

CALL TO YOUTH—from page

GIRLS' FRIENDLY SOCIETY

On Monday, the 9th May, at had a very happy day at Lane C Park. It was a grand opportunity for girls of different branches to meet together, and have a time of feasting. There were races and after a picnic lunch, they all sat on the grass and sang C.S.S.M. which Miss N. Wallace gave a message.

CHURCH OF ENGLAND FELLOWSHIP
DIOCESE OF SYDNEY

Full preparations have been made for the holding of the Annual Conference at the House, Bathurst Street, on May 22. The function representatives of the diocese will elect the Diocesan Committee.

The next Devotional Rally will be held on Saturday, 29th May, in the Auditorium.

The Director of Education, who is President ex officio, and also the Secretary of the Fellowship, is in a motor car. If successful in his efforts, which can be purchased for a small sum, he will be able to keep in close touch with the branches.

The new publication, "Fellowship", being received with some interest. The Committee are hopeful that it will increase sufficiently to cover its production.

The Committee have decided to award miniature cups to each branch in winning possession for a year of the Sports Trophy, or the Sports Cup. Accordingly, six miniature cups were presented at the Rally to branches successful in the past in winning trophies.

CHRISTIAN YOUTH FELLOWSHIP

The Christian Youth Fellowship Excursion and Picnic will be held on Saturday, 14th June (King's Birthday). The Ferries will leave No. 7 Quay at 9.30 a.m., for Palm Beach Grounds, Middle Harbour.

You will enjoy the music, the sports programme, the fun of the Camp Fire Finale, with a message from the C.Y.F. President, Mr. Delbridge.

Tickets are obtainable from the Book Depot, C.E.N.E.F. and the Call to Youth.

COMMUNIST YOUTH

For some time the Eureka has been working in this capacity as headquarters in the City. It has established a youth camp where camps are held every month. A monthly paper called "Advances", and has a circulation in Sydney of a half thousand. This paper has gone out of circulation, and has come a Commonwealth "Youth Voice." Ten thousand copies of this are circulated.

It is clear from the content of the Eureka Youth League political organisation of the League is mainly work among the youth.

Church youth leaders must be able to lead such activities, and realise that

THE AUSTRALIAN

CHURCH RECORD

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

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AND COMMENTS.

A wedding ring is a sign and token of love between two human beings. Being without end it is a sign or symbol of love. When it is given it becomes also a pledge on the part of the giver, and when it is received and worn it is a sign on the part of the one who receives it.

A wedding ring accidentally lost in the streets by a stranger has no value. A wedding ring would mean nothing to a woman who came to possess it accidentally. A ring as such means nothing to her.

Its only value is in the hands of the one who contains it. Many people in the world like ours with a Christian ring on their hands and Sunday on their hands find it no significance. They do not value it beyond the earthly value of

it. Rings are valuable for work or for bodily rest. The day is

not in any way separated from the day. Neither does it speak for any way of Him. It conveys a message and carries no spiritual value. It is not their wedding

ring. It is the best key to the understanding of the Christian Sunday is found in the law of Moses himself.

In the Book of Exodus the law on Mount Sinai is given by this reference to the Sabbath: "Ye shall keep my Sabbath: for it is a sign between me and you, and between you and your generations."

The Hebrew word here translated "Sabbath" is "Shabbat" and is derived from the word "Shabat" which means to rest. It is a sign between me and you, and between you and your generations."

The Sabbath was a sign or a token of love between me and his people.

They are not Jews. The Mosaic

covenant as a covenant has entirely passed away and none of its provisions as such are binding upon a Christian. The Mosaic covenant as a covenant is fulfilled in Christ. But its moral precepts which are older than itself still live, and are embodied in the New Testament. And the spirit of its ordinances has passed into the Christian Church, though we do not keep the ordinances themselves.

The practice of circumcision is no part of the Christian religion but we observe infant baptism. We do not keep the passover but we gather at the Lord's Table. We do not keep Sabbath but we reverence the Lord's Day.

Now, why do we reverence the Lord's Day? Fundamentally and essentially because the day is to us a sign of our relationship to Him. He redeemed us with his precious blood. He rose from the dead on this day. May we reverently say that this day means much to Him and to us. Its observance is a sign of our loyalty to Him.

The Rev. Charles Haskell, Superintendent of the N.Z. C.M.S. in Karachi writes of a very serious difficulty which has arisen under the new Government.

He says that it has been announced that in the Sind University religion is to be a compulsory subject for the Matriculation and all other examinations conducted by the University except those for a Master's degree. This regulation will cause a great difficulty in the C.M.S. High School and the Roman Catholic High School. Mr. Haskell writes:—

"The problem arises from the fact that the majority of pupils in these schools are Muslims, and neither the Roman Catholic Church nor our Church can agree to the teaching of Islamic Theology in these schools. We have represented the matter to the Vice-Chancellor of the University, a most cultured and tolerant Muslim, but we do not know what will be the result of our representations. It might be that we shall have to go without the Government Grant in order to maintain our independence because of our

inability to teach the Koran in our Christian schools. We trust that you will pray about this so that the matter may be amicably settled."

The position is evidently critical and just indicates the difficulties that seem sure to arise for missionary work under the new regimes. Our brethren in India faced with such difficult situations deserve the prayerful support of all Christian people.

The position of the Jews in Palestine is very precarious. It seems likely that they may lose possession of the Northern part of the country. The situation

is tragically sad. Not only will the great majority of Christians feel sad at the, in some cases, destruction of holy places and the eviction of the Jews from a land so full of hopeful meaning for their own race and the Christian world, but there will be a sympathetic disappointment that the almost miraculous work of the Jewish people of modern times in the land, will be forfeited to a race that has not the same religious interest nor the same standards of civilisation. Inside the last 20 years it is literally true that the wilderness has blossomed as the rose in Galilee, and the bare suggestion that all this toil and generous help may be lost will necessarily cause grief to all sympathisers with the Jewish race. We can well understand the feelings of so ardent a supporter of the claims of Israel as Bishop Pilcher, administrator of the Diocese of Sydney, would cause his lordship to urge the claims of Israel in season and out of season.

The following interesting and suggestive note appeared in a recent number of the Sydney "Bulletin":—

Saul
Among the Prophets!
DANCING.

Annual church conferences have brought the usual crop of arguments as to whether dances should be promoted under religious auspices.

Both sides are handicapped by their inability to use plain physical and psychological terms available to mere laymen when discussing the subject in private.

When R. J. Campbell's "New Theology" was being headlined one caustic critic said: "It is not theology, and it is not new." In the same sense the modern terpsichorean technique of shuffling and cuddling is not dancing, and it is not new, though the habit of doing it in public is a recent development.

Boy meets girl on a polished floor, and within a few minutes they are hugging each other openly and unafraid, all their senses stimulated by accompaniments that are deliberately composed, compounded and designed to stir passions that are perfectly natural but are neither spiritual nor saintly.

If it is the object of the Church to be popular by being all things to all men, then such rhythmic exercises may be permissible. But if its object is holiness then so-called dancing must be omitted from its "procedure."

Dancing is not necessarily sinful, but it is exclusively sensual, and should be left to promoters who make no pretence of abjuring the world and the flesh.—Jitterbug (S.A.).

As St. Paul avers, all things may be lawful, but not all things are expedient.

We were interested in a note, left by the Bishop of Adelaide for publication in the "Church Guardian," which reads as follows:—

LENTEN MARRIAGES.

A Note by the Bishop.

It is the practice of the Church of England not to permit marriages to take place in her churches during Lent, except on special grounds and by permission of the Bishop of the Diocese. I made it clear when I first became Bishop of Adelaide that I intended to adhere to this practice, and that when clergy received applications for such marriages they should, if the circumstances seemed to justify it, apply to me for the necessary permission, which I would be prepared to give if I thought it right.

In the circumstances of those years the grounds on which I have given such permissions have been almost exclusively one or two—either that one of the parties could only secure leave from employment—military or civil—during the period in question

or that after long waiting, housing accommodation had become available which had to be taken up at once.

I refer to this matter for two reasons—first, that since I made clear my wishes a number of clergy have joined the staff of the Diocese who might not be aware of them, and secondly, that I find a number of people seem to think that this arrangement is honoured more in the breach than otherwise.

To the best of my belief the great majority of the clergy have loyally observed this arrangement, and since the press accounts of weddings at St. Peter's College Chapel have led to criticisms of this sort, I feel bound to say that no one has been more strictly correct and loyal in this matter than the clergy there concerned. I trust that any others who may have been negligent through ignorance or otherwise will take note of this arrangement, and observe it as faithfully.

The whole note is interesting but we challenge the opening paragraph. What constitutes the "practice of the Church of England" and where do some of our bishops find authority for their Lenten regulations and dispensations? It is certainly not to be found within the covers of our Book of Common Prayer. Over and over again it has been admitted by outstanding writers and thinkers that our Church leaves the details of Lenten observance to the consciences of her sons and daughters. Quite recently, as was pointed out in our columns the attempted introduction of a Canon dealing with these details, was practically laughed out in the York Convocation and the canon as approved in the Canterbury Convocation left the whole matter to the conscience of the rank and file churchman. It is a great pity that there is a pronounced tendency on the part of some of the bishops of our Church to exceed in their demands upon the obedience of their clergy and people. Canonical obedience has very strict limitations and those limitations should be loyally respected.

No thoughtful Christian would encourage much festivity at a wedding in Lent. But we do protest against burdens being placed on Christian consciences that have no voluntary or purposeful characteristic.

The old rule of the Church was quietly dropped by our reformed Church. It was not by any means primitive and was extended to cover

three sections of the Christian year: Advent to Epiphany, Septuagesima to the 1st Sunday after Easter and Rogation Day to Trinity. It had become a burden too heavy for men to bear, and made so by men who were living in the unnatural state of bachelorhood. When in 1661 Cosin attempted to get the custom noted in the Prayer Book of 1662, he failed. H. E. Scott in the P. B. Dictionary affects to believe that the law still holds, but with greater candour, Blunt, in the Annotated Prayer, and Blunt represents a fairly high Church tradition, admits that the law no longer binds the member of the Church of England, and suggests a voluntary obedience on their part in the absence of regulation by law.

It was quite refreshing to read in the English "Times" of fairly recent date, our High Commissioner's statement of our responsibilities to the Motherland. Mr. Beasley was attending a Memorial Service at Stonehall Cemetery Harrogate where the graves of hundreds of allied airmen are tended by local families. Just before the ceremony, speaking at a luncheon, Mr. Beasley said that in the countries of the British Empire they realised that if Britain failed to hold its rightful place among the nations of the world they would all greatly suffer.

It was their duty, without reservation, to make the fullest contribution possible to the restoration of Britain to at least the place it occupied before the war.

This is a utterance betokening the true sentiments of our Australian people. And yet on Empire Sunday, amidst tokens and services of loyalty to the Empire, an Arch-traitor was the "guest of honour" (sic) of the Australian Broadcasting Commission, and the same individual had been earlier entertained in Canberra by the Prime Minister and Dr. Evatt!!!!

Evidently our Federal leaders speak with two voices, wholly inconsistent with one another.

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. Dr. G. N. M. Aitkens, 8/-; Rev. R. C. Firebrace, 4/-; Miss Scrutton, 10/-; Mr. J. T. Middleton, 10/-; Miss L. M. Southwell, 10/-.

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A NOTORIOUS VISITOR

(The following is an article taken from a Parish Paper in the Diocese of Sydney where it appeared over the initials of the Rector.)

THE 1916 REBELLION.

In 1916, when the first world war was at its height, a rebellion in Ireland broke out. This had been planned with German aid. The leader chosen was Roger Casement, a treacherous, traitorous turncoat. He landed on Irish soil from Germany and the rebellion started, but miscarried. In the fighting many lives were lost and much property destroyed or damaged, especially in Dublin, where the rebels burnt the General Post Office and other buildings. Casement was caught and hanged. Later his sleeve links were to be seen in the United Service Museum, Whitehall. Old Boer silver coins carrying the likeness of Kruger were joined with silver chains to make the links.

In this work of rebellion in Ireland DeValera (or De Valera) took a prominent part. He was in charge of a "command" of Irish rebels and was assigned a key position near Dublin.

In 1918, in the city of Cork, when the war was at its very worst, I saw pasted to a shop window a popular song printed in English, and with the chorus, "We'll make De Valera President yet."

De Valera was caught and condemned to death. The British Government, as an act of appeasement to Ireland, and the Irish in America, did the wrong thing and reprieved De Valera a few days before he was to be executed. In 1917 he was released. That act of injustice to the memory of the dead, has been dearly paid for in British blood and tears.

AFTER THE 1916 REBELLION.

In 1918 he was again imprisoned for treachery and rebellion. He escaped to America, his native country.

In 1919 he returned in disguise to Ireland and was elected by the rebel Sinn Feiners "President" of Ireland. Then began terror and bloodshed. De Valera was the leader of this.

On 1st February, 1920, De Valera said: "As far as England is concerned the Irish wished and hoped that Germany might win the war We shall do the same thing next time she is attacked."

Eventually through the granting of Home Rule to Southern Ireland by Lloyd George and after more bloodshed, De Valera came to power there.

IN POWER.

When World War II broke out he harboured Germans and Italians in Dublin right throughout the conflict. These men were supposed to be German and Italian ambassadors and envoys, with their suites. What do you and I think they were? We always thought they were spies. We now know it. They passed information to Hitler and Mussolini by way of Spain. (De Valera's father was a Spaniard and his mother an Irish Roman Catholic.)

De Valera refused harbour for British ships in Southern Ireland. We know that German submarines lurked in those waters,

and were encouraged. These took terrible toll of British ships and lives.

The blazing lights of Dublin and other towns of Southern Ireland directed the German and Italian bombers in Protestant and loyal Belfast and its great shipbuilding yards. Those bombers took their toll in Protestant blood as well as war weapons.

De Valera loudly protested against America landing troops in Ulster.

When Hitler was at last hunted down De Valera publicly expressed his sympathy and regret.

IN AUSTRALIA.

Now this man comes and offers Australia his blood-stained hand.

Who took it?

I am not surprised that the anti-British, like Archbishop Mannix, of Melbourne, welcomed De Valera to Australia. We have learnt to expect nothing but Anglophobia from "the mad dog from Maynooth"! De Valera has been primarily and mainly responsible for much loss of life to the British. He has no doubt shot a number with his own hands. But this, Dr. Mannix would say, was, under the circumstances, praiseworthy. Ireland must be made separate from England and kept separate whatever the cost. It is true that Almighty God joined the two countries together by natural geographical contiguity and presumably for mutual help and protection. De Valera and Mannix and men of that ilk put them asunder, and at great cost to the Empire and protestantism.

It has, however, been a matter of surprise to many that Mr. Calwell, who has expelled from Australia people who have fought for the Empire did not prohibit a self-confessed enemy of Britain from coming to this country.

Be that as it may, I am thoroughly disgusted with the part played by the brothers Evatt.

Dr. Evatt is reported in Wednesday's press as being present at the airport in Sydney to welcome De Valera as he landed by Pan-American Clipper.

In to-day's press we read that Mr. Clive Evatt, M.L.A., entertained De Valera at Parliament House. The Premier and the Speaker were present.

Dr. Evatt on the hustings declared that he belonged to the Church of England.

The Evatts know De Valera's history and yet he is welcomed publicly and ostentatiously by these two brothers.

THE BIBLE IN GREECE.

Writing on the work in Greece, Mr. F. Lyman MacCallum, the Bible Societies' secretary for the Bible Lands Agency, North, says: "Again the demand for Scriptures has far exceeded the supply. Three or four considerable consignments of Bibles in Greek were received during the year, but each of these was sold out in not more than ten days. The rest of the time was spent in dealing with disappointed applicants, and in trying to devise means by which the most urgent needs would receive priority in the next consignment."

FIRST SUNDAY SCHOOL IN AUSTRALIA.

(By P. W. Gledhill.)

The beginning of Sunday School work in Australia is a fascinating story. We are told that one Sunday morning during May, 1813, Mr. (later the Rev.) Thomas Hassall, attended St. John's Church, Parramatta, for divine worship.

At the conclusion of the service he went home and had lunch. After lunch he was reading an English church paper, giving details of the starting of Sunday School work in England, in Sooty Alley, Gloucester, by Robert Raikes. While Mr. Hassall was reading this paper he fell asleep, and a fly persisted in trying to settle upon his face. This awoke him. He looked out of the window of his home and noticed a number of boys playing in the paddock opposite. He thought it would be a good idea to gather them together and speak to them about the love of God. He invited them in and spoke to them, and after a while dismissed them. He thought that was the end of it, but on the following Sunday, we are told, there was a knock at the door. When he opened it there stood before him the boys whom he had invited into his home the previous Sunday, together with other boys. They asked Mr. Hassall to tell them some more of his stories. He did so, and held a class each Sunday until it grew so large that it was transferred to St. John's Church of England, Parramatta.

To-day we have a great network of Sunday Schools, of all denominations, from one end of Australia to the other. Mr. Hassall was a fluent speaker, but history is silent as to the subject of his early lessons. He left Australia in 1817, being the first candidate to go from this new continent to study for the Ministry. In 1821 he was appointed Colonial Chaplain by King George IV and on his arrival in Sydney became curate to the Rev. Samuel Marsden. In the same year he initiated the first Sunday School picnic ever held in Australia, when the children were given hot buns and sandwiches as they are nowadays, but roast beef and plum pudding.

This is a brief sketch of the founding of Sunday School work in our great Continent of Australia. Its spiritual advancement cannot be recorded, but we are persuaded that the faithful ministrations of men and women, Sunday by Sunday, in our schools, cannot be without its effect in altered lives and changed hearts. May our Heavenly Father continue to pour out His blessing upon us and to Him shall be all the glory.

MOORE COLLEGE.

The first term of this year concluded on Friday, May 21. The last week of term was devoted to the Annual Convention. Our innovation this year was the discussion hour when practical topics, such as Christian recreation, reading, friendship, and the use of money were introduced by short addresses and discussed by the company at large. The Bible readings each morning were given by the Rev. B. H. Williams. The evening speakers included the Rev. A. E. Begbie, Dr. Paul White, Rev. G. Delbridge, and Mr. J. O. Sanders.

SOME AUSTRALIAN HYMNS.

(By Bishop Pilcher.)

The fifth hymn in our Australian Supplement is by Mr. William Tainsh, of Melbourne. It has been frequently sung in St. Paul's Cathedral, Melbourne. We quote the first verse:—

O Lord of the nations, all bountiful Giver
Whose mercy endureth, whose love is for aye,
The fruit of the years of our fathers' endeavour,
We bring to thy feet for thy blessing to-day.

The tune, by Canon Alfred Wheeler, of Geelong, is a very splendid one and should soon become popular.

The sixth hymn is by Dr. E. N. Merrington, a well-known Australian Presbyterian now living in New Zealand. It has for several years been included in the hymn book of the Presbyterian Church in Australia. The Compilation Secretary looked through the Hymn Books of the chief non-Anglican Churches in Australia; Dr. Merrington's hymn was the only one which he felt to be worth submitting to the Committee. We give the first verse:—

God of Eternity, Lord of the Ages;
Father and Spirit and Saviour of men!
Thine is the glory of time's numbered pages;
Thine is the power to revive us again.
Thankful, we come to thee, Lord of the nations,
Praising thy faithfulness, mercy, and grace.
Shown to our fathers in past generations,
Pledge of thy love to our people and race.

It may be sung either to the tune printed in the Australian Supplement, a tune which was first heard, at the Church Missionary Society Pageant in Sydney in 1945, or it may be sung to the well-known Russian Anthem in Czarist times.

The seventh hymn in our Supplement is by the well-known A.I.F. Padre, the Rev. W. C. S. Johnson, formerly of Adelaide, now of Melbourne. The first verse runs as follows:—

Almighty God, lift up our eyes;
Inspire us all with visions brave;
From mountain heights' grey driven skies,

To cities hemm'd by sunlight wave,
From bushlands green to desert plain,
Recall us to thy truth again.

The tune was written by Mr. John Winstanley, of Adelaide, who was a comrade of the Padre in the A.I.F. Many members of the A.I.F. will recognise the tune when they hear it.

Christmas Carols.

The Australian Supplement contains three Christmas Carols. Of these, perhaps the first is the most interesting. It was written by Miss Alice H. Allnutt, who was called to her rest about 13 years ago.

The idea came to Miss Allnutt that it was a strange thing for Australians always to be singing Christmas Carols which speak of snow at Christmas time. She felt that there ought to be an Australian carol suitable to the time of the year during which Christmas falls in Australia, a time when Christmas Bush and Mimosa and Flame Trees and Maiden-Hair fill the Australian bush with a glory of colour. And so a fantasy came to her mind. The wandering Aborigines knew nothing of the coming of the Christ Child, but the Australian bush did. It therefore blossomed into glory to welcome Him. The riot of colour was the tribute of the Australian bush to the Christ Child.

This carol remained for many years unknown and unnoticed. The compilation of the Australian Supplement at last provided an opportunity to bring it before the public.

Dr. Edgar L. Bainton, till recently Director of the Conservatorium, was asked to write the carol tune. This he did in a truly exquisite manner, giving the tune something of the flavour of the "modal" melodies of centuries ago.

I think it is safe to prophesy that this Australian carol will come to be one of the most loved hymns of the Australian Supplement.

ICELANDIC HYMNS.

The 25th hymn is interesting as coming to us from Iceland. It was written by Bishop Valdimar Briem, who for many years was in charge of a parish under the slopes of the famous volcano, Mt. Kekla, believed in the Middle Ages to be the mouth of Hell. The translation and the tune are by an Australian. The third verse will give some idea of the hymn.

Spirit Divine, new love, new life bestowing,
Create a holy heart my breast within,
That I, into my Saviour's likeness growing,
May bear his image through a world of sin.

Hymn No. 26 comes to us from the pen of the Rev. Roderick Bowie. In exquisite words the writer prays for a deeper share in the Passion of his Lord. We quote the first verse:—

Give me thy beauty, thou who art uplifted,
On Calvary's cross, thy visage more than marred—
Beauty of holiness, thy perfect glory,
Thy form divine with spear and nail-print scarred.

The beautiful tune was specially written for this hymn by Miss Iris de Cairns-Rego, who teaches music at Frensham School, Mittagong.

Hymns 27 and 28, being of the same metre, are set to the same tune, the tune being Australian. The first of these two hymns is by Handley Moule, formerly Bishop of Durham. It is based on the well-known passage at the end of Revelations 3, in which our Lord says, "Behold I stand at the door and knock." We quote the first and last stanzas.

Come in, O come! the door stands open now;
I knew thy voice, Lord Jesus, it was thou;
The sun has set long since; the storms begin;
Tis time for thee, my Saviour, O come in!

Come, not to find, but make this troubled heart,

A dwelling worthy of thee as thou art;
To chase the gloom, the terror, and the sin;
Come, all thyself, yea come, Lord Jesus, in!

The second of these hymns is a prayer that the mercy of God in the deliverance of Australia, from her foes, during the Second World War may bear fruit in Christian living. The last two stanzas will give some idea of this hymn.

Let not thy loving kindness be in vain;
Cast from our souls, O God, the sins that stain—
Low-thoughted aims that end in self, the mind
To thy high calling deaf, to duty blind.

O Holy Ghost, our people's life renew;
Make us to love the good, the fair, the true—
Thy perfect will our will in everything—
Lord Jesus Christ, reign thou this nation's King!

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LOCAL OPTION.

(By Francis Wilson.)

In 1905, as a result of years of campaigning by representative clergy and laity of the Protestant churches of this State, led by that wise statesman of our church, the late Venerable Archdeacon F. B. Boyce, the Liquor Amendment Act, No. 40, was placed on our Statute Book. This gave the right to the electors to decide at each State Election whether or not liquor licences should continue, be reduced in number, or remain as they were; hence the term—Local Option. They were really local referenda. To attain No Licence, 60 out of every 100 votes cast had to be secured—a terrific handicap.

Under this amendment, Local Option Polls were held at the General Elections of 1907, 1910 and 1913. No Electorate succeeded in overcoming the disabling handicap of the three-fifths provision in the Act at any of the three polls that were taken; although in a number of electorates there was a steady growth in the percentage of those voting for No Licence at each succeeding referendum.

The Holman Government, because of the decision of the electors of the State in favour of six o'clock closing of liquor bars in 1916, gladly seized the opportunity to suspend the 1916 Local Option Poll; that should have been held in the December of that year. Then in 1919, and 1922 the poll was further suspended; on the last occasion for a period of six years. Government after Government maintained the suspension, until Mr. McKell cast the provisions for the referendum out of the Liquor Act in 1916.

The Synod of the Diocese of Sydney has, on several occasions, carried resolutions approving the principle of No Licence in the Local Option polls; has followed this up by requesting singly, and in co-operation with the New South Wales Temperance Alliance, the various State Governments to remove the suspension of the referendum. The task that now lies before us, singly and conjointly, is to have clauses in the Liquor Act providing for Local Option Polls re-enacted.

This is necessary because most politicians cannot be trusted to consider legislation, let alone enact it, that will help to drive the baleful influence of liquor from our national life. The people must decide.

We dare not remain at the tail-end of the world wide movement for the removal of the liquor problem, since our sister Dominion of Canada has hundreds of electorates, etc., dry through Local Option. In Scotland 33 Boroughs have declared for No Licence by Local Option Polls. In the United States there have been 20,469 Local Option Polls held since the church and temperance people of that Commonwealth allowed prohibition to slip through their fingers, with 12,519 victories for No Licence. This means that about thirty-million persons are again in the "dry" column in the United States—a sufficient answer to those who claim that prohibition was a failure. There are thousands of No-Licence areas or communes in Scandinavia. Nearer home, ten electorates in New Zealand have voted out the liquor traffic by the same means we are advocating. Local Option is a live question in other parts of the world, and we must not linger behind those who are actively engaged in abolishing this national evil in their various countries. It is noteworthy that the activity against this evil is, with the exception of India, only to be found in the Protestant countries of the world.

One thing is essential, if we are to succeed, and that is that it be decided by a simple majority, and not one requiring three-fifths of all the votes cast at any referendum. In the United States, No Licence requires a simple majority, as in the case of the election of Parliamentary candidates, to succeed; and there the swing from dry to wet averages around two per cent.; but against that small swing, hundreds of areas that otherwise would be denied the blessings of self-protection from the evils of alcohol, are allowed to protect their loved ones, and their weaker brothers, by securing No Licence. The sixty per cent. provision in the old Local Option Act was a shield for the liquor traffic, and appears to have been placed in the Act for that purpose.

Remember, Local Option is the one thing feared by the liquor traffic. Pray for it. Talk about it to your friends. Work for it. Tell your Member of Parliament what you want. Let the children of Israel go forward.

SYDNEY UNIVERSITY.

During the recent term the student body have been excited over the ban imposed by the senate on the Student newspaper "Honi Soit." The paper has been reflecting the policy of one of the "leftist" political clubs at the University and in a recent issue the editors permitted the publication of matter that was both blasphemous and obscene. Protests were made by the Evangelical Union and the Newman (R.C.) Society and the matter was taken up with the Senate by the Heads of Colleges. The senate imposed a temporary ban on the paper (which has since been lifted), but it has not required the resignation of the editors, as a large section of the students wanted.

A disquieting feature was the attitude taken by the Sydney branch of the Australian Student Christian Movement. The S.C.M.—as it is usually designated—thought it its duty to oppose the Senate's action instead of protesting against the blasphemous material published. This in turn led to the resignation of the President as the Movement in Sydney was refusing to give a definite witness within the University to Christian truth and decency.

Proper Psalms and Lessons

June 6. 2nd Sunday after Trinity.

M.: Judg. iv or v, or Job iii; Mark ii 23-iii 19 or Rom. v. Psalms 10, 12, 111.

E.: Judg. vi 33-vii 23 or Ruth i or Job v 6; Matt. ii or Acts ix 1-31. Psalms 15, 16, 17.

June 13. 3rd Sunday after Trinity.

M.: I Sam i or Job xix; Mark iv 1-29; or Rom. vi. Psalm 18.

E.: I Sam. ii 1-21 or iii or Job xxviii; Matt. iv 23-v 16 or Acts x. Psalms 19, 20, 21.

June 20. 4th Sunday after Trinity.

M.: I Sam. xii or Job xxix; Mark vi 1-32 or Rom. xii. Psalms 24, 25.

E.: I Sam. xv 1-31 xvi or Job xxxviii; Matt. v 17 or Acts xiii 1-20. Psalms 22, 23.

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QUALITY AND SERVICE

CORRESPONDENCE.

SUNDAY OBSERVANCE.

(The Editor, "Australian Church Record.")

Dear Sir,

In these days of quick change, we need constant reminders that the right principles are unchangeable. For example, the Local Government Act provides for Council's preservation of the Lord's Day observance in their areas. The enemies' favourite device is to call for a referendum, i.e., the crowd seek the right to violate right principles and take no responsibility. This is not the divine order. Elected representatives should say "Yes" or "No" on moral issues. Let the people speak at election time. What do you find when Anti-Sabbatarians run a ticket? Generally their men cannot command the confidence of the electors. Look at it in another way. Many people want good government, but reserve the right to impose their will in the matter of Lord's Day observance—hence the demand for a referendum.

Another principle at stake is the matter of avoiding travelling and trading on the Lord's Day. Hudson Taylor, of the C.I.M., has it on record that churches in China which avoided all unnecessary work and pleasure on the Lord's Day, have surely prospered, but those which held loose views gradually disappeared altogether. We need to refute the shallow view "not under law" therefore "do as you like" on the Lord's Day. Are we keeping it Holy?

Finally, why not an extension of Lord's Day Observance Society work in Australia? It is needed in every city, town and village. Let it be positive, too, in its message.

Sincerely yours,

CAMPBELL P. KING,

Hon. Org. Sec., C.R.L.D.O.S.

JEWS AND ARABS!

(The Editor, "Australian Church Record.")

Dear Sir,

I noticed in your issue of the 20th May a criticism from Mr. E. C. B. MacLaurin, of a sermon which I preached at the Centenary of the laying of the foundation stone of St. Philip's on Church Hill. Usually it is better to leave such letters unanswered. In the present case, however, I felt that Mr. MacLaurin's letter was based upon principles which give such a wrong conception of the duty of the preacher that for the sake of your readers I should make some reply.

Mr. MacLaurin begins by suggesting that the character of a sermon should be modified if such exalted personages as Governors,

Admirals and Generals happen to be present. May I remind your readers that one of the glories of the pulpit has been that it knew no such thing as in the wrong sense "respect of persons." Anglican preachers, such as Bishop Latimer in the days of Henry VIII, risked their lives to speak the truth. It will be a sorry thing for the pulpit if the custom grows upon us of modifying our words to suit a particular audience.

Mr. MacLaurin also suggests that the pulpit should never deal with political matters. This most certainly is not the case where justice and righteousness are involved. If the preachers of England, in the days when Wilberforce's Bill to suppress the slave trade was before Parliament, had refrained from denouncing the monstrous iniquity because the question was a political one, they would have been false to their high and holy calling. The Hebrew Prophets who boldly stood up and faced rulers and kings in the Name of God, as they pleaded for righteousness against iniquity in high places, have set the Christian pulpit a challenging example.

My critic also seems to imply that to deal with the subject of Israel and Israel's return to the Holy Land is politics. I would point out that Israel and the Land of Israel is a theme which runs all through Scripture. The Ministers of the Church of England at their ordination take a solemn vow to expound Scripture to their people. Are we to be silent when a particular aspect of Scriptural teaching happens to be unpopular? It would be interesting to know whether Mr. MacLaurin, had he been present at the time, would have accused our Lord of preaching politics when He said, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

One or two further points. Mr. MacLaurin seems to think that the decision passed at UNO by almost all the civilised countries of the world is likely to prove the cause of a second world war. Ordinary people would naturally think the attempt to break the unanimity of this international organisation—an attempt which Mr. MacLaurin apparently favours—would be far more likely to cause the tragic event which he deprecates.

It is almost unbelievable that Mr. MacLaurin should imagine that the 100,000 Jews survivors of Hitler's gas chambers, who lost their dear ones and everything that makes life worthwhile as the result of the diabolical cruelty of the Nazis, are themselves Nazis. These unfortunate men, three years after the end of the World War, are still confined behind barbed wire. Every committee that has visited them and has witnessed their most lamentable plight has recommended their release and transference to Palestine. This recommendation is so obviously in accordance with the principles of

humanity, that one would have thought that everyone would have approved it. Mr. MacLaurin, however, disapproves, and yet with strange inconsistency recommends preachers to teach the love of Christ.

It is hard to understand how any man of goodwill could object to the UNO decision to give the Arab part of Palestine to the Arabs and the Jewish part to the Jews—a decision which is so obviously just. One is tempted to infer that the lecturer in Hebrew of the University of Sydney does not like Hebrew men and women—an attitude which seems sadly out of accord with any normal Christian feeling, when we remember that the One in whom we profess to believe as our Saviour and our Judge is—a Jew.

C. VENN PILCHER, Bp.

P.S.—If subscribers to the "Church Record" would care to read the sermon in question I should be very glad to send an account of it to the "Church Record" for publication.

CLERGY WIVES' ASSOCIATION.

The first meeting of the Association was held on Friday, 30th April, in the Lower Chapter House. Those who attended the morning session appreciated Bishop Pilcher's devotional message on Phil. 4 verses 6-8. Owing to the indisposition of Mrs. Hilliard who was to have addressed the afternoon meeting, Mrs. C. A. Osborne gave an illuminating talk on "The position of women in India." Apologies were received from sixteen members; altogether there were about 45 present at one or more of the sessions. These numbers augur well for the future success of the Association.

One of the aims of the Association was fulfilled during lunch. During this hour of social intercourse wives met other clergy-wives who were known to them by name only.

Another pleasing feature of the meeting was that members were not confined to any particular group of the Church.

The wives of clergy have much in common and association aims at uniting the clergy-wives in Sydney Diocese in a bond of Christian Fellowship and the Spirit of Friendliness.

The fellowship apparent at the first meeting was remarked upon by many.

The next meeting will be held on Friday, July 30.

THE SYDNEY CLERICAL PRAYER UNION.

The next meeting will be at St. Cuthbert's, Naremburn, at 11 a.m., Monday, 7th June. Study leader, the Rev. Broughton Knox. —J. A. Dahl, Sec. MX 1959.

THE BIBLEMAN'S CORNER.

Contributed by Mr. E. Tipson,

Bible House, Singapore.

THE BIBLE IN MALAYA.

In Singapore some years ago I went into the office of a friend of mine, a civil engineer, and one of the other engineers said to my friend, "Who was that?" My friend said, "Oh, that is the Secretary of the British and Foreign Bible Society." "What," he said, "do you mean to tell me that they keep a European in Singapore to sell a dozen Bibles a year." My friend said, "Now come, come, tell us, how many do you really think he sells in a year." "Oh," he replied "I suppose about a hundred." So my friend said, "Supposing I told you that he sells over a quarter of a million a year, what would you say?" "Oh," he said, "I should call you a liar." "Well," said my friend, "let me tell you how many he sold last year," and with that he produced my latest Report which showed that we had sold 365,000 volumes in 40 different languages that year from the Singapore Bible House. The man was amazed.

The Batak Romance.

To show what the Bible can do in these countries in the Malaya Archipelago, take the Island of Sumatra. In the year 1834 two American missionaries went to Sumatra and they were both killed and eaten within three weeks of their arrival. They were proceeding through the jungle when a crowd of savages rushed out upon them. In order to show their friendly intentions, one of the missionaries handed his gun over to one of the savages, who promptly took it and shot the missionary, the other missionary was speared to death. The Chinese cook who was with them ran away to the coast and informed the Dutch authorities, who sent men to investigate. They found the ashes of the fire and the bones of the missionaries. These they buried on the spot.

In 1934, one hundred years later, I stood on that spot and looked at the large black stone that had been erected in their memory and saw that the names of the men were Lyman and Munson. I joined with the thousands of Bataks, the descendants of the savages, who ate the missionaries, as they sang the praises of God. Amongst that vast throng were two men to whom I was introduced, now elders of the Church, grandsons of the cannibals who ate the missionaries.

A Virile Church To-day.

To-day there are 500,000 Christian Bataks in Sumatra, and if you ride through their villages for the length of 100 to 200 miles, you will see a Church spire in every village.

After the first two missionaries were killed, nothing was done for 30 years; then came a German named Nommensen, to work amongst them. They tried several times to kill him, but failed on every occasion, until they began to look upon him as a miracle man. On one occasion they poisoned his food and while he was eating it, he became suspicious, noticing how intently the Bataks were watching him. He threw some of the rice to the chickens around, which they gobbled up and then fell over dead. He knew then that the rice must be poisoned, so he got rid of as much of it as he could, but he was very ill for some time. One of the results of that poisoning was that he lost his teeth. When he went on his first furlough to Germany, he got a dentist to make him a set of artificial teeth. On his return to Sumatra, the natives looked at him in astonishment and said, "Why he must be a miracle man; he is even able to grow a new set of teeth at the age of 40. And he was wise enough not to disabuse their minds."

Nommensen was spared to live to an old age. I met him in 1913, so that it can be seen how recent this wonderful work has been, and these 500,000 Christians have all been converted within the last 80 years. Nommensen lived to translate the whole of the Bible into the language of these people, and we have sold tens of thousands of them. To-day the Bataks are a living witness of the power of a book—the Bible. Eighty years ago it was not possible to go through that country except at the risk of your life; now one can go through in perfect peace and safety.

THE BIBLE IN BORNEO.

The same book is working in Borneo to-day. A Government official report recently contained the following striking testimony. He wrote, "I went up into the Murut country some ten years ago and I found the natives there a drunken, debased, lazy, immoral and dirty people. I was up there again a few months ago, and I was amazed to find that these same people had been entirely changed. I found that Bibles had replaced beer, that hymnals had replaced hangovers, they were now a clean, industrious and moral people who love to sing hymns and read Bibles."

One would expect such a report to be found in a Missionary magazine, but it was

not; it was in a staid Government Gazette, written by one of its officers.

Australia has just produced a Gospel for one of these Bornean tribes, and is expecting a steady response to the circulation of Scripture volume.

THE BIBLE IS TRUE.

"Recent scientific discoveries substantiating Old Testament Stories," was the subject of an illustrated address given by Dr. H. M. Carey, M.B., B.S., M.Sc., of Macquarie St., Sydney, at the 143rd Quarterly Conference of the Parramatta Rural Deanery Sunday School Teachers' Association, held at St. Stephen's, Lidcombe, on Monday, 10/5/48.

Dr. Carey, in his challenging address, disclaimed the modern trend of the Higher Criticism, as he produced evidence of the authenticity of the Bible Narratives of the Flood, Jericho, and Ur of the Chaldees—Birthplace of Abraham.

Latest archaeological discoveries of Professor Garstang (of the University of Liverpool) and of Sir Leonard Woolley (of Pennsylvania University) were brought to bear in depicting the accuracy of the Bible records and also the type of the highly cultured life and conditions under which the people lived in those days.

The Rev. G. J. S. King, Th.L., presided at the Fellowship Tea (provided by the local officers and teachers), and the Conference which followed a service in the Church was also conducted by the Rector.

Sixteen Sunday Schools of the district were well represented by officers and teachers of all graded departments.

It was decided to hold the next Conference at St. Mark's, Granville, on August 9th, and a United Regional (Interdenominational Conference) on Saturday, 13th November.

DAY OF PRAYER FOR STUDENTS.

Sunday, 27th June, 1948.

Each year a call for the observance of a Day of Prayer on behalf of students all over the world is issued by the Officers of the World's Student Christian Federation. This Day of Prayer is now observed in more than fifty countries. An observance in Australia is planned, as usual, for the fourth Sunday in June. The A.S.C.M., as the representative in Australia of the W.S.C.F., again asks ministers and clergy and all Christian congregations to join with us in observing the day as a Day of Prayer for Students. We suggest that both in sermons and prayers the needs of students, the educational work of the Church, and the work of the Student Christian Movement should be mentioned.

All Church-people should support . . .

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TO AUSTRALIAN CHURCHMEN.

THE REAL PRESENCE.

We began with a quotation only partly well-known and guided from "the judicious Hooker," whose works were for many years universally regarded as very representative of the teaching of our Church of England, and still are so regarded by the great mass of Church of England people who know anything of the history of their church. Hooker's words are as follows:—

"The real presence of Christ's most blessed body and blood is therefore not to be sought for in the sacrament, but in the worthy receiver of the Sacrament.

"And with this the very order of our Saviours words agreeth, first 'take and eat,' then 'This is my Body which was broken for you.' First, 'drink ye all of this?' Then followeth, 'This is my Blood of the New Testament which is shed for many for the remission of sins.' I see not which way it should be gathered by the words of Christ, when and where the bread is His body or the cup His blood, but only in the very heart and soul of him which receiveth them. As for the Sacraments, they really exhibit, but for aught we can gather out of that which is written of them, they are not really, nor really contain in themselves that grace which with them or by them it pleaseth God to bestow.

"If on all sides it be confessed that the grace of Baptism is poured into the soul of man, that by water we receive it although it be neither seated in the water nor the water changed into it, what should induce men to think that the grace of the Eucharist must needs be in the Eucharist before it can be in us that receive it?

"The fruit of the Eucharist is the participation of the body and blood of Christ. There is no sentence of Holy Scripture which saith that we cannot by this sacrament be made partakers of His body and His blood except they be first contained in the sacrament or the sacrament converted into them."

It will be easily apparent that Hooker writing in the later years of the sixteenth century, used the term "The Real Presence" in its original meaning of the natural presence of Christ's Body and Blood in or with the consecrated elements of the Bread and Wine of the Lord's Supper and

not in reference to the Real Spiritual Presence of the Living Christ at the time of the celebration of that Sacrament—a presence that no Christian man would ever think of denying. His Presence is of course certain wherever the "two or three" are gathered together in His Name, and all the more so when they are gathered together in obedience to His dying command.

This reminds us that when Hooker uses the term sacrament in this connection he uses it in its original sense as the elements that are the outward signs of spiritual realities. To-day the term is loosely used for the whole service in which the sacrament is ministered. This twofold use brings about another misunderstanding. When Hooker says that the Body and Blood is not contained in the Sacrament of His Body and Blood, he is not speaking of the surrounding service or liturgy but of the consecrated elements.

This is the true Anglican presentation of the doctrine of the sacraments. Even Dr. Gore, in his book, "The Body of Christ," makes this admission, "I do not think it can be denied that these fathers (i.e., the early Church writers) would have shrunk from any formulated teaching of 'Christ made present on the altar under the forms of bread and wine.' They would rather say, 'the bread and wine are types of spiritual realities really present.'"

The doctrine of the Real Presence of Christ's flesh and blood is condemned by all our Reformation fathers who in this particular are in agreement with the Early fathers of the Church, and register their condemnation in what is wrongly termed "The Black Rubric"; at the close of the Service of Holy Communion in our Prayer Book.

In the seventeenth century we have Bishop Beveridge, of whom Canon Overton writes enthusiastically, "No preacher sets forth better in their full and due proportion evangelical doctrine and apostolical order. . . . He who would catch the spirit of the English Church could not do better than read and digest the sermons of Bishop Beveridge." Incidentally, Canon Overton, a High Churchman of the 19th century, shows by his appreciation his own standards. The good bishop, in one of his skeleton sermons on I Cor. xi. 26, makes this observation: "It is

bread we eat and wine we drink in the sacrament, not the real body and blood of Christ."; and in his explanation of the Catechism he writes: "The outward part in this Sacrament is only bread and wine which the Lord commanded to be received; that is, to be received into our bodies. For, in the institution of this Sacrament, when He had blessed the bread, He said, 'Take, eat'; when He blessed the wine He said, 'Drink ye all of this.' The one is to be eaten, the other drunk, and so both received into our bodies." And again "For though the thing signified in the Sacrament of the Lord's Supper, be the Body and Blood of Christ, yet it is not received, as the sign is, into our bodies only, but into our souls. It is the inward and spiritual part in the Sacrament, and therefore hath respect only to the inward and spiritual part of him that receives it."

There can be little doubt that that "real," material presence is not the Real Presence our Church in Prayer Book and Articles finds in her Constitutions Book—the Bible. The Real Presence she has ever witnessed to, and by God's grace will ever acclaim, is the Presence of the Risen and Living Christ whose abiding presence with His Church and its individual members was His last word to them ere He ascended to the Right Hand of the Father. Every gathering together in His Name guarantees it. As a modern bishop and saint in our Church has beautifully put it: "At the Ordinance, One will be there whom His people see not: the Supreme Lord of the Feast, who having been the Priest at the great Altar of the great Sacrifice, is now the priestly, loyal Friend, who welcomes His guests, not to the Altar which He, and He alone, had to do with, but to the Table which He spreads for them, saying: "Feast upon my own symbols of my own Sacrifice, in my own Presence—so assure your hearts and say one to another that all is real, all is true. I died for you. I live for you. You keep the Feast till I come."

Here, O my Lord, I see Thee face to face;
Here faith can touch and handle things
unseen;
Here may I grasp with firmer hands Thy
grace,
And all my weariness upon Thee lean.
Here would I feed upon the Bread of God;
Here drink with Thee the royal wine of
Heaven;
Here would I lay aside each earthly load,
Here taste afresh the calm of sin for-
giveness!

The death is reported in England of the well-known Evangelical Clergyman, the Rev. Nowell Rostron.

SAMUEL RUTHERFORD

There are few Englishmen who know nothing of the troubled times of Archbishop Laud and Charles I. They were times when Protestantism was endangered and the work of the Reformation nearly undone; they were days when many a Gospel truth was covered over, and many a faithful Gospel preacher was put to silence. They were stormy years when Samuel Rutherford was born in 1600, one of three children of a respectable farmer in Nisbet. Thus he was inevitably plunged into the thick of the fray in the seventeenth century. He received his schooling in a nearby town—Jedburgh; and in 1617 he entered what was to become the University, but was as yet simply the College of Edinburgh and here he gained the degree of Master of Arts in 1621. His scholarly gifts and high talents soon won him an appointment as Regent or Professor of Humanity, but in 1625 he relinquished this office and led a private life, devoting himself to theology. It was probably during these years that he was brought into a full saving knowledge of Christ, and Him crucified, for he writes: "Like a fool as I was I suffered my sun to be high in the heaven and near afternoon before ever I took the gate by the end." But then family trials and the dealings of Providence began to mould him into a man of God, and in 1627 he was settled in the rural village of Anwoth.

The parish of Anwoth is inseparably connected with Rutherford's name. Here, for nine years, night and day, he lived and laboured; he wrestled and prayed, he preached and visited, beseeching men in Christ's stead to be reconciled to God. Obscure though his parish was, scattered though his sheep were, the work of the ministry and the salvation of their souls was dearer to him than life itself. Is it a small thing that his name became a proverb and his people would boast that "he is always praying, always preaching, always visiting the sick, always catechising, always writing and studying?" His vast learning and his undeniable talents were all laid out in pursuit of one thing—to win souls for Christ. The herd-boys were not too lowly for him to seek out personally and individually; the nobles were not too lofty for him to reprove, rebuke, and exhort as faithfully as he would his own children. Yet he did not see immediate conversions. After two years he says: "I see exceedingly small fruit of my ministry; I would be glad of one soul to be a crown of joy and

rejoicing in the day of Christ." But after nine years he could call God to be his witness that he was clear of the blood of their souls. He could write back from his exile and say: "Thoughts of your soul depart not from me in my sleep." Such was the intense yearning of their pastor over his flock.

His work in Anwoth was suddenly brought to an end, and he was banished to Aberdeen in 1636. He was called to the High Commission Court and condemned for his refusal to conform to Archbishop Laud's requirements, and for his great work against the Arminians. He was deprived of live in silence within the confines of Aberdeen. The parishioners of Anwoth sent representatives to accompany him in sorrowful sympathy right to his journey's end. There in Aberdeen, a town bitterly hostile to the Reformation, he was confined for nearly two years, the first man to feel the lash of persecuting tactics. True, he was not cast into bonds or bound with fetters or locked in a dungeon, but he was banished and silenced. The Gospel was a forbidden thing, and this treatment hurt him to the quick. But his sufferings in Aberdeen were wonderfully blessed and used of God for His glory; they stirred up the saints all through the United Kingdom to a deeper and more ardent solicitude for the jeopardy into which the reformers' work had fallen. And they drew him personally into such communion with Christ, into such new revelations and experiences of God's marvellous grace, and into such transports of joy at the very thought of his Redeemer, that men marvelled to see how closely he walked with God, how ardently he gazed on the King in His beauty. It was while the folk of Aberdeen nicknamed him "the banished minister" that his heart-searching and heart-moving "Letters" were written—written as from "the King's Palace," in Aberdeen.

In 1638 public events had taken another turn in Scotland and Rutherford hastened back to Anwoth. But in 1639, in spite of his reluctance, he was removed to the professorial chair in St. Andrew's and became Principal of the New College. But he insisted on securing permission to be free to preach regularly every week, for he could not bear to be silent. In 1643 he became one of the Commissioners from the Church of Scotland to the

famous Westminster Assembly. For four years he attended its sessions, and his was the guiding hand in drawing up the Shorter Catechism. On his return to St. Andrew's he carried on his invaluable work until his death in 1661. He declined two invitations to professorships in Holland. During these years no man stood higher as a scholar, a theologian, a controversialist, or a preacher in all Scotland, and truly "there were giants in the earth in those days." His vast learning, his moving and affectionate preaching, his passionate yearning for souls, his intense personal saintliness, made him a marked man—both for friend and foe. No one living was more sought after and looked up to than he in the deepest questions of the spiritual life, in the secrets of the Lord with the soul. With all his faults, despite his extreme bitterness in controversy, his hasty temper and ill-timed reproaches, he was a great man. His "Letters" alone reveal how truly he sat with Christ in the heavenlies. His own words, archaic though they may sound in modern ears, "I would be farther in upon Christ than at his joys; in where love and mercy lodgeth, beside His heart," reveal the all-absorbing desire of his soul. Few know that the lovely hymn, "The Sands of Time are Sinking" is composed of extracts from his letters, and the ever memorable words uttered on his dying-bed, which were woven into a beautiful poem by Mrs. A. R. Cousin.

When Charles II was fully restored to the throne, Rutherford's work, "Lex Rex," proved particularly objectionable to the Government. A fresh outburst of persecution was imminent under the uncompromising policy of the new king. His book was publicly burnt in 1661, first at Edinburgh by the hands of the hangman, then a few days later, at the hands of Archbishop Sharp, under his very window at St. Andrew's. He was deposed from all his offices and was cited to appear before Parliament on a charge of high treason. But the summons was too late. Already he was lying on his death-bed, and his reply was that he had received another summons to appear before a far higher Judge. The message he sent was simply: "I behove to answer my first summons, and ere your day arrive, I will be where few kings and great folk come." A lingering illness gradually carried him off on the 30th March, 1661. His last saying has become immortal: "Glory, glory dwelleth in Emmanuel's Land." Then in his own beautiful words he fell asleep "on the bosom of the Almighty."—M.L.L.

PERSONAL

The Rev. R. J. Hancock has been licensed by the Bishop of Grafton as assistant curate to the Rev. R. L. Edwards, at Murwillumbah.

A large number were present in the Chapter House, Sydney, on Tuesday, May 18th, to say farewell to Bishop Hilliard, before his departure to the Lambeth Conference. The Dean of Sydney presided and good wishes were proposed to Bishop Hilliard in well chosen words, by Bishop Pilcher, Canon D. J. Knox, and Mr. Hogg, the Headmaster of Trinity Grammar School. A cheque was presented to the Bishop by Canon Knox on behalf of many friends. Mrs. Babbage made a presentation of a bouquet of flowers to Mrs. Hilliard. Archdeacon Begbie offered prayers and Bishop Pilcher pronounced the Benediction. Supper was served in the Lower Chapter Hall, and opportunity was given for a personal chat with the Bishop.

The death is announced of Miss Edith Isabel Corlette, of Cremorne, N.S.W., daughter of the late Rev. J. C. Corlette, D.D., for many years rector of St. John's, Ashfield, in the Diocese of Sydney.

The Primate of Australia is advertised to speak at the Annual Meeting of the Evangelical Union of the Diocese of Chichester, at Eastbourne, Sussex, on June 21. The subject for discussion is "Episcopacy."

The Chichester Diocesan leaflet for March is featuring the only twins among the English Clergy, the Rev. J. Isherwood, Vicar of Stoke and All Hallows, Kent, and Canon M. Isherwood, of Rochester Cathedral, Kent. "The two brothers, aged 46, have always been together and have travelled the world in missionary work. They are well known in Australia and South Africa. The two are still close to each other in their work—the Vicar's parish adjoins Rochester Cathedral's area." The twins, we understand, were for some years working in the Diocese of Willochra, South Australia.

The Rev. and Mrs. G. Rees, are being congratulated on the birth of a son. Mr. Rees is Diocesan Evangelist in the Diocese of Sydney.

Congratulations to Archdeacon Martin, of Sydney, who celebrated his 89th birthday recently.

The Rev. Selby Spence, now enjoying a well-earned furlough in New Zealand, has been appointed Vicar of Holy Trinity Church, Karachi, Sind. The very fine church is attended chiefly by Europeans and Anglo-Indians in Karachi. He expects to begin his ministry in October or November next.

Sir Henry and Lady Holland have now left India for good, after a life-time of most devoted and magnificent service mainly in Quetta and Baluchistan. Sir Henry is one of the most famous eye surgeons in the world and will be remembered for many years in Baluchistan and in North Sind where he used to come six weeks in the year to open an eye clinic at Shikarpur. Here in the last twenty years or so he has operated successfully on thousands of cataract cases, and his

is a household name for many miles around Shikarpur. Sir Henry Holland is now well past the retiring age, but fortunately is leaving behind two sons to maintain his work and to carry on his name. Sir Henry Holland is a brother of Bishop Holland, until recently Bishop of Wellington, New Zealand.

The death is reported in England of Mr. Guy Johnson, one of the distinguished Christian laymen of the Church of England and for many years Secretary of the National Church League from which post he retired in 1934. After his retirement, however, he kept in close touch with things evangelical in the Church. The Archbishop of Sydney took part in the funeral service having arrived in England the day before the funeral.

We offer congratulations to the Rev. Stephen Taylor on the celebration of his birthday last week. Mr. Taylor has reached more than the allotted span of life. For many years he has contributed to the columns of this paper, and for a long period was Editor.

The Rev. R. A. Hickin, Rector of Cammeray, has accepted nomination to St. Paul's, meray, has accepted nomination to St. Paul's, Redfern, Sydney.

The Rev. C. A. Stubbin, Sydney, will leave for Lord Howe Island shortly to take charge of the Church there for several months.

We regret to note the sudden death of the Rev. A. E. Morris, of Lidcombe, Sydney. Mr. Morris was a member of the Board of Management of this paper, and we hope in our next issue to make further reference to his ministry.

BISHOP OF NORTH QUEENSLAND'S COMMISSARY.

The Bishop of North Queensland (the Rt. Rev. W. Belcher) has appointed the Rev. Canon G. G. O'Keeffe as his Commissary in the South. Canon O'Keeffe for a number of years served with the Bishop in the Bush Brotherhood of St. Barnabas, North Queensland. He was for twenty-one years at the School of All Souls, Charters Towers, one of the biggest boarding schools in Australia. During that period he served for four years as Chaplain with the present Archbishop of Brisbane when he was headmaster, and when Canon Halse was raised to the Episcopate, Canon O'Keeffe succeeded him as Headmaster for a period of seventeen years, until a break down in health forced him to resign.

Since then Canon O'Keeffe has been Secretary of the "Walter and Eliza Hall" Trust, with its Headquarters in Sydney. This million pound trust is the largest in Australia and during its operation has disbursed £1,400,000 to education, religion and charitable institutions in the states of N.S. Wales, Victoria and Queensland. The Church in these three states has received consistent and generous assistance from the Trust which has been, and is her greatest benefactor.

CALL TO YOUTH.

(Continued from page 11)

Camp Chorus which had become so real to us—

"He lives! He lives!! Christ Jesus lives today.
He walks, with me and talks with me along life's narrow way.
He lives! He lives! Salvation to impart,
You ask me how I know He lives, He lives within my heart!"

THE INCOMPARABLE CHRIST.

"For it pleased the Father that in Him should all fullness dwell."

He put on humanity that we might put on divinity. He became the Son of Man that we might become the sons of God. He came from heaven where rivers never freeze, winds never blow, frosts never chill the air, flowers never fade.

Christ was born contrary to the laws of nature, lived in poverty, was reared in obscurity; only once crossed the boundary of the land, in childhood. He had no wealth nor influence, and had neither training nor education.

In infancy He startled a king; in boyhood He puzzled the doctors; in manhood, ruled the course of nature. He healed the multitudes without medicine, and made no charge for His services. He never wrote a book, yet not all the libraries of the country could hold the books that could be written about Him.

He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college, yet all the schools together cannot boast of as many students as He has. He never practised medicine, yet He has healed more broken hearts and broken bodies than have the doctors.

He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever made more volunteers, who have, under His orders, made rebels stack arms or surrender without a shot being fired.

The Ever Perfect One—He is the Chief Among Ten Thousand. He is altogether lovely.

DEACONESS HOUSE, SYDNEY.

All young people are invited to the Youth Meeting to be held on Tuesday, 6th July, at Deaconess House, Carillon Avenue, Newtown.

The Guest Speaker will be Ven. Archdeacon Hulme-Moir, Senior Chaplain A.M.F.

For further enquiries ring LA 1172 / LA 2118.

Hope evermore and believe, O man, for e'en as thy thought,
So are the things that thou seest; e'en as thy hope and belief.

Go with the spiritual life, the higher volition and action,
With the great girdle of God, go and encompass the earth!

—A. H. Clough.

COPIES OF "100 TEXTS" are now available at the Church Record Office, 3d. each, or 2/6 per dozen.

CALL TO YOUTH

The Y.E.C.L. will present a series of Topical Topics at the C.E.N.E.F. Auditorium, 201 Castlereagh Street, from June 21st to 26th at 7.30 p.m.

The Topical Topics, which are based on the Apostles' Creed, are as follows:—

Monday.—"Miracles or Make Believe."—Rev. E. K. Cole, B.A., Th.L. Is the Christian view of miracles overthrown by modern discovery?

Tuesday.—"There is no health in us."—Rev. R. C. Kerle, B.A., Th.L. What is the Christian view about God's attitude to sin?

Wednesday.—"Crucified, Dead and Buried."—Rev. R. Langshaw, Th.L. Was this the untimely death of a martyr or was this Man the Saviour of men and women?

Thursday.—"After Death—What?"—Dr. S. Barton Babbage, Dean of Sydney. Can we be sure that there is life after death? If there is, will God judge men and women?

Friday.—"He Rose again from the Dead."—Rev. M. L. Loane, M.A. Was St. Paul right when he said, "If Christ be not risen then is our preaching vain?"

Saturday.—"A Belief that Behaves."—Rev. G. R. Delbridge, Th.L. If I really mean what I say in the Apostles' Creed, how will it affect my life?

Each evening the Rev. D. B. Knox will answer "Topical Questions" at 7.30 p.m. Ring Ray Weir, L.A. 1243, for all enquiries.

CHURCH OF ENGLAND BOYS' SOCIETY, DIOCESE OF SYDNEY.

Missionary Rally.—The Society will hold its First Annual Missionary Rally at the C.E.N.E.F. Auditorium, 201 Castlereagh St., on Friday, 18th June, at 7.45 p.m. An interesting programme will include screening of latest missionary films and a short missionary play. Presentation of cheques representing the proceeds of the Society's Missionary Box Appeal, will be made to C.M.S. and A.B.M. for medical mission work.

Leaders' Dedication Service.—A combined Service of Dedication for Leaders of the Girls' Friendly Society and the Church of England Boys' Society will be conducted by the Dean in St. Andrew's Cathedral at 6 p.m. on Monday, 28th June. The Service will be followed by a Leaders' Dinner at the C.E.N.E.F. Restaurant at 7 p.m.

C.E.B.S. Office.—The Secretary would be glad to hear from anybody who could spare some furniture for the New Office at the C.E.N.E.F. Centre. Donations would also be appreciated.

GIRLS' FRIENDLY SOCIETY.

Branch Leaders will be pleased to know that Junior and Senior Badges are now available at the office in C.E.N.E.F. Memorial Centre, 201 Castlereagh Street.

Leatherwork classes are now being held in the G.F.S. rooms on Thursday evenings at 5.30. At present 23 members are taking a keen interest.

New Branches have been formed at Five Dock and Balgowlah, and 14 girls were admitted to membership recently at Cabramatta.

CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

The Annual Conference of the Fellowship was held in Bible House on the evening of 21st May.

After the Report of the retiring Diocesan Committee had been received the new committee was elected. The Board's representatives are the Rev. K. N. Shelley, Mr. J. Williams, and a third who had not yet been nominated. The two elected vice-presidents were Rev. G. R. Delbridge, Mr. Gordon Dodd; the General Secretary—Miss Joan Levett; the Hon. Treasurer, Miss Doreen Sherrell; and the eight other members of the committee (being representatives of the various branches), Misses B. Bullock, N. Hathaway, B. Miller, and N. Brierty, Mrs. Haberfield, Messrs. A. Deane, P. Sutton, and J. Hart.

The Fellowship during the past year had a good record to give of its vigour and the new committee enter upon their duties with an abundant field of possibilities before them.

The various branches of the Fellowship have been notified about the Empire Youth Service which is to be held on June 4th and the Fellowship hopes to have a good representation.

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

The Annual Camp of the Young People's Union was held at "Rathane," Port Hacking, from the 7th to the 14th May, and was attended by 26 members from different branches. House parents were the Rev. and Mrs. L. J. Harris, of Blacktown (formerly missionaries in North Australia) and other

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

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Leaders were Mrs. C. N. Steele, Misses R. Hepper and D. Sherrell.

Some of the members travelled quite long distances to the Camp, coming from Merewether, Katoomba, Lithgow and Kurrajong, and others from the nearer Parishes of Neutral Bay, East Willoughby, Naremburn, Campsie, Hammondville and Dulwich Hill.

The girls and boys were divided into five different Houses, each of which chose the name of a C.M.S. Missionary and was known by that name during the Camp.

Each day's programme commenced with Family Prayers immediately after Breakfast, then followed moments of great activity as the members prepared the House for inspection, and helped in the kitchen.

The Bible Study was held in groups (according to age) and proved to be an especially profitable time. We studied God's Word in glorious sunshine amidst all the peace and beauty of Port Hacking—an experience which could not help but bring us nearer to Him. The Rev. L. J. Harris gave Flannelgraph Talks on the Bible Study each day and in the evening showed films on the Life of St. Paul followed by Lantern Slides of the work being done on the Mission Stations at Roper River, Oenpelli and Groote Eylandt.

Other items of particular interest were the Visitors' Day, when 40 friends joined us; the visit of Sister Winifred Preston who is returning to Tanganyika this month, the games and hikes each afternoon, the Chinese Feast at which we became children from many parts of the world dining in true Chinese style, the Library of Missionary Books, the Bookstall where books could be purchased and which also enabled some of the girls and boys to become members of the Scripture Union, and the Written Competition at the end of the Camp.

We all returned home praising God for His Goodness and singing in our hearts the

(Continued on page 10)

THE WORLD OF BOOKS.

"A Century of the English Church in N.S.W."
By E. C. Rowland. Angus and Robertson, 1948. 9/6.

Handbooks on Australian Church History have appeared from time to time. This book is the fullest general account so far published, and so is a useful introduction to a subject, which should be much better known amongst Church people than it is.

The publishers claim on the dust cover that the book is the first general history of the Australian Church. This is inaccurate, for previous handbooks have preceded it and the book itself is not so much a history of the Church as a chronicle of the erection of various church buildings. Some important topics are hardly touched on. For example, the ticklish question of synodical government which was agitated between 1850-70, and which is still with us in the draft constitution, is summarily dismissed in five pages. Or again, there is no recognition of the epoch making nature of the Victorian Church Act of 1854, or of Perry's patronage arrangements which have been exemplars for the entire Anglican communion.

Minor blemishes in the book include a glaring anachronism on page 30 with regard to the date of shipwreck of the "Guardian." There is another anachronism on page 34 with regard to the date of Fulton's return to England, which leads the author to pass an unjustified criticism on the chaplains. On page 145 the author has made a mistake with regard to the constitutional position of the Diocese of Newcastle.

The book is well written and brings before the reader many interesting facts about the early history of the Church in Australia. Mr. Rowland's book can be recommended as giving the story of our Church till 1880, concisely and reliably.

The publishers are to be commended for the excellent format and illustrations. There appear to be misprints on page 16, line 8 and page 184 line 27. —D.B.K.

"Christianity is Christ."—by W. H. Griffith Thomas, published by the Church Book Room Press. Price, 6/.

This is a reprint of a volume which first appeared in 1909. It is intended as a handbook on the Person and Work of Christ. Dr. Griffith Thomas endeavoured to present in a short and popular form the substance of what had been written in recent years on this central topic of Christianity. His method is to study the portrait of Christ as enshrined in the Gospels, and then to draw his conclusions as to the Character of our Lord and Saviour.

There are fourteen chapters which deal with the essential facts of the Life and Work of our Lord, and which endeavour to disclose the mind of Christ Himself as revealed by the sayings from His lips which are recorded in the Gospel narratives.

This little book is a very useful piece of apologetic writing. It sums up the evidence in favour of an Evangelical and Conservative view of the Gospel presentation of our Lord, and supports it with apt quotations from a host of writers. It is a book that will always prove of service to well-instructed laymen, as well as Theological Students, who are brought face to face with various forms of attack on the Christian Faith. We heartily recommend it.—M.L.L.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

NEWS FROM THE PARISHES.

Concord West.—On Sunday, May 23rd, at the 11 a.m. Service the Ven. Archdeacon Bidwell, B.A., dedicated a Prayer Desk and chair to the memory of the late Rev. J. W. A. Watkinson, first Rector of this parish.

On Saturday, August 21st, there will be a "Challenge to Youth Rally" at Holy Trinity Church, when the speakers will include Rev. G. R. Delbridge, R. C. Kerle and B. G. Judd.

Chatswood (St. Paul's).—In the course of his address at the annual vestry meeting the Rector (Rev. K. N. Shelley, B.Sc.) said:—

"Though we are in the third year after a prolonged and disastrous war the world is showing little of the fruits of penitence and humility that should surely result if it knew that the war was a judgment of God. 'Pride, vain-glory, and hypocrisy' are as much the characteristics of nations as of individuals. The prolonged tension, unrest, perplexity and bitterness in and between nations is as much a judgment of God upon sinful, selfish man as warfare. Australia, largely a pagan country, is suffering internal discord for the practical atheism of the people. The Church is largely an unwanted factor in the lives of the people, except perhaps for marrying, baptising, and burying. Any effort on the Church's part to lead people to a spiritual awakening is regarded as an unwarranted intrusion into their private lives. I think it is the luke-warm nature of the Church which has largely brought this about. The Church has tried to become the Church Popular instead of the Church Militant with disastrous consequences to itself. The challenge is to us to right this trend as effectively as we can by much prayer and uncompromising witness to the only power which can make a man really a man—the saving power of the Lord Jesus Christ. Someone has said that there are three bones in a Church—the wishbone—the people who are always wishing that things were different; the jawbone—whose name sufficiently indicates their form of exercise; and the backbone—the steadfast, loyal people who steadily work and pray for the maintenance and extension of God's Kingdom.

"Never has the world basked in a light of peace so fitful and flickering because the world will not chose God's way of peace—the peace which the Church must preach by practice and precept. And so it is only in and through our membership of the Christian Church that we can best serve our country. May God then make each one of us, and through us our Church, a shining light for Him in this wilderness of spiritual deadness and ignorance."

Norfolk Island.—On Thursday, 13th May, at 8 p.m. in the Methodist Hall, a United Churches Hymn Service commenced. It will be held weekly, will be informal, happy and friendly, and should be of interest to members of all of the churches. Pitcairn and popular hymns will be sung.

Leura.—The following has been culled from the Rector's Annual Report:—

St. Alban's Free Children's Library has now been active for well over two years and functions with unabated vigour. We

now have over 700 of the best children's books and a large membership which must include most of Leura's children of various denominations. The Library is attractively arranged and most competently run by Miss Grace Mitchell, to whom we give our best thanks. Our thanks, too, are due to Miss Doak and her assistants for the Musicales which have helped us so much with the Library finances.

The memorial reedos will be in place by the time this is published, and, with the staining of the floor where it is not carpeted, will add to the attractiveness of our Church. In addition, two fine brass vases are being dedicated to the memory of Mrs. Dinah Wilkins.

The Diocesan Schools' Council opened, on February 11th, a new school in Leura. It is known as "Leura Church of England School" and for the present caters for kindergarteners only and is located in our parish hall. It is planned that later the school will extend its scope and move to more suitable premises.

The Rector also reminds parishioners that this year marks the Jubilee of the Church in Leura. The dates are Sept. 5th and 12th.

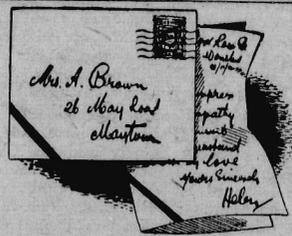
YOUTH WEEK.

A great Youth Campaign has been arranged for the parish of St. Barnabas, Chatswood, to be held from June 6th to 13th.

Meetings of children will be held each afternoon at 3.45 p.m. and meeting for youth each evening at 8 p.m. Speakers include Rev. R. C. Kerle, G. Delbridge, and R. Dalton, and Mrs. J. Duffey. On each evening the Rector (Ven. Archdeacon G. T. Denham) will answer questions.

Diocese of Newcastle.

St. John's Theological College, Morpeth, celebrated its Jubilee during the month of May.



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St. John's was founded by the late Bishop Arthur Vincent Green, whilst Bishop of Grafton and Armidale, in 1898. The S.P.G. aided the foundations with a grant of £1000.

Bishop Green was translated to Ballarat in 1900 and succeeded as Warden by the Rev. E. A. Radford, who was Warden until 1906. Then Canon A. H. Garnsey, was Warden from 1907-1911, when he came to St. Paul's, Sydney. Archdeacon J. Forster was Warden from 1916-1918. In 1918 Bishop Burgmann, of Goulburn, became Warden. During his period of office, the College moved from Armidale to its present site at Morpeth, and became the Provincial Theological College, training ordinands for all dioceses in N.S.W. outside Sydney. In 1934, Rev. Dr. T. M. Robinson was appointed Warden.

Among well known Churchmen connected with the college are:—Rev. Prof. A. P. Elkin, Ph.D., Professor of Anthropology, Sydney University, who was vice-Warden from 1919-1921. Rev. Dr. R. S. Lee, now Rector of St. Mary the Virgin, Oxford, who was vice-Warden from 1928-1938.

Rt. Rev. Bishop Ash, Centenary Commissioner for A.B.M., who left College in 1908.

In all 311 men have been ordained from the college in the past 50 years 195 of these are working in the various dioceses of N.S.W.

Diocese of Bathurst.

On the first day of Synod the members were entertained to afternoon tea in the Cathedral Hall by the Ladies' Guild of St. Barnabas Parish, South Bathurst. Each year St. Barnabas' Guild extend this hospitality to Synod. During afternoon tea the diocesan historiographer, Mr. P. W. Gledhill, told those present how that in the course of writing the diocesan history and when dealing with the parish of Wellington he had written to the Rector of Wellington in Somerset, England, for certain information. As a result of this correspondence the Reverend Prebendary John Grinter, Vicar of Wellington, England, had sent out two large photographs, the one the exterior, the other the interior, of his beautiful ancient parish church for presentation to the Rector and Churchwardens of Wellington, N.S.W. Mr. Gledhill asked the Bishop to accept the photos and pass them on to the parochial authorities.

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The Bishop expressed appreciation of Mr. Gledhill's interest and keenness in the history of the diocese, and said that it was only fitting that Mr. Gledhill should himself hand the photos to the Rector of Wellington. In accepting the photos the Rev. Harold Grahame, Rector of Wellington, N.S.W., thanked Mr. Gledhill for all that he had done and expressed pleasure at having the photos of the Wellington, England, parish church. He would in due course send photos of his own parish church to Prebendary Grinton. He was pleased, and he knew that he spoke on behalf of all his people, to have this link with their English namesake.

Church people would have noted with satisfaction that in reference to the recent Roman Catholic celebrations in Melbourne the Sydney Press and the National Radio Stations generally used the specific term Roman Catholic and did not use Catholic when Roman Catholic was meant. The country Press was however, not so particular about correctness, and so, for example, on the first day of the Bathurst Synod the two daily papers published in Bathurst City carried articles on the "Catholic centenary celebrations" in Melbourne.

Synod felt that such statements should not be allowed to pass unchallenged, especially when made at the very time that the Synod of the Anglican Diocese was sitting in the See city and passed a resolution, protesting to the local newspapers against their incorrect use of the title.

ANGLICAN YOUTH CAMP.

Although applications are scheduled to close on 28th May, it is expected that the Second Anglican Youth Camp for the Diocese of Bathurst will be fully booked before that date. The Camp is for senior Church of England boys and girls and will be held at the Show Ground, Orange, during King's Birthday week-end, 11th-14th June. Broadcasts will be made through 2GZ. The First Camp at Bathurst last January was a major success drawing Young Anglicans from 14 parishes of the Dioceses. Since then the Youth Commissioner has campaigned for Youth work and the C. of E. Children's Homes War Memorial appeal in other parishes, so that additional campers are booking from Dubbo, Wellington, Forbes, as well as Parkes and Peak Hill. Officers for the Camp have been chosen from the parishes of Orange, East Orange, Rylstone, Bathurst, South Bathurst, and Canowindra. Reverends A. G. Halliday (Orange), and P. Richards (East Orange), will act as Chaplains.

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FAIRBRIDGE CAMPERS.

It is desired to have 2 British Anglican boys and 2 girls from Fairbridge Farm School, Molong, as guests at the Camp during the period. The camping fee and incidentals for pocket would cost about 25/- per person. If any reader would like to pay the expenses of one of these young Britishers, Padre Harry Thorpe, "Children's Homes and Youth Commissioner," Bathurst, would be glad to receive such kindly intimation.

EVANGELISTIC WEEK-END FOR
YOUNG WOMEN.

For the last two years the Church Army has included an Evangelistic week-end for men in its Birthday Celebrations. This year the Society has decided to arrange one for young women, in the Training College at Stockton, N.S.W., and this will be held Aug. 7-9th.

It will be conducted by the Rev. R. F. and Mrs. Kirby, who have both had a great deal of experience in Evangelistic work in England, New Zealand and Australia. The Chair will be taken by Captain the Rev. J. S. Cowland, the Federal Secretary of the Church Army. Staff Sister E. Parsons will be glad to welcome any Youth Leaders, Sunday School teachers, members of the G.F.S., or any young women interested in Evangelistic work.

No charge will be made for accommodation or board, but a thankoffering may be made by any who are able to do so.

There will be a welcome lunch at 1 p.m. and the opening session will take place at 2.30 p.m.

The subject of the Conference will be:—
"The Missing Link of Evangelism"—

1. The Commission.
2. The Strategy.
3. The Tactics.
4. The Difficulties.

The Sunday afternoon Session will take the form of an open forum for questions and answers on Evangelism. On Sunday evening the whole assembly will attend evensong at the Cathedral where the Conference leader will preach on "The Church Army and Its Evangelistic Challenge."

Think not rashly that, because
Modern life is smooth and fine,
'Tis not subject to the laws
Of the Master's high design;
That we less require endurance
Than in day's of coarser plan,—
That we less demand assurance
Of the Godhead hid in man.
—Lord Haughton.

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 - * 5/- restores sight. The Church Missionary Society will gladly supply a C.M.S. Box to any applicant who will use it to save his small change for God's work.
 - * For £6/10/- you can support a Hospital Bed for a whole year.
- Enquiries: 93 Bathurst Street, Sydney.

FORBES PARISH VISITED.

Pre-preparation for the visit of the Children's Homes and Youth" Commissioner, by the Rector of Forbes, Padre A. White, meant an excellent week's campaign for Padre Thorpe. Special meetings were arranged individually for men, women and young people. A branch of the C.E.B.S. was formed from the boys' club, and 30 young men and women were admitted to membership of the Young Anglican movement. Y.As. arranged a tea for the visitor on the Sunday, and provided supper in the parish hall for the congregation after evensong. St. John's Church was packed to the doors for the evening service. Good support was given to the Children's Homes Appeal.

Diocese of Grafton.

ANNUAL CONFERENCE AND RETREAT.

The Annual Clergy Conference and Retreat was held at Grafton from 12th to 15th April. The guest speaker and conductor of the retreat was the Rev. W. J. Siddens, Rector of St. Thomas', North Sydney.

The subject chosen for the conference this year was the Comprehensiveness of the Church of England. Introducing the subject the Bishop (the Right Rev. C. E. Storrs, M.A.) said that he sensed that there was a measure of disunity and lack of mutual understanding in the diocese which a free and frank discussion on the things which the various sections stood for might lead to greater friendliness and breadth of vision.

Six speakers were chosen to give talks or read papers on the three subjects, "The Evangelical Emphasis," "The Anglo-Catholic Emphasis," and "The Liberal Emphasis." The Revs. Norman Fox, of Lismore, and Cecil Saunders, of Bangalow, spoke for the Evangelical. The Rev. R. L. Edwards, of Murwillumbah, and Archdeacon T. M. P. Gerry, of Port Macquarie, spoke for the Anglo-Catholic viewpoint and the Revs. H. E. Hunt, of Coff's Harbour, and G. H. Williams, of Ulmarra, spoke on "The Liberal Emphasis." There was considerable discussion and sometimes a lively debate after each pair of speakers. The Bishop and the Rev. W. J. Siddens guided and assisted the discussion.

A day and a half were spent in retreat, governed by the rule of silence. The Conductor spoke at each session in the Cathedral on clerical life and work and ambassadors of Christ. The times of prayer and intercession and the addresses were indeed times of spiritual refreshment. Mr. Siddens revealed in his addresses, deep spiritual insight and practical pastoral knowledge, backed by thorough preparation and extensive reading. He was a well-chosen successor to Archbishop Halse and Bishop Burgmann who conducted the retreats in previous years.

Each day commenced with a celebration of Holy Communion in the Cathedral at 7 a.m. Each time Mr. Siddens, the celebrant, was vested in full eucharistic vestments, a custom which commenced at the Cathedral as recently as 1943.

The final day saw the ordination of Mr. Ronald James Hancock to the diaconate and the Revs. Daniel Frederick Clout, James Richmond Payne and Leslie William Turner to the priesthood. The ordination of all four was conducted at the chancel steps. The Rev. W. J. Siddens was the preacher and celebrated the Holy Communion at the service.

At the conclusion of the retreat, opportunity was taken to say farewell to the Bishop and his wife as they leave for Lambeth and a presentation album of photographs of the Cathedral was made to the Bishop.

RURAL DEANERIES.

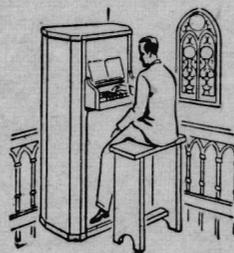
The Bishop writes:—

Owing to a large number of changes in the parishes, it is necessary for me to issue a

revised list of Rural Deans to hold office for three years dating from their several appointments. Also having received petitions from a number of parishes in the southern Archdeaconry, asking that three smaller Rural Deaneries should take the place of the existing two, in order to make easier travelling, I have consented for an experimental period of two years to this request. The following, therefore, is the revised list of deaneries, together with the names of the Rural Deans.

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Rural Deanery of Grafton.—Ven. Archdeacon A. E. Warr.

The Rural Deanery of Bellingen.—Rev. P. Tilgham.

The Rural Deanery of Kempsey.—Canon T. M. P. Gerry.

The Rural Deanery of Lismore-Casino.—Canon W. Burvill.

The Rural Deanery of Murwillumbah.—Rev. R. L. Edwards.

ST. ANDREW'S, LISMORE.

Four young men have recently left the parish to enter Moore Theological College, Sydney, to commence their training for the ministry.

VICTORIA.

Diocese of Melbourne.

CONVENTION.

The First Toorak Convention will be held on Monday, 14th June, 1948, in the Church of St. John the Evangelist, Toorak. There will be Afternoon and Evening Sessions.

This convention is being held under the auspices of the Evangelical Fellowship, and is intended to present, constructively and positively, the doctrines of Holy Scripture and of the Church of England, from the standpoint of Evangelical Churchmen.

CONVENTION PROGRAMME.

Afternoon Session, 3 p.m. to 5 p.m.—Chairman, Rev. A. R. Mace, B.A., Th.Schol., Vicar of St. Hilary's, Kew.

Addresses.—"The Authority of Holy Scripture." Rev. H. M. Arrowsmith, Th.L.,

Vicar of St. John's, Toorak. "The Deity of Jesus Christ." Rev. Colin Duncan, M.A., Vicar of Winchelsea. Evening Prayer: 7 p.m.

Evening Session, 7.30 p.m. to 9 p.m.—Chairman: Rev. C. W. T. Rogers, Vicar of St. Barnabas', Balwyn.

Addresses.—"The Atonement," Rev. L. L. Morris, M.Th. (Lon.), B.Sc., Vice-Principal of Ridley Theological College. "The Holy Communion," Rt. Rev. D. Baker, M.A. (Cantab.), D.D., Principal of Ridley Theological College.

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Chairman:

Ven. Archdeacon H. S. BEGBIE.

FIRST SESSION:

11.15 a.m. to 12.45 p.m.—
Rev. Rudolph F. Dillon.
Mr. J. Oswald Sanders.

SECOND SESSION:

2 p.m. to 3.30 p.m.—
Rev. Reg. Langshaw.
Mr. R. H. Gordon.

THIRD SESSION:

4 p.m. to 5.15 p.m.—
Rev. R. V. Amos.
Ven. Archdeacon H. S. Begbie.

BASKET LUNCH.

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Diocese of Ballarat.

STONES OF OUR CATHEDRAL.

A local contractor who is engaged in the demolition of a building in Ballarat and the clearing of a site for new projects discovered a fine wall built of blue-stone. This is to be taken down, stone by stone, and he has very generously offered the stone free of cost to the Vestry of Christ Church Cathedral. The vestry has gladly accepted this kind offer and has undertaken to convey the stone to a convenient place near the church. The extension and improvement of the Mother Church of the Diocese is ever in the mind of the Cathedral Vestry, and since there must be many in the diocese who would love to see the Cathedral completed they wish to make it known that similar gifts would be most acceptable. There are many unused barns and partly demolished buildings built of blue-stone to be seen here and there in this Diocese, and if the owners of these would like to offer them for use in the Cathedral, arrangements would be made to demolish and convey the stones to Ballarat. The quarrying of this kind of stone is seldom undertaken in these days, and in any case the cost of it and its trimming would be exorbitant. The only possible way to undertake such work would be by the acquiring of stones in some such manner as this. The Vicar and Vestry of the Cathedral would be most grateful to hear of any stone that is available and suitable for this work and that could be got at a reasonable cost.

Diocese of Wangaratta.

CENTENARY OF CHURCH SERVICES IN WANGARATTA.

During this month there will be a good deal in the way of festive commemoration in the Cathedral Parish of Holy Trinity, Wangaratta. On May 1th, 1858, 90 years ago, Bishop Terry licensed and dedicated to the honour of the Holy Trinity the old church which is still used as a Sunday School Hall. This was the first church erected in the part of Victoria which afterwards was to comprise the Diocese of Wangaratta. Christ Church, Beechworth, was dedicated in the following year.

But there were important church matters in Wangaratta before 1858, as there have been important developments since. Settlement in the Wangaratta district began in 1838, and some would claim that the history of the Church of England in this area began then, as all six families belonged to the church. Ten years later, that is in 1848, just a century ago, several services were conducted in the township by clergymen

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passing between Sydney and Melbourne. Those services were conducted in a room of the first hotel and store, the Hope Inn, which was purchased some little time after its erection by William Clark, who was a prominent member and benefactor of the church until his death in 1865.

During 1848 or soon after, the services were continued at intervals in the first private school of the township, a slab hut with bark roof, built by William Peacock. The first national school was erected in 1849, and this building then became the place for holding the church services, while on other occasions use was made of the Court-house a small brick building at the intersection of Faithful and Victoria Streets. A slab building at the corner of Templeton and Victoria Streets was the next place for holding the services.

During this time a move was made to have a permanent church erected. Holy Trinity was completed and opened in 1858 during the incumbency of the third rector, the Rev. A. J. McCausland.

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Victoria.—Melbourne: Rev. A. Law, D.D., Widbury Ware, Mount Eliza, Victoria.

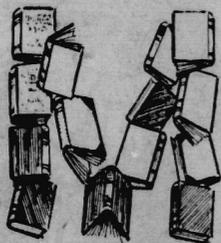
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