

was Nomensen, a German. In that crowd of whom I spoke there were two of the descendants of the actual men who ate the first two missionaries. Nomensen translated the Bible, and the Bible Society printed it. The Bible went right through the country, and in seventy years there were 500,000 Christians. In that Church there has been an independent movement for a long time. The Germans ruled that Church as with a rod of iron, and there was the irritation under the yoke of the Prussians. Now it has blossomed out, into a self-supporting Church. All over the East there is a wave of nationalism.

#### BEAUTIFUL BALI.

You have heard of the Isle of Bali. It is advertised as the last remaining Garden of Eden in the world. In 1866, De Vries and another Dutchman, went out to commence missionary work there. After two months one man had to go home, so Vroom was left alone. He worked eighteen years, and made one convert. One day something happened there, which is the most amazing thing in missionary history I know of. One morning the missionary was murdered by his only convert. Government came in and said, "No missionary work in Bali." I was sitting in my office one day in 1930, when in walked a missionary from China whom I had known some years before. "What are you doing down here?" I asked. "Oh," he said, "the bandits have so interfered with missionary work in our part of China, I am out seeking new fields. Are there any unoccupied fields down this way?" "There are one or two areas," I said, "but they are prohibited to missionaries." "Well, I will try some of them," he said, "and I will go down." He went down to Bali, and applied for permission to get in, which was refused but he said, "Look, there are two thousand of Chinese on that island, let me go and work among the Chinese." This was granted. Now see how God comes in and upsets Government prohibitions. Several Christians were married to Balinese women. They came to the services and heard the Gospel, and told their friends about the wonderful Gospel, who said "Why this is the same as in this little Book." You see our Bible Society man had been going through the island for years, sowing the seed. The women said, "Well, come along," and came along to hear for themselves. To make a long story short, about forty of them were baptised.

#### SINGAPORE DURING THE WAR.

During the war our Bible Society in Singapore managed to keep going until stocks were sold out. We are going now to re-organise the work. There was a great cry for Bibles out there. When the atomic bomb was dropped and we were about it in the camp, not a soul would believe it. A few days later a plane came over and dropped thousands of leaflets. All rushed to get a leaflet. But all in Japanese and had to be translated. It was Lord Louis Mountbatten's orders. Japanese guards. "Your Emperor has made peace with the Allies. We are going to drop food to the internees. Take it, internees, and then go back to your quarters." Here was a message coming from the sky of freedom, happiness and yet it was of no use to anybody who needed somebody to come in and train them.

# The Australian Church Record

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

Vol. 12

JUNE 19, 1947

No. 12

The Most Reverend H. W. K. MOWLL,  
Archbishop of Sydney.



June 24th, St. John Baptist Day, will be  
25th Anniversary of the Archbishop's  
Consecration, which took place in  
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Editorial Matter to be sent to The Editor,  
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George St., Sydney.

Advertising and Business Communications  
to be addressed to the Secretary, A.C.  
Record, Diocesan Church House, George St.,  
Sydney, N.S.W.

Victoria.—Melbourne: Rev. A. Law, D.D.,  
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## NOTES AND COMMENTS.

His Majesty the King has asked that  
Sunday, July 6th, be observed as a  
National Day of Prayer and  
National Dedication to Almighty  
God. A special form of  
Prayer.

service for use in Churches  
has been appointed by the  
Archbishops of Canterbury and York.  
These forms of service will be avail-  
able in Australia in order to be in uni-  
son and harmony with our Church in  
various parts of the Empire. It is  
earnestly hoped that our people will  
respond to this call of our King to  
prayer and that our Churches will be  
filled to more than capacity of humble  
seekers for God's help and blessing in  
these disturbing days.

The twenty-ninth day of this month  
marks the hundredth anniversary of  
the consecration of the  
first bishops of Mel-  
bourne, Cape Town, New-  
castle, and Adelaide. The  
creation of these bishoprics was an act  
of faith fully justified in the event. For  
example, when the Bishop of Mel-  
bourne arrived in his diocese there  
were only three clergymen in the  
whole of Victoria. Twentyfive years  
later there were some hundred and  
thirty. The diocese that are celebrating  
their centenary this month have all  
had a wonderful past. We wish them  
every felicity for the future.

In the current issue of the Adelaide  
Church Guardian the Editor has writ-  
ten a short note on some  
Ourselves: contemporaries, in which he  
makes the remark, "Another  
well-written and well-edited paper is  
the Sydney Church Record."

The financial year ends on June  
30th, and C.M.S. friends and support-  
ers, are being reminded that a  
C.M.S. large sum of money is requir-  
ed to meet the Budgets for the  
year. C.M.S. Missionaries are to be  
found working in various parts of the  
world and are engaged in the great task  
of preaching the Gospel and strengthen-  
ing and building up the Church. This  
is an ever-increasing responsibility and  
is a challenge to those in the home-  
lands to pray and give in order that  
every liability may be met. The  
N.S.W. branch, we notice, needs  
£9000 to fulfil its obligations? To  
whom? To Christ and those who are  
in urgent need of Christ and our fel-  
lowship in the Gospel. The C.M.S.  
family is bound together in strong  
bonds for the spread of the Gospel.  
We hope that the appeal now being  
made to balance the Budget will be  
met. It is an obligation and privilege  
that calls for sacrificial giving.

The C.M.S. is making its annual  
appeal for Medical Missions during the  
months of June and July.  
Medical C.M.S. hospitals and medi-  
cal work are to be found in  
India, Iran, Egypt, China,  
Africa, and North Australia, and in  
these places there are doctors and  
nurses from Australia who look to the  
Church at the home base for adequate  
support.

For those who are doing the work  
of the Good Physician there should not  
be lacking the means to carry out this  
Christlike Ministry. "To heal the sick"  
is His Command.

What to us is a public scandal and  
one of the very worst kind is now being  
enacted in N.S. Wales. In  
Liquor congested areas like Redfern  
Licences. liquor licences were formerly  
allowed to gather as thick as  
midges. These now instead of being  
suppressed are, under the new law,  
being distributed to select suburban  
areas without direct appeal to the  
people. Residents, it is true, are al-  
lowed to appear in the licensing court  
to state their objections. But this  
privilege amounts to a public farce.  
Opposition to liquor and liquor bars  
as such naturally cannot weigh with  
the court. There must be some special  
ground of opposition such as near  
proximity to a public place of worship  
or to a school or some other particular  
objection. This is to us monstrous in  
a democratic country like ours. And  
what is particularly galling is that this  
new law was introduced by a Labour  
Government. With deep and resentful

bitterness does democracy cry "Save  
us from our friends." It is wicked to  
force a liquor bar on a community  
against its will.

The hobnailed boots of the Liquor  
Monopoly are merciless but legislators  
find them lined with gold.

To determine this is very important  
for the life and well-being of the  
Church. It is held by  
some that the eccle-  
siastical unit in Austr-  
alia is not the Province  
nor is it the Parish but  
the Diocese. In our view this is Eccle-  
siastical Heresy.

The late Bishop Long, of Bathurst,  
once said: "It is in the great battle-  
grounds of the parishes that the general  
campaign of the Church is lost or won.  
The strength and reality of church life  
in a Diocese is determined by the life  
of the parishes. If our parishes are  
well staffed and well worked victory  
follows along the line of advance from  
the parishes."

We heartily endorse this. Bishop  
Long was brought up as a boy in the  
city of Melbourne, and had his early  
training in that great metropolitan see.

The modern tendency in our church  
all the world over seems to be to con-  
centrate on central organisation and  
central organisations. It is natural that  
the temptation to do this should be  
greatest of all in our capital cities. But  
this must be resisted. Our Leaders  
must give their main time and atten-  
tion to the strengthening of the parishes  
if the Church is to really prosper.  
Strong, well-staffed, well-equipped and  
well-worked parishes will make a  
strong Diocese. Nothing else will.

We publish elsewhere in this issue  
an extract from a letter of the first  
chaplain in Australia. It  
Early does not make pleasant  
Australia. reading. Yet it is a vivid  
eyewitness account of the  
facts as they were. It reveals the cal-  
lousness of the English social code in  
the eighteenth century which could  
tolerate such things. The change for  
the better that has since taken place in  
the social conscience is largely due to  
the Revival under Wesley and the  
early Evangelicals amongst whom  
Johnson himself and his friend Thorn-  
ton were numbered. The letter also il-  
lustrates the difficulties that confront-  
ed the work of the Christian Church in  
the beginning of this country's history.  
The church's work is still difficult but  
we may thank God for progress made.



A debate took place in the Commonwealth Parliament on May 15th on the objectives and activities of the Australian Communist Party.

We take the liberty of quoting part of the speech made by Mr. R. G. Menzies as reported in Hansard.

"Sectarianism has now been seized upon by the Communists of Australia as a weapon in class war, as a means of dividing the people among themselves. . . . As honorable members know, I have never concealed my detestation of sectarian brawling in a country of this kind. But we know what is going on. Every trade unionist we meet can tell us the story. We know that particularly in certain unions men are told, 'Look! You must be a Communist, because if you are not a Communist, you must be on the side of the Pope.' We know that goes on. Why does it go on?—because the Roman Catholic Church has—and I say it as one who has been described as a 'black Presbyterian'—waged a consistent and unrelenting warfare against the Communists in this country. I respect the Roman Catholic Church for it. To my mind it is a great pity that every branch of the Christian Church has not long since realised that there can be no truce between anti-Christian doctrine and the doctrine of Christianity. But these people, pursuing their devious course, try to persuade members of trade unions that if they are not careful the unions will be delivered over to people of another religious complexion, and that they therefore must join the Communists and fight the influence of the Roman Catholic Church. I do not mention this policy because I take any pleasure in it. I mention it in order to denounce it. The activities of these people are directed, not only towards creating in the minds of employers and employees a feeling that their interests are irreconcilably hostile, but also towards creating in Australia a degree of religious warfare which the bitter it becomes the less Christian it becomes."

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

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, C.R. Office. Mr. M. K. Bishop, 8/-; Mrs. F. W. A. Downes, 8/6; Mrs. W. G. Jones, 4/-; Mr. E. H. Kirby, 8/6; Rev. E. Burgess, 8/-; Rev. H. E. S. Doyle, 8/6; C.M.S. Wollongong (Rev. R. K. Hobden), 8/-; Mr. C. P. Taubman, 8/-; Mrs. H. Worboys, 8/-; Miss M. Aspinall, 4/-; Mr. O. G. Barlow, 8/-; Miss B. Moss, 4/-; Mr. W. A. R. Kerle, 8/-; Mrs. G. Horne, 8/-.

#### THEOLOGICAL JOTTINGS.

In the latest issue of that informative and stimulating quarterly "Theology To-day," Otto Piper writes that evangelicals have shown practically no interest in the ecumenical conversations that have been taking place during the past twenty-five years. This statement is arresting. Is it, in fact, a true accusation? And if it is a true statement of the position, what is the explanation for this indifference? Is it due to the fact that evangelicals are so preoccupied with the reality of the invisible church, and of the fellowship of all true believers in Christ; that they minimise the importance of the visible church? Is their apathy concerning the ecumenical movement due, in the ultimate analysis, to a low appreciation of the visible church, rent as it is with unseemly division? Do evangelicals feel that the divisions of the church matter little when we can experience here and now the fellowship of all true believers in Christ?

It is significant that the doctrine of the Church has become a live subject in theological debate within recent years. The question is whether we as evangelicals have taken account of this reawakened interest, and whether we have thought out seriously our doctrine of the Church. The Biblical revelation teaches that the church is a Divine creation; it is the old Israel which has been recreated and reconstituted in Jesus Christ as the new Israel; that is, as the people of God. The fact that Jesus Christ appointed twelve Apostles is of prime importance; He appointed twelve because He was calling into being a new Israel built on the foundation of the twelve apostles. The old Israel which looked back to the twelve patriarchs had failed to respond; now, in and through Himself, He was calling a new people of God, a new Israel, into being.

When God creates, He creates actualities, and the church as created by Jesus Christ exists in an embodied and visible form. As a Divine creation it is a gift of God. The Church is, therefore, part of the Gospel; it is one of God's gifts to sinful men—a society of the redeemed. The church is therefore no foreign excrescence on the original Gospel, neither is it a man-made organisation imposed on the free and unfettered life of the primitive community. Rather, it is a gift of Christ for the salvation of men, a congregation of faithful men in which the pure word of God is preached and the sacraments are duly administered according to Christ's ordinance.

The Church, therefore, is a Divine human organism in which both human weakness and Divine power are seen. This point is well made in the brochure which has been prepared for the Oslo World Conference of Christian Youth. It says: "There are not two things; the ideal church and the actual. There is one thing which is both divine and human, an instrument of salvation; it is itself under judgment, the body of Christ, and at the same time an association of frail sinful human beings." We do well to realise that the church is the divine society in the midst of human sin. And because it is a divine society, sinful human beings are brought into that sphere where they experience not only the power of God, but also the concentrated attacks of the evil one. In the church the kingdom of Satan assaults the city of God. Apart from the recognition of this fact our moral failures and weak betrayals are unintelligible.

Secondly, although the church is a new Israel, we must not look for perfection in the church militant here on earth. Its members are and remain sinners.

A clear understanding of this dual character of the church as a divine creation in the midst of human sin will save us from two errors: from a hasty Montanism on the one hand; and on the other, from a faithless denial of God's providence in history. Montanism has a perennial attraction for impatient and earnest revolutionaries who believe that the churches as they now exist are beyond repair, but in spite of imperfections the church is the sphere of the saved where God's Spirit dwells. And despite its manifest weaknesses and imperfections it is the society through which God has ordained that Christ should be manifested in the world.

We are called, therefore, to renewed loyalty and dedication to the body of Christ which is His Church.

—Tertullian the Second.

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#### CHURCHES OF AUSTRALIA.

##### ST. PETER'S, COOK'S RIVER.

##### RE-LAYING OF THE FOUNDATION STONE.

There comes a time in the history of all places which we find convenient to regard as a stepping stone. Such an occasion has arrived at St. Peter's, Cook's River, through the discovery of the foundation stone of the Church.

On the 9th July, 1838, Sir George Gipps, Governor of the Colony, laid the foundation stone of what was then regarded as a country church. The walls of the building had already risen a fair height from the ground, the building having been commenced on the 21st April. The parish itself was formed in 1835 and worship was conducted in a temporary church erected that year.

The Rev. Thomas Steele, D.D., was the first incumbent of the parish, which covered a large area. South Head was the northern tip of the parish and Cronulla the southern; it was bordered by the ocean on the east and Ashfield on the west.

When the church began to grow old interest was created by the historical association of the church; efforts were then made to locate the foundation stone without success.

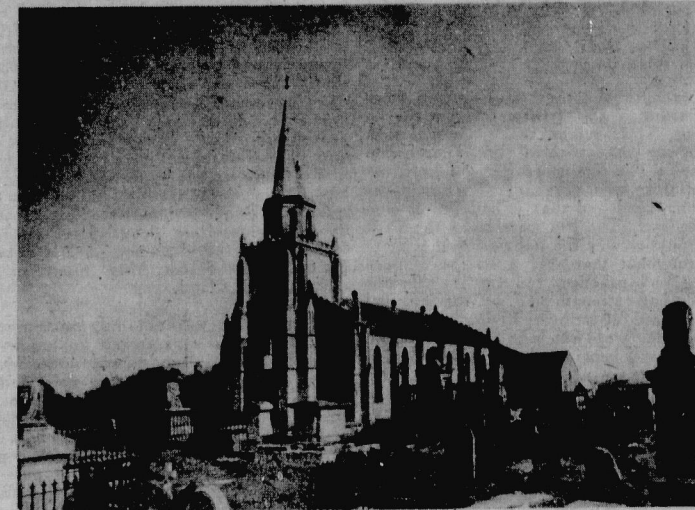
When the present Rector, the Rev. W. K. Deasey, Th.L., was inducted in 1945, the church was found to be in need of repair. White ants had eaten practically all the woodwork in the tower and commenced on the gallery; the walls of the tower were also cracking. At considerable expense the tower and gallery were renovated.

Early this year the chancel flooring was found to be riddled by the same termites and had to be replaced. It was during this time that the foundation stone was located.

On the 6th July next, at 11 a.m., His Excellency Lt. Gen. John Northcott, C.B., M.V.O., Governor of N.S.W., will unveil the stone which has been suitably inscribed to mark the occasion.

The present parish of St. Peter, Cook's River, has changed from the country parish of 112 years ago to the industrial parish to-day.

The church is full of historical associations and the churchyard contains the remains of some of the pioneer families of the country.



An Historic Church, St. Peter's, Cook's River, which was built in Bishop Broughton's episcopate.

#### THE BIBLE SOCIETY IN VICTORIA. THE ARCHBISHOP OF SYDNEY.

##### 25th ANNIVERSARY OF CONSECRRATION.

Owing to the likelihood of visiting French Indo-China later in the year, the Rev. W. H. Rainey came to Victoria in May to fulfil the annual itinerary. Excellent weather favoured the visit, and all engagements met with success. Accompanied by the General Secretary, Mr. Rainey travelled over a 1000 miles to country meetings and services, and also addressed a large number of gatherings in the city and suburbs. His addresses and lantern lectures inspired and uplifted people everywhere and once again encouraged fresh support for the Bible Society. Audiences were much impressed with the story of translation work now being undertaken in Australia, and new interest was aroused for the sponsoring of versions in some of the languages on our list.

A special visit to Horsham gave numerous opportunities of brining the Bible Society work before hundreds of people, for nearly 500 people attended the big public demonstration in the Town Hall on the same evening.

At Bairnsdale people came as far as 40 miles to attend the public meeting.

#### CLARENDON CHILDREN'S HOME KINGSTON BEACH, TASMANIA.

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June 24th, St. John Baptist Day, will be the 25th Anniversary of His Grace's Consecration as a Bishop in Westminster Abbey.

There will be a service of Holy Communion in St. Andrew's Cathedral on the morning of June 24th, at 10 o'clock, when it is expected that a large number of clergy and people will be present. The Archbishop will be leaving for Canada and U.S.A. on June 29 by air to attend the meeting of the International Missionary Council to be held at Whitby, near Toronto, in July, and the Intersarsity Fellowship Conference at Boston, U.S.A., in early August. We desire to express our good wishes to the Archbishop on the Anniversary of his consecration and his attendance at the important conferences in Canada and U.S.A. His Grace is planning to be back in Sydney on 1st September, and hopes to meet Church people at Rural Deanery meetings during part of September and October.

The American quarterly "Christianity and Society," which is edited by Dr. Reinold Niebur has had to increase its price to 7/6 p.a. New subscriptions should be sent to the Rev. H. P. Reynolds, Diocesan Church Hse, Goulburn, N.S.W.



## CLAUD OF TURIN: AN ANCIENT EVANGELICAL.

(Rev. R. S. R. Meyer.)

The evangelical stalwarts of ancient times receive scant, if any, treatment from church historians. The average reader of ecclesiastical history may receive the impression that from a few centuries after our Lord until the Reformation, evangelical religion was practically dead and that it had few if any, great leaders. The true picture of the Dark Ages should convey the impression that there was throughout that age, a stream of pure teaching and practice, fed by the Saviour Himself and strengthened by the spiritual vigour of faithful scripture-loving men; who, although they were but lone voices crying in the wilderness, kept alive that prophetic fire which by God's grace burst upon the world in its marvellous purifying power at the Great Reformation of the sixteenth century.

As every age had its faithful witness to evangelical truth, so may they be found in every land where the Christian faith had spread. Some lived obscure lives and died for their faith. Others' lives are nothing to us now; we but know their name and the memory of their grand courage. Some receive a few words of notice from the historians of their age, and very often it is their severe condemnation by their contemporaries which brings their Bible witness to our regard. Among these may be numbered Arnold of Brescia, Peter de Brueys, Henry the Deacon and Peter Waldo. Very few, and Wycliffe is among these, have left us a complete picture of their life and teachings.

We are indebted to Dean Henry Hart Milman (1791-1868) for the few details known concerning Bishop Claudius of Turin, in Italy. Milman has rescued his name from the obscurity of German historical research and gives us a glimpse of the man who might well be called the Martin Luther of the 9th century. The details are recorded in Book 5 and Chapter 2 of his "History of Latin Christianity."

Bishop Claud comes into prominence after 824 A.D., towards the end of the ill-famed iconoclastic controversy, concerning the use or otherwise of images in Christian worship. In the West, the use of images had long triumphed and was well-nigh universal. But Claud at Turin would not be bound by the will of a majority when he could clearly see that the use of images was expressly forbidden by the clear Word of God. "Thou shalt not make to thyself any graven images," Claud ordered the removal of all images and pictures in the churches of his diocese and condemned the use of the cross. The extraordinary fact remains, that although Claud was assailed most bitterly by the protagonists of the images, yet he persisted in his courageous stand, unrebuked by commanding authority, and lived and died in the full enjoyment of his episcopal office.

Claud was a Spaniard by birth, and he loved the study of the Scriptures. He acquired considerable fame as a commentator

on the Scriptures at the court of Louis ("the pious") at Aquitaine. Among the first of Louis' official acts on being elevated to the Imperial dignity, was the promotion of Claud to the see of Turin. The zealous reformer began immediately to wage war on superstition. Reverence and veneration paid to the cross or images he rebuked as sheer godlessness. The diocese was overawed by his vigorous authority. The nobility of his cause and its scriptural authority attracted to him many followers but by no means a majority. His doctrines were readily assailed from every quarter. Denunciations were hurled at him by theologians from Scotland, France, Orleans, Pavia and elsewhere. One abbot ingeniously confessed that many prelates thought with Claud.

However, it was not only in connection with the use of crosses and images in worship that Claud stands head and shoulders above his age, in anticipating reformed doctrines. He did not hesitate to teach from the Bible concerning the power of the papacy. He held that the apostolic office of St. Peter ceased with the life of St. Peter. The power of the keys he taught to have passed to the whole episcopal order, an alarming assertion in that age. He claimed that the Bishop of Rome, like other bishops, had apostolic power only in so far as he led an apostolic life.

## THE ARCHBISHOP OF NEW ZEALAND VISITS JAPAN.

The Archbishop of New Zealand has represented the Church of England in Australia and Tasmania as well as the Church of the Province of New Zealand at the General Synod of the Nippon Sei Ko Kai held at Nara in Japan, this month. On his way to Japan he happened to visit Norfolk Island and celebrated Holy Communion in the Patteson Memorial Chapel on his 70th birthday. We are most grateful to him for the help which his visit gave to the Islanders, and for undertaking the long, strenuous journey to Japan.

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## BARKER COLLEGE, HORNSBY

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

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

## PERSONAL.

The Very Reverend the Dean of Sydney is to speak at the forthcoming Clergy School at Canberra and at the Melbourne Church Congress in November.

The Very Reverend the Archdeacon Conran has resigned from being Canon Residentary and Sub-Dean of Grafton Cathedral.

Nine members of the Sydney Bell Ringers Association will fly to Adelaide to ring the bells of St. Peter's Cathedral on June 29, which is the hundredth anniversary of the consecration of the first Bishop of Adelaide. The Sydney bell ringers will stop a fortnight in Adelaide to train the local ringers.

We are pleased to note that Mr. C. P. Taubman, well-known in Sydney Church work is recovering from his recent operation. Mr. Taubman is now out of hospital.

The Rev. C. L. Oliver, Precentor of St. Andrew's Cathedral, will be farewelled in the Chapter House on Friday, June 27th. Mr. Oliver will be inducted as Rector of St. Mark's, Granville, early in July.

The Rev. C. A. Baker, Rector of St. Paul's, Rose Bay, has accepted nomination to the parish of St. Swithun's, Pymble, Sydney.

The Rev. C. M. Rogerson, M.A., has been appointed Curate in Charge of the Provincial District of Helensburgh, N.S.W. in succession to the Rev. H. Flores, who has been appointed to Provincial District of The Oakes, and Burragorang, N.S.W.

We offer congratulations to the Rev. H. H. Davison, Rector of St. David's, Surry Hills, Sydney, on the production of the first volume of a parish paper entitled "The Beacon." It presents in the first issue a summary of the year's activities as given at the Annual Vestry Meeting. It forms interesting reading and shows encouraging progress in the parish. We trust it will have a wide circulation.

As from the 1st August, the Rev. C. A. Stubbin will be locum tenens at Wentworthville, when the Rev. C. E. A. Reynolds leaves for England.

We hear with regret of the death of Mr. Arthur Mercer, of Wimbledon, England. Mr. Mercer will be remembered for his series of little booklets "For officers and others"

which have been widely used in personal evangelistic work.

We offer congratulations to the Rev. and Mrs. F. Taplin, of Wilberforce, N.S.W., on the birth of a daughter.

The Rev. Basil Williams has commenced his new duties as Director of the Children's Special Services Mission and Scripture Union with headquarters in Sydney.

The Rev. and Mrs. N. Fox, recently of St. Michael's, Surry Hills, Sydney, were farewelled in the Chapter House by parishioners and friends and were the recipients of a number of presents. Mr. Fox has been rector of St. Michael's for 10 years, where he has rendered excellent service, both in the parish and the diocese. Mr. Fox was inducted to the parish of St. Andrew's, Lismore, N.S.W., on May 30th.

Sister Winnie Preston, of St. Paul's, Chatswood, is now on her way back to Australia from East Africa.

The Rev. R. G. Long, formerly of Ballarat, has accepted nomination to the Rectory of Bright, Diocese of Wangaratta.

Bishop Nutter Thomas has arrived in England. He is to stay with Archdeacon Higgins for the Centenary of the Wells Theological College, in June.

Mr. G. P. Reeder, Headmaster of Bourke Street Public School in Goulburn has been transferred to the Carlton Central School, Bexley, Sydney. Mr. Reeder was Bishop's Warden at Goulburn Cathedral, as well as a Synodman.

The Rev. A. W. Morton is at present residing at Wycliffe Hall, Oxford, and reading for a B.Litt. Degree.

The Rev. A. R. Ebbs, Rector of St. Matthew's, Manly, has been on a visit to Melbourne to speak at special gatherings in connection with the C.M.S. and 32nd Anniversary of the Mid-day Intercessory Services.

The Rev. W. L. Sanders, Curate of St. Andrew's, Lismore, is to be married to Margot Granger, only daughter of Mr. and Mrs. Ray Granger, of Lismore, at St. John's, Balmain, on 20th June. The couple will leave for England on the "Orion" on 19th July, where Mr. Sanders will revisit his parents after an absence of eleven years.

## Proper Psalms and Lessons

June 22. 3rd Sunday after Trinity.

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

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

June 29. 4th Sunday after Trinity, St. Peter's Day.

M.: Ezek. iii 4-11 or I Sam. xii or Job 29; Acts xi 1-18 or Mark vi, 1-32 or Rom. xii. Psalms 24, 25.

E.: Ezek xxxiv 11-16 or I Sam. xv 1-31 or xvi or Job xxxviii; John xxi 15-22 or Matt. v 17 or Acts xiii 1-26. Psalms 22, 23.

July 6. 5th Sunday after Trinity.

M.: I Sam. xvii 1-54 or Wisd. i; Mark vi 53-vii, 23 or Rom. xiii. Psalms 26, 28.

E.: I Sam. xx 1-17 or xxvi or Wisd ii; Matt. vi or Acts xiv. Psalms 27, 29, 30.

## ROMAN CATHOLIC MISSIONS.

The Roman Church in Sydney has set free a Roman priest from parochial duties to start the Aquinas Academy of Philosophy. One of the results of the Academy has been the conversion of Protestants to Roman Catholicism. It is said to have given rise to some enquiries from Anglican students in the North. The venture raises the question of how numerous are the conversions of Protestants to the Church of Rome. Undoubtedly the chief means of this is through mixed marriages. Yet it is interesting to note that a century ago the Roman Catholic proportion of population in New South Wales was one third. To-day it is one-fifth. The Canadian "Sentinel" in a recent issue quotes the Roman Catholic Archbishop of Orleans as saying that four million Roman Catholics in the United States leave that Church every year. This seems a figure hard to believe. The coming census should give interesting figures to assess the growth or diminution of the Roman Catholic proportion of the population in Australia.



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## ALEXANDRIA



## TO AUSTRALIAN CHURCHMEN

## The Bible and the Spade.

Jottings from a paper read at the Clergy School at Moss Vale.

Archaeology is now the handmaid of all serious Bible study. In the new evidence which it is continually bringing, Archaeology is helping to keep the Scriptures in the historic position of influence and power which they have acquired and must continue to exert if Protestant Christianity is to remain a force in the world.

The last twenty years have seen some highly significant developments. The spade of the archaeologist has greatly illumined the period of the monarchy. Solomon is known to have rebuilt the city of Megiddo, now Tell-el-Mutesellim (1 Kings 9:15). In 1928-1929 the foundations of commodious stables erected by the Jewish monarch were exposed. They consisted of a number of units built on a standard plan, each capable of accommodating 24 horses. This throws light on 2 Chron. 9:25, which speaks of Solomon's chariotry.

Ezion-Geber now figures as a Palestinian Pittsburgh. In his valuable book "The Other Side of Jordan," Professor Nelson Glueck, the first Jewish Director of the American Schools of Oriental Research in Jerusalem, tells of finding Solomon's great smelting and refining centre at the head of the Gulf of Akabah. An elaborate complex of industrial plants has been unearthed devoted to the smelting of copper and iron and to the manufacture of metal articles for home and foreign consumption. The furnace rooms are shown to have been set at an angle calculated to get the full benefit of the prevailing wind. The charcoal for the refineries was furnished by the forests of Edom.

J. W. Crowfoot's work at Samaria from 1931 onwards has resulted in the discovery of the so-called "Samaritan ivories," the most revealing record extant of the art of the Israelitish monarchy. These ivories were mostly in the form of plaques or small panels in relief, and presumably were once attached to furniture and inlaid in paneling. The subjects depicted include the lotus, lilies, papyrus, bulls, deer, sphinxes and figures of Egyptian gods such as Isis and Horus. Passages which become luminous in the light of this new material are Amos 6:4; 3:15, and 1 Kings 22:39.

Yalghan Tepe, anciently Nuzu, about 10 miles S.W. of Kirkuk in

Assyria has produced the Nuzu tablets, dated in the 15th cent. B.C. These are largely concerned with social and business transactions in the small Assyrian city when it was under the control of the state of Mitanni, and throw a flood of light on conditions in the N. Mesopotamian area in the second millennium B.C. Marriage contracts at Nuzu contained a provision obliging a childless wife to provide her husband with a handmaid who would bear him children, which explains the action of Sarah in giving Hagar to Abraham, and of Rachel in giving Bilhah to Jacob. According to the Nuzu documents, the offspring of the handmaid could not be driven out. Hence we see that there was a legal basis for the Patriarch's apprehensions over the expulsion of Hagar and her child (29:11).

The Mari Tablets are of special importance in O.T. study. Excavations at Mari, the modern Tell Hariri, on the Middle Euphrates, were commenced in 1933 by the Louvre Museum under the directorship of Parrot. It has been proved that in the third millennium B.C. Mari was one of the most flourishing and brilliant cities of the Mesopotamian world. The Mari Tablets supply most interesting information regarding the adjacent towns and contain the names of 150 previously unknown. A biblical town which frequently figures in them is Nahur, the city Nahor (Gen. 24:10).

In 1929 the celebrated Ras Shamra tablets were unearthed by the French archaeologist, Claude Schaeffer. Ras Shamra is a place on the Syrian coast opposite Cyprus and was anciently known as Ugarit. A whole library of clay tablets in alphabetic cuneiform has come to light. On decipherment these were found to be written in a language closely related both to biblical Hebrew and to Phoenician. The Ugaritic texts are frequently poetical in form and exhibit the same characteristic of parallelism as is a feature of Hebrew. In his Schweich Lectures before the British Academy in 1936, Schaeffer declares that these documents "prove conclusively that the Canaanites were familiar with writing from the middle of the second millennium." The Ras Shamra tablets also provide valuable evidence for the religion of Canaan at the time when the Israelites entered the

land, and furnish many links with the Mosaic Code. They contain technical terms corresponding to the Hebrew words for trespass offering, peace-offering, first-fruits, burnt-offering, etc.

One rite mentioned in the Ras Shamra texts puts Ex. 23:19, "Thou shalt not boil a kid in its mother's milk," in its correct setting. The seething of a kid in milk is prescribed as an item in the magical technique for producing the early rains. We see, therefore, that the Mosaic prohibition is levelled primarily at a contemporary idolatrous practice.

From 1932 to 1938 excavations were in progress at the mound of Tell Duweir, the ancient Lachish. This place and Azekah are mentioned in Jer. 34:7 as being the last two fortified cities to resist the attacks of Nebuchadnezzar in B.C. 586. In 1933, 18 inscribed ostraka were found in the guard room at the gate of Lachish. According to Torczyner, they contain "authentic contemporary internal information of the political, military and religious struggles during the last phase of the Judæan kingdom, as told in the Holy Scriptures." The same eminent scholar tells us that "it is highly probable that in the documents found in the open room at the gate of Lachish we have the dossier of Hosha'yahu, the commander of Qiryat-Ye'arim, examined before the military court at the gate of Lachish after that smaller fortress—perhaps through its commander's fault—fell into enemy hands."

The Lachish Letters give us the first reference outside the Old Testament to a Hebrew "prophet." Data are as yet too scanty to enable his identity to be established. The most that can be said perhaps is that "we have caught but a fleeting glimpse of a shadowy figure." The over-enthusiastic are quite sure that Jeremiah is in question. They may prove to be correct.

Personalities mentioned include Achbor and Elnathan, of interest in connection with the Urijah incident of Jeremiah 25: 20-23, also Nedabiah, the son of Jehoiachin (1 Chron. 3:18).

Archaeology is showing increasingly that the setting of the patriarchal stories is in complete harmony with the culture of the times at which they are placed by the Biblical writers. Albright, one of the greatest living archaeological authorities, in his "Archaeology and the Religion of Israel," affirms that "No major contention of Scripture has been proved unhistorical."

It appears that the age of subjective literary criticism is rapidly passing.

## FATE OF DUTCH JEWRY.

A supplementary report was issued last month by the Information Bureau of the Netherlands Red Cross dealing with the fate of the Jewish people deported from Holland to Sobibor camp, 80 miles from Lublin, Poland. According to this report, 35,000 Dutch Jews were deported from Westerbrook camp to Sobibor between March 2nd and July 20th, 1943. Only 19 of them returned to Holland after the war.

It is certain that all persons under 17 and over 35 years of age, who arrived at this camp, have been murdered. There is extremely little doubt that the rest of them met with the same fate.

Young men and women were selected for work. Some of them were forced to carry out duties which had to do with the running of the gas chambers in Sobibor camp; others were transported to camps in the neighbourhood of Lublin.

In October, 1943, about 800 Dutch Jews remained in Sobibor and neighbouring camps. On the 14th October, 1943, an organised revolt against the German S.S. took place, because it became known that on the 16th October all prisoners in Sobibor would be shot. Sixteen S.S. men were killed. All inmates of the camp were killed except 30 who managed to escape. Of these, 11 lost their lives in the surrounding mine-fields. The surviving 19 joined the Polish-Russian Partisans and eventually returned to Holland.

The liquidation of all camps and ghettos around Lublin was commenced by the Germans on November 8th, 1943. It can be assumed that all those who had not been gassed or shot immediately on arrival in Poland, were killed on or about that date.

## PROPOSED NEW TRANSLATION OF THE BIBLE.

The Convocation of Canterbury on May 20 approved a resolution of the Bishop of Oxford asking the Archbishop of Canterbury with the Archbishop of York, to appoint members of both convocations to sit on an interdenominational Committee, which, with the University presses of Oxford and Cambridge is to take in hand the publication of a new translation of the Bible.

It is proposed that the work should not be merely a revision of the Authorised or Revised versions, but should be "in contemporary English, avoiding all Archaic words and forms of expression, with the second personal pronoun singular employed only in prayer." The advice of literary men would be sought for in the translation.

The Churches of England and Scotland, with the Methodist, Baptist and Congregational Churches, are co-operating in the work of translation.

## WORLD COUNCIL OF CHURCHES.

The official opening and dedication of the session of the World Council of Churches and the National Missionary Council of Australia, at Tyndale Chambers, 242 Pitt Street, Sydney, took place on Tuesday, 17th June, when His Grace the Archbishop of Sydney, who is the President of both organisations, conducted a short Service of Dedication, after which morning tea was served.

## The Impossibility of Neutrality.

When our nation was engaged in the bitter struggle of the last war there were two places whose neutrality we deeply resented, Southern Ireland and the Vatican City. Each gave official hospitality to ambassadors and representatives of Germany, Italy and Japan. When we were fighting for our life and thousands of our sons were killed, our enemies were sheltered, and these nests of espionage and hostility were given safe harbourage under our very nose. Eire declared herself neutral and the blazing lights of Dublin and other towns in Southern Ireland guided the German and Italian planes to bomb Belfast and its great shipbuilding yards. When British, Australian and American troops were locked in a death struggle at Alamein and other battle fields in Africa and Italy, the Pope of Rome, who is also King of the Vatican City, and himself an Italian priest, harboured German, Japanese and Italian Ambassadors with their train of enemy conspirators at his "court."

These concessions will be claimed in the next world war. That is certain. But they will not be conceded. In the struggle that follows, the atomic bomb may be expected to leave little behind.

It gives us no pleasure to write this. The very opposite. From our very soul we wish it was otherwise. But past facts and present conditions must throw light on the future.

## The Cross on the Forehead.

Every child received into the Church at baptism is signed on the forehead with the Sign of the Cross "in token that hereafter he (or she) shall not be ashamed to confess the faith of Christ crucified and manfully to fight under his banner against sin, the world and the devil and to continue Christ's faithful soldier and servant into his (or her) life's end."

Henry Alford, who was made Dean of Canterbury nearly one hundred years ago, wrote a hymn for use at Baptism in which the following verses occur:—

In token that thou shalt not fear  
Christ crucified to own  
We print the cross upon thy brow  
And stamp thee his alone.

In token that thou shalt not blush  
To glory in his name  
We blazon here upon thy front  
His glory and his shame,

In token that thou shalt not flinch  
Christ's conflict to maintain  
But 'neath his banner manfully  
Firm at thy post remain.

Christians are called, and at baptism they are pledged, to be Christ's faithful soldiers and servants. The office of a soldier is to fight and of a servant to work. A soldier fights for a side and under a captain. A servant works for a cause and under a master. Neither of these can be neutral.

## Our Lord's Words.

"He that is not with me is against me; and he that gathereth not with me scattereth."

In relation to Christ and to Christian things we cannot be neutral. There are reasons for this.

## 1. Our Lord's Cause is Active.

He is all the time actively gathering. He is gathering a flock. We are either helping or hindering that work. The Lord is gathering through his ministers and other servants. Every man and woman in the community is either helping or hindering that active and difficult work. A man may stay at home from Church and claim that he is neutral. He may have no children of his own and his case looks plausible. But it is not really so. Suppose next door there is a widow with a little boy whom she takes to Church. The boy is not only watching his mother, he has an eye on his next door neighbour as well. "No man liveth unto himself."

## 2. Christ's Cause is Fundamental.

It divides. He is the Son of God, the Way, the Truth and the Life. "No man can serve two masters." If we are not serving Christ, Satan has a claim upon us. He is the "prince of this world."

As there are only two masters, so there are only two companies of travellers. "Enter ye in by the narrow gate; for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate and straitened the way that leadeth unto life and few be they that find it."

## BROADCASTING.

## DEVOTIONAL SERVICES ON 2CH.

Wednesday, 25th June.—Rev. John Vaughan.  
Tuesday, 1st July.—Rev. A. P. Wade.



## THE WORLD OF BOOKS.

## ECLECTIC EVANGELICALISM.

"The Inner Life," by W. F. P. Chadwick, The St. Paul's Library, published by the Canterbury Press, pp. 160, English Price, 6/-.

Those who take up this book under the impression that it is a manual of devotional life will be entirely disappointed. Those who think that the title suggests that it is an exposition of Bible teaching on holiness along the lines of the Keswick movement will be even more disappointed. It is not devotional in tone, historical in treatment, or even markedly evangelical in tendency. Catholic Tradition and Mysticism are both more prominent as strands in its composition. It is meant as a psychological and experimental study of the Inner Life, but the term Inner Life does not connote the idea which would be uppermost in the minds of many present-day evangelicals.

The author affirms that there are two great manifestations of the presence of God's Holy Spirit in the Inner Life. One lies in the Catholic Tradition of saintliness, the other in the perfectionist teaching of early Methodism. The author feels that "The soul for its fullest development needs an atmosphere of devotion, thought and practice which might not improperly be described as 'evangelical-catholic'." (page 11.) Thus it is interesting to find in his preface the reason why he rarely indicates the source of his references. It is because he wants the positions he has maintained to be considered apart from the question of their emphasis by this or that branch of the Christian Church. When, however, he offers a list of spiritual classics, Augustine's Confessions, Bunyan's Pilgrim's Progress and Wesley's Journals are the only three of decided Evangelical character (p. 123), and when he refers to helpful books on the subject of prayer, Spurgeon's Treasury of the New Testament stands alone among others like Dr. Fosdick, Pere Grou, Evelyn Underhill and Dom John Chapman (p. 127).

The author defines the Inner Life as "a fundamental capacity of the soul of man" (p. 29). The ideal of the Inner Life is union of the soul with God in love. "However dangerous it may be to say it," he remarks, "we must emphasise that religion is a love affair" (p. 139). In the treatment of this theme he discusses such subjects as Christian Assurance, the Place of Prayer and the Virtue of Love. He remarks that it is not sufficient to dismiss the holiness movement of the last century as an exaggeration of truth, and he claims that Wesley's earnest desire for a state of perfection brought his teaching into harmony with the Catholic Tradition.

His choice of terminology is not always easy to follow. He speaks of "the massive objectivity of God," "spiritual facility," "Divine pre-action," "the givenness of spiritual life" and so forth. Phrases of this kind are popular in certain circles but seem to add nothing to the clarity of Scriptural terminology. The paragraphs are sometimes unduly long, running over two pages. There seems to be a misplaced word on page 84, after the quotation from Keble's hymn.

The author makes a very controversial claim in his reference to salvation on page 96-7, "Christian life begins with Baptism." There could not possibly be a more unmistakable reminder of the prevenience of the divine action in the life of the soul than is offered by the spectacle of Infant Baptism.

There at the point of our physical as well as spiritual helplessness the divine work begins. Thereafter, Christian life is the call to be what by the grace of God we are." This is an unqualified statement which seems to concede everything which exponents of Baptismal Regeneration desire.

There is a shrewd remark on certain aspects of spiritual life in his statement that holiness is not God's grudging response to man's self-imposed asceticism. "Where holiness and austerities are found side by side, it is a false analysis that suggests the holiness is God's response to the austerities. The holiness is God's response to the earnest desire which prompted the austerities but can exist without them." (p. 98).

There is a racy quotation from good old John Trapp's Commentary: "Great is the force of joint prayer when Christians set upon God quasi manu facta, as 'in Tertullian's time, they sacked and ransacked heaven by their prayers. Preces fundimus, coelum tundimus, misericordiam extorquemus, saith he. We beseech not God only, but we besiege Him, too; we beg not barely, but bounce at heaven-gates'" (p. 14).

Perhaps the best sentence in the whole book is the last of all. "This book has been written and is offered in the twofold conviction that what this world needs above all else is men and women who, in the sanctity of their own souls, know God otherwise than by hearsay; and that no other way to meet that need exists than by a new birth in Jesus Christ our Lord." (p. 156.)

—M.L.L.

"Wilson Carile," by A. E. Refold, Number Two in Great Churchmen Series, Church Book Room Press Ltd., English Price, 9d.

This brief sketch of the life and work of Prebendary Wilson Carile will be appreciated by all readers. It is written from first hand knowledge by one of the Prebendary's oldest colleagues, and it has the racy touch of authentic anecdotes.

It is difficult to survey a life so varied as that of the founder of the Church Army in a few pages and at the same time to give an adequate idea of the manifold interests which his work brought into being. However, we are sure that those who read this booklet will feel a desire to learn more of a most remarkable character.

Prebendary Carile was a man of small stature who could never lift a weight above his shoulder, and was more than once prostrate with illness; yet he faced the persecution of the streets with undaunted courage, did the work of five ordinary men, and lived to the great age of ninety-five.

His life and work are a noble example of Christian heroism and devotion to duty.

## POSITION VACANT.

Applications are called for the position of Assistant Registrar for the Diocese of Gippsland.

Knowledge of book-keeping essential.

Applicants to be members of the C. of E. State qualifications; forward references of character with application. Indicate commencing salary required.

Applications to be in the hands of the Diocesan Registrar, 23 Raymond St., Sale, Vic., not later than 25th June, 1947.

## "THE LADY WITH THE BRIGHT FACE."

(By Rev. W. H. Rainey, B.A., F.R.G.S.)

A marked London newspaper reached us recently. In it was a paragraph with a large heading, "The Lady with the bright face" has died." She fell dead while out shopping. The first part of the heading is in inverted commas for the lady in question (we will call her Ada) was thus known in South London. She was 66 when she died, the writer had known her since she was 16, so he can claim an almost life-long friendship.

The fact that Ada was known as "The Lady with the bright face" does not mean that she lived surrounded by the so called good things of life, which make happiness easy. Just the contrary was true. She first saw the light in a London slum inhabited largely by haddock-smokers. As the result of their activities a pall of smoke hung over the neighbourhood, which had such an unenviable reputation that policemen only penetrated the mist in pairs. She was an unwanted addition to an already large family. Her childhood was one of neglect and suffering; so much of her parents' small earnings went in drink that there was little left to bring up the children. Such surroundings were calculated to produce criminals and not saints, and such might have been Ada's fate but for the Mission on the street corner where she early got to know Jesus Christ as her Saviour. At this time she was dressed in rags and half starved and could hardly read. Soon after her conversion she became maid to a Christian family and learned much from them concerning both religion and life. Later she married a worker at the Mission and lived happily with him until he died some twenty years later. There were no children.

After the death of her husband Ada continued to work at the Mission in a voluntary capacity, earning her living as best she could. She continued to live in the district, now transformed by the social schemes of the London County Council; the once slum area had now entered upon an era of respectability. Ada was never well off in this world's goods and life was always a struggle. Twice during the "blitz" was her little house destroyed, and each time she began life again from nothing.

Yet under all these adverse circumstances, through the constant struggle for existence, the "royalty of an inward happiness" was hers, and every obstacle was but an opportunity to rise to higher things. Through all these years, eventful and disastrous, her countenance was illumined by the radiance of her inner life; people who saw her were encouraged, and those who knew her, blessed. In one of the Psalms there is a verse, "They who trusted in the Lord their faces were radiant." Is there not a great need in the world for radiant faces; so many are lined with care and anxiety. Discontent with the present and fear of the future shines through their eyes. Happiness is at a high premium and happy people are the salt of the earth. How wonderful it would be if we were known in our city, or suburb, as "The Lady (or the Man) with the bright face."

A CHRISTIAN PASTRY COOK desires position with Christian employer. Apply—"234," Church Record.

## CORRESPONDENCE.

## ST. PAUL'S COLLEGE.

(The Editor, "Sydney Church Record.")

Dear Sir,  
St. Paul's College, within the University of Sydney is the oldest University College in Australia, and is now celebrating the ninety-second anniversary of its foundation.

It has given to Australia a number of statesmen and judges, men who have distinguished themselves in every profession and in the Services. Further, the College was founded to represent the Church of England within the University; it has endowments which provide Scholarships for those desirous of training for Holy Orders; and it has given to the Church many faithful priests, and Bishops for New Guinea, Central Tanganyika, Gippsland, Goulburn and Rockhampton.

At the moment there is a long waiting list of men who desire to enter College, many of whom are ex-servicemen. The College Council, at considerable cost, erected a temporary building in 1946, to accommodate sixteen ex-servicemen, and are now building a new permanent block of sixteen rooms to meet the demand for collegiate residence. Notwithstanding the high cost of building at the present time the Council feels that the need is sufficiently great to justify our undertaking the work.

We are therefore making an appeal for help in raising the sum of £16,000 for College Extensions, and later on proceeding with the building of a new Chapel and Library as a permanent War Memorial to those who fell in the two World Wars.

The present Chapel is an unsightly wooden building, erected as a temporary measure in 1915, and if sufficient funds are available, we hope to produce a Chapel worthy of the College, when we have finished these necessary rooms for our ex-servicemen.

We therefore appeal to the Anglicans of Australia to help the College fulfil its mission in the University of Sydney. Donations are free of Gift Duty and rebatable for Income Tax purposes, and will gladly be received by the Warden.  
F. R. ARNOTT,  
St. Paul's College, Newtown.

## Churchman's Reminder.

"An ounce of practice is worth a pound of preaching."—Old-time proverb.

"That Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal."—Fourth Sunday after Trinity. A prayer for Practice.

22.—3rd Sunday after Trinity. The practice of religion is the purpose of Sundays of Trinity, following all the Sundays prior to Trinity which deal with Doctrine and History. Both Doctrine and Practice are necessary in effective religion. This is the power of the Prayer Book.

24.—Tuesday, Nativity of St. John Baptist. The former remarks find support here. It was the "preaching of repentance" prepared the way of our Saviour. St. John Baptist's preaching of "Doctrine and Holy Life," are necessary to-day.

29.—4th Sunday after Trinity. Also St. Peter's Day. Here comes another reminder of our dependence on the teaching and life of such as St. Peter. He had to learn in a painful way that practice and belief must always show themselves both needful in every follower of the Lord.

## "FINAL STEP TOWARDS CHURCH UNION."

(The Editor, "Australian Church Record.")

Dear Sir,

Here is another well-authenticated "Bright Spot," on the present somewhats dark and stormy world-horizon.

The Ecumenical Press Service, now in its 14th year, publishes at 17, Route Malagnou, Geneva: Tel. 54333; under the official auspices of The World Council of Churches, The International Missionary Council, The World Alliance for International Friendship through the Churches, The World Alliance of Y.M.C.A.'s, and Y.W.C.A.'s, The World's Student Christian Federation, and The World's Sunday School Association.

Is not that in itself "One to go ahead with?"

Bulletin Number Five—for the current year, has been mailed as usual direct to me, from Geneva to Bowral.

The opening paragraph—on India—states that the General Council of the Anglican Church of India, Burma and Ceylon, met at Madras on 22/1/1947, and accepted the "Pledge."

This binds the United Church to respect the "traditions and convictions of the separate Churches from which it had been formed"; and provides for the possible appointment of Clergy even if not "episcopally ordained," to the Charge of "ex-Anglican Congregations"; thus removing "the last obstacle to Union."

The United Church is now definitely expected to be set up at the end of September, 1947. It will be known as "The Church of South India"; and will be divided into 16 Dioceses; comprising the present four Anglican Dioceses, the South India Provincial Synod of the Methodist Church, and the

South India United Church—which is itself a Union of Presbyterian and Congregational Churches.

The above simplified summary may surely gladden many hearts. The full text, held throughout Australia—and a very wet night it was in Sydney 18/11/1946. Signs also are not wanting of a "Final Step towards Church Union" here, about this time twelve months.

Therefore once more, let us "thank God and take Courage."

Yours, etc.,

S. A. HOWARD,

Bowral, N.S.W.  
10/5/47.

[We have been informed that the Rev F. Whittaker, Methodist Superintendent at Secunderabad, and Secretary of the National Missionary Council in India, has been chosen as Bishop for one of the Dioceses mentioned in this letter which will include Hyderabad where the Church Missionary Society of Australia and Tasmania is at work.—Editor.]

## THE WORLD-VIEW

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# CALL TO YOUTH

## MISSIONARY NEWS.

### Two Indias.

There are two Indias. First, there is the India represented by the university men, graduates of Cambridge and Oxford and Indian universities; men like Gandhi; Rabin-dranath Tagore, the great prophet, poet and social reformer; Nata-rajana, of the Indian Social Reformer, and others of this type, men of fine intellect and ability. Then we think of this India, we think of the India of the rajahs, with their tremendous wealth and power, their stores of jewels, their palaces. We think of the Taj Mahal, that marvel of artistic perfection, and all the splendid culture and literary and artistic development of the Old India.

But there is another India, the India of the underprivileged. A typical Indian village consists of a group of mud houses with their flat roofs. The streets are dirty and wind irregularly among the houses. The houses are without windows. There are no public parks or playgrounds, no libraries, no recreation centres. There may, perhaps, be a small public school. But right on the edge of the village is a little hamlet, and here are to be found the "untouchables," that great class of India who do not belong to any caste, people whose presence and whose very shadow is a defilement to Hindus.

These people are utterly outcast; they cannot enter a house, a public building, or even a temple. Even their shadow must not fall on food to be eaten by caste men. They live in a depth of poverty and in an ignorance that we cannot dream of. Perhaps 2 per cent. of them can read and write. There is filth, uncleanness, lack of sanitation, and there is deep fear. It is fear bred by generations of oppression.

India is a land of sorrows and grief, a land of sunshine but not of smiles. Life in India is a serious matter.

—The Evangelical Crusader.

## CHRISTIAN YOUTH LEADERS' TRAINING COURSE.

As previously mentioned the Church of England Chaplaincy for Youth, Sydney, is organising an intensive Christian Youth Leaders Training Course which will be particularly interesting to Fellowship Leaders, Sunday school teachers and leaders of girls' clubs, boys' societies, youth organisations and Bible classes.

A prospectus is being prepared and will be available from the office of the Chaplain for Youth.

## PORT HACKING YOUTH CENTRE.

Fellowship groups that have visited the Youth Centre at Port Hacking, "Chaldercot," will be very interested to hear that a new Chapel-Recreation Room is being erected on this property and is expected to be completed by July.

This valuable addition to the Youth Centre has been made possible owing to the generosity of the Home Mission Society and other interested friends.

## SAVED THROUGH A TEXT.

Some years ago a Hindu shopkeeper was drawn to Christ by a piece of paper in his wastepaper basket that contained the words, "Blessed are the pure in heart, for they shall see God." When he heard that it came from the Gospel of Matthew he bought a copy and read it through.

Finding there were other similar books in what was called the New Testament, he bought and read them all, and then asked the searching question, "Are there any people living like this Book?"

Becoming a disciple of Jesus he did voluntary Christian work so well that he was set apart for the ministry, and when he was ordained he preached for his ordination sermon from the very text that had led him to Jesus, impressing the Hindus who heard him by his message on the clean heart, a heart cleansed in the blood of Christ.

"Blessed are the pure in heart";  
Lord, that blessedness be mine!  
With my own made clean and pure,  
Not as in my sight, but Thine!  
So Thy promise will come true;  
I shall see Thee, even here;  
But in all Thy glory, when  
In Thy presence I appear!"

## PRAYER.

Let it be said at the very start that prayer is a natural instinct of human nature. Just as it is a natural function of the body to breathe, so it is a natural function of the soul to pray. This is universally true all the world over. Buddhists, Confucianists, and Mohammedans pray. Even the wild, uncivilised tribes of Africa pray to a fetish. Of course, it must be clearly stated that human nature, renewed and unregenerated, can never offer true spiritual prayer, but, like a child crying in the dark longing for help and scarce knowing where it is to come from, the soul in deep sorrow and distress almost invariably cries out to some supernatural being for succour and help. Psalm 107: 19 says: "Then they cry unto the Lord in their trouble and He bringeth them out of their distresses." I remember in the first world war, when I served as an orderly in the R.A.M.C., I held evening prayers in my little kitchen at the end of the ward, and it was always crowded with men eager to pray. One day I heard a man in the ward talking to three other men who were convalescent and he was ridiculing prayer. I said to him, "Will you please give me a straight answer to a straight question. Before you went over the top and out into no man's land and attacked the enemy, what did you do?" And he said rather sheepishly, "Well, orderly, to tell you the truth, I did say a prayer." So we see that none have been more ready to pray in time of trouble and emergency and need than those who have laughed and ridiculed prayer. When men are in agony and great distress, they fly to a Superior Being for succour and help.

Now if God in His Grace has heard the prayers of men who have not sought Him in deliverance, how much more will He hear us, His very own children.

—Extract from "Young Life."

## OSLO NEWS.

Mr. Delbridge's sailing from New Zealand was delayed for a few days, but we understand that the M.V. "Durango" left last Saturday, June 7th.

Mr. Delbridge has had a very busy time in New Zealand taking Church services on Sunday and youth meetings throughout the week.

## ST. ANDREW'S CATHEDRAL YOUTH CLUB.

The inaugural meeting of St. Andrew's Cathedral Youth Club was held in the Chapter House, Bathurst Street, on Friday, June 6th.

Tea is served in the Choir School at 6 p.m. and followed by a social evening of games and films. The Youth Club will meet every Friday evening, and you are warmly invited to be present with a friend.

## CHURCH OF ENGLAND BOYS' SOCIETY.

St. Augustine's, Stanmore.—On Sunday, 8th June, at the Evening Service, the Rector, Rev. Harley Jones, dedicated a branch banner, the gift of an anonymous parishioner and admitted nine boys to Junior membership. The address was given by the Hon. Secretary of C.E.B.S., Mr. W. R. Bailey.

All Saints', Balgowlah.—Thirty boys will be presented by the Branch Leader, Mr. Basil Bennett for admission as Junior Members of the C.E.B.S. on Sunday, 15th June, at the Evening Service.

## THE POWERFUL "WON'T POWER."

Strong will power is no guarantee of getting a thing done. The trouble with our common worship of will power is that we leave out of account another factor that is even stronger. It is like the predicament of the Negro who, wrestling with a balky mule, was asked, "Why, Sambo, where's your will power?" "My will power's all right," came the reply, "but you ought to come out here and see this yer animal's won't power."

There is in us all a "won't power" that is more powerful than the strongest will power any human being ever had. Its name is sin. Will power crumples like a piece of tissue paper in the flame when, unaided, it confronts some real sin desire of our life. And when will power has done its feeble most, and failed, then Christ has His opportunity.

## EASY — BUT!

It is easy to say the quick, sharp word That will hurt him through and through— The friend you have always held so dear— But I wouldn't, if I were you.

It is easy to spread an idle tale That perhaps may not be true, And give it wings like the thistle-down, But I wouldn't, if I were you.

To words once spoken, if harsh, unkind, You must ever bid adieu, And though you may speak them if you wish, Yet I wouldn't, if I were you.

## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

The Archbishop writes in the Diocesan Magazine:—

"On 25th June the voluntary workers in the Cathedral Huts while they have been the temporary C.E.N.E.F. Memorial Centre will be farewelled in the Chapter House. The Huts are to be closed at the end of June in preparation for the opening of the C.E.N.E.F. Memorial Centre as soon as it is completed. The Huts have had a marvellous record of service.

"Our Bishopcourt family has been bereaved by the passing of Helen Shirmer, who was so well known to all who have stayed at Bishopcourt. Coming to the house in Archbishop's time, to our great joy and comfort she stayed on with us ten years. We shall miss her greatly and ever remember her thoroughness in all she undertook.

"Friends of Bishop Taylor Smith will be interested to know — and he placed many of us under a lasting debt of gratitude — that a Memorial Chapel is being built in his memory close to his old home at Northwood, Middlesex. The London College of Divinity — familiarly known as St. John's, Highbury — of which he was a member, having suffered great damage by bombs and fire, is moving from Highbury to Northwood and new buildings, are to be erected there. I know how pleased the Bishop would be to have such a memorial and I shall be glad to forward any donations to the Treasurer of the Appeal which may be sent to me.

"I am most grateful to all who have helped in the drive for Food for Britain. Many cheques and requests for names of persons to whom parcels may be sent have been received. The Dean received 5000 meat coupons at the Cathedral Services the first week of his appeal."

#### MOORE COLLEGE CHAPEL.

#### FRANCIS JOHN CASH MEMORIAL.

#### LAYING OF THE FOUNDATION STONE.

A large number assembled in the grounds of Moore College on Monday, June 9, to witness the laying of the Foundation Stone of the new chapel. The Governor was present and performed the ceremony. In his address he spoke of the men of the Air Force who had given their all to protect their country, of one of whom, John Francis Cash, the new building was to be a Memorial. The task now before us was to fight for the peace; in this the Christian Church had a permanent part to play.

In a short speech the Principal thanked the Governor for his presence and spoke of the generosity of the Rev. Dr. and Mrs. Cash who were giving the entire cost of the Chapel. Miss Cash then presented the Governor with a fine photograph of the Sydney Harbour Bridge, taken by Dr. Cash in the early dawn.

Afternoon tea, served on the lawn, brought to a close a happy afternoon.

#### A NEW 'BUS SERVICE.

The parish of St. John's, Moss Vale, is to arrange for a 'bus to run on Sunday mornings and evenings to enable residents in outlying areas to attend Morning and Evening Prayers and return home more conveniently than hitherto.

## HOLY TRINITY, CONCORD WEST. DEDICATION OF HOLY TABLE AND REREDOS.

The packed Church on Sunday morning, 25th May, was a marvellous tribute to the late Albert Storey Bridekirk, and the Service was a great inspiration to all present. Three events were commemorated on the day, viz.: Whit-Sunday or the Church's Birthday, Empire Sunday, and the 85th anniversary of the birth of the late Mr. Bridekirk, to whom the Rector, in a short address, paid a glowing tribute for his fine Christian character, work and witness. In the several places where he had served as Head Teacher he had exercised a splendid influence for good. Among those in the congregation were many who came great distances to be present for the service.

Mrs. R. Simpkins sang the solo, "I Know That My Redeemer Liveth" (Handel) and the choir, with Jack Stewart as soloist, rendered the anthem, "Sweet is the Sunlight." Both contained a wonderful message and were rendered in an uplifting manner and with great credit to the singers.

Archdeacon Begbie solemnly dedicated the Holy Table and Reredos to which is attached a small bronze plate with the words:

"To the Glory of God

And in fond memory of

ALBERT STOREY BRIDEKIRK

Born 25.5.1862. Died 14.4.1945

The Gift of

His loving wife and daughter."

The workmanship of the Table and Reredos are of the very highest standard and have won the admiration of all who have seen them.

At the Service the Archdeacon preached a most inspiring sermon, pointing out how the Christian life and Church "began" with the gift of God's Holy Spirit. He went on to say that like the disciples of old, our spiritual lives must "begin" in the same way and like them we must witness and speak for the Master.

#### Further Dedications.

On Trinity Sunday we will be dedicating a hand crocheted Communion linen cloth. This cloth has been specially made to fit the new Holy Table and both the splendid workmanship and material are the generous gifts of Mrs. Buckingham.

Also at the same service we will be dedicating a banner for our Branch of the Church of England Boys' Society.

#### CANON T. C. HAMMOND.

A gathering in honour of Canon T. C. Hammond and in appreciation of his eleven years' service in this country, prior to his departure on a twelve months' holiday in Great Britain, will be held in the Chapter House on Tuesday, June 24th, 1947, at 8 p.m.

All friends of the Canon are cordially invited to be present.

Tributes will be paid to the chief guest by His Grace the Archbishop and supporting speakers.

Musical items will be rendered during the evening.

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## Diocese of Bathurst.

## HOLY TRINITY, KELSO.

On June 1 the Bishop of Bathurst dedicated a board erected in Holy Trinity, Kelso, listing the names of past rectors from Thomas Hassall (who was appointed Chaplain of Kelso in 1826) till the present day. There are twelve names in all. The board was given by Mrs. P. W. Gledhill, in memory of her great-grand parents who went to live in Bathurst in 1819. The Rev. A. G. Halliday, the Rector of Orange, was the special preacher at the service.

## Diocese of Grafton.

INDUCTION OF REV. N. FOX,  
RECTOR OF LISMORE.

St. Andrew's Church was crowded in every part on Friday, 30th May, for the induction of the Rev. N. Fox, as the new rector of Lismore by the Bishop of Grafton. The large congregation was representative of the civic business and professional interests of Lismore and included members of other churches and the ministers' fraternal. On the completion of the institution and induction the sermon was preached by the Rev. G. H. Williams, the vicar of Byron Bay, who took for his text Colossians 1-28. The service that night, he said, was the commencement of another rectorship in the history of the parish of Lismore.

"It was particularly appropriate that the service should take place, said the preacher, in the week of Whitsuntide. Surrounding Whitsuntide is the announcement that God's work in Christ is a present reality and that God is at work through the Holy Spirit in the lives of men and women to-day. The call for them in this service is for a re-dedication of their life for fresh thinking out of the part God has called you to play in the work of extending His Kingdom so that God may use you to the full that this parish under your new rector may become a blessing to men.

ST. ANDREW'S CATHEDRAL CHOIR  
SCHOOL.

Early enrolment essential for choir-Probationers and private pupils. Waiting list only. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The choral training is under the direction of the Cathedral Organist, Mr. T. W. Beckett, F.A.C.O., and a specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.

## VICTORIA.

## Diocese of Gippsland.

## EIGHTY-FOUR YEARS' GIFT TO CHINA.

The Twin sisters, Minnie and Lyda Clark between them have given this great gift to the Lord's service in China. Of these years, the past 15½ years have been spent by both without furlough, including 3½ years in internment camps, fellow-sufferers with the Chinese in the hands of a pitiless invader. What a record! Now, when about to return to Australia, through privations and over fatigue, a critical operation had to be undergone by Miss Minnie.

In letters received recently, all their thought is thankfulness that they were permitted to return to Ningpo.

Latest news is that they hope to sail on the S.S. Nellore sometime in May, and should reach Melbourne without transhipping.

## QUEENSLAND.

## Diocese of Brisbane.

## THE CATHEDRAL EXTENSIONS.

It is hoped that Field Marshal Viscount Montgomery will be able to lay the first stone of the extensions to St. John's Cathedral. This will be known as "The Stone of Remembrance." The ceremony will take place on July 15.

## BUNDABERG.

A special rail motor brought nearly a hundred members of the Mothers' Union from Maryborough, Pinalba, Howard and Torbanlea, for a Corporate Communion on May 14 in Christ Church, Bundaberg.

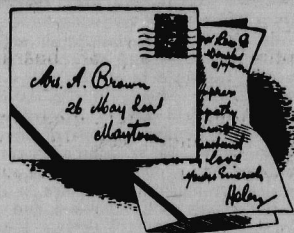
## RELIGION ON THE AIR.

On Sunday, June 8th, listeners to Church sessions were treated to two excellently rendered services and two challenging addresses. The Bishop of Armidale, with a long reputation of evangelistic power, made a telling protest against the materialism by which the age is obsessed. Taking as his text words from the Gospel of the day: "In hell being in torment," the bishop emphasised the surprise and dismay of the rich man to find himself in such loneliness of circumstance; the complete loss of his old means and manner of living, and the absence of any friend to comfort him in his distress. He was a man of wealth, a successful business man, a man of great social influence, and a man with national affection for those of his own kith and kin. But he was a man of limited sympathies, he had no room for the beggar man lying at his gate full of need. His life was wrapped up in the things of here and now, the future life had no interest for him. Hence his surprise and dismay when he was suddenly bereft of all that in which his life had consisted. A true picture of the present day prevalence of these materialistic ideals.

In the evening the "plain man's religion" service was wisely the presentation of a service "drawn up" as listeners were told, "by experts" hundreds of years ago, and we could not keep contrasting them with the

would-be experts of our own times who "modernise" and mangle our beautiful Prayer Book Services almost beyond recognition. As the Evening Service of our B.C.P. proceeded, words of sound and simple explanation showed the plan upon which the service was drawn up. Old familiar hymns prepared the way for a sermon of strong evangelistic appeal from the rector of St. Clement's, Mosman, on the subject of the Master's warning and exhortation on the Broad and Narrow Ways of living. The preacher in tense and appealing words stressed the absolute necessity of his hearers' making sure that they were on the narrow path that leadeth to life, as there was no vestal path for them to tread.

The Clergy Conference and Retreat will be conducted by Bishop Burgmann, of Goulburn. The general subject will be Evangelisation, based on the book, "The Conversion of England. The dates of the Conference are July 7 and 8 and for the Retreat July 8-10.



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

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## An Australian Belsen.

The second fleet to arrive in Sydney Harbour, sailed through the Heads on June 20, 1790. The chaplain at Sydney, the Rev. Richard Johnson, went on board on arrival; the following is an extract from a letter of his to his friend, Mr. Thornton, the London banker, describing the shocking conditions he found:—

"The Lady Juliana brought out from England two hundred and twenty-six women convicts, out of which she had only buried five, though they had been on board for about fifteen months. The case was much otherwise with the other three ships.

"There were on board—

"The Neptune: 520; died on board, 163; landed sick, 269.

"The Scarborough: 252; died on board, 68; landed sick, 96.

"The Surprise: 211; died on board, 42; landed sick, 121.

"The short calculation an account given to me, will account for what I am going to relate.

"Have been on board these different ships. Was first on board the 'Surprise.' Went down amongst the convicts, where I beheld a sight truly shocking to the feelings of humanity, a great number of them laying, some half, and others nearly, quite naked, without either bed or bedding, unable to turn or help themselves. Spoke to them as I passed along, but the smell was so offensive that I could scarcely bear it. I then went on board the 'Scarborough'; proposed to go down amongst them, but was dissuaded from it by the captain. The 'Neptune' was still more wretched and intolerable, and therefore never attempted it. Some of these unhappy people died after the ships came into the harbour, before they could be taken on shore—part of these had been thrown into the harbour, and their dead bodies cast upon the shore, and were seen laying naked upon the rocks. Took an occasion to represent this to his Excellency, in consequence of which immediate orders were sent on board that those who died on board should be carried to the opposite North Shore and be buried. The landing of these people was truly affecting and shocking; great numbers were not able to walk, nor to move hand or foot; such were slung over the shipside in the same manner as they

would sling a cask, a box, or anything of that nature. Upon their being brought up to the open air some fainted, some died upon deck, and others in the boat before they reached the shore. When come on shore many were not able to walk, to stand, or to stir themselves in the least, hence some were led by others. Some crept upon their hands and knees, and some were carried upon the backs of others. The next thing to be considered was what was to be done with all these miserable objects. Besides the sick that were in the hospital previous to the arrival of the fleet, there were now landed not less than four hundred and eighty-six sick; but the hospital erected here is not sufficient to hold above sixty or eighty at most; what then must be done with the rest? It was fortunate that a new hospital was brought out in the 'Justinian.' This was set up with all speed; a great number of tents, in all ninety or a hundred, were pitched. In each of these tents there were about four sick people; here they lay in a most deplorable situation. At first they had nothing to lay upon but the damp ground, many scarcely a rag to cover them.

Grass was got for them to lay upon, and a blanket given amongst four of them.

## Chained to the Dying.

Have been amongst them for hours, may say days together, going from one tent to another, from one person to another, and you may imagine that what I here beheld was not a little affecting. The number landed sick were near five hundred, most at the hospital, and some few dispersed here and there throughout the camp. The misery I saw amongst them is unexpressible; many were not able to turn, or even to stir themselves, and in this situation were covered over almost with their own nastiness, their heads, bodies, cloths, blanket, all full of filth and lice. Scurvy was not the only nor the worst disease that prevailed amongst them (one man I visited this morning, I think, I may say safely say, had 10,000 lice upon his body and bed); some were exercised with violent fevers, and others with a no less violent purging, and flu. The complaints they had to make were no less affecting to the ear than their outward condition was to the eye. The usage they met with on board, according to their own story, was truly shocking; sometimes for days, nay, for a considerable time together, they have been to the middle in water, chained together, hand and leg, even the sick not exempted—nay, many died with the chains upon them. Promises, entreaties, were all in vain, and it was not till a very few days before they made the harbour that they were released out of irons. The greatest complaints by far were from those persons who had come in the 'Neptune.' No wonder that they should be so afflicted; no wonder to hear them groaning and crying and making the most bitter lamentations. Endeavoured to commiserate them under their afflictions, pitied them, encouraged them to hope many of them would soon recover; that every indulgence, every attention would be paid to them; prayed with them and gave some books amongst those of them that were able to read.

You will, perhaps, be astonished when I tell you a little of the villainy of these wretched people. Some would complain they had no jackets, shirts or trousers, and begged that I would intercede for them. Some by this means have had two, three, four—nay, one man not less than six different suits given him, which he would take an opportunity to sell to some others, and then make the same complaints and entreaties. When any of them were near dying, and had something given them as bread or lillipie (flour and water boiled together), or any other necessities, the person next to him, or others, would catch the bread, etc., out of his hand, and, with an oath, say that he was going to die and therefore it would be no service to him. No sooner would the breath be out of any of their bodies than others would watch them and strip them entirely naked. Instead of alleviating the distresses of each other, the weakest were sure to go to the wall. In the night-time, which at this time is very cold, and especially this would be felt in the tents, where they had nothing but grass to lay on, and a blanket amongst four of them, he that was strongest of the four would take the whole blanket to himself and leave the rest quite naked. These three last ships have now been here about six weeks. In this time you may suppose there have been great alterations among the sick; a good many are so far recovered that they have got to work; a great number have died; have buried not less than eighty-six since they landed."



## YOUNG WOMAN IN GREY.

Who is this young woman in grey uniform and stockings, white collar, and a blue hat and coat? What ever is she going to do with all those parcels she is carrying—one has the heels of shoes sticking out of it, and there is a bunch of flowers, and a bundle of books. Will she let us look closely at the badge she is wearing? . . . Yes, she is very friendly—she lets us examine her badge, and tells us about it. The motto is in Greek—"Dia ton Kurion"—"For the Lord"—Oh! we understand now why she looks so happy and there is so much contentment (as well as humour) in her eyes! . . . We are not afraid to ask more questions. . . . "Who are you?" . . . "Where do you come from?" . . . "What do you do?" . . . Are there any more like you?"

"One question at a time please!" . . . I am a student—Sister of the Church of England Deaconess Institution. There are twelve of us in training now. Deaconess House, where we train, is in Newtown, opposite the University. . . . It is a lovely home, and we all have jobs to do to help look after it, and the garden, too—we have lectures in the mornings, mostly with the Moore Theological men—and, of course, we have to study and do examinations! Then we each have some practical work to do. Would you like to know something about the parish where I work?"

"Yes, indeed we would!" We follow her but need to hurry, for she walks very briskly—down one street and into another, and now a narrow lane—houses rub shoulders with each other, front door steps touch the pavement, gutters are littered with papers and orange skins. And oh! the smells! Smells of wool stores, dirty drains and factories, all in one! . . . Sister seems to be well known here—her hands are too full to wave, but she smiles and calls a greeting to the women standing on their door steps, or returning home from shopping. "How are you, Mrs. James!" . . . "Mrs. Green, I missed you at the Mothers' Meeting on Wednesday—were you sick?—Too busy to come? Oh, dear, that's too bad. See you get your work done early next week, won't you?" . . . You know we missed you, and you don't know what a good time you missed!" "How's the baby, Mrs. Smith?" . . . Yes, I'll ask the rector about him being baptised."

"Mrs. Black, here is the Bible with the big print I promised your mother. I do hope she'll be able to read it, and perhaps you'll be able to read with her? and let the children listen, too!"

Here comes a crowd of children, pale and very grubby from the grimy air and streets. They rush towards Sister, a dog at their heels, and nearly fall all over her in their efforts to take her bag and parcels and to hold her hand—"May I take your port, Sister!" "Sister, is it club to-night?" "Sister, Muvver says can I take my little bruvver to Sunday School this week!" "Sister, will you come and see Gramma, she's sick?" "Sister, I wanted to go to Sunday School on Sunday, but Mother wouldn't let me" . . . "Sister, I had no shoes."

\* Sister, after willingly handing over her parcels and case, finds her hands grasped by sticky little fingers. . . . But here is a baby crying; she must pick him up and comfort him. Now a slightly older brother wails in sympathy, so she puts her spare arm round him. "Betty, why weren't YOU at Sunday

School on Sunday? You know we missed you, but not as much as God missed you. You know He loves you so very much, and was sad that you weren't there." "John, I have those Scripture Union Badges and notes for you boys; if I give them to you, will you give them out, please?" Now Sister stops, and knocks at a door. After a time an old woman comes out (we saw her first, peeping through her window curtains, to see who was there) . . . "Oh, Sister, dear, is it you? I thought you were never coming—I've been that ill—this place is so damp, look where the rain came through in the storm—But come in, Sister, don't stand outside—I've been so lonely, and was just praying you'd come!"—"Well, dear Mrs. Jones, God answered your prayer, and here I am!"

Sister goes in, and we don't intrude any further. After a time she comes out again—the eyes of both are shining—"Oh, Sister, thank you for the flowers, my home won't smell so damp now—and please thank the kind lady who sent the bed jacket. It's warm and so beautiful, I'll be proud wearing it sitting up in bed entertaining you on one of my bad days!—and Sister, thank you for the lovely reading, and for the prayer—and Sister, dear, don't let it be so long before you come again!"

"No, dear Mrs. Jones, I'll try not to be too long, but even if I can't make it soon you know I always remember you in my prayers." The door closes and Sister is on her way again. This time it is down steep, rickety steps into a basement from which damp odours arise. She is greeted by a very harassed young woman with a baby, sundry small children clinging to her skirts and other very noisy youngsters round her gambling with one another, and a few stray cats."

"Halloah, everybody. Here are the shoes I promised, Mrs. Smith. I do hope they fit, and children, here are some cakes to keep you quiet for a bit!—Look, Mrs. Smith, these warm things are for the kiddies; yes, the days are getting chilly. Mary, I think this jumper would fit you, and it's blue like your eyes! Jim, this cardigan looks like you, brown, so it won't show the dirt too much!—Mrs. Smith, I haven't had any success in finding you a different place to live in. And how is your husband?" "No better, Sister, his cough is terrible, this damp place is no good to him. . . . But, Sister, God is good sending you to us! . . . You've been a wonderful friend. I thank Him every night for you! Yes, and Sister, I always thank Him most for you telling us that Jesus came to show us what God is like—a loving Father—(my father drank, and beat me, Sister). Yes, God's a living Father. Who really cares for us folk—cares that much that He sent His only Son to die for the likes of me, on the Cross—Sister, I wouldn't give up one of my sons to die for no-one (though I have six of them, the scamps!) God must love us a mighty lot!" "Yes, He does, Mrs. Smith, a mighty lot—He died on the Cross for me, too. And it's just His Love that makes Him want us to love Him, and serve Him—just as you hope those sons of yours

will love and help you when they are older, scamps though they are now! Now I must be off! Goodbye and God bless you all!"—We watch Sister as she climbs up the steps, no longer laden with parcels, some of the children accompanying her, holding on to her hands, carrying her Bible and fighting over her bag—Sister looks weary now—but still very happy!

"Sister, this work seems so worth while—but how can we help? Yes, don't laugh—some of us are still at school, some have families to care for, some are old and sick—But is there anything that we can do?" And Sister's reply is this: "Yes, indeed, you all can help by your prayers for us—pray that God's Holy Spirit will help us and use us. Then, we want clothes for needy people; old linen for work among the sick; gifts and toys at Christmas time; books for our children's library, and money to maintain all branches of the work—and offers for service! Young women who will train and prepare themselves for service "For the Lord" in one of the many avenues available to those who have trained in our Church of England Deaconess Institution. And if you cannot go, perhaps you would like to support someone who is doing this work, or provide a bursary for a student who cannot otherwise afford to train. If you want to know more about it, or if you want to help, our Principal will be only too glad to hear from you at Deaconess House, Carillon Avenue, Newtown, Sydney. Telephone: LA 1172."

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