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Printed by Wm.

# THE AUSTRALIAN CHURCH RECORD

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

14, No. 22

NOVEMBER 3, 1949

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

## THE PARISH MINISTER AS EVANGELIST

(By Archdeacon H. G. S. Begbie.)

There is a wistful longing in many hearts to-day, for a revival of true spiritual religion. The times in which we live demand it. There is no political cure for the ills which exist in these days. This fact is being more and more recognised by all thinking people. What can be done to arrest the trend towards moral and spiritual decay in our national life?

Many of various denominations are seeking to solve this problem, and are seeking to find some satisfactory solution. The thought of widespread evangelistic missions has occupied the minds of many. And in this connection many seem to have the impression that for such a work, we need some specially gifted evangelist, if spiritual success is to be achieved. But why should we think it necessary to have a special missionary in order to inaugurate some such campaign as inaugurated? Is not the Scriptural ideal

### Every Clergyman His Own Evangelist?

Do not mean by this that there should necessarily be a series of meetings, say, for 8 or 10 days, as is usual in special evangelistic efforts; but in regular ministry (week by week) particularly during some appropriate season of the Church, to press in the ordinary congregations the spiritual need which exists, and preach with the definite object of leading men and women to a clear open decision for Christ!

Do not say "I have no evangelistic gift." Do not become obsessed with the thought that some special mission is essential. I once thought that myself; but a long experience has taught me that if we honestly and fully rely upon the indwelling Spirit of God, and not upon His use of some special individual, placing ourselves at His disposal, the "God that worketh in us" will surely manifest His power, and we shall share with the angels of heaven the joy over sinners brought to repentance. We shall see God at

work through a human channel consecrated to His service, however poor and unworthy that human channel may be.

### One Great Advantage.

One great advantage in following this suggestion is, that one is always assured of the presence of many who rather shrink from attending a special mission. To be your own evangelist to your own congregation, gives the preacher a unique opportunity of pressing the claims of Christ in such a way, that men and women are faced with the responsibility of reaching a definite decision.

### Evangelism is the Responsibility of Every Clergyman.

In the very last charge given by St. Paul to Timothy (who apparently had been left in charge of the Church at Ephesus), the apostle not only instructs him in certain pastoral duties but charges him "before God and the Lord Jesus Christ Who shall judge the quick and the dead at His appearing and His Kingdom" to "preach the Word, be instant in season and out of season," . . . and to "do the work of an evangelist" and make full proof of his ministry. The "work of an evangelist" does not here refer to any separate class (Cambridge Bible). No clergyman is free from this responsibility. Surely if the love of God burns in his heart, he will possess a "passion for souls" which will surely lead him to seek in some way to "do the work of an evangelist." "Follow Me," said the Master, "and I will make you to be-

come fishers of men." Do you believe it? Then show it by your actions!

### After-Meetings.

There are times when an after-meeting has proved an aid to many, helping them to come to a definite decision for Christ. Such after-services (which should always be short) enable the Rector to put the gospel message and plan of salvation very clearly to such as may have come under conviction of sin, but have not taken the step that leads to a sense of God's forgiveness, and brings with it the full assurance of eternal life. Much, of course, depends upon the nature of one's parish. Nor is it always advisable to have an after-service; but an invitation can be given to any desiring further help, to make contact with the Rector at the close of the service.

I myself have used an after-service occasionally, especially during the Lenten and Advent seasons, and upon the last Sunday of the year, always giving an opportunity to such as did not desire to remain, to leave the Church during the closing verses of the final hymn. As a rule I found that very few withdrew, but that the great majority decided to stay to the after-service. And I have often been amazed and humbled, and yet rejoiced, to see the response made in various parishes to an appeal for a definite decision for Christ, many men and women standing in response to such appeal, to signify their desire to accept the Lord Jesus as their Saviour and Lord. And the results in most cases have proved permanent.

I merely mention this to show that God works through us, and that often there are many more than we might be-

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disposed to think, in our congregations, who are really waiting to respond to an appeal for decision.

I ask my brother clergy to think and pray over the suggestion that, in the responsible position they hold as "separated unto the gospel of Christ," they are not to be unmindful of the charge: "Do the work of an evangelist."

In conclusion I would say that, as a Pastor, the necessity is laid upon us to follow up with spiritual help, any who have evinced their desire to become true and consistent disciples of our Lord Jesus. This is essential. And press upon such their individual responsibility as revealed in the Word, to bear their witness to others of God's gracious goodness to them.

"The fruit of lips which make confession to His Name" we are to offer up to God our Father as "our sacrifice of praise and thanksgiving" as commanded in Heb. xiii: 15 (R.V.).

### "THE AUSTRALIAN CHURCH RECORD."

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### ENTHRONEMENT OF ARCHBISHOP OF PARIS.

#### BISHOP CHAMBERS, ANGLICAN REPRESENTATIVE.

The Right Rev. G. A. Chambers, formerly Bishop of Central Tanganyika and now Chaplain at the Embassy Church, Paris, attended the Enthronement of the Roman Catholic Archbishop of Paris recently. The Archbishop of Paris, on his own initiative had invited the Archbishop of Canterbury to be present. This was not possible, but Bishop Chambers attended as the Archbishop's representative. This is the first time since the sixteenth Century that the Archbishop of Canterbury has been represented at the enthronement of an Archbishop of Paris.

In his sermon the new Archbishop stated that 70 per cent. of the five million Frenchmen in Paris had been baptised but only 10 per cent. were practising Catholics. The Church faced the task of winning back those outside.

### DOCTOR WANTED FOR THE OUTBACK.

The B.C.A.S. is responsible for a hospital and medical practice at Wudinna in Western South Australia. This is the base for a large area which includes a number of small townships, farms and sheep stations. Since June last there has been no doctor in the area. Despite extensive advertising no member of the medical profession has offered for the post. The salary offered has been approved by the medical authorities, a good home is provided, an aeroplane and pilot is also provided for long distance travel and expenses for travelling by car. The local hospital is quite well equipped and staffed. Already there have been a number of distressing incidents because no doctor is in the district. I shall be grateful if you will be good enough to give this really vital need some publicity in the hope that some qualified person will offer his services for this position.

### SPECIAL SERVICE AT SYDNEY UNIVERSITY.

We have received the following letter from the Warden of St. Paul's College:—  
Dear Sir,

I should be most grateful if you could find space in your paper for a news paragraph concerning a Special Service to be held in the Great Hall of the University on the 6th November, at 3 p.m. This service has been arranged by His Grace the Archbishop of Sydney, as Chairman of the Australian Council of the World Council of Churches, in consultation with the Chancellor and the Vice-Chancellor of the University. The Archbishop will conduct the service and members of the University read the Lessons. The Sydney University Musical Society will be responsible for the music under the leadership of Mr. G. Faunce Allman, with Mr. Howard Pollock at the organ. The preacher will be the Bishop of Chichester, the Right Rev. G. K. A. Bell, D.D., who is chairman of the Central Committee of the World Council of Churches. We hope the Great Hall may be filled to capacity for this service as an act of Christian witness to the University; it is not often that we have the opportunity of hearing a leader of the World Church, and this service should be a most impressive one.

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## NOTES AND COMMENTS

Princess Elizabeth has spoken courageously and frankly about the great social evil of divorce. She admits that post war conditions have aggravated the problem—that housing shortages and other factors make it difficult for people to live normal married lives. The same situation exists in Australia as in England. It is extraordinarily difficult to begin married life successfully in the congestion of one room: neither is mutual adjustment made easy if married life is begun under the critical eyes of one's in-laws. They may be the best in-laws in the world, but it always involves additional strain. Again, a marriage is incomplete without children, and uncertainty about housing doesn't make it easy for a couple to start a family. The fact is that here in Australia the presence of children may make it virtually impossible to get accommodation. And this affects the stability of marriage, because experience shows that childless marriages tend to break down more easily than those in which there are children.

But Princess Elizabeth says, however, that these are not the really serious problems—although they certainly complicate the situation and make things more difficult. She says—speaking of the increase of divorce and separation — "we live in an age of growing self-indulgence, of hardening materialism, and of falling moral standards." She has laid her finger on the real sore; it is our lack of moral stamina and of spiritual standards that is responsible for the sickness of our society.

The Princess is speaking, of course, of the situation in England. But it would be difficult to maintain that the situation here is better. Most of us would admit that it is worse. The fact is that most of us are blatantly and aggressively selfish; and it is not surprising, therefore, that we find it difficult to practise consistently the unselfishness which marriage demands. This explains why it is that some couples agree to separate by mutual consent. They prefer the easy selfishness of a single life to the exacting demands of marriage. Again, the Princess refers to our "falling moral standards." We know all about this, too, in Australia. We have the alarming problems created by de facto wives. It is not surprising that in some quarters marriage is regarded as an anachronism; why accept the responsibilities of marriage when you can enjoy the privileges of marriage without responsibility?

Princess Elizabeth has again identified herself unashamedly with the defence and maintenance of Christian standards; and we can be thankful for her lead.

From a well-known Sydney weekly comes the following gracious appreciation:—

**Lack of Moral Courage.** As refreshing as the falling of gentle rain on a hot and dusty landscape came the words of Princess Elizabeth last week. "Even if we make allowances for the rosy hue in which the passage of the years sometimes colours the past, we can hardly help admitting that we live in an age of growing self-indulgence, of hardening materialism, and of falling moral standards."

Were the Princess an old and crabbed woman her words might be dismissed as the carping of the aged. But in addition to being the heir to the British throne, she is young, married, and a mother. She was talking to the British Mothers' Union on divorce and the sad effect of broken homes on children, and was doubtless inspired by her realisation that both are often effects of the materialism and sick morality she condemns.

She put her finger on an all-too-common failing in these times:—

I believe there is a great far in our generation of being labelled as priggish. In consequence, people are sometimes afraid to show disapproval of what they know to be wrong, and thus they end by seeming to condone what in their hearts they dislike.

I am sure that it is just as wrong to err on that side as it is to be intolerant and over-critical.

We heartily concur with our contemporary in this appreciation of the wise and understanding utterance of Princess Elizabeth. It is the lack of a sense of responsibility, the lack of a real moral courage that is at the root of many of our troubles as a people. Just the same class of weakness which men deplore in union meetings and which demand the use of the secret ballot in order to ascertain the real wishes of the members, is a common weakness throughout our church and social life. Men are so afraid of being ridiculed or penalised in other ways that wrongs are enacted by a default of an expression of disapproval which betokens a cowardly lack of the sense of moral responsibility. And so we bid fair to become a nation or a Church of sycophants. We need a strong dose of the medicine Tyndale Briscoe prescribed for his Kashmiri boys. "In all things be men"—not sheep!"

In view of the intense opposition in some parts of the Anglican Communion to the inauguration of the Church of South India and the South India and the Scottish Church. readiness to criticise a scheme which has received the imprimatur of the Lambeth Conference, the following considered statement of the College of Bishops in Scotland is very welcome. The statement contains the following clear assurance—

"It would not be easy to regard the action of the four South Indian Dioceses as merely schismatic, concludes the statement, and logical to condemn it as such without reserve. But it must be remembered (a) that the movement has been inspired by the hope of healing divisions, and so is the reverse of schismatic in intention, however defective in method; (b) that considerable encouragement was given to the Scheme in its earlier stages by the Lambeth Conference of 1930."

This second statement was put forth because, said the bishops, "It has come to our notice that the recent statement by the College of Bishops of Scotland with regard to the Church of South India has caused misunderstanding in some quarters."

There is a certain restlessness among thoughtful Christians about the broadcasting of Religion. So far as the conduct of stations is concerned their policy has to be one of studious fairplay to all ordinary expressions of belief and as the appointment of officials is in political hands, it should be fairly apparent that the Churches through their own representatives should have a deciding influence in religious broadcasts. Quite naturally government appointments will be men of supposedly broad minds, even though the breadth should measure in one settled direction. But such men should not have the determining choice in relation to what is put over the air as the expression of Christianity. It is happening in England just the same as is happening here. Modernism and aestheticism are being put over to listeners in large measure and the suggestion is made in a prominent Church newspaper, that in many cases some radio services do more harm than good. Indeed the writer states:—

"Few of the sermons have any strong converting power. Preachers divide into many classes. It was once said rather bitterly that there are three main groups; those who believe in Browning, those who believe in themselves, those who believe in God. Sometimes we detect the preacher trying to use the opportunity to prove urbi et orbe that he is a person of culture; at other times he affects an unnatural voice and strives for



effect, revealing that, to put it cruelly, he is attempting to "show off". Such subjectivism is deplorable.

"As to the themes. On the whole the proclamation of the Gospel, the first duty of a preacher, is seldom heard. It is more common to hear talk about Christianity than about Christ, and the "message" is often a substitution of the preacher's personal opinions for an authoritative declaration as from Christ himself. "Woe is me if I preach not the Gospel." This propensity is aggravated in certain preachers by the omission to have a text; rarely is a theme adopted and worked consistently to an inescapable conclusion. It was said of Joseph Chamberlain's speeches that they were like driving in a nail with a hammer; first a few gentle strokes, then harder ones, until at the end an overwhelming blow drove home the argument."

"Louis XIV once remarked that as he listened to his court chaplains he was often moved to exclaim what good preachers they were, but when Fr. Massillon preached it made him feel what a bad man he was. Judged by this standard we are inclined to say that B.B.C. preaching is a failure, and if the sermons we hear are representative of our best preaching, then the outlook for Christianity is dark indeed."

We suggest that the choice of devotional Hymn Sessions and preachers of "Plain Christianity" should be made by men who understand the main content of the Gospel of our Lord Jesus Christ.

## A.B.C. RELIGIOUS BROADCASTS

Sunday, 9.30 a.m. Church Services  
(Interstate Programme).

6th November: St. Andrew's Cathedral, Sydney: Bishop of Chichester.

13th November.—Sunbury College, Victoria: Most Rev. D. Mannix.

20th November.—Combined Youth Service by the Y.W.C.A. and Y.M.C.A. (Sydney): Speakers, Mrs. Gladys Aubourg and Mr. Warren Hawkins.

Sundays, 7.15 p.m., "Plain Christianity — A Word to the Wayfarer."

6th November.—Major Gen. the Rev. C. A. Osborne, Sydney.

13th November. — Rev. Alan Walker, Sydney.

20th November. — Dr. W. E. Sargent, Sydney.

Sunday Afternoon Talks, 3.30 — 3.45 p.m.  
(National Programme).

6th November. — B.B.C. Transcription: Bishop of Plymouth.

13th November. — B.B.C. Transcription: Professor John Baillie.

20th November. — B.B.C. Transcription: Rev. P. B. Clayton.

Sunday, 11.00 a.m. Church Services  
(National Programme).

6th November. — Strathfield Methodist Church: Rev. L. B. Smith.

13th November.—St. Peter's Church, East Maitland: Bishop of Chichester.

20th November. — St. Mary's Cathedral, Sydney: Dr. H. Davis.

## THE GOSPEL IN SOUTH AFRICA.

The Rev. Stephen Bradley, formerly of Sydney and son of the late Mr. W. (Cairo) Bradley has been for the past few years with the Church of England in South Africa. Besides the work of his Church in Cape Town he superintends a large native work. This takes him into Natal once a year on a strenuous three weeks tour visiting centres and holding conferences. He also conducts a weekly Bible Class in the Y.M.C.A. at Cape Town with an average attendance of about one hundred and fifty, and organises evangelistic meetings every two months or so in the City Hall, when the building is usually packed out. His address is P.O. Box 1530, Cape Town, South Africa. The descendants of the original Dutch settlers are called Afrikaners and their language (a sort of Dutch) Afrikaans. Evangelism in the City Hall has started an evangelistic movement which is entirely Afrikaner. We trust that this will spread.

## AN APPEAL.

The Church of England Social Worker at the Children's Court, Sydney, sends us the following appeal—

A girl seeking to start afresh away from previous sordid surroundings is badly handicapped due to the fact that she has no furniture and is in need of a double bed for herself and her young husband and a cot with a drop side for baby.

At present the family has no furniture and is lying on the floor. There is also a need for a hanging cupboard, a table, a carpet, and a mattress would be very much appreciated.

## ENGLISH CHURCH NEWS.

The Rev. Llewellyn E. Roberts, M.A., Secretary of the National Church League, London, has been appointed Acting-Principal of Clifton Theological College. During Mr. Roberts' seven years' secretaryship the League has made marked progress. We wish him well in his new and important office. He will have to assist him, the Rev. W. G. Brown, M.A., as Vice-Principal and the Rev. T. E. Benson, M.A., as Tutor.

"Learning to Pray with the Church," is the title of the Bishop of London's Lent book for 1949, written for Dr. Wand by Verney Johnstone. An English reviewer says "in writing on the Holy Communion the author's Anglo-Catholic bias is all too evident, and in one passage at least the full Roman dogma of the mass is taught."

## PUBLIC WELCOME TO NEW PARISHIONERS.

Newcomers to the township of Gerringong in the Parish of Kiama, N.S.W., are soon to be made to feel that they belong to a "fellowship."

It is the practice to hold a social evening in the Town Hall at which newly arrived parishioners are publicly welcomed or folk leaving the district are farewelled.

Such an evening was held on the 20th October, at which the retiring Catechist-in-charge, Mr. T. Butter and his family were farewelled and Mr. F. Ingoldsby (Catechist), Mr. Wilson (stationmaster), and their families were welcomed by the Rector, the Rev. K. L. Loane on behalf of the people.

## SUPERINTENDENTS!

### YOUTH WORKERS!

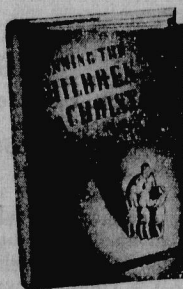
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## CHRISTIAN TRANSFORMATION

### OR A CROWN LOST AND REGAINED.

The writer of the Eighth Psalm as he considers the vastness of the visible universe and contrasts that with the seeming littleness of man is thrown back on the original account of creation. He there learns that man belongs to a category of his own. Man was created with a direct and special relationship to God. In his nature he differs from all else. He alone was made in God's image. To him was entrusted a true personality, with self-consciousness and moral responsibility. He is not named a child of God but he is made a spiritual being capable of fellowship with God.

To him also was delegated a sovereignty. "Thou hast put all things under his feet." Man was given a tiara (Hebrew atara) a "dominion" over all the earth. Thus man himself the crown of creation received at creation a double crown. "Thou crownest him with glory and honour." The glory of the Divine likeness, the honour of fellowship with God.

### THE CROWN LOST.

But sin has lost for man his crown. This is self-evident, as the writer to the Hebrews observes: "Now we see not yet all things subjected to him." Man is not even master of himself. The purpose of redemption is the restoration of man. This is the message of the Gospel. And the ascended Saviour is to the believer the pledge of its fulfilment. The believer by faith beholds "Him . . . even Jesus because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every man."

### RESTORATION BEGUN.

The restoration in man of likeness to God is the work of Grace. Its initial stage is regeneration. Man must be re-created spiritually. Jesus said to Nicodemus, and through him to all his fellow-churchmen, "Ye must be born again." This word "must" was repeated to give a full emphasis. St. Paul writes: "if any man is in Christ he is a new creature (or new creation)". This new creation is perhaps more wonderful in its nature than the first creation.

Regeneration is the gift of life. "He that hath the Son hath the life." The Holy Spirit is the agent of regeneration. Every true Christian is twice-born, first by a natural birth and then

by a spiritual birth. "If any man hath not the Spirit of Christ he is none of his."

But the old nature remains and must be subdued to the will of God. This can only be done by the grace and power of the indwelling Spirit. The sanctification of our human personality is essentially God's work in us; as we say in the catechism, "I learn to believe in God the Holy Ghost who sanctifieth me and all the elect people of God." The Apostle Paul writes to the Philippians: "Being confident of this very thing that he which began a good work in you will perfect it until the day of Christ." Yet in this, as in the activity of Christian witness, we may reverently say that we are

"workers together with him." Note how the apostle in the above quoted epistle adds: "Work out your own salvation with fear and trembling for it is God which worketh in you both to will and to work for his good pleasure."

### THE IMAGE OF GOD REVEALED.

The end of sanctification is the restoration of the soul to the image of God. That image has been unveiled to us in Christ. "God . . . hath . . . spoken unto us, in his Son . . . who being the effulgence of his glory and the very image of his substance."

To be like Christ is to be like God. The work of the Holy Spirit is to make us like Christ.

### THE PROCESS OF RESTORATION.

It is noticeable in the New Testament how often when the example of Christ is set before us it is His humility that is emphasised.

## UNFAVOURABLE CONDITIONS MAR CHURCH WORK

The environment in which the churches did their work was hardly favourable to religion, said the Rt. Rev. Dr. G. K. A. Bell, Bishop of Chichester, discussing religion in Britain in a New Zealand broadcast address recently.

The Lord Chancellor of England, Viscount Jowitt, in a House of Lords debate on juvenile delinquency, had said that much of it was caused by broken homes and the disrespect for law due to war conditions, but that he was sure the biggest cause was neglect of religion.

"Viscount Jowitt was right in calling attention to the effect of the second world war—and I would add the first world war—and also to the disastrous consequences of the growth of the number of divorces in England, now proceeding at the rate of 1000 a week," said Bishop Bell.

"But even the Lord Chancellor, in attributing the main responsibility for juvenile crime to neglect of religion, was not sufficiently alive to the factors now prevailing in the whole structure of society, which have a suffocating effect on the things of the spirit. This is a mass age, in which mass communications through the radio, the Press, the cinema and even mass sport, tend to drown the individual in the crowd."

"It is also more and more an age of State directed activity, which loosens the family bond, and when, to quote a modern psychologist, 'with the responsibilities of marriage reduced to a minimum, the home becomes little more than a bed, some easy chairs and a kitchenette, where tins are opened.'"

The Bishop added that it was not surprising that, in those circumstances, those who practised religion should be a minority of the English people. It might have been different if the educational system had been developed in such a way as to form a counter-balancing force to the pressure of the general mechanical progress.

But the educational system, while continually adding to the stock of subjects taught, and raising the age when children leave school, had become more and more markedly uninterested in, and uninformed by, a philosophy of life.

### NO HOSTILITY TO CHURCH.

"The sheer ignorance among the masses of the population even of the most elementary facts of the Christian religion—let alone what it stands for in human life and conduct—is appalling," he declared.

There was no hostility toward the churches, for not only the Church of England but also the free churches and the Roman Catholic Church had considerable prestige in the national life.

Baptism figures showed that about 70 per cent. of the total population claimed to be members of the Church of England. The gap between nominal members and those who were "regular practising church members" was shown by church attendance figures. The usual estimate was 10 per cent. of the whole British people, distributed through all the churches.

Bishop Bell commented on a growing spirit of co-operation between the Church of England and the free churches, and discussed new efforts in going out to the people in terms of their occupation or interest.

"There is, I think, much promise for religion in England, in spite of all the difficulties, and a greater spirit of expectancy on the part of thinking people," he said. "There is, I believe, a growing recognition of the gravity of the spiritual crisis which faces us all."



Without humility growth in grace is impossible.

In the upper room when our Lord had taken the place of the bond servant and washed his disciples' feet He said to them: "I have given you an example." He had set plainly before their eyes, as the word implies, a sample of Christian behaviour. They needed this lesson. Their minds at the time were exercised on the question of precedence.

The apostle Peter employs a striking figure. He likens the example of Christ to the copy-head in a scholar's writing book. "Christ suffered for you leaving you an example." A diligent scholar with a perfect copy should improve in his writing every day. Then the apostle adds, "That ye should follow his steps." "The footsteps of the flock," should follow in the footsteps of the Shepherd. We should look for the marks of our Master's feet, that we might place our own there.

"He that saith he abideth in Him ought himself also to walk even as He walked." St. John uses this phrase, "Even as he," no less than six times in his first epistle.

#### THE CHRISTIAN'S WALK FURTHER CONSIDERED.

How did Christ walk? He walked in the light, and he walked in love. We too are bidden to "walk as children of light" and "to walk in love." This is not that rootless idealism so current about the turn of the century. It is spiritual reality rooted in God Himself and grounded in His word. And it is linked at every step with the daily life.

There are two words used of the Christian's Walk in the Epistle to the Galatians and both of them related to the Holy Spirit. The first pictures the Christian as going for-

ward in spite of temptation and gives the secret of this consistency. "Walk by the Spirit and ye shall not fulfil the lust of the flesh." The second word reminds us that our walk consists of ordered steps, one step at a time. And in our walk we must try and keep step with one another, but especially must we keep step with the One Who in His infinite grace walks with us. "If we live by the Spirit, by the Spirit let us also walk."

#### TRANSFORMATION CONTINUOUS.

The Apostle Paul goes to the root of the matter in his epistle to the Romans. "Be ye transformed by the renewing of your mind." Conformation is outward, transformation is from within. Writing to Corinth he says, "We all with open face beholding as in a glass the glory of the Lord are changed (or transformed) into the same image from glory to glory."

The metaphor of the mirror here may be taken in a double sense and both true. The Scriptures mirror Christ. As we meditate on the image of God reflected there and pray for grace to reproduce that likeness the Holy Spirit comes to our help. He honours us when we honour Christ.

We ourselves then become mirrors. A mirror if it is clean and turned to the sun will reflect the glory of the sun. So if our faces be turned to the Sun of Righteousness and our hearts be clean we will reflect something of His grace and glory.

Two other points of interest may be noted here.

The first is that the use of the present tense in the word changed or transformed implies a continuous progress. Our whole personality is subjected to a continuous process of transformation as we are enabled by the Holy Spirit to respond to the Divine

revelation. This response is both in heart and life.

It is also interesting to notice that the word rendered transformed or changed in both the above passages is translated transfiguration in the account of our Lord's transfiguration. In fact it is only in these three places that the word is found in the New Testament.

It would seem that our Lord in that crisis of His earthly experience was given some vision of heaven. The Holy Spirit within responded to that unveiling of the heavens and filled His whole personality with a divine radiance. Radiance is sometimes seen on the face of the dying and no doubt for the same or a similar reason.

It is through constantly contemplating and coveting the heavenly nature of Christ that the believer is being transformed into His likeness. Christlikeness is radiance.

#### THE CROWN RESTORED.

"We . . . are changed into the same image from glory to glory." Man at creation was crowned with glory. We believe the glory there referred to was the image or likeness of God. When the work of our salvation is completed that glory will have been fully restored. "We shall be like Him for we shall see Him even as He is."

### Proper Psalms and Lessons

#### November 6. 21st Sunday after Trinity.

M.: Ezek. xiv; Luke xiv 1-24 or 1 Pet. iv 7 - v 11. Psalms 116, 117.

E.: Ezek. xviii 1-4, 19 to end or xxxiii 1-20; John xvi or 1 John iv. Psalms 128, 129, 130, 131.

#### November 13. 22nd Sunday after Trinity.

M.: Ezek. xxxiv, 1-16; Luke xiv 25-35 or 2 Pet. i. Psalm 118.

E.: Ezek. xxxiv 17 or xxxvii 15; John xvii or 1 John v. Psalms 132, 133, 134.

#### November 20. Sunday next before Advent.

M.: Eccles xi and xii; John xix 13 or Heb. xi 1-16. Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv; John xx or Heb. xi 17-xii 2 or Luke xv 11. Psalms 147, 148, 149, 150.

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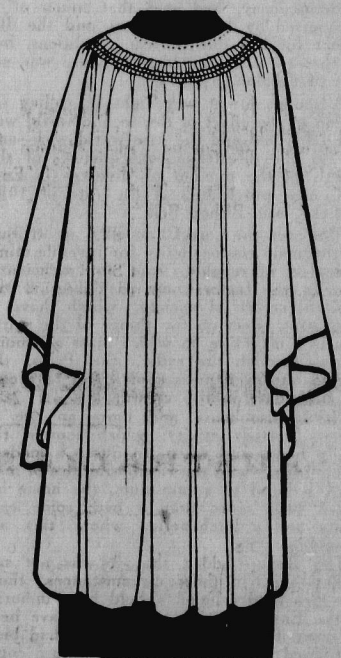
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## PERSONAL

Prior to his departure for Coonamble, the Rev. E. E. R. Walker was farewelled by the Gundagai Young People's organisations: Young Anglican Association, Order of Junior Anglicans, and Sunday School. At Cootamundra Mr. Walker was the guest at farewell evenings arranged by Parish Council, also by the Order of Junior Anglicans. He received a number of gifts.

The Archbishop of Sydney and Primate of Australia presided at a meeting of Bishops held at Cheltenham, Vic., last week. On Sunday, October 23rd, the Archbishop and Mrs. Mowll visited the Chinese Mission in little Bourke Street.

The Archbishop of Sydney dedicated a memorial to the late Miss Mary Armfield (with whom he and Mrs. Mowll worked in West China); on Sunday, October 23, in St. Luke's, North Fitzroy, Melbourne.

Canon Max Warren, the General Secretary of C.M.S., London, left Australia for British East Africa on Monday night. Prior to leaving Sydney Canon Warren was present at the meeting of General Committee of the N.S.W. Branch of C.M.S. Much appreciation has been expressed of Canon Warren's visit to Australia, where he has made many friends. He had a large programme to fulfil in his visit to the various States, and his tour of C.M.S. Mission Station in the Northern Territory. It is known that Canon Warren was deeply impressed with the work C.M.S. was doing among the aborigines in the north.

The Rev. Clive Goodwin, of the Missions to Seamen, Sydney, who has been on a visit to England and the United States, is expected to arrive in Sydney early in November on the new P. and O. steamer "Himalaya."

Archdeacon G. T. Denham, Rector of St. Barnabas', Chatswood, Sydney, has accepted nomination to the parish of Katoomba, Blue Mountains.

The Rev. D. B. Knox, B.D. (London) has received word from London that he has passed the examination for Master of Theology (M.Th.). Mr. Knox is a resident tutor at Moore College, Sydney, and we heartily congratulate him and the College on his success.

The Rev. W. G. Thomas has been appointed Acting-Chaplain to St. John's Fellowship, Latrobe St., Melbourne.

The Rev. A. T. Roberts, Eltham, has been appointed to the charge of St. Cuthbert's, East Brunswick, Victoria.

The Rev. J. A. Rowell, Lara, has been appointed as assistant to Archdeacon Raymond with special oversight of St. James', Moonee Ponds West, Victoria.

The Rev. L. W. Bull has accepted the parish of Mordialloc, and the Rev. G. Lambie is to follow him at Olinda. The Rev. J. A. Rowell has accepted duty in the district of St. James', Moonee Ponds. The Rev. A. G. Horner has accepted the parish of St. Andrew's, Aberfeldie, and the Rev. C. Duncan leaves the district of Winchelsea to take over the parish of St. Augustine's, Moreland, all of the Diocese of Melbourne.

The Rev. G. A. Kitchen, who has been Vicar of St. Agnes', Black Rock, Diocese of Melbourne, since 1934, is now retiring from full-time duty. Previously he had been Vicar of Hay, in the Diocese of Riverina, where he subsequently became Diocesan Registrar, Canon, Archdeacon and Vicar General.

After a long illness, Mrs. M. W. Deasey, widow of the late Rev. D. M. Deasey, of Victoria, died at Toorak, on October 15.

The Rev. Cyril B. G. Chambers has indicated to the Victorian Branch of the Church Missionary Society that he feels that he should relinquish his position of General Secretary at the end of June, 1950. By that time he will have been Secretary for nearly 8 years, and he and his wife will have completed 27 years on the Staff of the Society.

The Victorian Branch is happy to announce that the Ven. Archdeacon H. S. Kidner will become General Secretary as from July, 1950. Archdeacon and Mrs. Kidner have been on the C.M.S. Staff in Tanganyika for nearly 20 years, and are on extended furlough.

The Rev. R. Hudson, of St. Stephen's, Richmond, has been elected a Canon of St. Paul's Cathedral, Melbourne. Canon Hudson has been appointed Vicar of Ivanhoe, where he will commence his duties in December. We offer our congratulations and good wishes.

The Rev. A. R. Mace, Vicar of St. Hilary's, Kew, Melbourne, has been elected a member of the Council of the Diocese.

The new Governor of Victoria and Lady Brooks attended service in St. Paul's Cathedral, Melbourne, on the first Sunday after their arrival and were welcomed by the Archbishop who assured them of the prayers and support of church people in their responsible task.

A parish that is becoming increasingly important, as preliminary work on the Snowy River gets under way with its growing population, is the Parish of Adaminaby. The Bishop of Goulburn has been able to appoint to the parish the Rev. G. F. D. Smith, at present rector of Nimbin. He will take up his duties there on Nov. 1. Mr. Smith will bring to this task a wide experience. He served originally in the Diocese of Sydney and specialised in juvenile court work. He proceeded to England prior to the last war for further experience in gaol work, and there enlisted in the R.A.F. His experience as a chaplain took him, amongst other fields, to North Africa. He has served in the Diocese of Grafton for the last few years.

The Rev. J. Tyssen has resigned from St. George's, Malvern, Vic., to take effect from the end of the year. After serving a curacy at St. Paul's, Geelong, he has given fifty-four years in three parishes: Werribee six years, Maldon fifteen, and Malvern thirty-three.

Mr. Mares, who has been verger at St. Philip's, Church Hill, Sydney for 25 years, has resigned.

The engagement is announced of Shirley Skelton, elder daughter of Rev. and Mrs. H. N. Powys, of Vaucluse (N.S.W.), to Robert Alan, son of Mr. and Mrs. R. D. Cole, of Dublin, Ireland. Miss Powys is a trained nurse and is at present nursing in England where the engagement has taken place. Mr. Cole is a graduate of Trinity College, Dublin, and has been lecturing at Oak Hill Theological College, England.

Miss Jean Webber and Deaconess E. Robinson, C.M.S. Missionaries from Tanganyika, have arrived in Sydney on furlough.

News has been received by cable that the Rev. A. W. Morton has qualified for his Doctorate in Philosophy in the University of Oxford. We desire to offer our congratulations.

We are glad to hear the news that the Rev. T. H. L. Parker, who is a regular contributor to our columns, has been awarded the Degree of Bachelor of Divinity by the University of Cambridge.



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## TO AUSTRALIAN CHURCHMEN.

THE BISHOP OF NEWCASTLE  
ON THE RED BOOK

It is a matter for very deep regret, that when a learned and conscientious Bishop of the Church of England, undertakes to comment upon a matter of public interest, he does not take the greatest care to see that his comments are entirely justified by the facts. We venture to make this preliminary statement with reference to the assertions contained in the Charge delivered by the Bishop of Newcastle to the Synod of his Diocese.

No doubt, when addressing the Synod, the Bishop had primarily in mind the object of directing the attention of the Synod, and its sympathy to the new Draft Constitution. Whether the new Draft Constitution will provide us with Spiritual Courts in which all may have confidence, is a matter that still has to be determined. The Bishop is very satisfied that it will. But what we regret is, that in endeavouring to enforce this particular advantage, which he believed would accrue from the formulation of a new Constitution, he, no doubt unwittingly, very gravely misrepresented the circumstances connected with the recent ritual case.

## Illegalities glossed over.

We might have expected that the Bishop would at least have exhorted his Clergy to obey the existing law of the land until such time as his new Constitution had an opportunity of coming into force. But there is a remarkable silence in the whole Charge, concerning the two specific Enactments in the Appeal Court, that the use of the sign of the Cross towards the congregation and the ringing of the Sanctus Bell, were ceremonies that were distinctly illegal in the Church of England.

It would inspire very much greater confidence in the impartiality of the Bishop himself, if he had drawn attention to these facts, and had urged, that pending such alteration as the will of the people might secure, existing civil law should be honourably recognised by all who have the important duty of guiding the morals of the people.

It is this indifference to the claims of authority when rightly exercised, that fills us with concern. On all sides there is a tendency to ignore Statutory

Enactments and to refuse to abide by the requirements that are laid down in the Civil Courts. That a Bishop, should by his silence, even appear to condone such actions, is most regrettable, and we are certain that on reflection, the Bishop of Newcastle will see that it is his duty to repair this particular omission. As he has undertaken to comment upon the decisions of the Appeal Court he should impress upon his clergy the desirability, indeed, the moral obligation, of observing its decision. Those practices in religious worship which are declared by a high authority not to be consonant with our present authorised Book of Common Prayer ought to be discarded until a lawful change has taken place.

## The 1549 Book.

The Bishop commences the relevant portion of his address by informing the Synod that the Revisers of 1552 passed an encomium on the Book of 1549 in the following terms. "It was a very Godly . . . order agreeable to the Word of God and the Primitive Church . . . Very comfortable to all good people desiring to live in Christian conversation." It is a strange thing that the Bishop did not notice that these words are not attributed (in the Act from which he quoted) to the Revisers of the Book of 1552, but to the King's Most Excellent Majesty and to the Lords and Commons in Parliament assembled.

It has been the aim of the Bishop for quite a long time to remove from the authority of Parliament any control over the Services conducted in the Parish Churches of England and in the Parish Churches here. And yet, when it suits his convenience he cites an Act of Parliament as an authority for a Book and makes the King, Lords and Commons "the revisers."

This inconsistency is very marked and it is one that affects unfavourably this quotation. Had the Bishop been quite consistent he would have continued his quotation and reminded his Synod that the very same body of people who passed this encomium on the first Prayer Book added these remarkable words concerning the second Book. "Have caused the Order of Service to be faithfully and Godly perused, explained and made fully perfect."

It is news to many that the Book of 1552, which Dr. Frere regarded as the low-water mark of English religious life, is now to be esteemed by followers of the Bishop as "the Book explained, and made fully perfect." This looks as if the evidence has been garbled in the interests of the Bishop's theory.

We are told there is very much virtue in an "if" and we may add that there is also much virtue in the word "virtually." The Bishop informs us that the Red Book was virtually the same as the Prayer Book of 1549. The learned counsel for the Bishop of Bathurst when defending him in the case, endeavoured to effect this particular view of the Red Book, by asking witnesses to confine themselves to the printed Prayers and to ignore the Rubrical directions. But it must be obvious to everybody that Rubrical directions, especially when they are printed and placed in the hands of congregations, may give an interpretation to the printed Prayers, which otherwise they might not possess. Attention was drawn to the fact that the Bishop had deliberately reinserted words that Cranmer had taken care to alter, "that they may become to us the Body and Blood of our Saviour Christ," and that he taught distinctly that obeisance was to be made to our Lord upon His altar throne, and further, that in the act of Consecration, the Bread and Wine by the action of the Holy Spirit becomes the Body and Blood of Christ. This is an interpretation of the 1549 Book which we know was entirely foreign to the mind of Cranmer. It is part of that "curiosity of ministers and mistakers" which led to the alterations that were proposed and enacted in connection with the Book of 1552.

Again the Bishop of Newcastle states, without giving any substantiating authority, that the evidence of both parties in the suit in England had shown that a charge that the Book was inconsistent with the doctrines of the Church of England, could not be sustained. He ignores completely the strong evidence of the Bishop of Sodor and Man, who declared quite emphatically that the Red Book was inconsistent with the doctrine of the Church of England. He ignored also the great difficulty which besets people when they endeavour to make a charge of false doctrine owing to the ambiguity of language employed. The fact that a charge has been withdrawn by consent does not of necessity mean that it has no foundation whatever. And we believe that it was a mistaken

action on the part of the Bishop of Newcastle to suggest such an interpretation to his hearers at Synod.

## The Sermon at Confirmation.

We have to complain that the Bishop did not properly represent the actual changes introduced by the Uniformity Amendment Act. He assumes that a sermon preached by a Bishop at Confirmation is illegal. Many eminent authorities believe that a sermon preached by a Bishop at Confirmation is covered by the last section of the Uniformity Amendment Act which provides that a sermon may be preached "without the Common Prayers or services in the Book of Common Prayer being read before it is preached," and further "that such sermon or lecture may be preceded by any service authorised by this Act, or by the Bidding Prayer, or by a Collect taken from the Book of Common Prayer."

Many interpreters believe, and it seems with justice, that inasmuch as the Uniformity Amendment Act defines the term as including all the rites and ceremonies of the Church of England, that these words cover the sermon by a Bishop in the Confirmation Service. Whether that is the case or not, it surely would be important that this particular interpretation should receive some consideration before an explicit statement was made, that a Bishop was acting illegally, even according to our present Order of Service, in preaching at Confirmation.

## Unjust to Generous Men.

But what makes our regret at the nature of the address the more serious, is the unpleasant implication at the end of his statement concerning this case. He says, "Apparently, those who brought the action against the Bishop were apprehensive lest he should appeal to the Privy Council, but it was announced by the Attorney-General, that they waived their right to all but a fraction of the costs on the ground that the Bishop waived his right of appeal to the Privy Council." This is an entire misrepresentation of the situation. The Relators were approached by the Bishop's solicitors and asked by them if they would waive their costs, the Bishop for his part undertaking to submit to the judgment of the Court.

Naturally, the Relators were anxious to secure that if they accepted this offer, they should not be compelled to prosecute their case in the event of an Appeal to the Privy Council, and

required an assurance that no such appeal would be made as a condition of their waiving their right to impose costs.

The Relators acted generously and voluntarily relinquished costs against the Bishop of Bathurst. They receive no commendation for generosity; on the contrary a Synod is informed that they were apprehensive lest the Bishop should appeal to the Privy Council. We respectfully point out to the Bishop of Newcastle, that in discussions between gentlemen, when an agreement has been reached, to offer as an explanation the suggestion that either party to the agreement was simply actuated by apprehension is just not done.

AN IMPROVED SYSTEM OF  
CHURCH FINANCE.

(By Rev. C. A. Stubbin.)

The subject of Church Finance is one which will need to be given the most serious consideration, not by the Clergy, so much as by the business men of our Church, if the Church is to be in a position to fulfil the obligation of her high calling.

It might be said, how does finance affect the witness of the Church in proclaiming the Gospel of our Lord and Saviour Jesus Christ?

Is not finance the basis of the material side of the life of the Church? She cannot maintain her work, nor enter into fresh fields of service, nor buy up opportunities of witness which the life of our day provides, unless the money is there for the purpose.

The financial side of the Church work should not fall on the Clergy as so much of it does now, to the detriment of the Church's witness and spiritual life, but it should be the business laymen's department in the Church's life.

The ideal would be for a special finance committee, consisting say, of three business laymen, understanding finance, to be appointed in each parish or parochial district, who would make it their work for God and His Church, to take over, and be responsible for, the whole of the finance of the parish.

## A CENTRAL FUND.

Then, too, all parishes and parochial districts should be put on a quota system, such quota to be paid to a Central Fund which should be controlled by three laymen, an expert in finance, an expert in property, and an

expert in law, who would give their whole time to this work, and be paid out of the Central Fund. They should hold, and manage, all lands, properties, endowments, glebes, etc., which can be brought under this trust. They should pay the stipends of all clergy, etc., purchase lands for future churches, in districts likely to advance in settlement, and which could now be bought by the acre, and then later, when a church is required there sell some allotments to finance the building of the church. Many such opportunities have been missed in the past for want of such an outlook committee, and the diocesan funds to acquire such properties.

Under this scheme, the whole of the finance of the Diocese would be centralised under the hands of experts, and much financial loss would be avoided, the property of the Church would be handled more successfully, and the general income of the Church as a whole increased.

In the parishes, the committees appointed would put the finances of the parish on a sound businesslike footing, prevent depreciation of church properties by neglect for want of funds, and set the minister free for the spiritual ministry to which he has been called, and freeing him from financial worry.

It has been said, that the creation of a Central Fund would destroy the initiative of the parish, but that is not so, for the financial initiative would still be there to provide the quota, and the buildings necessary for the parish work, and it may lead to a quickened initiative to provide more adequately for the missionary, and spiritual side of the Church's work.

## CORPORATE UNITY.

Moreover, the creation of the Central Fund would make for corporate unity in the Diocese; instead of the parishes being isolated as they are now, content to satisfy their own parochial needs, and their own parochial outlook, they would be welded into a strong diocesan Christian body, which enriched by the united strength and interest of the parishes, the Church would be able to make a more effective witness to the world around us, and carry out such forward movements as would gain the approval, interest, and help of men who want to see the Church make a greater impact for good, on human life, and who are able, and would support a church making such an impact. I hope that able pens may take up this subject for the benefit of the church's work.



## CORRESPONDENCE.

## CHRISTIANS AND WAR.

(The Editor, "Australian Church Record.")  
Dear Sir,

There must have been many besides myself who were amazed to read a letter in "S.M.H." of the 17th October, in which it was claimed in all seriousness that "many people in the world know how to prevent war." This prevention is, apparently, only a matter of time if the World Movement for World Federal Government is able to move the nations to accept its suggestions.

We have already learnt quite a lot about the World Council of Churches and the ways in which this Council, permeated as it is by the rankest modernism, would offer some solution to the world's religious difficulties. Now we are a step further.

One wonders whether the writer of the letter referred to or the gentlemen mentioned—with all respect to their capabilities in their particular directions—have studied human nature even allowing that they may not take the Bible as authoritative. Strangely enough there are hints in the Bible of the very thing suggested insofar as a World Federation is concerned, but in addition there are the words of the Lord Jesus reminding us that the latter days will be marked by wars and rumours of wars. None are so blind as those who refuse to see, but the facts are apparent to many. Since the first World War there have not been lacking suggestions, pacts, treaties, Leagues and organisations all having the purpose of preventing war in some sphere. Some may have achieved their limited purpose but as a whole they have failed.

Simple people would be interested to know whether the suggested World Federal Government would owe any real allegiance to God and His Truth. If not there is no need for me to say that it is doomed to failure even more rapidly than otherwise it might.

Yours, etc.,

H. R. SMITH.

Wentworth Falls.

## LAYMEN AS ADVISERS.

(The Editor, "Australian Church Record.")  
Dear Sir,

It will be of interest to your readers to know that in one Australian diocese at least laymen are officially appointed to act as "spiritual advisers" to the Bishop.

This fact is of outstanding interest in view of the fact that some people have objected to laymen being members of the Appellate Tribunal which the Draft Constitution of the Church in Australia proposes to set up.

In the recent Synod of the Diocese of Grafton (N.S.W.), the Cathedral Ordinance was amended. A proposed clause which read: "the Chapter is a body of persons the advisers of the Bishop in the general management of the Cathedral . . ." was amended at the express wish of the Bishop to read: "the Chapter is a body of persons the advisers of the Bishop in things spiritual . . ." The Chapter is, of course, composed of both lay and clerical canons.

Yours faithfully,

R. S. R. MEYER.

The Rectory, Rozelle, N.S.W.

## THE LATE REV. WILLIAM NEWBY-FRASER.

On 18th October came the home call, in his 89th year, of William Newby-Fraser, who was probably the oldest living ordinand of the Diocese of Sydney, having been made a deacon in 1890 and ordained priest the following year.

Mr. Newby-Fraser was one of the first missionaries to go to the foreign field under the N.S.W. Branch of the Church Missionary Society, for after his marriage he went out to India in 1892 and ministered at Agra and Allahabad until 1897 when ill health forced him to return.

Except for this 5 years absence his 41 years of active ministry were exercised in Sydney Diocese at St. Peter's, Sydney, Summer Hill, Bowral, Jamberoo, Shoalhaven, and lastly for 25 years until 1934 at the Church of St. John the Baptist, at Milson's Point, where he had the heart breaking experience of seeing 2000 Anglicans lost to his church because of the construction of the northern approaches to the Sydney Harbour Bridge.

Mr. Newby-Fraser was God's servant indeed—his life was governed by a supreme love for His Lord and yet his theme was . . . not that we loved God but that He loved us and sent His Son to be the propitiation for our sins. From his early years at school he had been influenced by the message of the collect for the 21st Sunday after Trinity—the preaching of the Gospel was the passion of his long life.

Even after his retirement from active service he continued to minister particularly by prayer—many were prayed for by him daily. His life was thoroughly disciplined and for him there were three times in each day for definite and earnest prayer—at morning—at noon—and at night.

At the funeral service in St. Andrew's Cathedral Bishop W. G. Hilliard was present to represent His Grace the Archbishop who was absent in Melbourne whilst Canon D. J. Knox spoke with simplicity of Mr. Newby-Fraser, his life, his work and his ministry.

Miss Jessie Newby-Fraser, Superintendent of the C. of E. Homes for Girls at Carlingford, and Miss Dorothy Newby-Fraser to whom sympathy is extended, survive him.

## LATE CANON H. W. A. BARDER.

News of the sudden death of Canon Barder, Rector of St. Mark's, Darling Point, Sydney, on October 25th, came as a great shock to very many people. The Canon had not been well for some time, and his unexpected passing has called forth many expressions of regret and a sense of real loss to the Church.

He had been rector of St. Mark's Church, Darling Point, since 1930.

Before that he was rector at Vaucluse, Parramatta North, Naremburn, and Parramatta churches.

Born in Melbourne, Canon Barder took his Bachelor of Arts degree at Sydney University in 1914.

He graduated Master of Arts in 1916, and was ordained in 1915.

From 1918 till 1919 he was chaplain at Holdsworth Military Camp, N.S.W., and from 1919 till 1921 was chaplain at No. 4 A.G.H., Randwick.

From 1943 to 1946 he was chairman of the board of directors of St. Luke's Hospital.

In parish and diocesan work Canon

Barder showed marked ability as preacher and organiser, and his pastoral ministry, we believe, has proved of spiritual blessing to not a few. During his time at St. Mark's a great variety of preachers had been invited to occupy his pulpit. It was only recently that the centenary celebrations of the parish were successfully carried through under the Canon's able direction.

In connection with the centenary Canon Barder compiled and published his book, "Wherein Thine Honour dwells," which is "The story of one hundred years of St. Mark's Parish, Darling Point, 1848-1948," and "dedicated to the Memory of those choice souls, known or unknown, living or departed, who in their day and generation witnessed a good faith by their loyalty in service to God through His Church which is His body."

The book is a tribute to Canon Barder's gift as a writer and a lover of his Church. It is well produced and will be a lasting memorial of Canon Barder's association with St. Mark's. It contains 344 pages.

Although Canon Barder had a number of diocesan interests some knew him best for the contribution he made to the work of the Home Mission Society. He was a member of its Finance Committee and Council for a considerable period and his efforts on behalf of the Society were always valued and appreciated. He will be missed from its ranks as a very willing helper.

Much sympathy is felt for Mrs. Barder and family in their sorrow and for whom many will pray for God's comfort and strength.

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## THE WORLD OF BOOKS.

## WINNING THE CHILDREN TO CHRIST.

This book, written by the well-known Evangelist, Wallace A. Guildford, is essentially one to be placed in the hands of those who have had little training in work among children. The Sunday School teacher will find the chapters dealing with the characteristics of childhood, the memory, story telling, etc., to be very helpful, for they deal with psychological matters in terms which are free from technicality, and, at the same time, most practical.

The hints on "sketching" the Bible story are very good, but are dealt with on the scale and in the way that the outdoor worker would use them and so pass beyond the range of the majority of workers among children who after all deal with them in Sunday Schools.

One cannot help but be a little disappointed in the section headed "Twenty foremost Bible stories, sketched and retold." They bring nothing new to the great field of such works and do not greatly impress.

In the closing chapters however, the book really shines. The chapter on "Leading the Children to Christ," has been written out of 25 years of rich experience and contains the things which every Christian person who handles children should "read, mark, learn and inwardly digest." Had all workers among children been guided by the principles which Mr. Guildford sets down there would not be many of the difficulties encountered in connection with Youth and the Gospel to-day. One would like to see this chapter printed separately in booklet form, so that it might be placed in the hands of all Sunday School teachers and workers among children.

The closing chapters are equally valuable as the writer here again speaks out of his wide experience to his "younger brethren" and they would do well to ponder his counsels.

(We understand that the book will retail at 17/6. Our copy came from the publisher, Christian Press, of 20 Goulburn Street, Sydney.)

## A GOOD HYMN-BOOK GREATLY ENHANCED.

The Christian Church owes the revival of Hymnody to the Evangelical Movement of the Eighteenth Century. Isaac Watts, among Dissenters, Charles Wesley among Evangelicals, and Count Zinzendorf among

the Moravian Brethren, brought to the Church of their generation a new sense of the charm and value of hymns in the worship of God. It was a long time before hymns were able to claim an independent place in Church Services, for the Metrical Version of the Psalms continued to hold their own against all other forms of praise until the dawn of the Nineteenth Century. At first hymns circulated in private collections such as the Wesleyan Hymns for People called Methodists, and the Olney Hymns of Newton and Cowper, and many leading Churchmen compiled their own collections which gained more or less popularity.

Perhaps the two most widely used collections in the Nineteenth Century were those known as "Hymns Ancient and Modern" and "The Hymnal Companion." The latter was the hymn-book edited by Edward Bickersteth, the Bishop of Exeter, for the use of Evangelical Churchmen. Unfortunately at his death the copyright passed into hands that were unsympathetic to the Evangelical cause, and it became impossible to revise or enlarge the Hymnal Companion in a way which would have made it suitable to the needs of Evangelicals in the Twentieth Century.

This eventually led to the preparation of "The Church Hymnal for the Christian Year," mainly under the guidance of Lady Victoria Carberry. This book came into circulation just before the first World War, and has gained a steadily increasing popularity among Evangelical Churchmen throughout the British Empire. It has been revised on more than one occasion, and is a splendid manual of worship for Church people. The Compilers have experienced difficulty in certain quarters over copyrights of words or tunes, but the great majority of the most famous English hymns have been included in the collection. The only fault in the collection from the point of view of the Evangelical is its inclusion of Canon Bright's well-known Communion hymn: "And now Oh Father mindful of the love," with its distinctive Eucharistic doctrine as set out in the line "We here present, we here spread forth to Thee, That only offering perfect in Thine eyes." Bishop Westcott refused to use this hymn on the ground that there is not a vestige of evidence either in the New Testament or the Prayer Book for the Doctrine which underlies these words. But this is a solitary exception.

## NEW SUPPLEMENT.

It will be of great interest to Evangelical Churchmen to know that this year the Church Book Room Press have brought out a short supplement of fifty additional hymns

for "The Church Hymnal for the Christian Year," and this supplement will greatly enrich the collection as a whole. It includes some of the finest hymns which belong to more recent years, and have so far only been accessible in such collections as Golden Bells and the Keswick Hymn Book. Here we find Bishop Handley Moule's beautiful hymn: "Come in come in, the door stands open now"; here, too, we find Elizabeth Clephane's famous hymn: "There were ninety and nine that safely lay"; Charles Wesley's beautiful and popular hymn has been included: "And can it be that I should gain, an interest in the Saviour's blood." W. G. Fullerton's beautiful hymn to the Londonderry Air is included: "I cannot tell why He whom angels worship, should set His love upon the sons of men." In addition older and well-known hymns associated with the names of Martin Luther, Richard Baxter, John Bunyan, Neander and others are included. These supplementary hymns are rich in the spirit of worship and praise and devotion. None are nature poems or patriotic odes, which sometimes mar other collections, but all are spiritual songs of prayer and adoration. Evangelical Churchmen will greatly appreciate the action of the Church Book Room Press in securing permission from copyright holders to reprint these hymns so as to enrich the "Church Hymnal for the Christian Year." It will make the whole collection more valuable and more welcome than ever. The price of the supplement is 1/- net (English) but the publishers offer a grant of 25 per cent. to churches in which the Church Hymnal is already in use.

The publishers are the Church Book Room, 7 Wine Office Court, London, E.C.4.

## TALKIE FILMS AS AIDS IN CHRISTIAN WORK.

The World Council of Christian Education has invited the Rev. E. G. Youdell to join its secretariat in London. He will be occupied mainly in the field of audio-visual aids. Mr. J. Arthur Rank, the British Film magnate, is the chairman of the consultative committee on audio-visual aids which meets regularly in London. Mr. Youdell will be its executive officer. An intensive scheme of practical research in the use of talkie films in Christian education will be initiated under his direction.

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## THE LIQUOR POSITION IN NEW SOUTH WALES.

(By the Rev. C. H. Tomlinson.)

"They have sown the wind, and they shall reap the whirlwind."

The liquor position in New South Wales is something like that. In 1946 there was passed through Parliament what is known as The Liquor (Amendment) Act 1946, or in other words, the "Brewers' Bill." It is worth while reviewing the three years of its history. It is well to remember that it was not wholly a "Brewers' Bill", because it provided for a Referendum on the closing hour of liquor bars. The people gave almost a 63 per cent. majority vote for six o'clock closing.

### Benefits bestowed upon the Liquor Trade.

Let us look at the benefits of the Bill bestowed upon the liquor traffic.

#### (1) Removal of Hotel Licences.

The provision that an hotel licence could be removed from one Licensing District to another, and from place to place within a Licensing District without regard to distance, contrary to the former Act, made it possible for the Brewers, who own about 85 per cent. of the hotels, to remove a licence from a poor district to a rich one with great facility. Only three removals of hotel licences have been granted under this clause.

#### (2) Conditional Removal of Hotel Licences.

But because building materials are not available with which to build hotels the Bill provides that an hotel licence may be conditionally removed. Twenty-eight of these conditional removals have been granted. Lindfield and Chatswood are among the districts which have been presented with conditional removals, very much against

public opinion, but in the opinion of the three licensing magistrates, for the public good. And the Full High Court has ruled that there is no appeal against the division of the full Licensing Bench of three magistrates.

#### (3) Returned Servicemen's Clubs.

Returned servicemen had special provision made for them by granting certificates of registration to their clubs. Eighty-five of these have been granted.

#### (4) Civilian Clubs.

An increase in civilian clubs was permitted, and eighty-three new ones have been authorised.

#### (5) Restaurants.

Under certain conditions, restaurants may be given permits to sell liquor with meals. Eighty-nine such permits are now in force.

#### (6) Spirit Merchants' Licences.

The Act sets no limit to the number of these that may be granted, and, consequently, one hundred and eighty-eight new licences are in operation.

#### (7) Community Hotels.

The Bill provided that municipal and Shire Councils may own and conduct a community hotel licence. Three petitions for the grant of such licences have been lodged by the Coonabarabran Shire Council, the Stroud Shire Council and the Randwick Municipal Council.

#### Increased Liquor Consumption.

Quite naturally all these new facilities for the sale of liquor have increased its consumption, which is followed by evil results.

#### (1) The Liquor Bill.

The Liquor Bill for New South Wales in 1946, was £34,000,000. In 1947, it was £39,962,000, and in 1948 it was £40,530,000.

#### (2) Liquor Consumption.

The liquor consumption per head of every person in New South Wales for the year 1948, was about seventeen gallons. The total quantity consumed for 1948 was about 53,490,000 gallons.

Convictions for drunkenness in New South Wales for 1948 were 82,625.

In the year 1948, 564 persons were killed and 9253 injured in road accidents. Between January 1 and June 30 in 1949, charges of having driven under the influence of liquor were found proved against 1759 persons in the lower courts of New South Wales. It is not only the drunken driver but the person who has a "few drinks" who contributes largely to these accidents.

Road accidents are not the only accidents contributed to by liquor. It is a contributing cause of divorce; to crime and delinquency; to the spread of infection of venereal disease, to absenteeism from work, to the rendering of the human system more liable to contract tuberculosis, and many other diseases. Liquor causes error of judgment in every phase of life where a decision is necessary, but in particular it is the enemy of the Holy Spirit in the soul of man.

#### Local Option.

The unkindest cut of all was the repeal of the Local Option Clauses by the 1946 Act. The New South Wales Temperance Alliance has opened a campaign under the title "Sedlo," which means "State Election Drive for Local Option." We will find out the attitude of every candidate at the next State election towards Local Option and will let every elector know what it is. We ask every Local Option believer to seek to impress upon the candidates for Parliament in his electorate the importance of Local Option. The people have been robbed of legislation which it took twenty-five years' hard work to have passed. The people were never consulted concerning the suspension of Local Option in the first place nor concerning repeal in 1946.

The people have a right to decide by referendum the fate of a traffic that misdirects £40,530,000 per year at its source into evil channels for the degradation of the whole community. Here is work for every one, pray and talk and organise for a new Local Option Bill.

"I have seen the wicked in great power . . . yet he passed away."

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## BISHOPS AND WAR.

### AN OPEN LETTER TO AUSTRALIANS.

The Archbishops and Bishops of Australia held a conference in Melbourne last week. They decided to ask the World Council of Churches to investigate whether the Churches are doing their utmost to prevent war.

The Bishops also sent an open letter to the people of Australia as follows:—

"Australia, like every other country in the world, is to-day the scene of a mighty conflict. It is not a political conflict though it has a political aspect. It is not an economic conflict though economic questions are involved in it. It is really a religious conflict. It is a conflict between those who assert and those who deny or ignore the existence of God. It is a struggle for supremacy between two rival creeds, only one of which can be true. One is the creed of Materialism, the other the historic creed of the Christian religion. The one teaches that man is the product of purely material forces and has only one nature, a physical nature, of which he need take account; the other that he has also a spiritual nature which links him with the eternal world, and cannot be nourished from any but spiritual sources.

The issue of this conflict none can foresee. It is indeed only too possible that it may break out into another world war, of which the consequences are too terrible to contemplate, and against which the nations of the earth are seeking to protect themselves only by the material means of piling up armaments. That means may be found of averting such a catastrophe must be the prayer of us all.

But apart altogether from that ghastly possibility, it must matter very greatly which of these two rival creeds we hold. It must make a difference to the way we live our lives whether we believe ourselves to be creatures of time destined to extinction at death, or as the creatures of eternity who must one day face a day of account. And it must make a difference whether the rulers of a State think of the individual citizen as having no status or rights except such as he can establish by his value to the State; or as having an independent status and dignity of his own as the child of God and the heir of everlasting life.

We believe that all but a small minority must wish the latter of these creeds to pre-

vail. The consequences of the former are observable in countries where Materialism is the dominant creed. The individual loses his rights and liberties and all the protections of law. He can be arrested without a warrant. He can be imprisoned, banished or executed without a trial. He stands solitary and defenceless against the totalitarian claims of the State, because the only claims which can be set against these total claims are the claims of conscience and of God.

It is therefore ground for serious apprehension that both these claims should seem to be so widely ignored. The existence of black-marketing, the hoarding by individuals of necessary commodities such as petrol to the detriment of the community, the pilfering of Government property, the widespread evasion of the paying of fares where it can be successfully achieved are all alike evidence of the deterioration of conscience which has been in evidence since the war. And the increasing use of Sunday for purposes of commercialised sport and for business is evidence that the claims of God to our worship are recognised only by the few. Such indifference will do nothing to hinder the spread of materialist opinion; rather it will assist it. The man who neglects worship is giving his vote that God should be forgotten. We call upon all who will heed our appeal to return to the ways of honour and honesty if they have forsaken them. We call on them to join in resisting any further encroachments upon the sacred purpose which the Lord's Day is intended to serve, and, by maintaining or resuming the practice of private prayer and public worship, assist in linking our Commonwealth to its true anchorage in God.

On behalf of the Archbishops and Bishops of Australia.

HOWARD SYDNEY (Primate).

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## CALL TO YOUTH.

BOARD OF DIOCESAN MISSIONS'  
THIRD ANNUAL RALLY.

The Church of England Board of Diocesan Missions Annual Rally is to be held in the C.E.N.E.F. Auditorium, Castlereagh Street, Sydney, on Saturday, November 5th.

In the afternoon at 3.30 p.m. the Second Grand Children's Gathering will be held, and a special message for children will be given by Rev. W. Watts. The Chairman will be Mr. H. G. Smith.

At 5.30 p.m. there will be a basket tea for those remaining for the Evening Service which will commence at 7.30 p.m. A summary of the year's work will be given in Picture and Testimony. The speaker will be Rev. A. Funnell, and Ven. Archdeacon R. B. Robinson will be chairman.

Everybody welcome — come and bring your friends.

## WELCOME HOME!

The return of Mr. W. Vincent Craven is expected by the "Aorangi" on Monday, 14th November next.

Mr. Craven for the past two years has been working with the Inter Varsity Christian Fellowship in Canada and has had wide experience in that Dominion with work amongst school boys and young people.

Prior to the war Mr. Craven was Australian General Secretary of the Children's Special Service Mission, and it was upon invitation from Mr. Stacey Wood that he joined the work in Canada. His stay in Australia will be for about four months, and during that time he will be visiting Beach Mission teams, camps, and interstate work of the C.S.S.M.

A welcome home is being arranged by the Council of C.S.S.M. on Friday, 18th November, in the C.E.N.E.F. Auditorium.

Mr. Don Campbell, who is well known in C.S.S.M. work is at present in Canada upon the invitation of the Inter Varsity Christian Fellowship, and is finding the work very encouraging, especially the youth camp work which lasts for three months of the year. After the 1950 summer programme Mr. Campbell will be going to England at the invitation of the C.S.S.M. Home Council to join the staff for six months, after which he expects to return to Australia for active work here with the C.S.S.M.

## OVERSEAS YOUTH NEWS.

## India—Youth Conference.

Asked what, in his opinion, was the most outstanding factor at the present time for the future of Christianity in India, Mr. Mark Sunder Rao, co-editor of "The Guardian" replied: "The All-India Christian Youth Conference held in Allahabad cannot be rated high enough as regards its significance for future developments." At the Conference were gathered for the first time 200 representatives of all the Christian Youth organisations of India. The Youth Committee of the Christian Council of India, Pakistan and Ceylon has been working for five years for a co-ordination of Christian youth associations, and its efforts may be said to have met with real success.

## Pakistan—Christian Mission Press.

Plans are afoot to establish a Christian litho-offset press in Lahore, to print Scriptures and Evangelical publications of all kinds. A Christian Publishing house was established in Lahore some years ago, making use of existing Hindu and Sikh presses. Since the division of India, Moslems have proved reluctant to print Christian literature, and most of the Hindus and Sikhs have evacuated to India.

## Japan—Printing of Scriptures.

The printing of the Scriptures has been resumed in Japan. The first New Testaments in the Japanese language to be published in the last decade recently came off the press, some 50,000 in all. Publication has also begun of 20,000 Testaments with Japanese and English in parallel columns.

## Spain—New Marriage Law.

By a new law enacted by the Roman Catholic Church, nobody who has been baptised a Catholic will be able to marry with a municipal judge presiding. This means that all Spanish Christians who have been converted from Romanism will have to go to the priest to get married. Rather than do this, they have decided to go to a public notary and to have an agreement signed, stating that the couple will live together for ever, though this is not an official document in Spain. They will then go to the Evangelical Church where an almost secret ceremony will be performed, and in the presence of God and the congregation the unofficial ceremony will be completed declaring them husband and wife.

This new law is part of the Roman Catholic campaign against the Protestants. Not only that, but all those who have been married by civil law in Spain since 1936, are

considered by the Roman Church as not being married at all. Some of them have children over 10 years of age. Now they will have to go to the priest and be officially married or just continue living as they have been with the children considered illegitimate.

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## AUSTRALIAN CHURCH NEWS

## NEW SOUTH WALES.

## DIOCESE OF SYDNEY.

## S.C.P.U.

Radio Evangelism will be discussed at the next meeting of the Sydney Clerical Prayer Union on Monday, Nov. 14th. The meeting is in the Board Room of the Bible House from 11 a.m. to 1 p.m. The speaker at noon will be Mr. A. A. Gilchrist.

## ANNUAL SERVICE OF C.S.O.M.

The Annual Service of the Christian Social Order Movement, will be held in St. Andrew's Cathedral, Sydney, on Tuesday, November 15th. The preacher will be the Rev. Professor John McIntyre, M.A., B.D. The service will begin at 7.45 p.m., and will be preceded by an organ recital in the Cathedral from 7 p.m.

## THE LADIES' HOME MISSION UNION.

A Bring and Buy Afternoon has been arranged for Friday, November 11th, in the Bible House at 2 p.m. Gifts of all kinds will be appreciated. Groceries, jams, cakes, fancygoods, novelties, toys, books. Bring a gift and buy a gift. Mrs. H. W. K. Mowll will open the afternoon. Deaconess E. Best will speak on her work as hospital visitor. There will be musical items and afternoon tea. Will you do what you can to make this afternoon a success?

## CHRISTMAS IS COMING.

The Home Mission Society provides toys for the Christmas Trees in all these parishes: St. Silas', Waterloo, Holy Trinity, Erskineville with Camdenville, St. Alban's, Darlingston, St. Saviour's, Redfern, St. David's, Surry Hills, St. Michael's, Flinders St., St. Peter's, East Sydney, St. Peter's, Cooks River, St. Mary's, Balmain, Yarra Bay, Herne Bay. This will mean that Father Christmas will have to distribute over 1,000 toys; and the cost — well, we feel sure that you will help us by having a share in giving joy to some of these boys and girls. There has been a whisper that one or two Fellowships of young people are thinking of providing and entertaining one particular Sunday School. That would be excellent, also some Sunday Schools are going to have a special afternoon, and asking their boys and girls to bring in a gift for another boy or girl. We are most grateful to all those who help. It would be a great help if Sunday Schools or young people's fellowships could let us know in good time, and also if we could have the toys, etc., in early in December so that we will have an idea how many other toys we

will have to provide. Many thanks indeed to you, boys and girls and young people, and other kind friends.

## DIOCESE OF GOULBURN.

## MUNIFICENT GIFT TO THE DIOCESE.

It is with great gratitude and considerable hope that we record a most generous and handsome gift to the Church in this diocese.

The donor is Mrs. Boyd Macleod, of "Bungarimbil," Tumburumba, who is giving to the diocese over 1100 acres of her property, "Bungarimbil," including the spacious and beautiful homestead, together with all plant and furnishings.

The purpose of the gift is that the Church might provide in the countryside for unfortunate children, bereft either of parents or a sound home life. At the present time girls, so situated, go to St. Saviour's Home, Goulburn, and the pressure is always heavy. Boys, however, must go to the Anglican Homes at Carlingford or Normanhurst, and, having gone, they are mostly lost forever to the countryside.

While we are free to use "Bungarimbil" for both boys and girls, during the early years, at least, "Bungarimbil" will concentrate on providing a Farm Home and School for boys. If applications for entry outstrip accommodation, preference will be given to the children of Australian and British ex-servicemen.—From "The Southern Churchman."

## DIAMOND JUBILEE.

The Parish of Junee was agog during the week ending September 11th, when it celebrated the Diamond Jubilee of St. Luke's Church and the Golden Jubilee of St. Stephen's, Mitta.

The week opened with Holy Communion and closed with a special service for youth. Visitors included the Bishop of the Diocese, the Rev. W. A. Brown, and the Rev. R. L. Kerdel. There were crowded services throughout.

On the Monday night, the Bishop preached during the special service of re-dedication for married couples.

The Rev. R. L. Kerdel preached during the special service on Tuesday in commemoration of the pioneers of the Church in the district. His text was from Isaiah: "They that wait upon the Lord shall renew their strength—they shall run and not be weary; and they shall walk and not faint."

At the service, Charles Jenkins, now 91 years, acted as Verger, an office he formerly filled for 33 years.

Friday brought the Conversazione in the Parish Hall. Apologies were read from many friends scattered across the State and beyond. Congratulations were received from local bodies and other Churches.

It is interesting to note that the Parish of Junee has had only two rectors since its establishment. The first was Canon James Studds, who first served Junee while a curate at Wagga. He became Rector in 1883 and served until 1916. During that time he estimated that he had travelled 220,000 miles within the parish by buggy.

He was followed in 1916 by the present Rector, the Rev. Henry Staples, who has now served the parish for 33 years, and has thus outstripped his predecessor.

The parish includes Old Junee, Pikedale, Illabo, Eurongilly, Wantabadgery, and Mitta Mitta. The Golden Jubilee of St. Stephen's Church, Mitta, was celebrated on September 4th, when a congregation, too large for the Church, assembled outside for an open-air service.

## VICTORIA.

## DIOCESE OF MELBOURNE.

## DEACONESS SILVER ANNIVERSARY.

On Friday, September 23, the Deaconess Order in this Diocese celebrated the silver anniversary of its work among us. I had the pleasure of saying "Thank you" to Deaconess Minna Johnson for her wonderful and devoted service, and on behalf of the Deaconesses, presented her with a comfortable chair. Since, at her own request, she wished to be relieved of the responsibility for the direction and supervision which falls upon the head deaconess, I accepted her resignation from that office. The members of the Deaconess' Chapter, elected Deaconess K. Shephard in her place, and I installed her at the service in Holy Trinity after the festivities in the Parish Hall. Her interest in the work, her knowledge and capacity should enable her to carry forward the work so well begun. We need a number of recruits. I hope that they will come forward for the harvest is ripe, the reapers too few.

—From the Archbishop's Letter in "The Messenger."

CENTENARY OF HOLY TRINITY CHURCH  
BARRABOOL.

In the year 1848, Bishop Perry made an excursion to Geelong. In a letter he referred to having come in contact with an ardent zealous churchman, Mr. Edward Willis, residing in Barrabool Hills, where there was a rich tract of country occupied by numerous and thriving settlers.

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In the year 1849, we have recorded the "First Board of Guardians." Their first meeting was held in a school room on May 1, 1849, to arrange for Divine Service. Mr. Clowes was appointed as School Teacher, Lay Reader and Catechist.

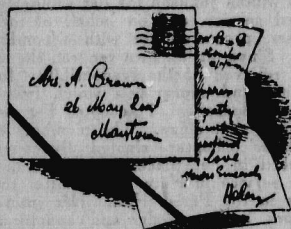
Writing of this visit to Barrabool, Bishop Perry said:—

"I do not know the exact number of people on the estate, but when I preached in the school room, which had been built on land given by Mr. Willis, there could not have been fewer than one hundred people present."

On September, 17, 1853, the Rev. Croxton was licensed to the district of Barrabool and Dunced.

The Church was erected in 1855 on land given by Mr. Bennett. After serving for 29 years, it was found necessary to take it down, and through the influence of the Rev. G. E. W. Sproule, it was rebuilt and opened, free of debt, in 1884.

At the Centenary Thanksgiving Services the choir was assisted by members of the Methodist and Presbyterian Churches. The services were very well attended. The special teachers were the Rt. Rev. Bishop Baker, the Revs. W. J. T. Pay, who was Incumbent 1906-12, H. H. Hammond 1923-26, and C. P. Brown. Bishop Baker dedicated an honour roll and new furnishings.



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## QUEENSLAND.

### DIOCESE OF BRISBANE.

The following extract is taken from the Archbishop's Letter in the "Chronicle":

#### PROVINCIAL SYNOD.

"I am writing this during intervals of the session of Provincial Synod now being held in Townsville.

"We have had the privilege of listening to the Synod Sermon delivered by the Bishop of Chichester, and to his address on behalf of the World Council of Churches at the inaugural meeting of the movement in Townsville. On the platform on that occasion we were pleased to see, among other Christian leaders, the Most Reverend Theophylactos, the Greek Orthodox Archbishop, who represents the Oecumenical Patriarch of Constantinople in Australia. We were reminded by the Bishop of Chichester that out of the fourteen million refugees now to be found in Europe, one million are settled in Greece, and needing all the help that the "World Council" can give them.

"The chief business of Synod so far has been connected with the unanimous decision to prepare a Draft Constitution for the Province of Queensland, to be implemented in the next two or three years. This action has been taken, because there appears now to be little hope of the General Synod "Proposed Constitution of 1945" being accepted by all the Metropolitan Sees, and the requisite number of Dioceses."

## SOUTH AUSTRALIA.

### DIOCESE OF ADELAIDE.

#### CHURCH MISSIONARY SOCIETY NEWS.

Canon Max Warren's visit was a great inspiration to all who heard him. It commenced with the C.M.S. Day of Inspiration and Fellowship at St. Bartholomew's, Norwood, on the Labour Day holiday, when the day lived up to its name. In the afternoon, Canon Warren reminded us how our Lord's ministry was firstly marked by His complete identification with men and women at the point where they were, and at that point He met their real need. Our Lord also spoke with the voice of a prophet, and His ministry was that of the shepherd who will even give his life for the safety of his sheep. If we are to be His true disciples, then we, too, must identify ourselves with people as they are and work from that point to bring them into the fellowship of Christ. We, too, must be prophets and shepherds to His people.

The C.M.S. Third Jubilee Rally was held at the Freemason's Hall, Adelaide, on 12th October, and a happy spirit prevailed. It was a pleasure to have the Lord Bishop in the chair, and the Australian Board of Missions to join in the welcome to Canon Max Warren, General Secretary of the C.M.S. in London.

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### ALTERATIONS

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HOME MISSION SOCIETY USUAL MONTHLY ADVERTISEMENT



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#### A.C.R. SUBSCRIPTIONS

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec. C.R. Office. Mr A.L. Blythe 10/-; Rev. R. Strong 10/-; Rev. R.F. Tacon 10/-; Rev. G.A. Pearson £2; Miss H. Mackerras 10/-; Rev. R.G. Fillingham 10/-;

#### SPECIAL DONATIONS FROM PARISHES

Holy Trinity, Wentworth Falls £1-3-0 and Holy Trinity Dawes Point £1-1-0. The Members of the Board of Management are most grateful for these amounts.

The Archbishop of Sydney in his address to Synodsmen at the recent Anglican Synod, said:—

"Our attention is constantly being drawn to the great and rapidly expanding wealth of Australia. Before the war, our sterling balance was £47,000,000; to-day, it is more than £400,000,000. Shops in all our cities are overflowing with commodities, and it is possible to buy to-day more than one could twelve months ago. Our sterling balances overseas are so strong that we could, if we chose, live interest free for twenty-three years. Before the war we had built a sheep-carrying capacity of 112,000,000. While in the drought of 1944 we lost 30,000,000 sheep, by the end of this year it is anticipated that we shall be back to 112,000,000. Factory workers have increased from 540,000 in 1939 to 840,000 in 1949. Manufacturers would not continue to employ people if they were not getting a reasonable return in the product of their labours. We have been spared the devastation of war. The question we must ask ourselves is this:—Has our prosperity been given us merely for our own satisfaction and benefit, or that we might help a needy, stricken world and demonstrate the value of the British way of life? The spiral in the cost of living and the economic plight of the middle classes must not blind us to this challenge.

#### The Elections.

The forthcoming Federal Election on 10th December and the State Elections which are fixed for some time next year will bring before us issues of far-reaching importance. The obligation to cast our vote means that we ourselves must act so that, by the decision of the electors, those sound principles may triumph that alone can make a nation, not merely materially prosperous, but truly great.

#### Nationalisation.

It seems as if the most urgent question that will come before the electors is the question of the nationalisation of industry. This is a matter that has two aspects. It has a moral, as well as a material side, and we should give it very serious consideration, as it may involve an entire change in the outlook of the future and an entire alteration in the policy which has been, up to the present, determined in the matters that come before this country. Schemes of nationalisation inevitably raise the problem of personal liberty. I am not here dealing with the purely economic implications of such matters, but their threat to individual incentive and to the desire for self-improvement is a very real one. This is no imaginary danger. The social-service state to which we seem to be tending would free many from the bondage of insecurity, but it might enslave them in a deeper bondage which would rob them of their initiative, energy and self-respect; and their last state would be worse than the first. When one is fed and clothed and provided with every possible free service at the expense of the Government — which means other people — the desire for work may decline with increasing rapidity. Wherever other influences may tend towards man's debasement the influence of the Church must be thrown into the struggle to preserve his dignity and independence. We have been reared on a principle of freedom, not only freedom from fear, freedom from want, freedom of speech and freedom of religion, but also freedom of enterprise.

#### Limits of Private Enterprise.

The question that has to be determined is how far we can allow private

... readily assumed that Governmental control would, in itself, remove all inequalities and inconveniences that result from the pressure of avarice and greed. History illustrates very forcibly that this is not the fact. We might be confronted with a small group which would attain such power that many of our freedoms would be gravely curtailed. On the other hand, the unrestrained exercise of private enterprise has resulted in injury to deserving people. The problem is so acute that the greatest attention must be devoted to it and a serious study of modern economic conditions seems imperative for all of us if we are to make our due contribution to this important question. We need to keep before us the realisation that God is the Supreme Governor of the world, that our responsibilities are to Him, and that any curtailment of individual freedom which would bind consciences in chains, or hinder the exercise of initiative, and check unduly the play of genius which is often in opposition to the standard convictions of a mass community, should be at once discouraged.

#### Electioneering Speeches.

How important, therefore, it is that, in the heat of an election, speeches, programmes and propaganda should be maintained at a level of sober truth and restraint worthy of these serious and exacting times. The choices before citizens involve, increasingly, moral and spiritual decisions. At that level there is full scope for anxious debate and discussion, but only in the

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