

A SERVICE FOR ST. ANDREW'S SUNDAY, 13th MA

Preacher: Rev. B. General Secretary of tian Fellowship.

All teachers are in this service, which is auspices of the Teachship of N.S.W. (Secre B.Sc., Room 307, 2 Sydney).

PRAYE

The next meeting Prayer Union will be of the Bible House, a.m. to 1 p.m.

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GORNALL THE PUBLISHER 9-13 Bligh Street, Sydney.

# THE AUSTRALIAN CHURCH RECORD

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

No. 5

MARCH 10, 1949

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## OPINIONS AND COMMENTS.

From various sides there come expressions of deep concern over the state of social life in Christian lands and a warning to Christian people to examine the quality of their Christian life. The Bishop of York has been most outspoken, and our own Primate, in his Pastoral, has voiced the same concern and urges our people to self-examination with a view to a more effective Christian witness. The Bishop of London, over the air, voiced most emphatically the same discontent with the way things are, but we think laid a heavy charge against the present congregations of our churches. What has been done in past years when church-going was more popular, is sadly true to-day of those earnest souls who practically are bearing the burden of keeping the Christian banner flying. They may be few in numbers but they are doing a splendid work by the regularity of their presence at and support of the worship of God as revealed in Jesus Christ.

Quite recently the Bishop of Manchester has published a stirring appeal to the men and women of his great industrial diocese. He writes:—

"We have often heard it said that war shakes the moral structure of a nation and that a total war, such as that from which we have recently emerged, shakes it profoundly. We see this plainly in the harvest of broken homes and the increase in crime (especially juvenile crime). We see it too in the prevalence of gambling—a practice which lands more people in prison than any other form of folly.

"Faced with such a situation, what has the Church to say? Just this—"Believe on the Lord Jesus Christ and thou shalt be saved." But some may ask how that ties on to the present situation.

"A man's character depends upon what he believes to be right and what he believes to be wrong. What he believes about right and wrong, good and evil, depends upon what he

thinks a man is and also upon what he believes he should be; in other words, it depends upon his picture of life as a whole. And what is his picture of life but his religion? A man's character, therefore, depends ultimately on his religion. We might add that it depends partly too on the religion of those who brought him into our world and amongst whom he lives.

"Every religion produces its own type of character. Nazism produces one type; Communism another; and comfort-loving Believers in Nothingism (a religion very common in England) gives birth to yet another. But, although this last-named faith is widespread, many of its adherents are not too loyal to it, for they have a sneaking regard for what is called a Christian character. Christian character is something we all like and respect in other people. And so at a time like this, when things seem to be slipping, we find many people saying that what is needed is moral rearmament, and believing that character can be pumped into a nation by education, moral pep-talks and judicious doses of what is called psychological readjustment. What folly? We cannot have Christian character without the Christian Faith, and the centre of that Faith is to be found in the scriptural sentence which I have quoted.

"But the Christian Faith, how does one come by it? Surely by becoming a practising member of the Church. But being a member of the Church may mean all or nothing. In case you should think that the responsibilities of Church membership are vague, let me quote the recent Lambeth Report:—

"The Conference urges all Christian people to look upon their membership of Christ in the Church, as the central fact in their lives. They should regard themselves as individually sharing responsibility for the corporate life and witness of the Church in the places where they live. They should discharge this responsibility and give a distinctive witness—

"(a) By the regularity of their attendance at public worship and especially at the Holy Communion;

"(b) By the practice of private prayer, Bible reading, and self-discipline;

"(c) By bringing the teaching and example of Christ into their every-day lives;

"(d) By the boldness of their spoken witness to their faith in Christ;

"(e) By personal service to Church and community;

"(f) By the offering of money, according to their means, for the support of the Church, at home and overseas.

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

"And when there is that, then the problem with which we started will be a problem no longer."

Perhaps we should say Dictatorship, because of anarchy. The Church of England has been sore Anarchy or Dictatorship. Oxford Movement, when the subtle Romish method

of working gained a footing in the Church. Really dictatorship is a form of anarchy judged by Democratic ideals and that is just what is happening in the Church. We have recently had the experience in our Australian Church of a bishop, or really bishops, arrogating to themselves a "jus liturgicum" to which they have no constitutional right. And now in England the bench of bishops have taken upon themselves to issue "The Shorter Prayer Book." Earlier on some bishops have allowed the use of the 1928 Rejected Prayer Book quite unconstitutionally and further increased disunion in the Church. Now we hear that the Archbishop of Wales has issued a Service Book. Consequently, to-day the claim of our Church, to provide one form of service for her children, wherever they may be present for worship in their Church in any part of the world, can no longer be justified because bishops and clergy in defiance of the Constitution of the Church of England use other forms not duly authorised, and in some cases foreign to the use and doctrine of our Church.

We have had for long the sight of clergy who claim to be a law unto themselves, that was bad enough; now we have archbishops and bishops who are acting "without regard to the all-important national contract, without consultation with the voice of the Church people in particular, or of Parliament in general."

It is claimed by many of the clergy and churchpeople that "The Shorter Prayer Book" should be withdrawn on three grounds—

(1) The issue of it was quite irregular.

(2) It contains matter decisively rejected by the Reformation.

(3) It omits Rubrics having important bearings on the doctrine of the Church, and in particular the Black Rubric. This Rubric makes a Declaration of Truth, which in these days cannot be ignored, unless it is desired to reverse the primitive doctrine of the Lord's Supper, recovered at the Reformation, and return to medieval corruption.

We understand that the claim on the title page that it was "according to the Use of the Church of England," has now been withdrawn by the Archbishop of Canterbury's instructions. How it came there seems a bit of a mystery!

We were glad to see that Bishop Hilliard, Coadjutor-bishop of Sydney, addressed the Methodist Conference recently held in Sydney and that in the course of his address made special reference to the increasing desecration of Sunday. The sad decline in Church attendance naturally has a further manifestation in disregard of the Lord's Day. At the basis of it all is that practical unbelief that holds present sway even in what are known as Christian lands. Judgment must begin at the House of God. We, all of us who sincerely name His Name, should be searching our hearts and ways in the light of the Holy Spirit to see whether in our own living we are giving to Sunday the due regard that we feel is in line with God's will. Do we as Christians take care that the day is really kept a holy day—that is a day separate from other days for the purpose of our spiritual life and witness. In so many directions there is the danger of hindrance to others and especially to our younger brethren because of unthoughtful and careless attention to Sunday as a whole. The early service habit that encourages a lack of witness

is surely an "offence" to others. The idea that attendance at Holy Communion at eight o'clock in the morning justifies a man's presence on the sports ground for the rest of the day leads to an utter absence of witness and to a confusion in the minds of others. We need a revival of old time thought in relation to God's will for God's Day, so that we, like the apostle of old, may have the realisation of being "in the Spirit on the Lord's Day."

This is the arresting title of the recently published Popular Report of the British and Foreign Bible Society. That doyen and of literature secretaries, the **the Spark** and **the Flame**. Rev. John Patten relinquished this annual task of com-

pilation last year and left all successors in the task a high ideal of conscientiousness and romance in the summing up of the doings of that great society year by year. Very wisely, before the appointment of Mr. Patten's successor, a break has been made by calling in the aid of those two women of world Missionary renown, the Misses Mildred Cable and Francesca French, to write up the story of the past. The result has been that they have seized the opportunity of the time and given a bird's eye view of most of the society's activities from the beginnings. Hence the suggestive title. In every case, of course, the beginning has been like the tiny spark, and the result throughout the years, the irresistible flame that has lighted up for Christ every sphere of activity in the world to which the Bible "in the vulgar language" has been brought. "In the picture of the desert camel-driver striking a spark to kindle a flame we see an illustration of the inception of all spiritual movements; in their beginnings so small and seemingly so insignificant that the world views them with derision, but in their final issues so epoch-making as to shape the

history of their time. Who of any worldly importance cared that a cobbler called Carey determined to go to India and herald the Gospel, or that a last-maker named Morrison believed himself called of God to translate the Bible into Chinese? What did it matter to the nation or to the world that a young medical student gathered a few homeless boys from the slums of London and cared for them, or that one whom they styled 'a fanatical fellow,' stood on a barrel in the streets of Nottingham and called on the careless crowd to repent and be saved? Yet Carey, Morrison, Barnardo and William Booth are remembered when those who mocked and derided them have long since been forgotten."

We earnestly commend this booklet to our readers who want to know something of the growth of the great Society and of the miraculous influence of that Word of the Living God in every land to which it comes.

"I know of a land that is sunk in shame,

Of hearts that faint and tire,  
And I know of a name, a name, a name,

Can set this land on fire.  
Its sound is a brand, its letters flame;

I know of a name, a name, a name,  
Will set this land on fire."

#### "THE AUSTRALIAN CHURCH RECORD."

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#### MEDITATION.

### DANGEROUS SICKNESS AND WHAT BECAME OF IT.

We may suppose that the first Christian service held in Australia was that conducted by the Chaplain of the First Fleet on their landing at Sydney Cove.

The service was held "under a great tree". It seemed fitting that the minister officiating should announce as his text these words: "What shall I render unto the Lord for all his benefits towards me?" The dangers of a long and tedious sea voyage and the discomforts of the cramped conditions, lay behind the expedition. They were now arrived and safe on land.

Turning to the psalm from which these words are taken (the 116th) we find it is without a title. There is no heading to indicate who wrote the psalm or how it came to be written.

Perhaps this is because the psalm largely tells its own story.

From a careful reading we learn certain facts about the writer and his experience and from these we may reasonably infer others.

#### A Good Beginning.

We learn, to begin with, that the writer had a godly mother. He says "I am . . . the son of thy handmaid." The Virgin Mary speaks of herself as the Lord's handmaiden. There the margin explains the Greek to mean "bondmaiden." This beautiful title the writer of our psalm ascribes to his own mother. There are few blessings in life greater than a sincerely Christian mother.

That he began life well seems to be further implied from his saying: "I am thy servant."

What church regulations were in force in the days of the psalmist we do not know, but we may reasonably suppose they were much the same as in

our Lord's days and indeed in our own Church to-day. A boy on arriving at years of discretion, say thirteen years of age, or so, would be admitted into the full fellowship of the Church. Presumably this admission would follow preparation, and would be accompanied by certain pledges or promises. We wonder if these are the promises which the writer refers to as his vows.

#### Drifting.

At any rate his vows and promises had not been fulfilled. He feels this keenly for twice in the psalm he says, "I will pay my vow unto the Lord."

We may infer, too, that the neglect of his religious duties was accompanied by spiritual and moral decline. His exclamation, "Thou hast loosed my bonds," would suggest that he had come into bondage to sin in some form. He had drifted, and in drifting, had become ensnared either by the world, the flesh or the devil, or perhaps by all three.

#### Death Threatens.

Then came a crisis in his life. He passed through an experience of extreme suffering. He says "I found trouble and sorrow," "I was brought low," "I was greatly afflicted."

There is no doubt this suffering was due to a very severe illness. Three times he speaks of death. His bodily pain must have been severe for he compares it to the tortures of hell. Death seemed near, for he writes, "the cords of death compassed me."

Now if he were a man in middle life with the responsibility of a young family, we can imagine his extreme agitation. In the East it would be impossible for his wife and children to continue in the home alone. He would need to find protection somewhere. That would account in some degree for the intense throb that runs through the psalm.

#### An Awakening.

But it is not that alone. In his danger and distress he cried to God for deliverance. God answered him wonderfully. He received a double blessing. He was delivered from death and he was awakened spiritually. He experienced a wonderful inner change. Now he could see his former life and experiences in a truer light. His many advantages and privileges were not his by right, they were gifts and blessings from the hands of his Heavenly Father.

We may think of this psalm as composed during his convalescence. Convalescence is itself a unique experience. It promotes reflection. The special blessing of returning health will be constantly in this man's mind. But the experience of this special blessing leads him to reflect on other blessings. He has time now to count his many blessings. No wonder he cries, "What shall I render unto the Lord for all his blessings towards me."

#### Spiritual Awareness.

Now this brings us to the main point in the psalm, the answer which he is led to give to this question. We would naturally expect a promise of money or of service. But that is not how he begins. He feels his deep need of God. He needs first of all a work of grace in his heart. He does not say, "I will give" but "I will take," "I will take the cup of salvation." That means I will take Christ as my Saviour. He feels that bodily health alone is not sufficient. He needs soul health. He needs forgiveness. He needs renewal. He needs Christ.

Other things will follow, prayer, service and witness, but this comes first.

And should not this be always first? Happy is the Christian whose every experience whether of prosperity or adversity is so sanctified to him by the Holy Spirit that it draws him nearer to his Saviour.



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## PERSONAL

Willis J. Williams, M.B.E., B.Sc., the Hon. Treasurer of Moore Theological College is leaving for London and New York to attend council meetings and conferences to represent the Commonwealth Council of the British and Foreign Bible Society in Australia. These meetings will have an important bearing on the future work of the Society and its connection with the United Bible Societies of the world. Mr. Williams expects to be away about seven months and Mr. P. C. Taubman will act as Hon. Treasurer of the College during his absence.

The Rev. Frank Wilde was inducted as rector of All Saints', Cammeray, by the Ven. Archdeacon F. O. Hulme Moir, on March 1st. At the welcome social, Mr. W. A. Roche, people's warden, presented the Rev. W. S. McLeod, who acted as locum tenens for six months with a wallet of notes, as a mark of appreciation of the work during that period. Mr. McLeod is to act as locum tenens at Helensburgh, South Coast, of N.S. Wales, until the Rev. P. W. G. Twine, assistant priest at St. John's, Darlinghurst, takes over after Easter Day.

The Rev. Dr. Howard Wyndham Guinness, M.R.C.S., L.R.C.P., Chaplain of the Oxford Pastorate since 1946, has been appointed rector of St. Barnabas', Glebe, N.S.W. Dr. Guinness served as Chaplain to the R.A.F.V.R. from 1942-46. He has done outstanding service in connection with the Inter-Varsity Fellowship.

We desire to express our sympathy with the Rev. E. W. Fisher-Johnson, of Wilcannia, on the death of his mother.

We offer our congratulations to the Ven. Archdeacon C. S. Robertson, rector of Canberra, upon his unanimous election to be Chairman of the Australian Board of Missions in the place of Bishop George Cranswick, who has just resigned. The Archdeacon has been rector of Canberra since 1930. The work of reconstruction in New Guinea, Northern Australia and elsewhere looms in the immediate future and the new chairman will need and welcome the prayerful support of all missionary-hearted people.

An item of news has just come to our hand from one of the leading English papers which is of special interest to Australian churchmen. Writing in reference to the vacant Sees of Salisbury and Hereford, the statement is, "There is, I hear some expectation that one of the vacancies may be filled by the Translation of an overseas prelate. Dr. Mowll, Archbishop of Sydney, has been mentioned; he has just celebrated his 59th birthday."

The Rev. C. M. Rogerson, of Helensburgh, N.S.W., has been appointed Rector of Erskineville, Sydney.

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## THE MULGOA INCIDENT.

The following appeared in the "Sunday Telegraph" of February 20, 1949—

## HOPELESS (Color Bar) FUTURE FOR MULGOA CHILDREN.

By Jeff Bate, M.L.A.

I've just returned from visiting the Mulgoa half-caste children at Alice Springs, and Semaphore, South Australia.

What I saw hasn't made me happy.

There can be no charge that the material facilities at the hostels at Semaphore and Alice Springs are not as good as they were at Mulgoa.

But the point I must emphasise is that the children would have had an infinitely better chance of success in later life if they had been left at Mulgoa.

The people in my electorate of Wollondilly were horrified at the callous banishment of the children.

Last week, at their instigation, I visited Alice Springs to see them for myself, and generally inspect the condition of the Australian natives in that area.

I found in Alice Springs, where the girls have been sent, a definite color bar stunting the social advancement of our native people.

And Father Smith, the head of St. Francis' hostel at Semaphore, where the boys are, told me his very real fear was that the Mulgoa children now there would inevitably drift back to Alice Springs.

The popular attitude among the whites in Alice Springs, is that the Australian native cannot possibly be accepted as a social equal. He is regarded as an inferior menial fit to do only a few elementary tasks.

The whites refuse to mix with either the full-blooded or half-caste native.

The colour line is accentuated by the fact that the full-blooded natives will not mix with the half-castes.

During my visit I did not see any deliberate snubbing of the natives, but that can be explained by the fact that the Australian native has learned by bitter experience not to stick his neck out.

Although there are no restrictions on natives eating in restaurants, the whites avoid sitting at their tables.

Full-blooded natives are segregated at picture shows. They are allowed to sit only in a small section of seats in the front.

Natives may attend the same public dances as white people, but must keep strictly to their own groups—whites dance with whites, full-bloods with full-bloods, and half-castes with half-castes.

Both full-bloods and half-castes can get the basic wage if they join a union and prove efficient workmen. But few qualify for specialist pay. For the girls domestic service is virtually the only avenue.

## LOW STANDARD.

Probably the attitude of the Alice Springs whites can be partly explained by the low living standards of the natives.

Still fresh in my mind is recollection of the deplorable squalor in which most of the natives live.

Coming from the airport I saw a row of their rag and bag humpies on the outskirts of the town.

A glance inside them was enough to convince me that for hygienic reasons alone people who had to live in such hovels could not possibly be accepted into a normal white community.

The outward appearance of the natives is not much more prepossessing than their homes.

Their clothing is shoddy and dirty. The girls wear cheap, print dresses. The men wear trousers and shirts which are often ragged. Neither the men nor the women wear shoes.

In the evening I saw groups of adolescent males and females playing like small children in the sand of the Todd River.

Many people who see how the natives live may shrug their shoulders and say: "Well, what can you do for them if they want to live like animals?"

But I say the system which takes no account of their special problems forces them to live this way.

This picture I have drawn of the treatment of the natives in Alice Springs is true with one exception.

The families of the well-to-do half-caste station owners, who are always immaculately dressed, are well received by the whites of the town.

This seems to support the theory that the economic status of the native governs his social standing.

But the Mulgoa children will have no property when they leave their hostels, so what hope will they have of making anything of themselves in the conditions which exist at Alice Springs.

They developed so splendidly at Mulgoa because the local people were prepared to accept them as equals.

Life for them, then, was a clean break from their race's tradition of servility.

They exhibited high standards of morality and at school displayed higher than average intelligence. They won the respect of their school fellows and excelled at sport.

## NO FLESHPOTS.

People have criticised the actual Mulgoa homebuilding saying it is old, insanitary, and that the ground floor was once a convict dungeon.

But when I mentioned this to Marie Burke, the mother of two former Mulgoa girls who are now at Alice Springs, she was indignant and distressed.

"What they say may be true," she said. "But at Mulgoa they gave us food and happiness."

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I have lived for 40 years in close contact with natives, and I know what the average white thinks about them.

My home at Tilba Tilba is three miles from the Wallaga Lake aboriginal station.

I have always found the natives lovable and easy going.

But I know that most people regard them as lazy and unreliable.

The manager of a station in northern South Australia within the rocket range area told me that he employs only white men now because he considers the natives unreliable.

He told me that two excellent half-castes, trained by him from early boyhood, left his homestead on leave and disappeared.

One went to Port Augusta Hospital for two days' treatment, and the other went to Adelaide.

The manager considers that their failure to return is typical of the unreliability of their race.

But in all probability there is an altogether different explanation for their behaviour.

The shy and sensitive boy who is a veritable Goliath amongst stock on the edge of the Simpson Desert is unable to hold his own in the fleshpots.

A chance word uttered by a careless individual leaves an ineradicable mark on his mind, and he begins to slink around the shadows and back streets. He is not game to go back to his station, but flees to his old tribal home in the desert.

Think what will happen to the Mulgoa children when they are subjected to this treatment at Alice Springs.

It has become well known that psychologically adolescents are out on a limb and their dread is not to be accepted by society.

Therefore it must be terrible for the Mulgoa children at Alice Springs to see in what degradation their people live in the town.

## HOBART C.M.C. SUMMER SCHOOL.

(From Our Correspondent.)

On Saturday, 5th February, the Church Missionary Society opened its Summer School in Hobart at St. George's Church. The Bishop of Tasmania was in the chair and welcomed the team, the Rev. R. J. Hewett (Federal Secretary and Chairman of the Summer School at subsequent meetings), the Rev. Frank McGorlick of Tanganyika, and the Misses Minnie and Eliza Clark of China.

In pointing out the difficulties facing the Chinese Christian Church to-day Miss Minnie Clark told the audience that when they came to build a little centenary church the inflation was so great that three million dollars equalled only £1. It could never have been completed had not a wealthy man presented them with a gift of ten oz. of gold.

The Rev. F. McGorlick, spoke of the tremendous possibilities in Tanganyika to-day, brought about by the Ground Nut Scheme, sisal plantations, and the greatest diamond mine in the world. The Moslems, he said, are making the most of their opportunities, for every Moslem is a missionary.

The Rev. R. J. Hewett said that the Church to-day is a minority movement. There are other minority movements in the world, such as Communism in Russia, but it is a convinced minority. And that is what we need to be.

One of the things he noticed about Church life in England was the note of expectant Evangelism. There is a need of withdrawal to God to see His plan for the world and then for a return into the world for the daily battle of life. The slogan in the C.M.S. celebration was "Everyone win three."

The Misses Clark spoke again on Tuesday night and showed lantern slides of China. On Wednesday the Rev. F. McGorlick also gave his address with the support of films.

The Rev. R. J. Hewett was the preacher at the Thanksgiving Service, and gave as his text Ephesians 3: 20, 21—"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

Thirty-three overseas dioceses have resulted from the labours of C.M.S., said Mr. Hewett. We are come to thank God for all our society has been able to do. We see the need of the future. The stories of triumph of the Gospel and the opportunities, yet doors may close as a result of the effect of civilisation upon these people. We need to go forward and seize the opportunities of the present. There is need of men and women filled with the Holy Ghost and power. There is need for a convinced minority in the Church to-day. There is sin and greed and discord in all lands. There is need for proclaiming the love of God and a need for convincing men and women of the need of Christ as a Saviour. Perhaps in the past we have been relying too much on ourselves, on organisation and on man. We need to be brought to the end of ourselves, and to look up to God.

The chaos in the world causes us sometimes to feel downcast. We see only a small

percentage of people who are interested in the things of God. We are in a minority, but a convinced minority. We go forth into the world with a sense of expectancy, God is near us, God is able to do exceeding abundantly—according to the power that is in us. And yet there is work which may have to be closed down, men and women denied the word of God, denied the assistance of a hospital. An African at the C.M.S. celebrations said: "God will not be glorified till every man and woman, whatever race or nation, is aflame to the Gospel of Jesus Christ."

If God gets people's hearts, we get offers of service and money. A new type of faith is called for, and a new spirit of voluntary service; lay initiative, discovery of the Holy Spirit and Apostleship and intercession. He is calling us to a greater prayer life and we face the future with hearts of thanksgiving.

## A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts under 10/- have not been acknowledged within a month kindly write to the Secy. C.R. Office. Mr. W. A. Crothers, 10/-; Rev. R. Swanton 10/6; Miss M. E. Friel 10/-; Miss A. M. C. Jones 5/-; Mr. R. Sutton 10/-; Rev. O. W. Cooper 10/-; Miss A. E. Clarke 10/-; Mrs. Southwell 10/-; Mr. E. H. K. Downes 18/6; Miss Mann 10/-; Miss Buzzard 10/-; Deaconess Koska 10/-; Rev. L. Scott 10/6; Rev. E. W. Norman 10/-; Mrs. Harvey Smith 10/-; Rev. H. S. Brown 10/-; Rev. F. J. Dillon 10/-; Mr. R. C. Atkinson 10/-; Miss Claydon 10/-; Mrs. E. E. Morton 10/-; Mrs. Coney 10/-; Rev. A. G. Halliday 10/6; Mr. P. W. Gledhill 10/-; Rev. L. Daniels 10/-; Rev. C. W. T. Rogers 10/-; Mr. R. J. Thomas 10/-; Mr. C. King 10/-; Rev. L. Pearce 12/-; Miss N. Fulton 10/-; Mr. F. Miller 10/-; Rev. R. C. M. Long 10/-; Miss Thame 10/-; Mrs. R. B. Trindall 10/-; Mrs. R. A. Gray 10/-; Mr. A. E. Doyle 10/-; Miss N. Lea 10/-; Deaconess Bransgrove 10/-; Mr. R. T. Pearson 10/-; Miss K. Bland 10/-; Mrs. C. W. Bode 10/-; Rev. K. N. Shelley 10/-.

Heartly congratulations to the Rev. M. K. Jones, B.A., Rector of Roseville, N.S.W., who has just accepted appointment as Dean of Armidale.

The Ven. Archdeacon Redding, of Mt. Gambier, S.A., has accepted nomination to the Parish of St. Andrew's, Brighton, Vic. The Archdeacon was awarded an M.B.E., one of the few decorations awarded to chaplains during the last war.

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## COMMUNISM AND THE CHURCHES.

(By the Bishop of Chichester.)

The trial of Cardinal Mindszenty focuses attention on the case of one Church, in one country, under the harrow. But its importance extends much farther. It is not a matter of the Roman Catholic Church alone, nor of the politics of a particular prelate. The sentence on the Cardinal, like the sentence last September on Bishop Ordas, head of the Lutheran Church in Hungary, and the new charges against the Methodist, Baptist, and Pentecostal pastors of Bulgaria, form part of a pattern. All the Churches, whether Catholic, Protestant or Orthodox, are involved in all the countries behind the iron curtain. It is important not only to let the oppressed in these countries know that those living in free countries know that those living in free countries are aware of their plight, but also to warn the latter of the perils ahead.

At Geneva last week the Executive Committee of the World Council of Churches made a statement on the conflict, but the seriousness of the position, and its implications, are by no means generally recognised. It may be well, therefore, to say something first of all of the object of the policy in Communist-controlled States, and to explain the technique.

### RELIGIOUS "FREEDOM."

The object is not to destroy the Church, but to make it powerless in public life, or to use it as a tool. It is claimed on behalf of the Communist State that it guarantees freedom of religion. In words it does, but on Communist lips, freedom is entirely different from freedom as ordinarily understood. Thus, to take a typical example, the decree of the Rumanian Government on the General Regime of Religion of August, 1948, declares in Article 1—

Anyone may belong to any religion or embrace any faith, if its exercise is not contrary to the Constitution, to security and public order, or to morality.

It sounds well enough, till we remember that it is the State that defines security, public order, and morality. Moreover, Article 21 requires the chief officers of religious bodies to swear:—

I shall not allow my subordinates to undertake or to take part, and that I myself shall not undertake or take part, in any action likely to affect public order and integrity of the Rumanian People's Republic.

Other articles restrict congresses, contact with religious bodies abroad, religious instruction; give the Minister power to "suspend any decisions, instructions or orders . . . affecting in any way the security, public order or morality of the country"; punish infringement of the laws concerning the democratic order in the Rumanian People's Republic by the withdrawal of State subsidies, and strike "clerics with an anti-democratic record" off "State pay-rolls." In a word, the position of religion in the Communist State is exactly what it was under National Socialism, where the Church could have peace with Hitler any day, on condition that it would regard itself as a beautiful chamber within a great castle, where churchmen might do anything they wished within the chamber provided that they did not interfere with any other part of the castle.

### ATTACK ON LEADERS.

The technique of the Communist State is clear and consistent. The main thing is to deprive the Church of its leadership. First, there is a great campaign of vilification against the principal leader as a fascist, counter-revolutionary, or an enemy of the people. Then comes an attempt to create division among the leaders generally. Then the sowing of distrust and suspicion among the rank and file, giving rise to such questions as, "Perhaps there is more than we thought in what they say? Are they right after all? Is it wise to insist on this point?" And so on. Then, the encouragement of bodies of sympathisers, who will study how to please the party; the finding of new leaders, creatures of the party, to fill the posts to be vacated.

Finally, with more and more propaganda and confusion (the different stages varying

in order according to circumstances), with the isolation, arrest, and imprisonment of the leaders, the mopping up is easy. Here again we have exactly the same technique as the Nazis used against the Church in Germany. The technique after arrest is also clear, if third degree methods are required. It is to deprive the accused person of all sleep for anything up to 12 days and nights at a time; to give him just enough water or weak soup to keep him alive; to summon him late at night for long-continued interrogation till the early hours of the morning, under the play of powerful lights, on repeated occasions. What wonder if human frailty exposed to such torment is led to say, sign, or write anything desired.

The campaign has reached different stages in different countries—but not without co-ordination. In Hungary the main leaders have been isolated from their flock. The Reformed and Lutheran Churches, with, no doubt, heavy hearts, have felt obliged to make their peace with the State, and have issued declarations which must grieve Bishop Ordas, in his prison. In Czechoslovakia the Churches were warned at the end of December by the Minister of Education "to put their ranks in order with the State." The Minister paid an unwilling tribute to the significance of the sympathy felt and expressed by the Churches outside. Thus "the Catholics have their Vatican and the Evangelical Churches have their next of kin, especially in the Anglo-Saxon world." In Bulgaria reference has already been made to the 15 Protestant pastors.

It is the development of the Orthodox Church in Bulgaria that is most revealing. The Exarch Stephan had for some years been prudent and courageous in maintaining his position, with the support of the Holy Synod. He emphasised the national character of the Church; but he was obviously regarded as a reactionary because he resisted certain Government policies, including such recommendations as those issued from the Foreign Office in June, 1948, that the hierarchy should give their daily support to the nationalisation of industry, and that the pulpit should be used to press the faithful to put the portraits of Stalin and Dimitrov in their homes. He was accordingly strongly attack-

ed. Then various Ministers got at certain members of the Holy Synod. Stephan lost his majority and was compelled to resign; and the Holy Synod now takes quite a different line.

### FORCIBLE CONVERSION.

In Yugoslavia large numbers of Roman Catholic bishops, priests and nuns have followed Archbishop Stepinac to prison. The position of the Orthodox Church is exceedingly difficult. The Patriarch Gavrilo is the one Orthodox Patriarch anywhere surviving from pre-war times. It is enough to say that bishops, like Nicolai Velimirovic and Irenei of Dalmatia, once courageous champions of the Yugoslav people against the Nazis, are now in exile and wanted as war criminals. In Rumania the position is particularly significant. Large numbers of the Uniate (Roman Catholic) Church have been forcibly driven into the Orthodox fold. The new Orthodox Patriarch, Justinian, elected last May (not without pressure), possesses the full confidence of the Government. At his enthronement on June 6, in the presence of the President, the Prime Minister, and many other Ministers, he said:—

To-day more than ever before the political and religious life of our people are one. The Rumanian Orthodox National Church and the Rumanian democratic State are indissolubly linked because the faithful sons of our Church are citizens of the State, while the leaders of the R.P.R. are the protectors of our Church. . . .

There can be no doubt that the reason why the rulers of the Communist State seek everywhere to undermine the Christian Church is because its creed is incompatible with a Communist regime. The very fact that the Vatican and the World Council of Churches are often sharply attacked shows the greatness of the need that they should express their unity with the Churches in danger, and that they should declare the claims of the Divine Law and the Divine Mercy to the West as well as to the East, in all realms of life and under all forms of government.—"The Times."

## Proper Psalms and Lessons

### March 13. 2nd Sunday in Lent.

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

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

### March 20. 3rd Sunday in Lent.

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

E.: Gen. xxxix or xlii or Eccus. xvii 1-28; Mark xiv 53 or 1 Cor. v 20-vii 1. Psalm 119, 105-144.

### March 27. 4th Sunday in Lent.

M.: Gen. xliii or Eccus. xxvii, 30-xxviii, 9; Luke xv or Hebrews xii. Psalm 119 145-176.

E.: Gen. xlv 1-xlv 8 or xlv. 16-xlvi 7 or Eccus. xxiv 13; Mark xv 1-21 or 2 Cor. ix. Psalms 39, 40.

## IS HITLER STILL ALIVE?

(By Canon S. S. Langford-Smith.)

This question, so full of meaning and so often asked since the fall of Berlin in 1945, is, in the opinion of many, still unanswered. International implications and diplomatic necessity both called for some official answer and this has been given.

The British Army committed the task to Mr. H. R. Trevor-Roper, but this was not done until September, 1945, nearly four months after the event.

Mr. Trevor-Roper, a brilliant writer, came to the conclusion that Hitler had committed suicide, and published his account in "The Last Days of Hitler."

This book was criticised rather severely on the question of suicide by Mr. Ian Bevan in the "Sydney Morning Herald", May 17, 1947. Mr. Ian Bevan, who was in Berlin at the time, points out that no bones have been found and many of the witnesses examined by Mr. Trevor-Roper, were at least open to suspicion.

One witness in the end had to admit that his claim of recognition had been broken down to a recognition of "Hitler's black trousers and Eva Braun's unusual shoes."

Three female secretaries of Hitler who claimed that they were in the Air-Raid shelter at the time of the suicide admitted that they did not hear the shot or see the bodies, but can only repeat what they were told by Hitler's S.S. Adjutant. Mr. Ian Bevan concludes:—

"I have been in Hitler's Air-Raid Shelter and find it remarkable that these women could have been in that comparatively small space without having any more direct evidence of Hitler's death.

General Eisenhower is reported to have said at the time that he had never obtained any positive proof that Hitler had died.

One press report at the time stated that Hitler had arrived in South America in a submarine, another referred to Spain.

Coming to the present time we had the following sensational announcement in the "Sydney Morning Herald" of 9th February, 1949:—

### SENTENCE ON PILOT. CLAIMS HE FLEW HITLER AWAY.

London, Feb. 8 (A.A.P.)

A Polish tribunal to-day sentenced an ex-Luftwaffe pilot who said he had flown Hitler and Eva Braun to Denmark before the fall of Berlin, to five years' imprisonment.

The pilot, Captain Peter Baumgart, was charged with being a member of Himmler's S.S. organisation—a crime punishable by death under Polish law.

Baumgart told the tribunal he was born in South-west Africa, but renounced his British citizenship in 1935.

He claimed that he had shot down 128 allied aircraft in Crete, Italy, North Africa, and on the Eastern front, and was the holder of the Iron Cross and other decorations.

He said that on May 25, 1945, shortly before the fall of Berlin, Hitler summoned him and ordered him to fly to Denmark.

Baumgart said that Hitler, Eva Braun, and the German General Roemer, with others, boarded his plane in Berlin, and he took off for Denmark.

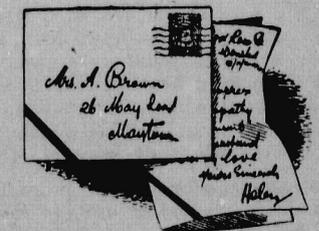
Baumgart added he believed that Hitler and his party had boarded a submarine.

## RELIGION IN EDUCATION.

Mr. P. H. B. Lyon, former Headmaster of Rugby School, England, who is at present visiting Australia to facilitate the exchange of teachers between the two countries, spoke to a gathering of educationalists in the CENEF Building, Sydney, on February 11.

Mr. Lyon said that there could be no true education unless it was based on religion and taught in an atmosphere of religion. The aim at Rugby had always been to make the chapel the centre of school life. In Australia and in New Zealand he was sorry to see that education was for the most part secular, though there were signs of growing dissatisfaction with such a system. Teachers in England were rejoicing in the new Education Act which insisted that Christian teaching should form part of daily school life. The system of agreed syllabi, covering common Protestant teaching was proving acceptable.

Mr. Lyon concluded by saying that the example of the teacher was the most important element in building up a Christian spirit in a school. Children were quick to detect hypocrisy though generous in overlooking other faults. "Who is sufficient for these things?" "Our sufficiency is of God."



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## TO AUSTRALIAN CHURCHMEN.

## The Revival of Monasticism in the Church of England

The Bishop of Adelaide is a firm believer in the value of reviving monastic orders in the Church of England. He has invited the Kelham Brotherhood to take up quarters in his diocese with a view to obtaining recruits for the Order and training men for the sacred ministry of the Church of England. The College of St. Barnabas still functions and sends annually some entrants for the examination of the Australian College of Theology. Rumour has it that there is a distinct cleavage of opinion in the Diocese of Adelaide and while the Bishop prefers the system of training exercised in Kelham many others would rather see St. Barnabas' College strengthened and made the Diocesan College for South Australia. As to that, however, we have no exact information.

In a recent letter on this subject, however, the Bishop seeks to disarm opposition. He tells his readers that at one time he shared the dread which possesses many of strange garments. Apparently the Bishop thinks that Tyndale's sturdy indictment of the monks of his day finds supporters still. Tyndale speaks with scarcely veiled contempt of the strange fancies that prevailed in his time. "Man's wisdom," he writes, "scattereth, divideth, and maketh sects; while the wisdom of one is that a white coat is best to serve God in, and another saith a black, and another a grey, another a blue." Surely there must be some foundation for this protest against apparelling, if so wise and learned a Bible translator finds it necessary to inveigh against it.

But the objections to monastic orders does not confine itself to their habits. There is a much more serious discussion of the matter in Bullinger's Decades. Our readers may not know that in 1586 the Convocation of Canterbury ordered that "every Minister having cure, and being under the degree of Master of Arts, and Bachelor of Law, and not licensed to be a public preacher, shall before the second day of February next provide a Bible and a Bullinger's Decades in Latin or English, and a prayer book, and shall every day read over one chapter of the Holy Scriptures, and note the principal contents thereof briefly in his paper book, and shall every week read over one Sermon in the said Decades, and note likewise the chief matters

therein contained in the said paper; and shall once in every quarter (viz. within a fortnight before or after the end of the quarter) shew his said note to some preacher near adjoining to be assigned for that purpose." In those days the minister was required to submit a note on the following statement of Bullinger. "Wherefore true reformation persuadeth us altogether to abrogate monkery. . . . Thus much hitherto have one said by occasion, and as it were by the way, concerning monkery, which we have declared to have had no place in the primitive Church of Christ and His Apostles."

Of course, it will be said that we are not bound by the sixteenth century precedents. That may or may not be, but we have at least clear evidence of the mind of the Church of England. She rejected the monastic system. And we think with good reason.

The Bishop of Adelaide believes that those who "have answered God's call to what is called technically 'the Religious Life,' are best fitted to rescue men and women from the present chaos and darkness." Experience is against him and guided by experience the Church of England disavowed that method at the Reformation. One potent factor in opposition is the very technical title "The Religious Life." We cannot afford to foster in these days the old proxy theory of merit. The few devoted themselves to prayer to secure blessings for the many. Those who avow this life would rightly disclaim any such opinion. But it was prevalent in times past and was at length fostered by the religious Orders themselves. Indeed things went further. As Professor Coulton points out: "It is astounding how nakedly this doctrine of salvation through the cowl was often preached. . . . Men became monks and nuns ad succurendum. This meant that, in the last days of their life, and perhaps even at their latest gasp, they came into the monastery or were simply clad in the holy habit, in order that they might thus be found in the Last Judgment."

With the sanity that characterises the best thought in the Church of England, and with the sad experience of degeneracy in the monastic ideal before them, the divines of the Church of England practically with one voice

emphasise the all-embracing character of the baptismal obligation. The suggestion that there is a special vocation to which all men are not called in relation to sanctification is a particular snare against which we need to be upon our guard. That there are special vocations to special activities is a commonplace alike of experience and of the Gospel. But they do not in themselves create any special degree of sanctity. They are the avenues along which God guides the soul in its service of Him. Indeed we have to watch lest the term "Holy Orders" be taken to mean anything more in the matter of sanctification than an order of life to deal specially with sacred things. The carpenter is as holy as the priest and it is towards that ideal the Church of England strove. We are now asked to retrace our steps and many of us respectfully decline.

Besides the all-embracing character of the baptismal obligation we contend that it is not competent for the Church to impose special regulations that are strictly personal in character. A man or woman may be called of God to embrace celibacy, but as it is purely a matter between God and the soul, the Church can neither impose it nor dispense from it when imposed.

There is one other point to which we would refer. The Society of the Sacred Mission we understand accept novitiates at the age of sixteen. To invite people to pledge themselves to certain important and special obligations at that early age is in our judgment inexpedient. Even if it were contended that the power to regulate vows outside of and beyond the baptismal obligation rested in the Church the exercise of it at such an early age is open to grave question. In 1535 Cranmer writing to Cromwell asks for instructions concerning "the dimission as well of such as were professed under twenty years of age, as also others that be now under twenty-four." It is easy to say that all this was mere prejudice. A fuller acquaintance with the facts of life leads us to regard it as a salutary precaution.

WANTED HOUSEKEEPER. — Light duties only. Modern bungalow North Shore Line one minute station. Widower and two girls away all day. Own mistress. Must be refined Protestant lady. References including clergy essential. Ring JX 3113 after 6.30 p.m.

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EXTRACTS FROM  
PROFESSOR CHAIM WEIZMANN,  
ISRAEL'S PRESIDENT'S SPEECH.IN OPENING THE CONSTITUENT  
ASSEMBLY IN JERUSALEM ON  
FEBRUARY 15th, 1949.

The Right Rev. C. V. Pilcher has forwarded to us the following for publication:—

"It is with a feeling of deep reverence and consecration that I rise to open the Constituent Assembly of the State of Israel. The first knesset Yisrael (Parliament of Israel) of our time, in this our eternal city of Jerusalem. In this great moment of our history let us give thanks and praise to the God of Israel, who in His mercy has granted us the privilege of witnessing the redemption of our people, after centuries of affliction.

To-day we stand on the threshold of a new era, we leave the light of dawn, and the provisional authority, and enter into the full sunshine of orderly democratic rule. We are building from the outset on the fair and solid foundations of freedom and equality and collective responsibility of national self-discipline. This, our independent nation, dwelling in its own free country will gather in the exiles. Every day our hearts swell in joy at tens of thousands of our brethren, of countries near and far, entering the gates of our country, which are standing wide open to receive them. It is our hope and prayer that this gathering of exiles will increase, and will embrace the ever larger multitudes of our people and will strike roots here and will work side by side with us in building the State and making fruitful again our desolate places.

If we are, in moulding our State, using the experience of the enlightened nations of the modern world, we know truly that these forms contain the treasured essence of the heritage of Israel. In the ancient world, this tiny country of ours, raised the standard of spiritual revolt against tyranny and brute force. The law of Israel and the vision of her prophets founded a new ethic relationship towards man and man, and led to a new order in human society.

I do not know why our generation is being privileged to bring about what all generations have longed for, unless it be that we have earned it by the hardship and weariness, sorrow and tribulation that has been our portion in the last 70 years, when our body was stricken limb by limb until finally one-third of the entire nation was annihilated.

Our people once gave the world the spiritual message of the fundament of civilisation and the world is now watching us to see which way we choose in ordering our own lives and how we will fashion our State. The world is listening whether a new message will go forth from Zion. That new message will not be born without sore travail and creative spirit. It will not see the light without much toil and weariness, difficulty and pain. The creative force of our nation will soon meet a new and serious challenge. The Jews who have taken part in the great battles of the human spirit and have shed their blood and given their lives for the liberation of many peoples, have now finally won the right, through toil and labour, to give liberation to their distinct national identity and to make a contribution as a free people amongst other free peoples to the spiritual treasure of the world.

On this great day in our lives, let us not be thought too arrogant if we say that

this day is also a great day in the history of the world. In this hour, a message of hope and good cheer is issued from this place and this sacred city, to all the world, and to all persecuted and oppressed peoples who are struggling for freedom and equality. If we, the people of sorrow and of affliction have been able to arrive at to-day's event, then truly there is hope, at the end of all longing for justice. From this place, we send fraternal blessings to all our people dispersed in exile in the four corners of the earth. We stretch out our hand in peace to the neighbouring countries and we offer our friendship to all peace-loving peoples. Our greetings go to all States, great and small, which have recognised Israel and we extend a cordial welcome to the representatives of foreign states who have honoured this event by their presence.

NEWS OF THE ARAB MEMBERS OF  
THE JEWISH PARLIAMENT.

## Tel Aviv.

Outstanding amongst the members of the Constituent Assembly yesterday were the three Arab delegates who took the oath in Arabic. Two of the three were dressed in Arab headgear. The Arabs voted with the Israeli Labour Party, Mapai, and one of them was elected a member of the Standing Committee. Among the Church representatives present at the opening of the Constituent Assembly were Monseigneur Fabaure, representing the Greek-Catholic Church, Archimandrite Ignazio for the Greek Orthodox Church, Archimandrite Leonid for the Russian Orthodox Church and Rev. Mr. Jones of the staff of St. George's Cathedral, Jerusalem, for the Anglican Church, as well as representatives of the Moslem religions.

In his first address to the Constituent Assembly the Arab member, Gargura, speaking in Arabic, said that the Arab members of the Assembly are faced with a very heavy task and they can undertake this task only because they know that the Jewish members will rule according to justice and in a spirit of co-operation with the Arabs which was hitherto expressed in even their smallest actions. The gist of his speech was translated into Hebrew and warmly applauded by all members.

## THE SHORTER PRAYER BOOK.

## TITLE TO BE CHANGED.

The Archbishop of Canterbury, in a letter to Mr. Peter Winckworth, of the Legal Board of the Church Assembly, has given an assurance that the phrase "according to the use of the Church of England" on the title page of the Shorter Prayer Book is to be changed. This phrase, "got there purely by inadvertence."

The following is the text of the Archbishop's letter, which was printed in the English "Record":—

My dear Winkworth,—The Bishop of London tells me that it would make a difference for you if you could be assured authoritatively that the phrase "according to the use of the Church of England" on the title page of the Shorter Prayer Book was going to be changed. I can give you that assurance, and do so gladly. I made clear in the

Church Assembly that, if the Dean of Winchester would move a resolution to that effect, it would be willingly accepted by the bishops.

In fact, as soon as questions were raised about the Shorter Prayer Book and I looked into the matter, I noticed at once that the phrase was an improper one and thought that it should be changed. It got there purely by inadvertence in the sense that when the group who edited the book put proofs of it before the bishops nobody happened to spot it.

It is proposed now to put on the title page instead, "The Shorter Prayer Book, being an abbreviated form of the Book of Common Prayer with some additional matter." And the Preface, which has also been changed, will explain that the additional matter consists (a) of some extracts from the 1928 book in frequent use, and (b) some new matter, chiefly, of an editorial kind, contributed by the group of bishops who prepared and edited the book. It will be said that the book has no authority other than that which belongs to the sources from which it is derived, the sources being 1662, 1928 and the editors. I hope that this will give you the assurance which you desire.

## THE CHURCH ARMY.

The Rev. J. S. Cowland, Federal Secretary of the Church Army, and Mrs. Cowland will sail for England on the S.S. Strathaird leaving Sydney on April 16th. They will return by the same ship leaving England on September 27th, which is due to arrive at Sydney during the first week in November. Whilst in England Captain Cowland will study especially the latest methods of Evangelism, Industrial Chaplaincies, Holiday Camp Chaplaincies, Films and Film Strips and Visual Aid Projectors. Correspondence may be sent to Tyrrell House as usual during Captain Cowland's absence.

The Church Army has recently built three new motor caravans. The one for the Diocese of Newcastle, which is "manned" by Sisters, was dedicated by the Rev. J. S. Cowland during a special Evangelistic week-end for women. The "Harold Osborn" Memorial Van was dedicated by the Most Rev. the Lord Archbishop of Brisbane on February 9th for work in the Diocese of Brisbane. The third, a mobile cinema sound projection unit was dedicated by the Lord Bishop of Newcastle in the Cathedral grounds on Wednesday, February 16th. This motor caravan will have a roving commission and is at present working in the Diocese of Armidale by permission of the Bishop.

An evangelistic crusade is being held in St. Mary's Church, North Melbourne, from Ash Wednesday until the second Sunday in Lent. The crusade team will consist of the Rev. J. S. Cowland, Captains Young, Buckingham, Steep, Sister E. M. Parsons and Cadet Broadfield. The crusade will commence with a quiet afternoon conducted by the Rev. Canon J. H. Dewhurst, and in the evening the team will be commissioned by the Most Rev. the Lord Archbishop of Melbourne at 8 p.m. It will be the aim of the team to contact everyone living in the area by means of house to house visitation, open air services, factory services, devotional, mission, youth and children's services. St. Mary's Church is part of the community centre scheme of which the Rev. G. Sambell is the Director.

# CALL TO YOUTH

## CHRISTIAN YOUTH LEADERS' TRAINING COURSE.

The 1949 Church of England Christian Youth Leaders' Training Course plans have been finalised and the Prospectus is available at the Church of England Youth Department and other Youth Offices at 201 Castlereagh Street, Sydney.

The course will be held in the Auditorium of the C.E.N.E.F. Youth Centre and will be even more intensive than last year's course.

Arrangements have been made with the C.E.N.E.F. Restaurant Supervisor to cater for a young peoples' dinner each Thursday evening in the Annex to the Auditorium Floor at a nominal charge. This will give those enrolled for the Course an opportunity to get to know each other, and also to discuss problems met with in youth work.

The doctrinal study will be given at 6.30, followed at 7.30 by the lecture on the practical subject. Time will be allowed for demonstrations and tutorials.

This Youth Leaders' Course is intended to be of particular help in the building up of strong Christian character and definite witness for our Lord Jesus Christ. It is calculated to improve the efficiency of those whose responsibility it is to lead in the various departments of their parochial work as well as youth work generally. In the practical side of the course emphasis is being placed upon speech training and programme planning, as well as camp and conference techniques.

### Programme.

Thursday, 28th April. — 5.30 p.m., Tea; 6.30, The Origin of the Bible—Canon R. B. Robinson; 7.30, Aims and Purposes of Christian Youth Work—Rev. G. R. Delbridge.

Thursday, 5th May. — 5.30 p.m., Tea; 6.30, Message of the Bible: a, Old Testament—Canon R. B. Robinson; 7.30, Preparation of a Talk—Rev. C. K. Hammond.

Thursday, 12th May. — 5.30 p.m., Tea; 6.30, Message of the Bible: b, New Testament—Canon R. B. Robinson; 7.30, Preparation of a Talk—Rev. C. K. Hammond.

Thursday, 26th May.—An All-Australian Youth Conference is to be held in Melbourne in June. In preparation for this there will be a short conference at the Lee College, Enfield, from 23rd to 30th May.

Thursday, 2nd June. — 5.30 p.m., Tea; 6.30, Great Doctrines of the Bible: a, Creation—Mr. W. Anderson; 7.30, Public Speaking—Rev. K. Shelley.

Thursday, 9th June. — 5.30 p.m., Tea; 6.30, Great Doctrines of the Bible: b, Sin—Rev. C. E. Hulley; 7.30, Public Speaking—Rev. K. Shelley.

Thursday, 16th June. — 5.30 p.m., Tea; 6.30, Great Doctrines of the Bible: c, Redemption—Rev. C. E. Hulley; 7.30, Public Speaking—Rev. K. Shelley.

Thursday, 23rd June. — 5.30 p.m., Tea; 6.30, Great Doctrines of the Bible: d, Justification—Rev. B. Williams; 7.30, Public Speaking—Rev. K. Shelley.

Thursday, 30th June. — 5.30 p.m., Tea; 6.30, Great Doctrines of the Bible: e, Sanctification—Rev. B. Williams; 7.30, Uses and Abuses of Singing—Rev. A. Begbie.

Thursday, 7th July.—5.30 p.m., Tea; 6.30, Great Doctrines of the Bible: f, World

Evangelism—Rev. C. Kerle; 7.30, Games: Practical Demonstration—Alan Patrick and Dudley Foord. This is to be supplemented by a day out.

Thursday, 14th July.—5.30, Tea; 6.30, Great Doctrines of the Bible: g, Second Advent—Rev. C. Kerle; 7.30, Programme Planning—Mr. M. Noble.

Thursday, 21st July. — 5.30 p.m., Tea; 6.30, Important Teachings of the Church of England: a, Baptism—Rev. M. Loane; 7.30, Programme Planning—Mr. M. Noble.

Thursday, 28th July. — 5.30 p.m., Tea; 6.30, Important Teachings of the Church of England: b, Confirmation—Rev. M. Loane; 7.30, Financing your project.

Thursday, 5th August.—5.30 p.m., Tea; 6.30, Important Teachings of the Church of England: c, Communion—Archdeacon Hulme-Moir; 7.30, Open discussion.

Thursday, 12th August.—5.30 p.m., Tea; 6.30 p.m., Important teachings of the Church of England: d, The Church—Archdeacon Hulme-Moir; 7.30, Examination to be held at the end of the Course.

Note.—Houseparty to be run by members of the Course on Techniques of houseparties.

The fee for the whole course is 10/6. Single lectures may be taken at the rate of 1/- per night.

Enquiries will be welcomed at the Youth Office or at the Enquiry Desk of the C.E.N.E.F. Memorial Centre for Youth, 201 Castlereagh St., Sydney. Telephone MA 1942 or MA 9641.

## THE CHURCH OF ENGLAND BOYS' SOCIETY.

(Diocese of Sydney.)

On Saturday, 19th March, the Annual Swimming Carnival will be held at North Sydney Olympic Pool, commencing at 6.30 p.m. Parents, friends and other interested people are invited to attend.

On Good Friday, 15th April, the Church of England Boys' Society will be taking part in the Procession of Witness, and on Monday, 25th April (Anzac Day) our Annual Corporate Communion Service and Father and Son Breakfast will be held. The service will be in the Cathedral.

The Annual Meeting of the Society will be held in the Auditorium, C.E.N.E.F. Centre, on Tuesday, 3rd May. At this meeting election of officers will take place.

## THE CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

On Good Friday, April 15, C.E.F.D.O.S. will again take part in the Procession of Witness. Branches are asked to bring their Fellowship banners with them. Members are reminded that the C.E.N.E.F. Centre will be open for Tea on Good Friday, and a light meal will be served to those who wish to stay in the city for the Service in the Town Hall.

The next Fellowship House Party will be held at "Rathane" during the Anzac Week End (22nd—26th April). This will be open to all members. Applications close a fortnight before the House Party.

On Friday, 25th February, the Annual Swimming Carnival was held, and once again Manly Branch carried off the trophy. Manly branch gained 160 points, Summer Hill were second with 50 points, and Enfield third, with 31 points.

## THIRD YOUNG ANGLICAN CAMP PROVES MAJOR SUCCESS. STATE GOVERNOR'S GREETINGS.

His Excellency the Governor of New South Wales, sent a greeting-message to Y.A.s., attending the Third Young Anglican Camp at All Saints' College, Bathurst. Possibly the largest camp gathering of Anglican Youth yet assembled in N.S.W., the event held from 28th to 31st January, with nearly 250 full-time campers and numerous daily visitors, proved an outstanding success. Officials appointed were Commandant Padre Harry Thorpe, "Homes and Youth" Commissioner; Chaplains Brother Ross Fraser, B.G.S., and Rev. Cec. Miller (Eugowra); Adjutant Doug. Peters (Orange); Treasurers Dick Eddy and John Mace (Orange) and Chris. Chamney (Canowindra); Camp Mothers Mesdames E. Kelly and H. Peters (Orange); Patrol Officers Charles Robinson (St. Bathurst), Bruce Paul (Bathurst), Valmai Clark (Kelso), Margáret Copeland (Eugowra); Transport Asst. Eric Bryant (St. Bathurst); Sports Doug. Boag (Canowindra); Canteen, Eric Hicks (Bathurst), and Arthur James (Dubbo); Chief Host Eric Leaney (Forbes); Hostesses Dulcie Paine (Bathurst), Marie Peters and Norma Leahey (Orange); Organists Max Ingersole (Bathurst), and Doug. Peters (Orange); First Aid Ron James (Dubbo); Runners, Frank Stanford (Stuart Town), Noel Bernard (Parkes); Kitchen, Keith Towers (Orange); Stokers, Chas. Robinson (Bathurst), Keith Woodbridge (Orange); Orchestra, Eugowra and Trundle Y.As. The official "Opening Tea" was attended by many guests including the Bishop, the Mayor of Bathurst (Alderman Parnham), the Mayor and Mayoress of Orange (Dr. and Mrs. W. F. Matthews), Canon and Mrs. W. Chas. Arnold (Kelso), Reverend and Mrs. Geo. Polain (S. Bathurst), Revs. H. Lowe and R. Winters (Bathurst), Mr. and Mrs. E. C. Evans (All Saints' College, Headmaster), Miss J. Purser (Registrar). The "Tea" and other functions were broadcasted through 2BS. Camp Services were held in the College Chapel and Festal Evensong attended at the Bathurst Cathedral, where the Bishop preached, blessed the new Y.A. Flag, and led the recitation of the Y.A. Charter which was renewed by all members present. The Cathedral Vestry gave the whole of the collection on the Sunday evening to the Youth work of the Diocese. "Church History" Lectures and a Camp Conference were held, as well as district tours, and sporting matches between branches. Twenty-one parishes of the Diocese were represented, namely Kelso, South Bathurst, Bathurst, East Orange, Orange, Nyngan, Grenfell, Trundle, Stuart Town, Molong, Cudal, Dubbo, Canowindra, Rylstone, Eugowra, Peak Hill, Forbes, Parkes, Wellington, Gulgong, Mudgee, as well as Sydney Young Anglicans. The "Fourth Young Anglican Camp" will be a leader-training camp and will be held at Dubbo during Eastertide.

## INFLUENCE OF THOUGHT.

"There is no doubt," writes Bishop Gore, "that the aim of the reformers of the sixteenth century was to make the Christian religion scriptural again—to bring back its theology to the standard of Holy Scripture, and to familiarise with Scripture the minds of all its members. . . . The Bible has been the strength of the English religion, both of our learned divinity and of our popular devotion, and has largely moulded our national character." It has influenced all the circumstances and surroundings of our everyday existence—our thoughts, words and names, our education, art and literature.

"The wholehearted use of the Bible," writes Dr. Wand, "is another example of the Anglican spirit. All Christians, of course, use the Bible, and there are probably many who devote more time to private reading of it than the typical Anglican. But there is no Church in Christendom that devotes more time to its public reading. . . . This has given a specific character to Anglican religion, but except in rare instances it has never degenerated into a Biblicism which makes of the Bible a fetish and turns Christianity simply into the religion of a book. There is a wholesomeness and a freshness about the Anglican use of the Bible which prevents us from being satisfied with the mere quotation of proof texts."

Again to quote Bishop Gore:—"The truth which, as Christians, we value, does not rest upon one foundation, but two; not on tradition only, but on tradition and Scripture; not on two foundations only, but on three, for I must not forget the 'unction of the Holy Ghost'—the personal illumination given to every Christian. Here are three supports, no one of which is sufficient by itself—the Bible, the Church, the individual mind and conscience. . . . Whatever her faults, the Church of England, more than any branch of the Church Catholic, holds together Church authority, Bible authority, and individual conscience. The Church of Rome makes much of one; Protestantism makes much of the other two. But the Church of England, like the Church of primitive days, holds these together. She teaches us the tradition first of all, as it is given in the Creeds and the Catechism, and then puts the open Bible into the hands of all of us, and bids us build ourselves up in the further knowledge of those things wherein we have been instructed; and by this further Biblical

(Continued on page 15, col. 3)

## THE WORLD OF BOOKS.

"John Taylor Smith," by E. L. Langston, No. 15, in the "Great Churchmen" series. Our copy from the publishers, The Church Book Room Press, London. English price 9d.

A delightful and inspirational resume of a great man, a great bishop and a great saint, whose life radiated a remarkable influence for Christ.

"The Ministers' Library," a series of papers reprinted from "The Churchman." From The Church Book Room Press, London. English price, 1/3.

A useful reminder to the ordinary cleric of St. Paul's injunction "Give attention to reading." The first paper by Rev. W. Leatham gives helpful advice on "The Foundations of a Minister's Library." We should like to have seen more insistence on the study of the Bible in its original languages and recommendation of some of the commentaries by such great expositors as Westcott, Lightfoot, Beet and other models of patient scholarship.

## BOOK REVIEWS.

"The Origin of the Hebrew Sacrificial System," by E. C. B. McLaurin, M.A. (Cantab.), B.D., Sydney.

This monograph has been written by the Lecturer in Semitic Studies in the University of Sydney. It is encouraging to see original work being both produced and published in Australia, and the author is to be congratulated on a painstaking examination of the relevant Biblical material.

The author's conclusions are summarised as follows:—

"The weight of the evidence leads me to conclude that the patriarchs, although they built altars, did not offer blood-sacrifice except perhaps when joining in an act of wor-

ship with non-Hebrews in Palestine. Blood-sacrifice at the time of the Exodus is to be regarded as an innovation introduced from the Midianite cultus. Prophetic tradition regarded it as something which God had never required of Israel and which was one of the chief obstacles to be overcome in bringing the people closer to God. They considered that it was one of the main causes of Israel's downfall. The evidence of Canaanite records supports the statement made above—that blood-sacrifice was an innovation from a Palestinian non-Hebrew source—and that much of the cultus of the pre-Hebrew inhabitants of the land was incorporated, en masse, in the Hebrew cultus just as the people themselves were gradually received into the Hebrew confederation as a heterogeneous whole. Blood-sacrifice, then, is to be regarded as an addition to Hebrew religion."

The author examines, in the first place, the practice of the patriarchs as recorded in the book of Genesis. He concludes that the practice of blood sacrifice was unknown in their day. The author arrives at this conclusion by excluding from his consideration the practice of either Abel or Noah. It is not clear, however, on what grounds these two Biblical characters are excluded. It is easy, of course, to arrive at a certain conclusion if material is either accepted or rejected on some subjective principle adopted by the author. This arbitrary principle of selectiveness, of which this is an example, vitiates an otherwise admirable piece of research.

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## CORRESPONDENCE.

## THE MULGOA TRAGEDY.

(The Editor, "Australian Church Record.")

Dear Sir,

Probably most thoughtful people will agree that the official statements of the C.M.S. regarding the closing of the Mulgoa Home and its consequences completely justify your stop-press request for a full explanation relating to the responsibility of C.M.S. in the matter. The statement supplied to the "Church Standard" and the "Church Record" is also published in the C.M.S. Bulletin and refers to a comprehensive statement published in the "Open Door." I am surprised that no expression of regret has been made for the tragedy which caused such spontaneous public resentment and protest because of the wrong done to the young people and the women of the company. It cannot be denied that a happy home has been broken up and the new surroundings and opportunities are very problematical. The C.M.S. executive deny all responsibility for what has happened, and yet in Section 8 of their statement, as supplied to the Press, there occurs the following paragraph:

8. The N.S. Wales Branch of the C.M.S. made full enquiries into finance, accommodation, continuity of additional supplies of children, and all other possibilities of retaining them, but found it to be entirely beyond their resources. With the exception of Child Endowment, no Government subsidy would have been available, and the Society would have found itself responsible for the maintenance of a home for a diminishing number of children, until the youngest (now five years) had reached the age of fifteen. The Commonwealth Government could not keep up the flow of children from the North to justify the Home being retained. And at the end of the official statement in the "Open Door" there is this significant paragraph—

It must be kept in mind, that the C.M.S. has big commitments in North Australia. There are new Mission Stations to be opened, more missionaries are needed, and additional funds are required to engage in a big developmental work amongst the thousands of Aborigines who also are deserving of the love and the care which should be given to them by those at home who love and serve our Master, Jesus Christ.

Surely these paragraphs indicate that C.M.S. really had some responsibility for the removal of the Mulgoa Company and willingly acquiesced in the government action.

Quite evidently financial considerations had some weight in their decision.

Yours faithfully,

STEPHEN TAYLOR.

Mount Colah.

## CLERGYMAN AND FOX HUNT.

(The Editor, "Australian Church Record.")

Dear Sir,

No doubt every reader of your paper has read the account of the Fox Hunting Libel Case in Cornwall, England, against a young Australian Clergyman, the Rev. Colin Craven-Sands, who is the Vicar of Lanner, near Redruth, in the Diocese of Truro, and how the Master of the Hunt has been awarded £1500 damages and £1500 costs, in all,

£3000. The amount of costs has been subscribed in England.

We, the undersigned, Hon. Sec. and Hon. Treas. of the Parish Council, representing the parishioners of St. John's Church of England, Rockdale, have been amazed at the excessive damages awarded, and have decided that an appeal should be made, following the requests of many of his friends, to support this young clergyman whose whole future is jeopardised.

The Rev. Colin Craven-Sands (as a co-worker with our Rector, the Rev. Thomas Knox) has left his mark in this Parish, and elsewhere in the Diocese of Sydney, and during the War, serving as Chaplain in the H.M.A.S. Australia.

Financial help will be gratefully received by Mr. W. Weller, 7 Kent Street, Rockdale. (Hon. Sec.), and Mr. H. P. J. Marr, 16 Atkinson Street, Arncliffe (Hon. Treas.).

Yours faithfully,

W. WELLER.

## B.C.A. APPEAL FOR A DOCTOR.

(The Editor, "Australian Church Record.")

Dear Sir,

Within the next few months there will be a vacancy on the staff of the Bush Church Aid Society for a medical practitioner. This is an opportunity for a definite Christian man to do a much needed piece of missionary service in the outback of this country.

At this particular centre there is a B.C.A. hospital and staff, and therefore the doctor will be a member of a missionary team.

The need is urgent, the opportunity is a splendid one for the cause of Jesus Christ. Who will heed the call for His sake?

Details will be given upon application to the Head Office of the Bush Church Aid Society, Diocesan Church House, George St., Sydney.

Yours sincerely,

(Rev.) DAVID LIVINGSTONE.

Asst. Organising Missioner.

Bush Church Aid Society, Sydney.  
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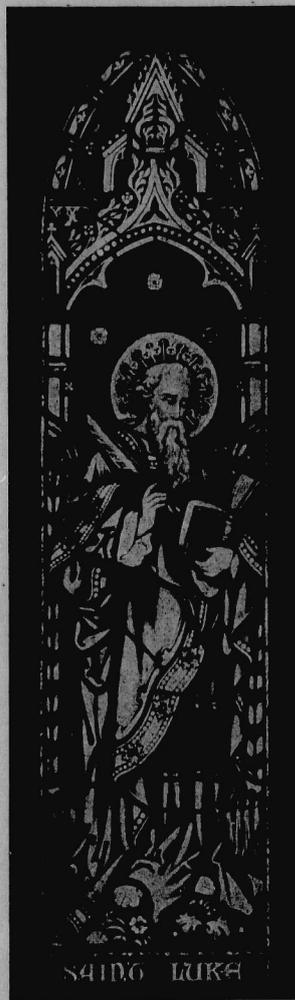
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## Re BROADCAST SERVICES.

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

I was always under the impression that broadcast services were intended for those who, for various reasons, are unable to attend Church. One would consider, therefore, that they would be such as could be readily followed—well known hymns, and as far as the Church of England is concerned, the psalms and canticles to simple chants.

A few Sundays ago I was unable to attend our morning service, and so tuned into the only Protestant service, that from St. Andrew's Cathedral. The clergyman officiating stated that it was to be a Choral Communion Service, which was not really adaptable to broadcasting, but it was their custom to have such a service on the first Sunday morning of each month; so apparently, like the law of the Medes and Persians, it was unalterable.

It is not an isolated instance of an unsuitable service, so perhaps it is why the Cathedral is not so regularly heard over the air. At one time it was, over one or other of the stations, once a Sunday. I know of one person who will not "listen in" to the Cathedral if there is another Protestant service on the air.

It would be interesting to have the comments of some of your readers.

Yours faithfully,

(Miss) A. LEPLASTRIER.

23 View St., Chatswood.

24th February, 1949.

ANGLICAN AND FREE CHURCH  
CONVERSATIONS.

The following statement has been issued from Lambeth Palace:—

"A further series of conversations between representatives nominated by the Archbishop of Canterbury and delegates appointed by the Free Churches took place recently at High Leigh, Hertfordshire, under the alternating Chairmanship of the Bishop of Derby, and the Rev. Dr. Nathaniel Micklem.

## LAMBETH AGREEMENTS.

"The Conference took note of the bearing upon its deliberations of Resolutions 58 and 61 in the Report of the recent Lambeth Conference, and reaffirmed its conviction that the method of approach to the problem of unity suggested by the Archbishop of Canterbury in his Sermon at Cambridge in 1946 (as contrasted with schemes for immediate constitutional reunion) was the right one to pursue in this country. It had before it a number of memoranda prepared during the interval (nearly a year) which had elapsed since its last series of meetings.

"Provisional agreements were registered over a wide range of beliefs, in which were included both the most fundamental points of the faith and also a series of preliminary affirmations concerning the Church and the Ministry. Questions requiring further elucidation were formulated on both sides as a guide to the future course of the discussions, and a beginning was made in the consideration of them in an atmosphere of deepening intimacy, frankness and mutual understanding.

"A brief Interim Report was drawn up and agreed upon for submission in due course to the Archbishop of Canterbury on the one side, and to the respective Free Church authorities on the other."

## AUSTRALIAN CHURCH NEWS

## NEW SOUTH WALES.

## DIOCESE OF SYDNEY.

## ORDINATION.

On Quinquagesima Sunday, the Archbishop of Sydney ordained to be Deacons the following:—

The Revs. R. F. Bosanquet, A. D. Deane, H. J. A. Edwards, T. P. Eglinton, R. R. Gibson, J. J. Goodman, D. C. Hayes, R. C. Ingham, K. H. Marr, R. Patfield, H. Rawson, H. W. Rogers, K. B. Loughley, R. C. Weir, M. T. D. Williams, A. C. H. Yuill.

All those ordained had received their training at Moore College, with the exception of the Rev. T. P. Eglinton, who had been a student at the B.C.M.S. College, Bristol.

The sermon at the service was preached by the Rev. A. E. S. Begbie, Rector of Manly.

THE SYDNEY CLERGY WIVES'  
ASSOCIATION.

The Association will meet on the following Fridays in 1949: 20th May, 19th August, 18th November. Notices regarding the meetings will be sent to members in due course.

The Association already has about 100 members and an invitation is extended to other wives and widows of clergymen to join us.

Any further information may be obtained from Mrs. R. H. Palmer, St. Barnabas' Rectory, 35 Arundel St., Forest Lodge, MW 2161.

THE SYDNEY BIBLE TRAINING  
INSTITUTE.

The opening meeting at the Sydney Bible Training Institute held on Saturday, 12th February, was a momentous occasion in the life of the Institute. The President, Dr. L. J. A. Parr, read the following extract from a letter he had recently received from Dr. C. J. Rolls, the Dean and Founder of the Institute—"I have reached the stage when I would like to be freed from demands which hold me to one centre. Time is fast running out, and the decade we have entered is to be the most momentous in Gentile history. Therefore, direction appears definite—to devote a few years, if the Lord will, to this wider ministry on this side. Therefore, I would be glad if you would drop the term, Provisional Dean, in relation to Mr. Stebbins, and give him the full status as Dean."

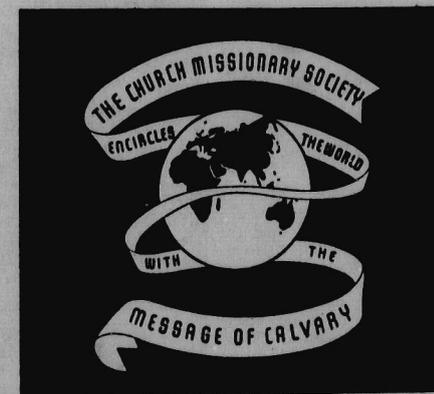
In deference to the express wish of Dr. Rolls, the authorities accepted his resignation, and at the same time appointed the Rev. I. S. Stebbins to the position of Dean of the Institute.

The meeting unanimously carried the following motion:—"That this meeting place on record its great gratitude for the sterling Christian service rendered to this College and Australia by our beloved ex Dean, Dr. Rolls, and his wife, and wish him and her all the goodness, peace, direction, companionship and blessing of our blessed Lord and Saviour Jesus Christ."

In inducting the new Dean, Dr. Parr appealed to all sections of the constituency of the Institute for their continued and unswerving loyalty at this time.

The Rev. I. S. Stebbins in his reply spoke of a certain relentlessness about the call that seemed to indicate it was the will of God.

## C.M.S. LENTEN APPEAL, 1949



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#### B.C.A. FAREWELLS.

On Wednesday, February 23rd, a large number of friends and workers of the Bush Church Aid Society met in St. Andrew's Cathedral, Sydney, to farewell Deaconess P. Spry, and Deaconess B. Clarke. The Organising Missioner, the Rev. Tom Jones, officiated at the Service of Holy Communion and an inspiring address of commendation was preached by the Rt. Rev. Bishop Hilliard. The Deaconesses have volunteered for mission work in the Far West of New South Wales and left Sydney on March 1st. Miss Spry is at Menindee and will visit that district and the railway camps along the Broken Hill line. Miss Clarke will assist the Rev. E. W. Fisher-Johnson at Wilcannia, New South Wales. The Deaconesses have gone to a very difficult area and it is hoped that members of the Church will remember them in their prayers as they witness for God in these lonely outposts.

#### ALL SAINTS', NOWRA.

Arrangements have been finalised for the parochial mission to be conducted by the Diocesan Evangelist (the Rev. T. G. Rees, Th.L.).

Mission services will be held first for a week at Holy Trinity Church, Huskisson. Then, from April 4th to 8th a Children's Mission will be held each afternoon in the Parish Church, and it is hoped to arrange evening meetings at Bomaderry during that week. From April 10th (Palm Sunday) to April 18th (Easter Monday) Mission Services will be held in All Saints' Church, with special lunch-hour meetings for High School children.

It is also planned to hold a Youth Camp at Nowra over the Easter week-end, when the Rev. G. R. Delbridge and a special team of workers from Sydney will assist the Missioner.

#### ST. MICHAEL'S, WOLLONGONG.

Arranged by the United Fellowship Committee, there will be a special United Youth Service in St. Michael's Church, on Tuesday, April 5th. The preacher will be the Rector of St. Matthew's, Manly, (The Rev. Alan Begbie).

#### DEACONESS QUIET DAY.

A Quiet Day, arranged by the Sydney Deaconess Fellowship, was held at Deaconess House, Newtown, on February 19th. This was the first such gathering, and seventeen deaconesses attended. The meetings were chaired by the Acting Head Deaconess (Mrs. W. A. Martin) and Deaconess E. M. Best. Special speakers included the Rev. R. Clive Kerle, and Deaconesses Baker and Rodgers. The Chaplain of Deaconess House, Canon R. B. Robinson, celebrated at a service of Holy Communion.

#### MOTHERS' UNION.

The Annual Festival of the Mothers' Union will be held at St. Andrew's Cathedral on Friday, March 25th. Holy Communion 11 a.m. Afternoon service 2.15 p.m.

The Primate will preach. Part of the Service will be broadcast over 2BL.

#### KATOOMBA MISSION.

The Mission conducted at Katoomba, N.S.W., by the Open Air Campaigners, in conjunction with the Katoomba Ministers' Fraternal, was marked by remarkable success. Under the preaching of the evangelists, a rich harvest of souls is being reaped. The Campaign is titled "Christ for Katoomba" and the large tent, facing the main thoroughfare has been packed to capacity almost every night.

The people have been so interested, and the Spirit of God has worked so wonderfully, that meetings have been held every night, although it was originally intended not to hold services daily.

The children have delighted in the mission, and reports indicate good results among these young folk, in this one of Australia's most popular holiday resorts.

#### ST. SWITHUN'S, PYMBLE.

The sum of £5400 is now in hand towards the cost of a Parish Hall to replace the former hall destroyed by fire in 1947. Of this, £5000 was given in memory of the late Miss Edith Sutton by her family. The estimated cost of erecting and equipping the new building is £11,000.

"It is hoped that an appeal which has just been launched in the parish will receive sufficient response to enable the Hall to be erected forthwith."

At Christ Church, St. Ives, the branch Church, a fund is being developed to provide a permanent church in place of the present school church there. A site has now been acquired at West Pymble for establishing a church. Mr. J. S. H. Bootle, of Moore Theological College, has been appointed Catechist in the parish in succession to the Rev. G. H. Fuhrmeister, who had been curate.

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

Substantially the same as when the builders completed it in 1839, St. Peter's Church was the scene of a "Pilgrimage" on Wednesday evening, 2nd February.

About 70 members of the Society of Australian Genealogists led by their President (Mr. P. W. Gledhill) visited this historic church.

They were welcomed by the Rector (Rev. W. K. Deasey, R.D.), who described the history of this fine old church and its value from an historic and genealogical point of view, with its valuable register of baptisms, marriages and burials dating back to 1839. Afterwards the party viewed the many tablets and other things of interest, including the registers and the Diagram presented by Mr. Gledhill, showing all the parishes formed

from the Cook's River parish since its formation. Mrs. Deasey played the fine toned organ while the party inspected the church.

Later a lantern lecture was given in the parish hall showing the parish of Cook's River one hundred years ago; this was followed by a movie film on the centenary of the Camperdown Cemetery, which was explained by Mr. Gledhill, then lastly a film on Damascus was screened.

#### ST. DAVID'S, ARNCLIFFE.

A double window in St. David's Church was dedicated on February 7th, by the Archbishop, to the memory of the late Rev. R. H.

#### BOOK OF THE WEEK.

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Pitt-Owen, who was Rector for nearly 29 years, and of Mr. and Mrs. Barker, former church-workers in both Sydney and Bathurst Dioceses.

At the instigation of Rockdale Municipal Council, Cliff Street, which runs by the church property, has been re-named Pitt-Owen Avenue. The Parish Council, acting on the known wishes of the former rector, had suggested that the street be called St. David's Avenue, but the Municipal Council felt the street's name should honour Mr. Pitt-Owen.

#### Diocese of Goulburn.

#### CANBERRA GRAMMAR SCHOOL.

Plans for the extension and improvement of Canberra Grammar School are outlined by the Bishop in the Diocesan magazine.

"This school is now becoming a Diocesan school," he writes. "We aim at making it truly Diocesan in spirit and work. Every boy in the diocese who needs a boarding school should find his way into the school."

"The school can become a strategic centre for the church in Australia. Here we aim at training future leaders in Church and State. I hope Rectors and others will keep a sharp look-out for the brightest boys in the country and see that they are sent along to the school."

As well as presenting a normal school curriculum, the school has already started serious training in carpentry, farm mechanics and other practical aspects of education.

The Headmaster of the School, the Rev. David Garnsey, M.A., Th.L., was recently appointed a Canon of St. Saviour's Cathedral.

#### DIOCESE OF RIVERINA.

#### DEACONESS APPOINTED.

Deaconesses B. Clark and P. Spry will shortly take up work with the Bush Church Aid Society in the Wilcannia-Menindee mission. It is many years since a deaconess has served in the field work of the society. Both the deaconesses are from Sydney.

#### VICTORIA.

#### DIOCESE OF MELBOURNE.

#### PRAYER BOOK ADDRESSES.

The Dean of Melbourne has arranged a special series of addresses on the Prayer Book, to be given in the Cathedral during Lent. At the Lenten Sunday Evening Services, the Archbishop of Melbourne (Dr. Booth) will deliver a series of addresses on "Makers of the English Prayer Book." At the morning services, the Dean and the Bishop of Geelong will speak on "Making A Prayer Book." In addition, the Revs. D. Blake and H. M. Arrowsmith will give a series of week-day addresses on the Lord's Prayer.

The Cathedral Organist (Mr. G. Campbell Ross) will also give a series of occasional recitals on "Music for Common Prayer", leading up to the "Passion of our Lord According to St. Mark," by Dr. Charles Wood, on Good Friday at 8 p.m.

#### NEW C.M.S. APPOINTMENT.

The Rev. W. J. Norman has been appointed Assistant Secretary of the Victorian Branch of the Church Missionary Society. An Englishman, he expects to secure a Chaplaincy in an immigrant ship with his wife and two children in July.

At the request of the Victorian Executive of C.M.S., permission has been granted to the Rev. G. A. Pearson to remain at Melbourne H.Q. for six months before returning to Tanganyika. He will assist in Youth Work, and also with the itinerary of Dr. Harold Anderson, of London C.M.S.

#### DIOCESE OF BENDIGO.

#### S. JOHN'S, MALMSBURY.

The Parish has been honoured by a visit from the Bishop of Nelson, N.Z. (the Rt. Rev. P. W. Stephenson). The Bishop is a native of Malmsbury, and baptised and confirmed at St. John's, and ordained in the Diocese of Bendigo. He preached to a very large congregation at Evensong, and afterwards attended a social gathering in his honour. The Bishop's father was present at the service.

#### Diocese of Gippsland.

#### ORDINATION OF DEACONESS.

On St. Thomas' Day the Bishop ordained as a deaconess Miss Sheila Payne, Th.L., of the Parish of Traralgon, in her home church. The Rector, the Rev. G. C. Lovegrove, had the previous day conducted a Quiet Day of preparation for the ordained and for all deaconesses and women workers of the Diocese. He also preached the ordination address. It was the Bishop's first ordination of a deaconess.

The Bishop writes: "I feel this ordination is a strengthening of our women's ministry in Gippsland. This diocese pioneered the revival of deaconess work. We really need a deaconess in every large parish. It is a glorious field of service. Who will offer?"

#### TOUR OF DIOCESE.

The Bishop has been on a tour of most parishes of the diocese—the first since his return from overseas. During the tour he conducted a number of Confirmation Services.

#### THE ORDER OF THE COMRADES OF ST. GEORGE; PROVINCE OF NEW SOUTH WALES.

(The Youth Organisation of Australian Board of Missions.)

Most city companies of the Order have resumed meetings this month after the Christmas recess, and are looking forward to a full year of missionary work and fellowship.

A Passion Play entitled "Via Dolorosa" is being prepared for presentation during Passion and Holy Week. The production of this play is in the capable hands of Messrs. Eric Barker and J. Hart, and members from all companies in the city will take part.

Christ Church Company have been very pleased to have with them the Rev. John Anderson, a member of their company on furlough from Boianai Mission Station, New Guinea, who will return to New Guinea this

week. Mr. Lyall Young, another member of Christ Church Company left a fortnight ago, to commence work in the mission field.

#### COMRADES' CAMP.

Sixteen members of the Order attended a camp under canvas during the Australia Day week-end, at Balmoral, near Picton, on land recently given to the Comrades by Mrs. Mathieson. This was the first camp held by Comrades on their own land, and the first time many had slept in tents, and of course was quite an occasion.

Provisions and bedding, etc., had to be carried by individuals, but, thanks to Norman Ward, most of the heavy tenting was transported by motor-cycle sidecar. Thanks are due to Mr. S. B. Andersen and Stan Heesey for providing tents.

Much of the district was explored by Comrades during the week-end, and the country was found to be very dense and thickly wooded. A jungle knife was used to blaze a trail over some of the country along the creek bed, but some very good swimming holes were found which were very welcome respites from the heat of the week-end. Water was the main difficulty of the camp, and everybody became very adept at having a bath in a billycan, but sufficient supplies were available from a spring to meet cooking needs. Rain on the Monday greatly hampered the clearing of the land scheduled for that day, and the breaking up of the camp, but the earlier part of the week-end was very hot.

Comrades from Burwood, Christ Church, Cronulla, Central and Parramatta Companies were present, and also an S.C.M. visitor from Queensland. Many candid camera shots were taken, which should prove very interesting when developed. It was regretted that a Celebration of Holy Communion could not be held on the Sunday, as no Celebrant was available, but a short service was conducted by the N.S.W. Chairman of the Order, Mr. B. Mottershead, and Compline was said each night before bed. The camp was in the charge of Mr. and Mrs. Mottershead.

(Continued from page 11)

knowledge which she desires all her children to have she means that a continual purifying influence should be exercised in the current teaching, as 'men search the Scriptures,' and see if the things taught them in sermons and Catechism are there indeed."

These quotations are given at length to illustrate the proud (in the best sense of the word) position of the Church of England, and to plead — as a New Year resolution — for the daily reading of the Scriptures. The English character stands high amongst the nations of the world, and in the making of that character the Bible has been one of the greatest influences. Finally, there is no surer way of banishing evil, unkind, feverish thoughts and imaginations from the mind, than by filling it with beautiful thoughts gained by the devout reading of the Scriptures. "As a man thinketh in his heart so is he." — "Brisbane Church Chronicle."

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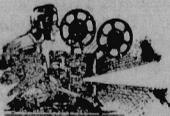
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