia. Its price in England is 5/-. It is prefaced by a list of the names of the 329 bishops who attended (the total Anglican episcopate numbers 430). Now comes the Bishops' Encyclical Letter to All Christian People. This is followed by the Resolutions of the Conference, which give the considered opinion of our bishops on many of the important problems which face the world to-day. One of the Resolutions deals with a Pan-Anglican Conference to be attended by re-

presentatives from the episcopate, the clergy and the laity, the first meeting for which is to be in 1953. (It is understood that this conference is likely to be held in the U.S.A.)

The rest of the book contains the reports of the Committees into which the conference was divided. Of particular interest is the report of the Committee on the unity of the Church, which gives a clear and complete picture of current schemes for re-union. The conference "gives thanks to God for the measure of unity locally achieved by the inauguration of the Church of South India." And the bishops bid God-speed to all those who are doing their utmost in different ways to set forward the work of reunion between the Anglican Communion and the Protestant Churches.

This is a book well worth obtaining. Some of its resolutions go deep to the heart of contemporary problems.

#### "THE CHURCH RECORD" SALE OF WORK.

The members of the Committee in connection with the above Sale of Work are asked to be present at a meeting called for Wednesday, 22nd September, at 2.30 p.m. Same will be held in No. 2 Committee Room, Church House.

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The above Sale is to be held in the Chapter House on 5th November, commencing at 11.30 a.m.

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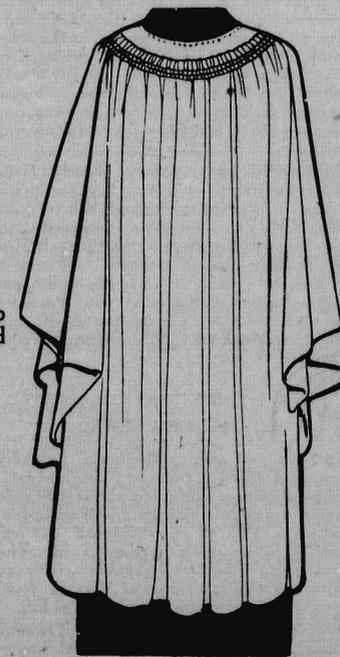
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CALL TO YOUTH.

Five thousand miles in seven or eight different planes in eighteen days was the journey which the Chaplain for Youth, Rev. Graham Delbridge, undertook in New Zealand in visiting the youth work in that Dominion.

He spoke at Crusader Rallies in Auckland, Wellington, Christchurch and Dunedin. On arrival at 5 p.m. by flying boat from Sydney there was a meeting for tea of Crusader boys and girls from Auckland High Schools, and Grammar Schools (Crusaders and C.S.S.M. are one organisation in New Zealand).

At the Annual Rally in the main hall that night there were some two hundred people—Crusader boys and girls, their parents and friends. An interesting feature of the evening was a girls' quartette who sang a hymn which set the tone for the whole evening.

In Wellington the meeting was not as large but as effective. In the South Island 2500 miles north of the Pole, is Dunedin, which is really the Edinburgh of New Zealand. The C.S.S.M. Rally here was not nearly so big, but those who came were enthusiastic and keen that Christ might become the Saviour and Lord of the boys and girls in the Schools.

Prior to the rally there was a tea for those who lived a long way out from the city. When the tea was finished they enjoyed a Bible quizz which moved just as quickly as quizzes over the air.

The best rally of all was in Christchurch. Here the local committee did things in style and put on a banquet for the crusader member who wore badge holders. The atmosphere in the hall was almost like that at a wedding reception, being the place where wedding receptions are generally held. At the end of the banquet Mr. Delbridge spoke to the Crusaders on the need for adding to their saving faith in Christ the Christian qualities of character that go to make fine men and women of God. The Australian Guest Speaker was welcomed by a Maori choir from the Maori Girls' School. Whilst the meeting hall itself was cold it was not long before the atmosphere became warm and friendly.

Besides speaking at places already mentioned Mr. Delbridge spoke at business men's luncheons, in the New Zealand Bible Institute, the Y.M.C.A., Minister's Fraternal, and took the evening meetings of the Church Missionary Society Spring School. From a young people's point of view the most encouraging thing was that many young people offered their lives for the mission field, and that the New Zealand C.M.S. is commencing a League of Youth.

PORT HACKING NEWS.

At the time of writing the Girls' Friendly Society are holding a camp at "Chaldercot," for School Girls. There are about 30 girls present, a number of whom are from country parishes, and all are enjoying the experience of being down by the seaside. The camp is being run by a capable group of officers under the leadership of Miss D. Newmarch, the Diocesan Secretary for G.F.S.

At "Rathane" Youth Leaders Training Fund is running their second annual houseparty, and the Rev. Gordon Begbie from Campsie, is leading the studies.

EIGHT HOUR WEEK-END.

The Church of England Youth Department has arranged for a houseparty at "Rathane" over the Eight Hour week-end. This is designed to teach young people who are not normally contacted by church, and those who do not have an opportunity to attend a houseparty from their own parish church.

HOUSE PARTY.

SIX-DAY LEADERS' TRAINING

Immediately following the Eight-Hour week-end houseparty, there is to be a Christian Youth Leaders' Training Houseparty for a period of six days ending 11th October. This will be held at Rathane and is open for members of the Christian Youth Leaders Training Course and interested friends. Arrangements have been made so that those who have to travel up to work each day will be in town by 8.45 a.m. Information and applications for these October houseparties are available at the Youth Department offices, 201 Castlereagh Street, Sydney. Phone: MA 1942.

CHRISTIAN YOUTH LEADERS' TRAINING COURSE.

Lectures for the Leaders' Training Course will finish on 16th September. Full copies of the lectures already given are obtainable at the offices of the Youth Department at 3d. per copy.

CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

The Fellowship held a special meeting of the Annual Conference on August 25th. At that meeting the Conference decided unanimously to affiliate with the N.S.W. State Council of the Alliance of Honour. In this way the Fellowship is lending its weight to a worthy endeavour to strengthen and extend the Kingdom of God. The Alliance of Honour was established in England in 1903 and it would be impossible to estimate the numbers of persons whom it has helped. Its membership long ago passed the million mark and it is still growing. The main method of the Alliance is the publication of carefully designed literature, written by Christian experts, for the enlightenment of

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people on questions connected with sex education and for the establishment of Christian values in marriage, parenthood and the home.

The Conference also discussed plans in connection with the Fellowship Fair next year. The Fair is held to raise funds to make possible the erection of a War Memorial Camp on a site which is available for the Fellowship at Leura.

C.M.S. YOUNG PEOPLE'S UNION.

Everyone is invited to the 55th Annual Demonstration of the Young People's Union to be held in the Sydney Town Hall on Saturday, 25th September, commencing at 2.30 p.m.

The Ven. Archdeacon H. S. Begbie, who has been President of the Y.P.U. since 1904, will present the prizes to the winners of the work and written competitions, and the Silver Cup to the branch gaining the highest number of points in the Branch Competition.

The Rev. Graham Delbridge is to be the Guest Speaker and Dr. Paul White the chairman. Items are to be given by Y.P.U. Branches and Sunday Schools.

K. S. Latourette and W. R. Hogg writing a survey of the world-wide mission and work of the Christian Church, "To-morrow is here," state: "Christians must so surround children with the atmosphere of the Gospel and of the world mission that the child will feel response to it to be natural, even though not easy. . . . How many children in our churches think of becoming missionaries with the same naturalness as they think of becoming physicians, lawyers, or engineers?"

We have a task—to "light a torch" in the lives of the young which never will go out, to create an interest in others which will bear much fruit in the coming days.

TEMPERANCE ALLIANCE SUNSHINE FAIR.

In support of the Local Option Campaign the Temperance Alliance is organising a bigger Annual Effort at its Sunshine Fair this month.

The Fete is to be held this year in the Sydney Town Hall on the afternoon and evening of Friday, 24th September. All denominations are co-operating—several with more than one stall. Mr. Francis Wilson is convener for the Anglican Section.

Professor Harvey Sutton, O.B.E., is to open the fair at 2 o'clock and the Alliance has arranged good programmes for both afternoon and evening.

The now regular "Get Together" tea between 5 and 6.30 for Temperance workers will once more be a feature of the event.

Local churches donating goods can have these sent to their stall convener, care of the Alliance Office, 77 Castlereagh Street, Sydney.

The total proceeds are to go into the Campaign for the restoration of Local Option.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. JOHN'S, GORDON.

The Silver Jubilee of the new church was held on August 22nd. Special Services were held. At the morning service His Excellency the Governor of N.S.W., was present, and Bishop Pilcher preached. An appeal was made on behalf of the Church Building Mortgage Fund and Gifts amounting to £450 were received. A Children's Party and a Social Gathering of parishioners were held during the week. The Young People's Fellowship meets monthly and is doing good work in the parish.

ST. MICHAEL'S, FLINDERS STREET.

Members of St. Michael's, Church of England Young Men's Society, recently visited Lismore and Brisbane. At Lismore the 20 visitors were received by the Rector, the Rev. Norman Fox, and the Diocesan Youth Commissioner, the Rev. John Wagstaff and were tendered a welcome and social in St. Andrew's Parish Hall. The Mayor of Lismore, Ald. Gilbert Walker gave the visitors a civic welcome.

SUNDAY SCHOOL TEACHERS' ASSOCIATION OF NORTH SYDNEY.

The third quarterly Conference of the Sunday Schools of the Rural Deanery took place on Tuesday, 17th August, 1948, at St. John's Church, East Willoughby.

There were 97 clergy and teachers present. The teachers were given an opportunity of comparing two methods of visual education in Sunday School teaching. A short showing of slides on the story of Naaman's

healing was given, and then the sound film "Youth Triumphant," was put on, showing the story of Paul from his arrest at Jerusalem in the Temple to his appearance before Agrippa at Caesarea.

In the comment which followed, the opinion seemed to be that the two methods are complementary. The film gives a vivid idea of the background of Bible stories, while the slides are more useful for individual lessons.

Appreciation was expressed concerning the kindness of the Church Army which lent the slides, the Australian Religious Film Society, which lent the film, and the "Cinevox" people for sending their latest machine and two projectionists to work it. Archdeacon North-Ash has been most helpful in enabling the teachers to see the film.

The next Conference is to be in November (16th) at St. Cuthbert's, Naremburn. The subject is to be "Preparation of Lessons for Junior Children," and the speaker, Miss Glascodine of the G.B.R.E.

Visitors will be welcome.

ST. MICHAEL'S, WOLLONGONG.

The Rector, Rev. R. C. M. Long, writes:—"Looming up in the not far distant future are two outstanding fixtures to which we should turn our attention. The first is the Wollongong Christian Convention on the Labour Day holiday, at which there will be a group of well-known Sydney speakers including Canon R. B. Robinson. And the other is the great interdenominational Mission to Wollongong to be conducted by the Rev. John G. Ridley, M.C. during the first week in December," which has been planned by the Wollongong Ministers' Fraternal."

ST. MARK'S, DARLING POINT.

St. Mark's, Darling Point, held a pilgrimage service which left St. Mark's, at 7.30 p.m. and arrived at St. Peter's, Cook's River at 8 p.m. on Wednesday, 8th Sept.

Canon Barder preached the sermon and during the service a gift of £100 was presented by the Churchwardens of St. Mark's, Darling Point, to the Churchwardens of St. Peter's, Cook's River.

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The occasion of the pilgrimage was the centenary of the laying of the foundation stone of St. Mark's, Darling Point, then an outpost of the Parish of Cook's River.

After the service a light supper was partaken of in the Parish Hall.

(Continued overleaf)

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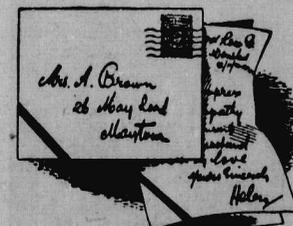
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**AUST. CHURCH NEWS—Continued**  
**ST. ALBAN'S, LEURA.**

The Jubilee Celebrations of St. Alban's, Leura, are to take place on September 5th and 12th, and the visiting preachers at the festival services are The Dean of Sydney, The Rev. G. T. Earp (a former rector), and The Rev. Alan Begbie (Rural Dean).

The last named will switch on the flood-lighting of the East Windows (from without). There will also be a Festival of Music by the choir at which Stainer's "The Daughter of Jairus" will be sung.

**SOUTH AUSTRALIA.**

**Diocese of Adelaide.**

The Rev. L. J. Bakewell, Chancellor of the Diocese of Central Tanganyika, is expected in Adelaide 24-31st October. Watch out for special preachments and meetings!

The Mission Work-Boat belonging to C.M.S. was wrecked on a lonely cape north of our station at Groote Eylandt in the Gulf of Carpentaria—Mr. Stuart Jones, who was in charge of the boat, had to walk nearly 100 miles through crocodile-infested swamps and steaming jungle to make contact with Groote Eylandt from the C.M.S. mission wireless station at Roper River. The mission

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launch "Victory" has also suffered damage on a reef. These vessels are relied upon to carry food supplies to our stations at Oenpelli, Groote Eylandt and Roper River, so the set-back to the work can be imagined. Will you pray and give for the replacement of the lost vessel?

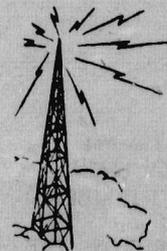
Sister E. Halse, an S.A. Branch missionary, has now been four months at Oenpelli in the North, and is leading a very busy life conducting a two-bed hospital, which means far more work than it sounds, as there are many outpatients. Pray for the missionaries in the North where they are so isolated.

Miss C. Isom is also very much in need of our prayers, in view of the grave situation in Hyderabad. There is no other European to help Miss Isom at the big school in Hyderabad City, and Indian teachers are very hard to obtain at present. Communications are very difficult indeed. Miss Isom's last letter said, "Pray for us; we do not know what the future holds."

Special Trading Tables will be the feature of the Women's Missionary Council meeting on 10th September, 2.30 p.m. at the C.M.S. Depot, Worando Building, Grenfell St. Come along and join the fun—bring a gift and buy one for missionary work.

A Youth Rally with interesting items will be an attraction for all young people on 18th September, a Saturday. It is to be run by the League of Youth at Holy Trinity Hall, North Terrace, at 8 p.m. Come along and make new friends.

The recent C.M.S. Medical Evening met with a good response, and now we want workers who will come on the fourth Thursdays of the month to pack or sew for the parcels sent to missionaries and mission hospitals. We meet at 2 p.m. at the Depot—won't you come? C.M.S. is responsible for more medical work than any other Anglican society.



**A.B.M. RADIO SESSIONS.**

**"THE CALL OF THE PACIFIC."**

**New South Wales:**

2CH, Sydney.—Sundays, September 5th and 19th, October 3rd, 17th, 31st: 1.45 to 2 p.m.

2MO, Gunnedah.—Sundays, September 12th and 26th; October 10th, 24th and November 7th: 9 to 9.15 p.m.

2TM, Tamworth.—Tuesdays, September 7th and 21st; October 5th, 19th and November 2nd: 9.35 to 9.50 p.m.

**Western Australia:**

6PR, Perth.—Saturdays, September 11th and 25th; October 9th, 23rd and November 6th: 8 to 8.15 p.m.

**Tasmania:**

2HT.—Sundays, September 12, 26, at 4 to 4.15 p.m.

7EX.—Sundays, September 12, 26, at 2 to 2.15 p.m.

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