

## SOUTH AUSTRALIA

## Diocese

## FROM THE HOME FRONT

"Just over a year ago we provided a Home Front donation of ten shillings the sum of £360 at £710. If a few more may open an appeal paper.

"At the recent Mothers' Union it was to support this fund borough Branch which is acknowledged.

"I hope I shall be able to contribute to this project.

## Conclusion

"In the last issue of the Ven. Archbishop's widow has died. Her body was taken by ship and buried in her husband's frequent visitors to shall miss them when they return.

"The Rev. D. Livingstone and the Rev. F. Ceduna for work in at Streaky Bay a ship people expressed appreciation. Mr. Livingstone had died.

"Since their departure Pain has gone to Port Price to Jamestown and Port Ellison. We wish new work in this Diocese.

"The forty days of Lent Wednesday on February deavour to make the best season by the deepening for sin, the increase of for the glory of God and.

"It was my intention to write a letter by writing a Heaven, to which in this look forward as our Easter must now stop I hope to meet on a future occasion.

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

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FEBRUARY 27, 1947

No. 4

## THE SUNSET.

Glorious Sunset, now on the hill,  
Sublime in its beauty, making life thrill,  
Beauty unsullied lining the sky,  
Telling to all men evening is nigh.

Beautiful Sunset, nature now rests,  
Giving the solace which comes to the blest,  
Quiet and peace is the message it brings,  
The toils of day over, all's quiet and serene.

Beautiful Sunset, all nature knows  
It brings with it comfort, rest and repose,  
The flowers are sleeping, the plants droop their heads,  
The dew in the setting moistens their beds.

Beautiful Sunset, never too late—sinks into mystery,  
Where heaven once blue, gave of its sunshine its rain and  
its hue.

Only to set on a dark looming sky,  
Stars came out twinkling to light up on high.

Beautiful Sunset, a hand is thus shown  
Of a bountiful giver to those who would own  
The only Creator of worlds near and far,  
Who in His great wisdom withholds not a star.

Beautiful Sunset, now sinks in the West,  
The stars come out boldly to give of their best,  
Giving their light to a dark clouded world.  
Journeys now taken and nature unbidden  
Travels and rests 'neath the great starlit heaven.

—Elizabeth E. Morton



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## NOTES AND COMMENTS.

We have received the following  
letter from the Rev. D. Livingstone,  
Th.Schol., N.S.W. Sec-  
retary of B.C.A.:—  
"Australia  
for  
Christ or—?"  
"May I be permit-  
ted to draw the at-  
tention of your readers  
to the B.C.A. advertisement appearing  
in this issue?"

"In this year of grace 1947 this so-  
called Christian land of Australia is  
faced with the disquieting fact that vast  
areas of the country outback have no  
representative of the Church of Eng-  
land ministering to the souls in those  
areas, souls for whom the Lord Jesus  
Christ died and rose again. In many  
parts there is no Christian ministry at  
all. Other areas are most inadequately  
staffed.

"It is true that the Church in the  
city is not without staffing problems  
but the fact remains that the Gospel  
is within easy reach of the people  
living there. They can hear the Gos-  
pel, they can have it explained to them  
if they so desire.

"But many of our own countrymen  
outback are living without Christ and  
His Message of salvation **because there  
is no one to take the message to them.**

"The ministry outback is hard. It  
is difficult. There are dust storms.  
There is heat. There are many dis-  
comforts, and few luxuries. But thou-  
sands of people live out there under  
these conditions all their lives. Are  
there not ministers of Christ, the Christ  
who commanded them to preach the  
Gospel to every creature, the Christ  
who gave up all to die on the Cross,  
are there not men to-day who are pre-  
pared to go out to serve these people  
for a few short years? Yes, there are  
some, but they are pitifully few.

More are needed and they are needed  
Now!

"The B.C.A. can offer little in the  
way of material comfort, although con-  
ditions are luxurious compared with a  
few years ago. It can offer much dis-  
comfort, difficulty and trial, enough to  
test any man of Grace, Grit and  
Gumption. But it also offers unrivalled  
opportunity to men to grow in spiritual  
strength and power. It offers unrivalled  
opportunity to the whole Church to en-  
rich its ministry by allowing men to  
gain experience in the Outback, experi-  
ence which must develop its ministers  
in mind and spirit.

"One day the Judge of all the earth  
will require an account of the way in  
which we have ministered to His Chil-  
dren Outback.

"Could the Church in our cities give  
a satisfactory account to Him? The  
B.C.A. appeals to the younger clergy  
earnestly to consider this important  
matter to see if the Lord is calling  
them to this work. The Society ap-  
peals to its many friends to pray that  
men may be led to offer their services."

We hope that the above challenge  
will result in generous gifts of prayer,  
life and money.

We came across the following chal-  
lenging statement of "The Aus-  
tralian Churchman" —  
the C.E.M.S. press organ:

What is  
Wrong with  
the Church. "There is nothing  
wrong with the C.E.M.S.;  
there is a lot wrong with  
those who belong. They don't know  
that there is 'a war on,' and if they  
did they would have to join the  
Awkward Squad, whereas C.E.M.S. is  
an Officers' Training Corps, at least on  
paper."

We remember well the beginnings of  
Australia and the fine enthusiasm of  
the men who joined and C.E.M.S. has  
done a big work in the past for the  
Church. But, of course, what is want-  
ed is "stickability" based upon a real  
sincerity of purpose. It is the lukewarm  
members who are responsible for  
weakness in the body because they  
are leaving fellow members in the lurch  
and maintaining a parasitical member-  
ship. Of course, there is just the same  
difficulty in the bigger organisation of  
the Church of God. "He that is not  
with me is against me," is true through-  
out the Christian Society. It is the luke-  
warmness and its leavening influence  
upon the membership as a whole that  
is marring the Church's witness and  
consequently the Church's extension.

Just as C.E.M.S. is "An Officers' Train-  
ing Corps," so the Church is a train-  
ing ground for every member, that  
every member may be found in his or  
her place in extending the Master's  
Kingdom. "To present every man  
perfect in Christ Jesus," is the ideal  
not only of a St. Paul, but of the  
Church's ministry generally; and no  
men can be perfect or full grown in  
Christ Jesus who is found shirking his  
part in building up the Body in love.  
The Church in line with its great Head,  
desires workers and not shirkers, these  
latter are the cause of the Church's  
weakness in pressing on with its  
work.

Thank God for the Liquor Amend-  
ment poll in New South Wales. The

A mother State has given a fine  
Great In spite of the wealth of the  
Victory. Trade and the pouring forth  
of that wealth for its un-  
worthy ends, and the unworthy  
attitude of the secular press in its ad-  
vocacy of extended hours for the  
Liquor traffic, the people by a huge  
majority has resisted the blandish-  
ments and the bluff that have been  
brazenly unstinted. Talk about a  
landslide! Seemingly the leading and  
would-be leading members of the press  
have had their bluff called. Papers  
like the "Sydney Morning Herald,"  
"The Daily Telegraph," and "The  
Women's Weekly," have been shown  
how insignificant is their influence  
when set against the common sense of  
a people that have no real sympathy  
with habits and customs and a traffic  
that make for the degradation and  
suffering of human life, especially of  
the women and children. All the great  
traditions of the past have been flung  
aside and brazenly thrown aside for  
the sake of material gain. The criti-  
cisms of the voters and the crocodiles'  
tears so freely shed are well illustrated  
by the puerile vapourings of a class  
that lacks the sportsmanship to take a  
defeat with good grace and in silence.  
One paper is terribly frightened of  
being made moral by legal enactment.  
Well, you know, prison bars have their  
use, although they are far from ideal.

Is controversy on religious questions  
and uses right? We anticipate quite

a variety of answers to  
this simple question. We

have been told more than  
once that we should not criticise our  
great contemporary! It appears to  
some even of our friends that such



criticism is due to lack of the great Christian virtue of Love. We should be complacent to all men and all beliefs. What travesty of the Christian ethic! Says one of the great thinkers of the Anglican Communion, who himself wrote one of the classics on the Roman question, "When we must engage in controversy, it is not that we love contention, but that we love the truth which is at stake."

"Since the use of controversy is sometimes misunderstood," says "The Banner of the Truth in Ireland," "there is need from time to time for some corrective, so that we may rightly assess its place and purpose in the circulation of the Scriptures and the proclamation of the Evangel. That it has an important use there can be no doubt. The living evidence available in terms of men and women alive unto God through Jesus Christ provides a confirmation of this. Controversy in the cause of Christ is a Scriptural and proper weapon. It is one of the means God has given. We should not shun it. We should understand its use, and then employ it for His glory alone."

Who can read the story of Christ's life without realising the controversy in which He was continuously engaged. He did not hesitate to combat the religionists in "The Days of His Flesh." And as the other books of the New Testament clearly reveal, His disciples were in continuous controversy in seeking to publish the Gospel. Christ and His immediate followers were by no means complacent to untruth and unrighteousness. Let us make no mistake about it. Controversy is a Christian duty and complacency is a disloyal attitude in the face of the specious falsity of man-made religions that contradict the Christian Gospel and seek to turn men's hearts away from Him Who is the only way, truth and life."

A revealing book has just been published concerning the policy and action of the Roman Church in relation to the two great wars. Some-where about 1914 one of the great Church leaders, a man universally respected in the English Church, Prebendary Fox, of Durham, wrote a warning, confirmed by well documented evidence of the relentlessly hostile attitude of Rome to England. Quoting from authoritative utterances of Roman ecclesiastics, he showed how the first Great War was in line with Roman aims and desires for the humiliation of England. "England

must be humbled even though it should take a European conflagration to accomplish it"—and Rome's boast is that it "never changes."

The book we refer to is by one who was for some years a Jesuit priest of the Roman obedience after completing his preparation for the ministry at the University of Propaganda Fide in Rome. It deals with the Roman support of the Dictators in the last war. The writer reminds us of incidents we shall be wise to keep in our remembrance until some real repentance is shown by the Vatican. After referring to the Vatican's hostile attitude towards the Soviet Union, and "The ill-timed display of friendliness towards Japan" in the reception at the Vatican of a Japanese Ambassador, Dr. Lehmann goes on to say, "There have been many other occasions when the sympathy of the Vatican with the Axis was plainly revealed. As, for instance, its attitude towards the war in Abyssinia and toward the Civil War in Spain. There was no neutrality of the Pope in either of them. On the contrary, he did his best to back up the aggressors. He congratulated Mussolini and distributed sacred amulets to the Italian troops going to Ethiopia. He sent Generalissimo Franco his blessing in the Spanish Civil War and presented his soldiers with victory medals." Writing as he does with inside knowledge, Dr. Lehmann sounds an alarm concerning Roman policy which demands attention. He confirms the concern so often expressed but little heeded ament what is termed "Catholic Action."

"Behind the Dictators," by Dr. L. A. Lehmann. Our copy from the publisher—Gornalls. Price 2/6.]

## Proper Psalms and Lessons

### March 2. 2nd Sunday in Lent.

M.: Gen. xxvii 1-40 or Eccus. iv 11-28; Matt. ix 1-17 or Heb. ix 11. Psalm, 119, 1-32.

E.: Gen. xxviii 10 or xxxii 3-30; or Eccus. v 1-14; Mark xiv 27-52 or 2 Cor. v. Psalm 119, 33-72.

### March 9. 3rd Sunday in Lent.

M.: Gen. xxxvii, or Eccus. x 12-24; Matt. xviii 1-14 or Heb. x 19. Psalm 119, 73 - 104.

E.: Gen. xxxix or xlii or Eccus. xvii 1-26; Mark xiv 53 or Cor. v 20-viii. Psalm 119, 105-144.

## PORT LINCOLN HOSTEL.

The following interesting appreciation of B.C.A. Mission work has been received from the Headmaster of the High School at Port Lincoln:

"Perhaps you would be interested in the impressions I have formed of the work of the Girls' Hostel here, sponsored and administered by your B.C.A. Society. I am Head Master of the school here where these girls attend, and thus am perhaps qualified to speak on the matter, after two full years here.

"I have been honoured as a visitor on several occasions, I see the girls at school daily, and I believe I have the confidence of the Matron. At the outset, I can assure you that the Hostel does fill a real need, and has become no longer a luxury, but a necessity, invaluable and indispensable. In a tourist holiday resort, accommodation is always at a premium, and the great majority, if not all, of the 25-30 girls at the Hostel, would, in its absence, be denied the opportunity to attend here, as other board and lodging is quite literally almost unobtainable.

"The reasonable charge made to the parents places this advantage within the reach of many, who, being farmers in difficult areas, could not meet heavy boarding-school fees for their daughters. This makes the whole proposition a very practical, while still idealistic, service to the people in the area. It is this community service, a practical meeting of an obvious need, with no stress on the necessity to budget for financial gain, which is the crux of the matter, and which has made the strongest impression on me.

"Matron Sowter puts into everyday practice her Christian ideals, solicitous for the welfare of her wards, while insisting on discipline and order, and she has earned and retained the respect and in almost all cases, the affection of the girls under her care.

"At the school, my staff concur in my own opinion, that the group of girls from the Hostel can be recognised by their happy dispositions, their freedom from school disciplinary troubles, and their general deportment and conduct. Many of our prefects and house leaders are drawn from the senior girls at the Hostel.

"My Senior Mistress reports: 'I think the Hostel has done a grand job, and is doing magnificently in moulding of characters. The whole thing is worthy of the utmost praise. Some weaker sisters sometimes resent a little

discipline, but this does not detract from the splendid over-all picture.'

"In effect, sir, the success of the enterprise has only thrown into stronger relief the urgency of the need of a similar institution for boys. All the contributing factors in the present scheme are just as vital in the case for boys.

"The Rev. Mr. Jones of your organisation has gone so far as to say that he is impressed with this need that he would be prepared to recommend the immediate purchase of a property for this purpose, if we could find a suitable property. We have not this far been able to find such a property, as while there are several possibilities, the owners are not at the moment prepared to sell.

"We have so much admired the results of the establishment and work of the Girls' Hostel that we are most anxious for its continuance, and for the opening of a similar home for boys."

## MORBUS SABBATICUS OR SUNDAY SICKNESS.

Morbus Sabbaticus, or Sunday sickness, is a disease peculiar to Church members. The attack comes on suddenly on Sundays; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast, but about Church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner.

In the afternoon he feels much better and is able to take a walk, a motor ride, go visiting, talk politics and read the papers; he enjoys his evening meal, but about Church time he has another attack and stays home. He retires early, sleeps well, and awakes on Monday morning refreshed and able to go to work. He does not have any return of the symptoms until the next Sunday. The peculiar features are as follows:

1. It attacks members of a Church.
2. It never makes its appearance except on the Lord's Day.
3. The symptoms vary, but never interfere with the appetite or sleep.
4. It never lasts more than twenty-four hours.
5. It generally attacks the head of the family and continues to spread until every member is affected.
6. No physician is ever called.
7. It always proves fatal in the end to the soul.
8. No remedy is known for it except repentance and prayer.
9. Real heart-felt salvation is the only antidote.
10. It is becoming fearfully prevalent, and is sweeping thousands every year prematurely to destruction.

—New Life.

## QUIET MOMENTS.

### A CONTENTED MIND.

(By the Rev. James Reid, D.D.)

"I have learned, in whatsoever state I am, therewith to be content (Phil. iv 2). Contentment with life is a precious gift, unless it be the false contentment of the man who is satisfied with himself. In this latter sense St. Paul was not contented. His fiery spirit was ever pressing on to fresh conquests of himself and to new achievements for Christ. But he was content in the true sense. He never quarrelled with the conditions of his life. He was never at enmity with his circumstances or fretful about the way in which life treated him. "I have learned," he says, "in whatsoever state I am, therein to be content."

These words were written in a prison at Rome. He had very few of the things that most of us would think the minimum necessity. Some of his friends had sent him a gift, and he writes to thank them. What pleased him most, however, about this gift, was not the thing itself, though he was glad to have it. It was the thoughtfulness that had made of this gift a golden bridge to carry the traffic of love. He would not have them think that he is in want or unhappy in his lot. He assures them that he is perfectly happy, even in a prison, for he had found the secret of contentment.

What he means by this word might better be translated self-contained. He had within himself all the resources that could deal with his circumstances and find good in them. A pioneer going into an unknown land carries with him sufficient equipment to win from the country through which he is travelling whatever he needs for his health and efficiency. He can cut down a tree for shelter or firewood. He can get water from a stream, shoot game for food, and when he has settled down and built a house, some seed will give him enough to live upon. He is self-contained, and, having all he needs, does not fret his mind with longing for what he has not got.

It was in this sense that St. Paul was content. He could use any kind of circumstance to turn it into an opportunity, and in everything that happened he heard God's call and knew how to meet it so that it might turn to his good. The secret of contentment is in this power to manage life whatever it brings.

Behind this outlook there are two convictions. One is that the Christian life does not demand any special set of circumstances. We may tell ourselves that if only circumstances were a little more favourable, or if we had more congenial friends, or had not such difficulties to face, we might find it possible to be a Christian. But we are merely excusing ourselves. Different circumstances may demand different qualities. Different situations bring different problems and temptations. But no condition, however unfavourable, it seems, absolves us from the call of Christ or excuses us from the effort to follow Him. The most difficult situation for a Christian may be where life is easy and there is nothing to sting him into courage or faith. The asphyxiating air of prosperity may be even more deadly to the spirit than the east wind of adversity. There were saints in Caesar's household, and that was as great a miracle as to find saints in Caesar's prison. In an address to the natives of Samoa, Stevenson said: "Remember, there are no circumstances in life in which it is permitted to you not to be a hero." Heroism, that is to say, needs no special stage and no special conditions. The heroic life is open to all and is possible to all. So it is with the Christian life. It demands no special standard of living, no special trade or house or position. According to Jesus the Christian life can be lived by ordinary people anywhere. It may be hard to be a Christian in certain circumstances. It is not easy in any circumstances if we are taking the Christian life seriously. But it can be done. Are we in the habit of telling ourselves that if only circumstances were different we could live a Christian life? We can live it where we are, and it is there we must do it or not at all, if only we will take from Christ the power to manage and master life.

The second conviction follows from this. It is that every sort of circumstance into which life puts us must be taken as the place in which we are called of God to be a Christian. It must be accepted. This does not mean that God puts every man where he happens to be. Far from it. There is no warrant for interpreting all our circumstances as the definite will and initiative of God. Nothing could be further from the mind and will of God than the position, in which some people find themselves. Some of them are there by their own fault, some by the fault of others, some by the drift of circumstances which could never be



the will of God. But where a man finds himself, he is called to give the Christian life there and make his circumstances minister to his spirit or inspire and direct his actions. That was how St. Paul faced life. If poverty or prison was his lot he took these circumstances as his post of duty. He found in the whole situation God's call. He saw in it a way of expressing a Christian spirit. These conditions made the stage on which at the moment he had to play a Christian part.

This does not mean that our circumstances must be accepted as life's final situation for us. Sometimes they must. There are some for whom sorrow has brought shadows that will never completely lift, or sickness has shut us up for what remains of life to a dreary road. There are circumstances, however, which a Christian spirit will set about changing. We must not be content with what is evil or unjust in our situation. Real contentment in St. Paul's sense is not incompatible with a right discontent. We can take our conditions from God and hear in them His call to change them for our own sake and especially for others. But the spirit of real contentment can be there, the inner peace that comes from knowing that in these conditions we are at God's call and in His fellowship. In the discontent which God inspires there will be no bitterness, no envy. There will be the peace of God in which we take life from Him and find Him in it.

The deepest secret of contentment is, of course, the knowledge that in God we have all the resources we need for managing life in His way and extracting from it all that is good. The traveller in an unknown land must be equipped. He must be conscious of adequate resources. He must know that he has the power to handle situations and meet emergencies. It is this which is the heart of all contentment. But it can only come to us when we have put aside all false ideas of what is good in life. We cannot impose our own dreams upon life. We cannot expect it to dance to our tune. That delusion is the root of much of the cynicism and futility of life. There is only one way in which life will neither

disappoint us nor defeat us. It is to seek the will of God as we see it in Christ. It is to ask only to be made what He can make us. It is to set our minds to value the things Christ makes precious, and especially to see people with His eyes and love them with His heart. Then there will be nothing we cannot use, nothing from which we cannot profit. There will be nothing which can separate us from the love of God.—"British Weekly."

## PERSONAL.

Miss Agnes Anderson, daughter of Mr. and Mrs. S. B. Anderson, of Haberfield (N.S.W.), was married on Feb. 1 to Rev. Douglas R. Stewart, only son of Mr. and Mrs. W. Stewart, of Moree. Mr. Stewart, who was assistant Commissioner for Newcastle district of the Boy Scouts Association, is shortly to take up his new appointment as minister of Hill End in the Bathurst diocese.

Miss Olive Robertson, second daughter of the Ven. Archdeacon and Mrs. Robertson, will be married on March 1 to Mr. Eric Barnes. The wedding will take place in the historic church of St. John's, Canberra, and it will be the second time a daughter of the rectory has been married in her father's church.

Rev. M. G. H. Garbett died at his home in Killara (N.S.W.) on February 11 at the age of 85 years. He was ordained in the Brisbane Cathedral in 1899, but the greater part of his ministry was in the Diocese of Newcastle.

On February 5 the Rev. Archibald Henry Constable died at his home at Mt. Evelyn, where he had been living since his retirement in 1943, at the age of 76. Ordained in 1903 by the Bishop of Bendigo, after experience with the Church Army, Mr. Constable served at Mitiamo, Raywood, Golden Square, Eaglehawk, Malmesbury, and the Bendigo Pro-Cathedral. He was minister at Diamond Creek 1923-1930, and incumbent of All Saints', Northcote, 1930-1943. He is survived by a widow and three sons—William, a well-known artist, of Sydney; John, manager of the Geelong branch of the Government Tourist Bureau; and Eric, now ordained, serving in the Diocese of Central Tanganyika.

The Rev. L. Hayman, has gone under B.C.A. auspices to the Parish of Streaky Bay in the Diocese of Willochra.

The death is announced of the Rev. A. W. Coates, Canon of the Armidale Cathedral from 1930-38, and Canon Emeritus from 1938 when he retired from parochial work.

The Rev. John Mason, B.A., Curate of St. John's, Parramatta, has been appointed rector of the Parish of Berrima cum Moss Vale.

The Synod of the Diocese of Waiapu elected the Very Rev. N. A. Lesser to be Bishop of that Diocese. The new Bishop is Provost of Nairobi in the Diocese of Mombasa, so he comes to his new sphere with overseas experience.

The consecration of the new Bishop of Wellington, the Rev. R. H. Owen, D.D., has been fixed for March 9th.

The Rev. H. E. S. Doyle, Th.L., recently acting Vicar of Barraba, in the Diocese of Armidale, has accepted nomination as rector of All Saints', Nowra, with Holy Trinity, Huskisson, in the Diocese of Sydney. Mr. Doyle expects to take up duties at an early date.

It is with deep regret that we record the sudden passing away of the Vicar of Boggabri, Rev. A. E. James, whose death occurred on Sunday, January 19, 1947. The funeral took place at Boggabri on Monday, Jan. 20, 1947.

The Rev. Tom Jones, organising Missioner of the Bush Church Aid Society, was the preacher at Sheffield Cathedral on 9th Feb., 1947. On the following Monday evening he addressed a meeting of citizens in the Sheffield Town Hall, the same meeting being called by the Lord Mayor.

We offer congratulations to Mr. and Mrs. W. Nicholls, of Ournie, who celebrated their sixtieth wedding anniversary on Wednesday, Jan. 22. They have lived throughout the period in the Ournie Valley, in the Upper Murray, within the Parish of Tumberumba. They arrived at pioneers, and during that time established themselves through work and pain. Their home has for years been a centre for worship, and they have given to the Church faithful children serving in several spheres within the Diocese. May they find God's continuing peace in their remaining years.—"S. Churchman."

Rev. T. J. O'Brien has commenced duty on the staff of the Goulburn Cathedral.

A solid silver Chalice and Paten, were dedicated on Christmas Day, in St. Matthias', Bombala, N.S.W., in memory of Kenneth Arthur Kite, who went down on H.M.A.S. Perth.

The new Warden, of St. Barnabas' College, Adelaide. The Rev. J. W. Griffiths has arrived in Adelaide from England with his wife and family.

The death is announced of the Rev. A. B. Lloyd, one of the most outstanding C.M.S. Missioners to Uganda, in E. E. Africa. He will be remembered for his special work in the discovery and uplift of the Pygmies.

## BARKER COLLEGE, HORNSBY

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The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees. Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to Mr. H. G. WILKINSON, Watson House, 9-13 Bligh Street, Sydney; or to—

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

Rev. W. J. Merrell, has resigned from his Curacy at Ryde, in order to join the teaching staff of Trinity Grammar School, Dulwich Hill, N.S.W.

The Rev. F. G. Standen, rector of Mittagong, has been appointed Youth Chaplain of the Diocese of Newcastle.

Rev. L. H. Broadley, a B.C.A. missioner for 8 years, has been appointed to the Parish of St. John's, Willoughby, N.S.W.

The Archdeacon of Bath, the Ven. W. M. Selwyn, has been nominated by the Bishop of London, as Suffragan Bishop of Fulham.

Archdeacon Conran, of Grafton, has resigned from the position of Registrar of the Diocese, the Diocesan Council has appointed Mr. Arthur Singleton, of the National Bank, Grafton, to fill the vacancy.

The Rev. W. P. Hart, who has been assisting at West Manly, has been appointed to the parish of Maroubra, N.S.W.

Congratulations to the Rev. and Mrs. J. Noble, of Erskineville, Sydney, upon the arrival of a son, and the Rev. and Mrs. H. C. Dunstan, of St. Barnabas, Waverley, upon the arrival of a daughter.

Mr. R. A. Matchett, recently organist of St. Mary's, Waverley, N.S.W., has been appointed Organist and Choirmaster of the Grafton Cathedral.

Leslie William Turner and Daniel Frederick Clout, of St. John's College, Morpeth, N.S.W., were admitted to the Diaconate at

an Ordination held in Christ Church Cathedral, Grafton, on St. Thomas' Day, Saturday, December 21, 1946, by the Rt. Rev. C. E. Storrs, M.A., Lord Bishop of Grafton.

We desire to express our sincere sympathy with Mrs. G. E. Woods and family upon the death of Mr. Greatorex Woods, of Woolwich, N.S.W. The deceased gentleman was a devoted churchman and has been a churchwarden for many years.

## ARCHBISHOP OF PERTH.

It has been announced that the Rev. R. W. H. Moline, Vicar of St. Paul's, Knightbridge, London, has been appointed Archbishop of Perth.

He is a Cambridge graduate and was ordained in 1920 by the Bishop of London. After a curacy at Bethnal Green, he joined the Brotherhood of St. Barnabas in North Queensland, later becoming Archdeacon of North Queensland, and sub-dean of the Cathedral at Townsville. In 1928 he returned to England to be vicar of N. Cadbury, and afterwards vicar of St. Paul's, Knightbridge. Mrs. Moline is an Australian, formerly of Townsville.

The Rev. J. T. PHAIR is now available for Sunday Services and other duties. Address: 24 O'Connell-st., Haberfield. Phone: UA 5507.

## Churchman's Reminder.

Psalms 59: 9.—"I wait upon Thee; for God is my defence."

John Ruskin.—"He who has the truth in his heart need never fear the want of persuasion on his tongue."

### March.

2.—2nd Sunday in Lent. Asking God to defend us amid our prayers. Many who pray realise the need to be watchful. Pride and self-satisfaction in religious practice are among the greatest evils of the Christian life. Lent is a proper season in which to fight in prayer against our tendencies to be satisfied with ourselves.

9.—3rd Sunday in Lent. Yet another call to take care that we do not forget to watch ourselves. This time it is our outer spiritual enemies we need shelter from. The people who give up because things go wrong, are among those who need a prayer like to-day's collect. God sees "our hearty desires" which are of great comfort to the soul which truly desires to serve Him. We so often forget that God is concerned with our feeble efforts.

We regret to learn that the Rev. Charles L. Williams, rector of St. Matthew's, Windsor, has resigned from parochial ministry by reason of ill-health. The Rev. C. F. Flatau is acting as locum tenens from the 1st of March.

## "AUSTRALIA FOR CHRIST"

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## TO AUSTRALIAN CHURCHMEN

## THE QUESTION OF SIN.

It is not always wise to trust newspaper reports, but if the newspapers are to be believed, Bishop Barnes has once more awakened a considerable amount of controversy. He is alleged (that blessed word so dear to the heart of policemen and journalists) to have stated that there is no such thing as a Fall of Man. The Fall is really a fall up. Dr. Barnes is a problem to the advocates of Episcopal Apostolic Succession. If he has received the divine gift, which constitutes him a guardian of the true faith, he sometimes seems to be at pains to conceal it. As Canon Maynard plaintively complained, when reviewing Bishop Moyes' Moorhouse Lectures: "It is difficult to discover the voice of a Catholic Bishop in all this." Bishop Barnes once told his confrere of St. Albans that some people had the religion of educated Hindus. At least the Bishop of St. Albans publicly identified himself with those who were thus pilloried. He became in 1920 a supporter of spontaneous generation. It seems as if the time were ripe for another startling pronouncement. And so we can credit the press, at least to the extent of believing that Bishop Barnes said something out of the usual. At any rate, if Bishop Barnes did not say it, other quite reputable people, even if they are not bishops, have said it.

## The Philosophical Theory of Sin.

It is a dangerous thing to speak of a philosophical theory of sin, as there is more than one. We have particularly in view the theory which is credited in the press reports to Bishop Barnes.

According to this view, the whole creation is moving forward to a great ideal. Man is moving with it. There is a steady progress from inanimate to animate being, and on up to sentience and finally rational self-determination. At the last stage in the process, the Absolute comes to know Itself or Himself in man. But man himself is ever making stepping-stones of his dead self to higher things. The condition of his advance is a divine dissatisfaction, and from this arise what we call remorse and repentance. He thinks he could have done differently, while the truth is that, having acted in a certain way, his disappointment at the result has made him different. The new experience creates a revolt against the old

condition. Thus by a dialectical opposition he moves forward, driven by the inner urge of the Eternal Spirit, which ever seeks to express itself. The sense of sin is at once an illusion and a move forward.

## The Merit of this View.

We can see at least one great merit in this view. It has, although its advocates do not always see it, something in common with the orthodox doctrine which Browning so aptly describes as "the faith that launched point blank her dart at the head of a lie—taught Original Sin, the corruption of Man's Heart." At least it breaks with the cheery optimism that refuses to accept the verdict that man has to arise from a condition of inferiority and attain to a position of superiority. Further, it does not and cannot rest content with the cheap theory that "man has a free-will and that is all there is to it." On this view, the higher plane is only reached after long struggle. True that they tell us we were never better than we are now and that falls to be considered later. But they also tell us that we need to be better than we find ourselves, and the twinges of conscience however explained are spurs to endeavour. The close affinity with the Christian view may perhaps be gathered from the fact that Karl Barth makes great use of a very similar conception. Barth, indeed, finds the stimulus not in the inner struggle, but in the Word of God coming to the soul. But he is able to adopt the language of the dialectical school once this cardinal difference is recognised. "Our reconciliation is hidden, not merely somewhere or other, but there with Christ in God and thus not visible as yet in any of the spheres we have mentioned." That is to say, there is a future development which must display itself notwithstanding "all our feeling of weakness, all our lack of assurance and the anxiety of which our hearts can be full at the present time." Excluding for the moment the essentially Christian teaching in Barth's theory, we can see that it links more naturally to the view which declares that man as man is moving to a great realisation of his being, than to the fragmentary notion of a series of individuals aimlessly making up their minds, aimlessly because they have no common base,

either in corruption or in salvation; but are each of them wholly unrelated units. We have at least to thank the philosopher for delivering us from shallowness.

## The Defeat of this View.

But, as often happens in discussions on recondite subjects, the very merit of the view in question is from another angle its great defect. If it helps us to realise that we are not isolated units, and that there is a bond of nature lying deep behind the individual, it destroys the very essence of self-determination by making it inevitable. We are moving forward just because we have to move. We find ourselves at a particular stage just because we have arrived at it in the development of the race. This may be true. It is scarcely illuminating. It reminds us of the nonsense jangle: "We are because we are, and because we are we are, because we are," and so on, ad infinitum. And the curious feature is that this view is advanced in the interests of self-determination. The determination, even if it could be demonstrated, of the Eternal Substance or of the Absolute, cannot be my determination. This is the acute problem of personality which meets us round every corner of our peregrinations. We cannot evade it. Dr. Barnes, himself, is deeply sensible of these facts. He wrote: "The working hypotheses, which seem to suffice as 'laws' in physiological investigations, are inadequate. The process is not a mere re-arrangement. There is in it an element of free creative activity, directed to a definite end. We must find indications of that end in the highest faculties of man, in the spiritual values on which he is slowly building civilisation. And thus, behind phenomena we must put the creative activity of Spirit . . . . It is the factor of variability, showing itself in man as freedom of choice, which permits movement, if sometimes downward, yet also upward. This leads me to see in the human will the central element of human personality, and to find in that will not merely the product of but a means of response to creative Spirit." ("Should Such A Faith Offend." Page 137.)

## The Christian Solution.

It is no part of divine revelation to pander to the speculations of struggling mortals. It is its great function to show "What doth the Lord thy God require of thee?" But as the great message is unfolded, we discover that it touches the profound problem of

life, and touches it in a new and interesting way. The cry of the Psalmist: "Behold I was shapen in iniquity and in sin did my mother conceive me" warns us that there is a deeper truth than that which is exemplified in our individual freedom of choice. We are bound with others in the bundle of life and our reactions are by no means wholly conditioned by our individual activities. Rather, these activities bind us indissolubly to the race. All that has been written about human history confirms this deeper view of man's sinful state. Yet if we were to stop there, sin would be something like an evil growth that inevitably manifests itself. That is the position to which any naturalistic explanation drives us.

The Christian view goes deeper. First of all and most radical, sin is presented in the Bible as a defect, and a moral defect at that. It is, as Dr. Orr puts it, "that which absolutely ought not to be." That raises very great problems, of course, but an experience of moral revolt against our own actions confirms the Bible view. But when we look a little closer at this Bible view, it presents itself as supplying the creature with that measure of independence which is necessary for any view of self-determination. It gets away from the jangle of the nonsense rhyme. We are, because we choose so to be, even if the roots of our choice be deep in our nature and stretch out beyond our individual life. That the choice of one individual affects another, we have abundant evidence. Because of our independence some are tempted to deny choice. The Bible tells us that choice is always made, but each choice is an indicator to a further choice, and this takes us back to the original stepping out of Communion with God, an irrevocable choice, not only for the individual but for the race; irrevocable, that is, so far as man's unaided powers are concerned. There is a double reference in the Bible account of sin, which, however hard it may be to reconcile inherently has the support of all the factors of our experience.

That double reference is to the fact, on the one side, that we have a disordered nature, and to the fact, on the other, that we are beings possessed of the power of responsible volition. Creatures on the one hand of environment and heredity, we are on the other hand conscious of the power of self-determination. To a self-determining being, the notion of a relentless external driving power is abhorrent.

But it does not follow that a being claims or can exercise the right of altering its own nature. If Adam stood in a dual capacity to his successors at once, their natural father and their federal representative, much that is puzzling would be resolved. This is the Christian view as expounded by many gifted writers. We were tested in our forefather, and we fell in him. It may be difficult to escape many vexed questions on this view, but we can confidently assert that there is nothing in science or observed facts to negative it.

## The Doctrine of Redemption.

The Christian message goes beyond all human observation, when it tells us that God proposed to redeem mankind. And in the Christian doctrine of redemption, there is also the double reference that we find in the Christian doctrine of sin. On the one side, we have a nature that needs to be renewed and can only be renewed by the direct action of God. We cannot claim or exercise the right of altering our nature. The new birth is as much beyond our powers as the creative act which first called us into being. But, on the other hand, the new nature, like the old, expresses itself in an inner determination, which involves an act of will. The enlightened conscience discerns the good and the true way, and becomes deeply conscious of loss and failure. When we are told to "move upwards, working out the beast and let the ape and tiger die," we respond, if we are sensible of our true constitution. "We are something other than apes and tigers and it is that otherness which is at once our misery and our hope." Conscious of our need of renewal, we turn with eyes of expectancy to Him "Who gives repentance to Israel and forgiveness of sins." The turning is at once the provision of His grace and the act of our free spirit. It is only thus that we can harmonise the two conflicting sentiments of being, which is corrupt with a determination which is individual. There is a great deal said, but the only satisfactory solution was propounded long ago by Bishop Butler, who said our present life is a state of probation. We only add that the manner of our arrival in it is the probation of our first parents with involved consequences and a new birth in the way of deliverance.

Sister Dorothy Robinson, daughter of Canon R. B. Robinson, is leaving for Ceduna on Friday, 28th Feb., relieving at the B.C.A. Hospital for three months.

## AUSTRALIAN COLLEGE OF THEOLOGY.

## CLASS LISTS FOR 1946.

Scholar in Theology (Th.Schol.).  
(In Order of Merit.)

Second Class.—Brian Strong Kugelman, B.A., Goulburn; Cedric Carlyle Cowling, Tasmania.

Pass.—David George Lance Livingstone, Willochra; Oliver Tristram Cordell, B.A., Central Tanganyika; Albert Edward Loxton, Brisbane.

Passed in Single Subjects.  
(In Alphabetical Order.)

New Testament. — Harold Frank Ault, M.A., B.D., Christ Church, N.Z.; Guy Henry Darke, Nth. Q'land; Peter Charles Hawker, M.A., Kalgoolie; William Vincent Lloyd, Melbourne; Harold Marshall, Newcastle; Trevor Wilson Thomas, B.A., Adelaide.

Christian Sociology.—William Harold Graham, B.A., Perth; Albert Edward Hayes, Newcastle; Geoffrey Neil Hooper, Adelaide.

Dogmatics.—Gordon Keith Armstrong, Goulburn.

## Licentiate in Theology (Th.L.).

First Class.—Keith Lauchlan McConchie, Ridley Coll., Melbourne.

Second Class (Order of Merit).—Frederick A. Staines, St. Francis' Coll., Brisbane, Douglas E. O. Crawford, B.A., Moore Coll., Sydney; Kenneth Lewis Walker, Moore Coll., Sydney; Ross Dominic Fraser, St. John's Coll., Bathurst; Herbert James Neil, Ridley Coll., Melbourne.

Pass (Order of Merit). — John Gotthold Forell, Ridley Coll., Tasmania; Donald Arthur Langford, Moore Coll., Sydney; Lindsay Young Pace, Ridley Coll., Melbourne; Terrence Stokes, Ridley Coll., Melbourne; Ronald Harrison Palmer, Moore Coll., Sydney; Leo Richard Buckman, Moore Coll., Sydney; Kenneth Bruce Skegg, Christ Coll., Tasmania; George Hedden Officer, St. John's Coll., Bathurst; Robert Griffith Mountney, Melbourne; Gerald John Morris, Moore Coll., Sydney; William M. L. Cooke, St. John's Coll., Newcastle; James Anthony Knife, Melbourne; Edwin W. Fisher-Johnson, Moore Coll., Sydney; Thomas Eric Champion, Nelson, N.Z.; Norman Womersley McDonald, Gippsland; Edward A. Bradley, St. Francis' Coll., Brisbane; William Geo. A. Tooth, Moore Coll., Sydney; Allan Richard Miller, Sydney; Raymond Alan Davis, St. John's Coll., Newcastle; Francis George Pearson, Ridley Coll., Gippsland; Arthur Richard Austin, St. John's Coll., Bathurst; Arthur Joseph Gray, Bendigo; Miss Faith Holroyd Newton-Hamilton, Melbourne; Noel Arthur Tolhurst, Melbourne; Claude James Eldridge-Doyle, Armidale, Alexander C. H. Crigan, Moore Coll., Sydney; Patrick Edward D. Gason, St. Arnaud; Alvin Victor Hatters, Ridley Coll., Rockhampton.

Passed Part I of the Examination.  
(In Order of Merit.)

John Charles Vockler, St. John's Coll., Newcastle; Alexander George Methven, Ridley Coll., Unattached; Henry Richard Field, St. Francis' Coll., N. Q'land; Richmond James McCall, Ridley Coll., Unattached; Herbert F. Willoughby, St. Francis' Coll., Adelaide; Raymond Albert Woodward, Moore Coll., Sydney; Raymond Harold Lewis, St. John's Coll., Newcastle; Ronald Lloyd Gwyther, St. Francis' Coll., Brisbane; Miss Winifred May Merritt, Ballarat; Robert George Porter, St. John's Coll., Ballarat.



# CALL TO YOUTH

## OUR READING.

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

"Wherefore, take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—Ephesians 6, v. 10-18.

## CONVERSATION.

George: "Remember that old Bible we found in our attic a month ago, John? I've been reading it occasionally, and there seems to be very much talk about salvation, but I haven't yet gathered what we need to be saved from. Have you any idea?"

John: "Well, the Bible tells us 'the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.' It's the penalty of sin we are saved from as well as its power."

George: "Just what does that mean? I'm still quite in the dark about it."

John: "It hinges mainly about the fact that God simply must be just and punish sin. Since we have sinned we must be punished and the only way of salvation from punishment is through the Lord Jesus Christ because He became our sin-bearer."

George: "But, look, I don't want to boast but only the other day I went past a blind man and gave him two shillings, and the Bible talks about almsgiving being rewarded."

John: "Have you come across the passage telling of the man who tried to buy the power to heal invalids from Peter?"

George: "No, I can't say I have."

John: "It's in Acts, and it illustrates the fact that money is of no account with God, except as something we have been given to use well or badly. Therefore, however much we 'give' we are only giving back what God entrusted to us, which is, after all, only the decent thing to do anyway."

George: "But I go to Church and Sunday School every week, and we even have family prayers at home."

John: "Remember the Lord Jesus' attitude to religious observances? He said that they were not enough to gain eternal life for anyone; that the only way was through faith in Him, because He died for the sins of the whole world. He could do that because He is God, and therefore perfect."

George: "It's terribly difficult for me to understand at all, John, could you explain it a little?"

John: "He said, 'as many as received Him, to them gave He power to become the sons of God,' and that's the clue to it all. He gave His life for us, but we must accept that sacrifice for our own lives. And we can do that by putting our trust in Him and His guidance. If we do that, we find that life becomes very much more worth while."

George: "Well, thanks very much, John, that makes it much clearer. I'm afraid I'll have to go now, but I certainly shan't forget all this."

John: "Please, George, don't just remember what I said, but check it up in the Bible, and act on it. If you pray that God will show you more clearly what it means He will. So long now, see you again soon."

## LEADERS' TRAINING HOUSE PARTY.

A Youth Leaders' Training Houseparty has just been held in the Diocese of Sydney. It was led by the Rev. G. R. Delbridge, Chaplain for Youth Work in that Diocese, and was the first of its kind, lasting for ten days.

Those of the young people who had to go to work during the houseparty were driven to the nearest Railway Station, and met there again at night. The evenings were taken up by addresses by prominent youth workers, each address being followed by a discussion in which the young people took part. The titles of the addresses were as follows:—

Saturday: "How to Read the Bible with Profit" (Mr. Don. Noble).

Sunday: "How to Prepare an Address" (Mr. Don. Robinson).

Monday: "The Importance of Sunday Schools and Sunday School Teaching" (Mr. C. P. Taubman).

Tuesday: "What is the Christian's Responsibility to the Mission Field Abroad?" (Rev. B. H. Williams and Dr. N. Chenoweth).

Wednesday: "What it should mean to me to be a Member of the Church of England" (Canon Robinson).

Thursday: "What is the Christian's Responsibility in the home—at work—in his Church" (Rev. G. R. Delbridge).

Saturday: "Soul Winning or Personal Evangelism" (Mr. A. Gilchrist).

Sunday: "Practical Christian Living" (Rev. B. H. Williams and Dr. N. Chenoweth).

During both week-ends a Bible Study on the Epistle to the Galatians was led by Mr. Delbridge. The discussion in which many of the young people took part during these studies proved very profitable.

## STAND FAST.

Stand like a rock in the stream of life.

And let the world swirl by.

Stick to your ground as you keep to right

And hold your head well high.

Don't be like flotsam that's tossed about

By every whim and creed.

Don't let things fool you or harbour doubt;

Strength is this old world's need.

You'll never know how many will watch,

Following where you go;

Let your aim be the top of the hill,

Never the depths below.

Then, when you come to promotion time,

You'll hear the words, "Well done,"

Many the souls who have gained new life

Because you lived, my son.

—T. B. Gleave.

## BOOKS.

"Jingles for Juniors," Furs and Feathers. Written by E. Josephine Bamford, illustrated by C. Kingsley Smith. Published by S. John Bacon, 317 Collins St., Melbourne. Our copy from the publisher. Price 3/9.

Here is a delightful picture book for our children, cleverly illustrated and well produced. The jingles are just splendid and in excellent taste.

"God's Plenty," being the Annual Popular Report of the B. & F. Bible Society. Written in England under the cloud of severe food rationing, the writer, the well known John A. Patten, Editorial Secretary, strikes a note of optimism by giving as a kind of motto for the Report the Apostles' Statement, "God giveth us richly all things to enjoy." He says in the Preface, "The more we explore the Bible the more do we discover of the unsearchable riches of Christ; but it is not enough for us merely to enjoy those riches ourselves; we must share them with the whole world."

The whole sphere of influence of the Society is reviewed in a most interesting way, after an emphasis on the Book of God's Plenty, as indicating our responsibility to the whole world.

## STAR SONG.

Joy and miracle this night!  
All is glory, wonder, light!  
Gleaming like a jewel, a star  
Sheds its lustrous ray afar,  
And angels make the heavens ring  
With ecstasy of carolling.

Come, good people, seek not sleep!  
Rise, and on this wonder peep!  
Ere, against the eye of dawn,  
Angels are gone, and star withdrawn;  
Never shone a star so bright  
As shines on Bethlehem this night!  
—Stanley Stokes.

The Rev. W. H. Chamberlain, until recently Rector of Grettton, Keteering, within the Diocese of Peterborough, England, and who is now on leave from that Diocese, has accepted the responsibility of the Parish of Berridale for a period of twelve months. Mr. Chamberlain has already served within the Diocese of Goulburn, as locum tenens at Cootamundra and Junee.

## CHRISTIAN FAITH IN ACTION.

(By H. L. Perkins, student member of A.S.C.M. Conference, Corio, 1947.)

Three national Conferences for students were held recently at Geelong Grammar School, Corio, Victoria, under the auspices of the Australian Student Christian Movement.

## AN OECUMENICAL VENTURE.

The National Conference of Theological students which met from January 3-7, was attended by 45 students from 16 theological colleges, drawn from most non-Roman Churches, and from most of the States of Australia. Its subject was "Towards the Conversion of Australia." Under the chairmanship of the Rt. Rev. C. H. Murray, Bishop of Riverina, the Conference was led by a large panel of Church leaders, including Rev. D. A. Garnsey (General Secretary, A.S.C.M.), Rev. W. G. Coughlan (Director, Christian Social Order Movement), Rev. Rex Mathias (Director, Youth Publications, Methodist Church of Australia), Rev. Hamilton Aiken (Director, Religious Films Society), and Rev. K. T. Henderson (Special Talks Officer, A.B.C.). The situation of the Church in Australia, the nature of the Gospel, the missionary nature of the Church, Religious Education in Schools, the Redemption of Politics, the use of Film, Radio and Press in Evangelism and the call for Christian Unity for Evangelism were all considered. Apart from the practical benefits derived, students with varying theological emphases found a wider vision of the work of the ministry and a unity in their common calling by their study, fellowship and prayer together. This was the first Theological Conference convened by the A.S.C.M., but it rendered such valuable service to theological students that it will probably become an annual event.

## TRAINING STUDENT LEADERS. CHRISTIAN FAITH IN ACTION.

The National Student Conference, open to all students, met from January 7-15, and was attended by 500 students and leaders from all States of Australia—a record number in the history of the A.S.C.M. Its subject was "Christian Faith in Action," based on a booklet written for the Conference by Rev. C. J. Wright (Associated Director, Methodist Young People's Department, Victoria). This book was used in nearly 50 study circles, and considered both the nature of Christian faith and the quality of Christian action.

The study of the nature of the Christian faith began in study circles on the first day when the humanist idea of man's self-sufficiency was rejected, and regarded rather as man's original sin; and man's need was shown to be transformation in heart, mind and will by faith in God, incarnate in Jesus Christ. This study was continued throughout the Conference in the evening addresses. Dr. Hebart, Principal of Immanuel Theological Seminary, Adelaide, spoke of man's need of God. Man's sin of self-sufficiency blinded him to his own inevitable limitations of family, race and nation, and to the warring in his members of his good intentions and his evil deeds, and has caused him to attribute his setbacks to environment, complexes and ignorance which he can overcome. Through this sin man has rebelled against God and enthroned himself as the measure and centre of all things. And this is the cause of his present catastrophe; as part of the creative work of God, made for fellowship with Him, man is only truly man when in personal and dependent relationship with God.

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Outside that relationship is tragedy. Man can only rise beyond his present tragedy by returning to that life of dependent fellowship with Him Who is Creator, not creature. Who is in truth the measure and centre of all things.

Professor A. Boyce Gibson (Professor of Philosophy, University of Melbourne) spoke of God's gift to man. His gift is uniquely Himself—in Jesus. He is the gift, not of a law but of a Person whose whole attitude is that of Love, whose Presence we may know, whose Spirit we may share, and so meet our own situations in History. In Him is the love wherein God has loved us, giving Himself to us, not condescendingly, but with effort and sacrifice; not for our happiness but for our good; not shocked by our sin but wrestling with it; not denouncing our sin on the basis of principles, but personally seeking us till we repent. And in our Christian lives we must pass on His love.

#### THE UNIQUENESS OF CHRISTIANITY.

Mr. Sydney Orr (Lecturer in Philosophy, University of Melbourne) spoke on the uniqueness of Christianity. Christianity alone knows the true dimensions of man—on the one hand his creation in love, on the other his moral perversity in deserting love for his own selfish ends and self-sufficient methods of attaining them, until, out of harmony with the true nature of things, he has heaped up "a whole world's anguish." Science, for instance, has nothing to say of human conduct or human destiny; it enables us to handle bacteria, but not one another in our personal, governmental and international relationships; it says nothing of love or hate, justice or liberty. Christianity alone supplies the life, in the Person of Jesus Christ, who saves personalities. In Him divine power reaches down as in no other religion, to convert the soul, to free it from the shackles that bind it, and to set it on its upward path. There is no place for an apologetic Christianity; all other religions have failed. It is death and destruction not to follow Christ.

#### CHRISTIAN LIVING.

Meanwhile the study circles examined the consequences of such a faith for Christian living. They considered our responsibilities in the community—to regard our own secular occupation as a vocation, a sphere of Christian service; to use our time and money, not as our own but as God's, to whom we are accountable as stewards for their use to His glory, to promote the greatest possible measure of justice and love in the secular order, and in the spirit of repentance and reconciliation to work particularly for "an order of society in which the economic basis for the class struggle is eliminated." Then they considered our responsibilities in personal relationships—to love all men without pride, selfishness or desire to dominate, and particularly in those spheres which affect students, in family relationships, in the University community, and in relations between the sexes.

And finally, the work in study circles showed the Christian ethic to be impossible without the life of prayer, "the most humbling exercise that a man can undertake," giving humility before God, confidence in Him, and a self-forgetful passion to serve Him; and the corporate worship and evangelistic mission of the Church were shown as the highest form of Christian faith in action.

#### INTO ALL THE WORLD.

This mission of the Church was considered not only against our own background of life in Australia. The Rev. Norman Cocks of the London Missionary Society spoke to the Conference on the history of missions and the challenge for us to-day of Christ's words: "Go ye into all the world and preach the Gospel." On the Sunday morning missionaries recently returned from overseas told something of what the Church is doing in India, in Africa and in the Pacific Islands.

Another aspect of the story of the World Church was told by the General Secretary of the A.S.C.M., Rev. David Garnsey, who had recently returned from conferences of the World's Student Christian Federation in Europe, and from a visit to Indonesia. He passed on something of the inspiration gained in meetings and discussions with men like Martin Niemöller, who had played a leading part in the Church struggle in Europe.

Altogether the Conference achieved its purpose, to show Christian faith and action as one in the Christian life, faith as an indispensable basis for action, and action an inevitable expression of true faith. Aroused by the urgent appeal of Rev. C. J. Wright at the opening of Conference, that we should put aside complacency and despair and "let the Holy Spirit disturb us" in a costly way about the urgency of our situation, the Conference revealed an attitude of serious concern which was heightened by the personal challenge of the subject and its manner of presentation, and by the centrality of prayer in its programme.

#### THE CENTRALITY OF WORSHIP.

The Conference was fortunate in having the use of the College chapel for its periods

of prayer and its Sunday services, and it became the centre of Conference life. Prayers were conducted every morning by students, and every evening by the Rt. Rev. C. E. Storrs. Periods of intercession were observed before tea, and after tea a large section of the Conference used the Chapel for private devotions during the period for silence. It was largely because Conference members worshipped there, that we were able to move away into the study work of the Conference and find there the personal challenge of the Christian life—a community experience testifying to the centrality of worship as the mainspring of the Christian ethic.

It was fitting therefore that the closing address of Conference was given in the Chapel. In that address the Rt. Rev. C. H. Murray called upon us "to run with patience the race that is set before us." The knowledge and inspiration received at Conference must issue in action, for life is the witness to our faith. The race will not be easy, for our vision may be clouded, facts hard to obtain, moral distinctions blurred and people difficult to work with, but "If any man willet to do the will, he shall know of the teaching." In our race, as we look to Jesus as Leader, Teacher and Friend, as we try to obey Him, as we put our lives into His hands, we will find Him as Saviour and Lord, as His followers have found Him in all ages. In all our limitations of trust, knowledge and ability, we will know that God is able "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," and unto Him we will ascribe "glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

## Church Missionary Society

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### Saturday, 3th March, 1947

AFTERNOON SESSION: 3.30 to 5. Speaker, Miss A. Richardson.

BASKET TEA: 5 to 6.15.

EVENING SESSION: 6.15 to 8.15. Speaker, Rev. J. B. Montgomerie.

"Ask and ye shall receive."

#### B. & F.B.S.

Early in March, the Rev. W. H. Rainey, Commonwealth of Australia Secretary of the British and Foreign Bible Society, will have completed forty years service with that Society.

His first field was South America, where for eighteen years he travelled extensively, not only in the big cities, but also in the rarified air of the Andes, and the sweltering heat of tropical jungles.

Then he was transferred to Western Europe, with his centre in Paris. His new field, however, included, not only the Latin countries, but Gibraltar, Malta, and North Africa from Morocco to Libya. When the



war came, Mr. Rainey remained in Paris evacuating refugees until the very last moment, leaving only a few hours before the Germans entered the doomed city.

The Bible Society then sent him to Australia, where his parish is even larger than in Europe, for it includes not only the Commonwealth, but also Papua, New Guinea, the islands of the South Pacific, and Indo-China.

We pray that Mr. Rainey may be spared many years to serve God and the Bible Society.

It is interesting to note that the Bible Society is now printing in Australia Scriptures in about twenty different languages, two of them in aboriginal tongues, rejoicing in such simple names as Pitjantjatjara and Nungubuyu.

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#### Australian Church News.

#### NEW SOUTH WALES.

#### Diocese of Sydney.

#### THE MOTHERS' UNION.

The Austinmer Branch kindly invites you to join the monthly services at All Saints at 11 a.m. on the second Thursday in the month. At the last meeting twenty members were admitted by the Rector, Mrs. Robson gave an inspiring message. We have much to be thankful for, and yet our task is so great that we need a greater strength than our own, to help us to fulfil the great purpose that God has for us. We bring our children to be christened, but do we always realise the solemn promises we make at this service in God's presence, and so we invite you to join us, that by prayer and fellowship we may be able to help you in your great task of training your little one to become an inheritor of the Kingdom of Heaven.—"Parish Paper."

#### NARELLAN.

A recent meeting of the Parish Council decided that the 120th Anniversary of the formation of the Parish this year, should be celebrated in a fitting way, and that a special service be arranged for Sunday, 20th April. Actually the Rev. T. Hassall was appointed on the 1st April, 1827. The foundation stone of our church was laid on 25th April, 1840, Heber Chapel having been used for services since it was opened in 1828. The Rector will be glad to have names and addresses of any who wish for an invitation, or who have been in any way connected with Cobbitty in times past.

#### THE DEACONESS FELLOWSHIP, SYDNEY DIOCESE.

We wonder how many people know that the Deaconess Fellowship exists? A meeting is held each month at Deaconess House, and Deaconesses only are eligible for membership. Mrs. Martin, the Acting Head Deaconess is the President, and Deaconess Gwyneth Hall the Hon. Sec. and Treas.

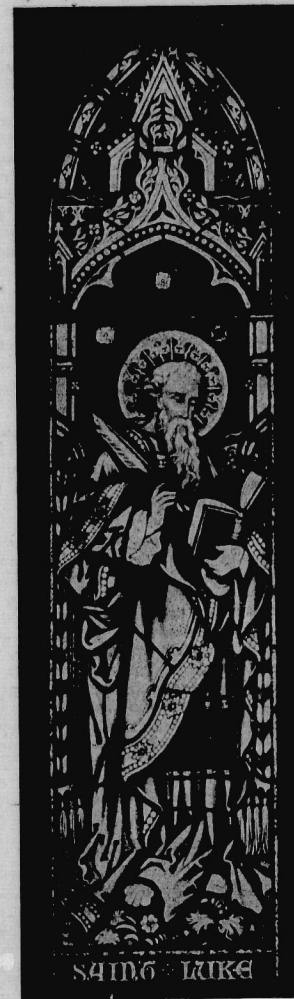
Times for prayer and fellowship over a "cuppa" are greatly enjoyed by the members. There is always business to be attended to as well, and plans are now being made for a Conference in September, when it is hoped that representatives from the other States will attend.

The first meeting of the year was held this time at the Home of Peace, Petersham. Deaconess Narelle Bullard and Miss Beryl Evennett, an ex-trainee of Deaconess House, both of Central Tanganyika, were welcomed and gave short messages. Deaconesses Doris Crawford and Mary Andrews are also now at home on furlough.

Deaconess Edith Lowenstein was welcomed back after a long absence in Queensland, where she was working in St. Mary's Home, Toowoomba. Deaconess Dorothy Bransgrove was given the warm wishes of the Fellowship as she took up her duties as Warden of the G.F.S. Hostel, on the resignation of Deaconess Eveline Best, who has served so faithfully in that work for eleven years. To Deaconess Ruby Hudson also go the warm wishes of the Fellowship as she leaves St. Andrew's, Summer Hill, to go to her new work at St. James', Croydon.

We hope readers of the "Church Record" will remember the Deaconess Fellowship in prayer, and think of its members as they

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go about their various duties, with their high privilege of being called "Servants of the Lord."

### THE CATHEDRAL CHOIR SCHOOL BOYS CAME TO HAVILAH.

On a recent occasion an excellent concert was given in the new Kindergarten Hut of the Havilah Homes by about 25 primary boys from St. Andrew's Cathedral Choir School. The items included action songs, recitations, and violin, piano, steel guitar and vocal solos.

Perhaps the most enjoyable feature of the entertainment for the young audience was the varied spectacular costumes in the action songs and plays.

A happy feature of the afternoon was the combined singing of Christmas music by the Havilah children and the young St. Andrews boys.

The Headmaster, Rev. M. C. Newth, thanked Matron for allowing his boys to go for a hike through the large Havilah property adjoining the Home, and for the games and competitions they so much enjoyed. Mr. Newth also spoke on behalf of the twenty mothers who came along with their boys, and expressed appreciation of Matron Bowden having conducted the very interesting inspection of the Homes.

### EXTENSION AT CHILDREN'S HOMES.

New buildings to accommodate needy children will be a major part of the work this year of the Church of England Homes. The honorary clerical secretary (Canon F. W. Tugwell) announced this in his report to the 62nd annual meeting, held in Sydney just recently, at David Jones', George Street. "We are adding a cottage home for boys to the present home at Carlingford, and are preparing plans for a modern building for girls, and a kitchen-dining unit at the Havilah Homes," he said. Benefactors of the homes, Mr. and Mrs. E. S. Trigg, will finance a building for both boys and girls. The Bishop Coadjutor of Sydney (the Rt. Rev. W. G. Hilliard) presided at the meeting. The guest speaker was the Warden of St. Paul's College within the University of Sydney (the Rev. F. R. Arnott). He praised the work of the Church of England Homes. "Children need affection, a certain amount of order and discipline, and a spiritual understanding," he said.

### ORDINATION.

The following gentlemen will be ordained to the Diaconate on March 9th at St. Andrew's Cathedral, by the Archbishop:—

L. R. Buckman, Th.L.; D. E. Crawford, B.A., Th.L.; A. H. Crgan, Th.L.; E. W. Fisher-Johnson, Th.L.; D. A. Langford, Th.L.; G. J. Morris, Th.L.; R. H. Palmer, Th.L.; A. Tipping, Th.L.; W. G. A. Tooth, Th.L.; K. L. Walker, Th.L.; A. R. Miller; C. A. Osborne.

### CATHEDRAL THEOLOGICAL CIRCLE.

The first meeting of the Cathedral Theological Circle will be held on Friday, March 14, at 2 o'clock in the Chapter House. The paper will be read by Bishop Pilcher on "The Jewish Background of the Fourth Gospel." These meetings are to be held on the second Friday of each month in the Chapter House; all clergy and any others who are interested are invited. Afternoon tea will be served at the conclusion of the meeting.

### BALGOWLAH.

The Foundation Stone of the Memorial School Church in Boyle Street is to be laid on Saturday next by the Right Rev. Bishop Pilcher, D.D.

### ST. MATTHEW'S, MANLY, NEW MEMORIAL HALL.

The Church Committee, at their meeting on January 14, passed unanimously the following resolution: "The Church Committee is thankful to know that the sum of £5200 is now in hand towards the cost of the erection of the New Hall. It heartily approves of the proposal that every effort should be made to increase that amount to £7000 before the 31st December next. And further it agrees, if circumstances permit, the foundation stones should be laid before the end of the year."

### COBBITTY.

A recent meeting of the Parish Council decided that the 120th Anniversary of the formation of the Parish this year, should be celebrated in a fitting way, and that a special service be arranged for Sunday, 20th April. Actually the Rev. T. Hassall was appointed on the 1st April, 1827. The foundation stone of the church was laid on 25th April, 1840, Heber Chapel having been used for services since it was opened in 1828. The Rector will be glad to have names and addresses of any who wish for an invitation, or who have been in any way connected with Cobbitty in times past.

### Diocese of Armidale.

#### ST. JOHN'S LODGE.

This is our Boy's Hostel in Carthage St., Tamworth. Extensive renovations and repairs have made a wonderful improvement. It will be much more comfortable for the boys and for those who have the care and oversight of the Hostel and the boys. We congratulate the committee on their work and interest in the Hostel, which is providing facilities for boys attending High and Primary School from the outlying centres, thus providing opportunities on a level with town boys whose homes are near at hand.

### VICTORIA.

### Diocese of Melbourne.

#### CATHEDRAL NOTES.

Mid-week Services During Lent: The preacher at the Wednesday Mid-day Services (1.15) during Lent will be the Rev. J. A. G. Housden. The title of the series is "Our Lord's Prayer in the Garden of Gethsemane." The first address, to be given on Ash Wednesday, February 19, will be entitled "What is Prayer?" The second in the series on Wednesday, February 26, will be entitled "Abba, Father."

"The Commissioning of the Church" will be the theme of a series of sermons to be given by the Dean during Lent. On Sunday February 23, at 7 p.m., the subject will be "The Commission according to St. Mark," and on Sunday, March 2, at 11 a.m., "The Commission according to St. Matthew."

"Wanted, an Army," is the general title chosen for the series of Lenten People's Services which will commence on Sunday, February 23, at 3.15 p.m., when the speaker will be Mr. D. M. Bradshaw, Head of Preparatory School, Scotch College, and his topic "Enlisting the Children." The Rev. H. S. Simmons will be the speaker on the following Sunday, March 2, and his subject will be "Those Boys."

Ordination Service: An Ordination Service will be in the Cathedral on Sunday, March 9, at 10.30 a.m.

### DYNAMIC BOOKS.

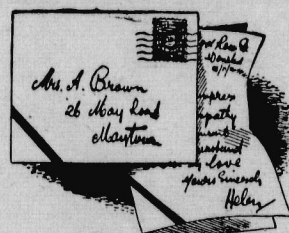
"Behind the Dictators," by L. A. Lehmann, D.D., late of Vatican University, ex-priest, shows how the Pope put Hitler into power, and how the Jesuits formulated Nazi plans for world conquest, which was to be the great Counter-Reformation. Astounding new information. 2/6.

"No Friend of Democracy," by Edith Moore, a noted English anti-Vatican writer. The secret history of how the Papacy worked as an Axis Partner and how papal agents stabbed the Allies in the back throughout the War. 2/-.

"Papacy in Politics To-day" (Revised) by Joseph McCabe, ex-monsignor of Jesuits, and greatest living authority on the Papacy. He exposes the criminal conspiracy of the Pope and his cardinals, bishops, and quislings to reduce, by the war, the world to the level of Spain and Portugal. 2/6.

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### Diocese of Ballarat.

#### EXPERIENCE IN A COAL MINE.

"I remember well the first time I went down a coal mine in the Newcastle district in my early days there. We went down some thousands of feet, and, if I remember rightly, four miles out under the Pacific Ocean. Each group of miners to whom the manager introduced me knew me by name because I was constantly involved in the controversies which raged vigorously month after month in that excellent paper, "The Newcastle Morning Herald." I expected to meet, if not hostility, at any rate with argument in which they would stress disagreement with what I stood for as a representative of the Church. Perhaps they would express violently revolutionary views on the industrial situation. But I met with something quite different. From the first group of men one came forward and said something like this: "So you're the Dean of Newcastle! About the question of life after death, can you tell me this?" He proceeded to ask questions about "the resurrection of the body." The next group of men wanted to know what "the revision of the Prayer Book" involved. This was in the days when the 1928 Revision of the Prayer Book was much in the news. One of them said he didn't profess to be much of a churchman, but he did at least realise that the Book of Common Prayer was one of the rare treasures of Christendom and he thought it would be a tragedy if they "mucked it up."—"Bishop's Letter."

WANTED FOR YOUTH CENTRE LIBRARY at Erskineville, Children's Story Books and suitable illustrated Magazines. Please send to Rev. J. Noble, Holy Trinity Church, Erskineville.

### Diocese of Wangaratta.

#### MOTHERS' UNION NOTES.

All members of the Mothers' Union are asked to keep in mind the quiet day to be held at the Cathedral in March. The following are extracts of letters received from the Overseas Secretary, "Mrs. Manners":—"You know you are all very specially in our thoughts and prayers during the time of preparation for the Call to Re-dedication. We have to remember that it is only as we become more truly women of prayer that He can use us for His Holy purpose and through us help His Church to bring in those who are at present outside His family."

"Please give our warmest greetings to your members and assure them of our interest and prayers in the work in the Wangaratta Diocese throughout 1947."

"In 1948 there is to be a world-wide Conference of the Mothers' Union when it is hoped that there will be at least one representative from every single Diocese throughout the world."

### TASMANIA.

### THE CHURCH MISSIONARY SOCIETY,

#### 27th ANNUAL SUMMER SCHOOL.

A splendid attendance and propitious weather added to the pleasure of all who gathered in St. George's Hall, Battery Point, for the 27th Annual Summer School which opened on Saturday evening, 8th February. A tea was followed by a play at 7 p.m. entitled "The Celestials," presented by the

C.M.S. League of Youth, and at 8 o'clock the Right Rev. the Bishop of Tasmania welcomed the Summer School Team. The Right Rev. W. Wynn Jones (Assistant Bishop of Tanganyika, East Africa), was the speaker for the evening, and the Chairman for the remainder of the Summer School. Mrs. Wynn Jones, Mrs. N. Langford Smith, and Miss May Dobson, all of Tanganyika, were also welcomed as members of the Team.

In his address, Bishop Wynn Jones said, "The C.M.S. is a great family and I am proud to belong to it. The letters could stand for 'Christ in Many Spheres'." The Bishop went on to speak of his travels in Egypt, Palestine, India, Ceylon, Singapore, and North Australia, where he had opportunities of seeing C.M.S. at work, and in this work we have a share in our prayers. Recently he had been interested to discover that 50% of the people in the "Who's Who" of China had been educated at Mission Schools. In conclusion the Bishop spoke of the challenge presented in the title of a booklet published in connection with the rebuilding of the Coventry Cathedral, "Coventry Reborn." Africa, India, China, and other peoples, are going through the pangs of new birth. We have a message of a "new birth" to give them in the words of our Lord, "Ye must be born again." Woe unto us, if we try to take that message to other nations and know it not ourselves.

On Monday evening Bishop Wynn Jones again addressed the Summer School on the subject of "Christ in the School." Wherever there is a mission there is a school. The aim is that men may learn in order to know how to live as well as how to believe. From the village schools come the boys who having reached a sufficiently high standard, are

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able to go to the secondary schools. "It is no use pouring civilisation into Africa," said the Bishop, "unless we give them a foundation to build upon, and we believe there is no other foundation than the Rock which is Christ."

On Tuesday, 11th, the subject was "Christ in the Home," and the speakers were Miss May Dobson of Mvumi Girls' Boarding School, and Mrs. Wynn Jones. In the schools the girls are taught practical things such as mothercraft and nursing, in order that they may go back to their own homes able to carry on in an efficient way the things that belonged to their domestic life. There is also preparation for them in the household of God. Morning and evening there are prayers and fellowship in the Lord. Miss Dobson also spoke of the need of a Chapel, so that the girls may have somewhere to go for quietness.

Mrs. Wynn Jones introduced the subject with a reading from John 3—the story of Nicodemus. The most important thing to teach the children was the fact that Christ is Saviour. Mrs. Jones gave examples of women who, despite hardships in their lives remained faithful to their marriage vows and did their best in their homes to bring up their children to be Christians.

On Wednesday, 12th, the speaker was Dr. Kathleen Taylor, of Kerman, Iran, the subject being "Christ in the Hospital." "The present situation and the present opportunities," said Dr. Taylor, "is the message of the work in Iran, and where a hospital goes a church is sure to follow." Iran is surrounded by a ring of Mohammedan countries. There are only two classes, the very wealthy and the very poor. The ignorance of people in relation to disease is something we cannot imagine. Ignorance kills off 80% of Persian babies. The cost of drugs and equipment in Iran is enormous. Aspirin, for example, are 1/- each. Milk, if you want it pure, is 1/6 a pint, or 10d. watered. Sheeting, so narrow that it has to be joined down the middle, is 8/- per yard. It is left to our imagination to realise what it costs to run a hospital.

A Thanksgiving Service on Thursday night, marked the close of the Summer School, when the preacher was Bishop Wynn Jones. A thankoffering of over £145 was taken up.

Afternoon meetings were held during the week at St. George's, St. Peter's, Holy Trinity, St. John's, New Town, St. Stephen's, Sandy Bay, Richmond, Kingston, and Claremont.

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Christian young woman, SHOP ASSISTANT for Bible Depot, knowledge of shorthand and typing necessary, age 18 to 20 years. Apply Bible House, 95 Bathurst Street, Sydney.

#### THE REFERENDUM.

The Committee of the "Six O'Clock Defence League," which was sponsored by United Church Action, desire to express sincere thanks to all those who individually helped the League's Fighting Fund and to those Churches and Church organisations which also supported the League financially. In addition our thanks go to those who assisted in the distribution of literature and on Federation Day served at the polling booths.

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