

DO YOU KNOW

Each copy of the Bible or portions of the Testament, containing the message of Jesus, the outcome is the formation of the Church, the living Body, led by His Spirit.

ed by his spirit. To-day, when our turn to Burma, we are returning recently of St. John. The eager reception of justified the long toil of Rev. R. B. Baker. A into the mission house rival of the advance of his hands and his eyes began to read and remanifest of all around him in his soul. It was his he closed the book and sionary he said, "You have this, aren't you? W the New Way in my still and will listen as I take them this Book I read it and to hear stionary showed it to th is mine," he exclaimed, I told it was the only copy was so eager and he I when he was refused.

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Do you know that
and tribes still remain
pel in their own tong
for instance. Our
the Word of God in
of speech and many
are still untouched
authorities can answer
The late W. J. W.



The Australian Church Record

No. 18

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

Confirmation Group at Parra Bay,
Sydney.



This Church celebrated its Anniversary on Sunday last. It was opened on the day War was declared with Germany. The Church is supported by The Home Mission Society and the Ladies' Home Mission Union.

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NOTES AND COMMENTS.

Days of prayer are preludes to progress towards Peace. The King's Appeal to his Empire has been well responded to as the crowded churches testify. Let us hope that His Majesty's Appeal to Dedication will have the same response. The Archbishop of Canterbury's Prayer for individual use is well phrased:

"O God, we thank Thee, for the hope of speedy victory and peace; keep us constant to the end and help us to establish true peace on foundations of justice and freedom, through Jesus Christ our Lord."

For Peace will have its problems. Thank God the wonderful progress of the Allied armies still continues and as we go to press, the news comes in that the German boundaries have been infringed by our forces and that the Germans are bidding for Peace. We have confidence that, in spite of the frantic appeals from the Vatican, that Peace will only be granted on terms consistent with a world peace based on Righteousness, Liberty and Truth.

Both in New South Wales and Victoria recent Provincial Synods have consulted for the deepening and strengthening of the life of the Church. In the New South Wales Synod the bishops were asked to plan for a state-wide campaign of Evangelism and the Bishop of Armidale has implemented the resolution by arranging for "a school of preaching," to the need of which the Bishop of Goulburn has pointed in a recent utterance in which he frankly confesses to the non-evangelistic character of most sermons. The Bishop of Armidale has an evangelistic gift and such a school of preaching under his direction will have great potentialities for good. The Archbishop of Sydney is willing to follow suit; but Dr. Mowll goes further to make suggestions that the clergy should embark on a course of Sunday evening evangelistic sermons, preceded by a prayer meeting, and a course of teaching sermons on the Sunday mornings. He commends this suggestion for the five Sundays of October. No doubt many will follow the suggestion. Perhaps the month of November would offer a very necessary preparation time — a time of earnest prayer and study on the part of the nucleus of earnest church members who would be willing to give themselves to a campaign of visita-

tion in order to get in personal invitations to at least the professing church people, of their particular parish, or district. "He that believeth shall not make haste," or in the words of the old Grecian, "Hasten slowly." Unhurried preparation is surely an urgent desideratum considering the gravity of the situation.

The Victorian Province, amongst other subjects, devoted a great deal of time to a discussion of the best means of strengthening the Ministry of the Church. Archbishop Booth

has indicated one important matter in this connection which has been agreed upon by the bishops. Dr. Booth writes:

"After twelve months' consideration and prayer we have decided to act together as a Province in the selection, training and placement of all future candidates for ordination. As this matter will come before our own Diocesan Council as well as other such councils, I need only say how thankful I am that there will be only one authority in Victoria to whom candidates may apply, and that all our resources of men and money can be used to the best advantage for the whole Church both at home and abroad."

No doubt there will be fuller information concerning this scheme soon available. The terms "Selection, training and placement of all future candidates for ordination," seem to indicate a great advance upon the English system, which provides for a standard examination preliminary to acceptance for a bishop's particular examination. But the term "placement" would appear to place a limit on a bishop's authority in his own diocese, and also upon the usual constitutional rights of an incumbent.

The "Colour Problem" is not quite solved in practice and many a white Christian has an inherent prejudice against the complete equality with himself of the coloured Christian. Evidently in England the presence of men of so many races, yet professing the one belief in Christ, has created a situation not without its danger to the Christian Church. The Archbishop of Canterbury has felt constrained to put in a plea for special care on the part of Church officials and members in this particular. Dr. Temple recently said, in a wide appeal to the Churches:

"People of many nations have been and are gathered here. Let us seek all possible means of bringing them into fellowship with us. Let us take special care for the coloured folk who, because of the treatment they have sometimes received here or elsewhere, often suppose that they are not welcome, for example, in our churches. They should be expressly and frequently invited to join us in our worship, and, if communicants of our Church, at Holy Communion — and welcomed when they come. It is one main function of the Church to bind together those whom the natural ordering of life tends to set apart from one another."

As St. Paul puts it, "There is no room in Christ for the distinction between Jew and Greek—"Ye are all one in Christ Jesus."

The war is causing men to think furiously in many directions. The splendid loyalty to the Empire evinced by Indian, African, Australian and New Guinea men in their support of the men who are fighting and in their supply of men for the fight is gradually breaking down that prejudiced attitude towards men and women of other colours that has disgraced our Imperial character, not to speak of its grave inconsistency with our Christian profession. In our own land we are very slow to recognise the common rights of men and women who are really our fellow citizens. Even in some mission stations there is the complaint that up to a certain point the attitude and work of the missionary is excellent, but there is a definite limitation beyond which the native is not allowed or encouraged to go.

In this connection we have read with interest a comment in an English contemporary concerning the position in South Africa. It reads:

"We have yet a long way to travel before the full implication of the Christian Gospel is generally understood and applied even in our own Empire. Some South Africans apparently refuse to be taught what equality of man means. The South African Government has ruled that in official correspondence the coloured people are to receive the same courtesies and formalities as the white people. A coloured person is to be addressed as "Mr." or "Mrs." The customary "Sir," "Madam," and "Yours faithfully" are to be employed. Such an apparently simple courtesy to a people whom South Africa has not hesitated to use to meet war needs is creating a political storm. In the Pensions Department particularly, some officials have declined to carry out the Government's orders. The resignations of

some permanent officials have been accepted, and about twenty temporary clerks, women, have been dismissed for the same reason. The Nationalist party is said to be organising meetings of protest against the dismissals and the acceptance of the resignations. We are quite aware of the difficulties that exist in South Africa, where the white population is relatively small, but, from the Christian standpoint, the attitude taken by the officials and clerks is indefensible. In Christ there is neither white nor black nor brown; all are one."

There is a healthy movement in our own community, and that in Labour circles, to claim for our coloured brethren the rights of their citizenship.

An illuminating notice occurs in an English paper concerning the rights and power of the Voluntary Society system. We are told:

"It is in the British tradition for voluntary societies to do the work of pioneering, and for Governments to learn by their success and failure," says the sixty-third annual report of the Waifs and Strays Society, just issued. "This is the democratic way, for voluntary bodies arise spontaneously out of the mass of the people in answer to the call of conscience."

Among old boys once in the Society's care are mentioned a brilliant young officer killed in action last year in North Africa, a radio operator whose bravery in an attack on an Atlantic convoy was officially commended, a seaman who became a chief petty officer in the Royal Navy at 24, a lad who volunteered for the Army when he was only 15. A number of the girls are serving abroad as Army nursing sisters.

Over 6,000 children are now in the care of the Society, which has rescued over 54,000 since 1881. Ten thousand have been received since war began alone. The Society has the largest family of "under-fives" in the country as a result of the war, and has established a fifth of the residential war nurseries.

This is only one illustration of that "splendid enthusiasm of the Society system," to which we remember Archbishop Benson once referred when speaking of the work of the C.M.S. and S.P.G. in England. To this same system we owe most of the great philanthropic movements of the day. Officialism is apt to become inflexible and unenterprising. Even in Synods of the Church it is only an enthusiastic minority that can bring to birth schemes for Children's Homes, Deaconess Institutions, Hospitals and such like. The official Church usually awaits some success in the enterprise before definitely sponsoring the scheme.

We are not impressed with Synodical elections to some of these committees; we know how usual it is for the men and women really interested as far

as it is in their power to make recommendations for appointment to such committees. We are not seeking to discount the work of the Australian Board of Missions, with its enthusiastic Chairman, and his fellow helpers. We only want to point out that elections to such a council should be in the hands of those electors who have a real enthusiasm for the work represented. We cannot, even in this year of grace, claim that every clergyman or Christian layman is seized of the first importance of what is the Primary Task of the Church. Nor should we be careful in pointing out that even A.B.M. has too long had but a limited sphere of ministration for its support by prayer, service and gift. It is one thing to say that the Board is willing to receive gifts for a society that has the wider view and work, it is entirely another thing to enthusiastically appeal for the assistance its great work demands.

Church people have been concerned at press reports of the visit of the Bishop of Winchester to Pope. While we cannot but deplore such a visit which might seem to imply a desire to seek a rapprochement with Roman Catholicism on Rome's terms, we are thankful that the action of any bishop or bishops cannot compromise our Church's position, securely established by our formularies.

The administrator of the Diocese of Perth presiding over the Synod in the absence of the Archbishop, made the following useful reference to the fact that the clergy share to the full in the National Taxation. The Archdeacon said:—

"Earlier in this Charge the Archbishop commended to the notice of Church people the need for increasing the stipends of the Clergy owing to the increased cost of commodities. I know there is a very common idea that while other people are heavily taxed the Clergy escape taxation of their stipends. This is entirely erroneous, as the scale of taxation for Clergy is exactly the same as for any other citizen except that in making their returns for taxation they have to include any addition to their stipends, the yearly value of their quarters in the rectory, and any fees and other emoluments they receive. It would not be right for the Clergy to expect that they should not share with others in the sacrifice involved by the long and disastrous war and the heavy taxation which has to be imposed to meet the costs of war. But it is right that the laity should be informed that their Rector and other Clergy are not in a privi-

leged position in this matter. It may help them to see that the Archbishop's request for reconsideration of the rate of stipend is by no means an unreasonable request. The Diocesan Council have consistently endeavoured to see that the Clergy of the Diocese are remunerated at a rate which permits them to carry on their ministerial duties without being constantly harassed by the dread of not being able to meet the essential needs of their families and of themselves."

NEW B.C.A. HOSTEL, PORT LINCOLN.

A further evidence of the extension of Bush Church Aid Society activities was the opening of a hostel for school girls at Kirton Point, Port Lincoln, in South Australia. The opening and dedication by the Archbishop of Sydney, and the Bishop of Willochra, took place on Tuesday, 22nd August. A large number of friends from Port Lincoln and surrounding parts were present at the ceremony and a keen interest is being taken in the project. There is a large High School in Port Lincoln and many young people from surrounding districts find it difficult to secure accommodation, and the opening of this Christian Hostel has come at an opportune time. We congratulate the organising missionary, the Rev. T. Jones, and the Minister in charge of Kirton Point, the Rev. T. Hallahan on their enterprise in establishing this new work. Matron Souter and her women helpers are also to be congratulated.

NEWS FROM KARACHI, SIND.

C.M.S. MISSION.

The Lenten Services were quite well attended, and on Maunday Thursday there were 130 communicants. It was impossible to accommodate the large congregation that assembled on Easter Day inside the Church and though about 600 found room there, 100 had to be accommodated on chairs arranged outside the Church, and hired for the occasion. There were twelve services arranged for the Indian Church and in addition Mr. Carson had four services for European Christians, so it was a busy day. The number of communicants was over 370, a hundred more than last year, and offerings totalled Rs. 270 or £NZ 27, compared with £NZ5 ten years ago. (The figures given above refer only to the Indian Church). At Drigh Road the service had to be held in the open as there was insufficient room inside the house where we usually hold the service. We are most anxious to build a Church there, but we have not yet received sanction from Government as our plot is only one of several that it is proposed to set apart for schools, etc. in the place. We have Rs 4000 in hand for a Church there and another Rs. 1000 promised.

The Karachi Grammar School has just held its Annual Athletic Sports and revealed a fine standard of performance by breaking five records. The Governor of Sind and the late Governor of Sind both attended the function. The Chief Inspector of European Schools inspected the School recently and seemed well pleased with it. It has been difficult to get teachers, but now there is an adequate and competent staff for all classes. On the 3rd April the Grammar School Cub Pack, which now numbers 60, held its Annual Athletic Sports amid much excitement.

The C.M.S. High School is also making excellent progress and has the largest number of children on the rolls it has had for several years. The Hostel continues to grow and has proved its value many times over. It is hoped to build a worthy building to house boarders to mark the centenary of the School in 1946, and the Church in Karachi hopes to be able to help considerably in this way.

QUIET MOMENTS.

TEMPLES OF THE HOLY GHOST.

THE MOST IMPRESSIVE FACT IN THE NEW TESTAMENT.

"Know ye not that your body is the temple of the Holy Ghost?" — 1 Cor. 6: 19.

Dr. Timothy Richard, whose service in China is still gratefully remembered, on one occasion asked an eminent Chinese scholar, who had recently completed his reading of the New Testament, what he considered the most striking thing in it. He replied that what seemed to him surpassingly wonderful was that men might become temples of the Holy Ghost. Were we not so familiar with this experimental New Testament truth, we should not cease to wonder ourselves; for, if words mean what they say, St. Paul's statement to the Corinthians means that it is possible for a redeemed sinner to live in the closest and most intimate relationship with God Himself.

I.

Although the truth is profoundly mysterious, the fact remains, as one theologian puts it, that "living, sentient man may become the garment of God, and the garb may so manifest the form and character of the person it enrobes, as rather to reveal than to enshroud His glory."

This is an aspect of experimental religion from which we may well shrink; but, in shrinking from it, we shall rob ourselves of the choicest possibility set before the saints in the Scriptures of Truth. Human personality may be the garment of the unseen God. One mystic, looking upon

those whose characters revealed the loveliest of the divine, was constrained to cry: "O God, if Thou art so lovely in Thy creatures, what must Thou be in Thyself?" It is a solemn and joyous thought that human lives, which, in many respects, may seem to be commonplace, can express some divine quality. Our Lord Jesus Christ urged His disciples so to live in the presence of others that when men beheld their good works, they should glorify the Father in heaven.

The truth we are considering might be a grave presumption were it not that we have the explicit sanction of our blessed Lord for regarding it as something within the reach of simple faith. He urged His followers to be holy, even as God is holy; they were to be perfect, as He is perfect; their outward lives were to express and reflect the glory of God. May we not say, with the deepest reverence, that this was the divine intention when God created man in His own image and likeness? Does not this fact, in itself, justify the claim that has been made that a consecrated soul is to be the "time vesture of the eternal?" In any case, that is how the apostle conceived of the possibility when he said to the Corinthian Christians: "Know ye not that your body is a temple of the Holy Ghost, which is in you, which ye have from God; and ye are not your own, for ye were bought with a price. Glorify God, therefore, in your body."

II.

This leads us to regard this precious truth from another angle. It may be from a more practical angle, for it cannot be doubted that a fuller understanding of this precious truth would have a marked effect upon the type and quality of our Christian service. If God's people are temples of the Holy Ghost, then it must follow that they are to be channels of divine blessing.

It is here, probably, that we discover the secret of success or failure in Christian service. Some of us, alas! endeavour to do God's work as though we ourselves were responsible for its achievement, forgetful of the fact that it is God Himself who worketh in us, both to will and to do of His good pleasure. It takes some of us a long time to understand that the heavenly treasure is in earthen vessels, that the excellency of the power may be of God and not of ourselves. The highest form of Christian service is that which consists of the divine activity operating through a cleansed and prepared channel.

It would be impossible to describe the difference that takes place in Christian activity once this distinction is observed, for it means that in the presence of tasks which admittedly are difficult, we say: "I cannot do this, but God can and will." It means that in the pulpit God will speak through His chosen servants. Their thoughts and words, their voices, their hands, will be the instrument of His purpose. They will be nothing, but He will be all and in all.

Many a servant of God has discovered that his ministry has been completely transformed once this truth has been understood and accepted. He has come to see that all God seeks is the entire dedication of His Servants. When spirit, mind and body are surrendered fully to Him, He can work through His chosen people, and make them effective and prevailing in all their prayer, worship and service.

III.

There is another aspect of this high and holy truth which has its basis in history, and its fulfilment in personal experience. It is the simple reminder that God has no temple on the earth save the temple of a cleansed and contrite human life. We may search the world over, and we shall fail to find a divine temple made with hands. We strive to make our churches beautiful for the worship and service of God, and we have every reason to believe that "when we assemble and meet together to render thanks for the great benefits that we have received at His hands, to set forth His most worthy praise, to hear His most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul," He is in our midst. But it is all too possible to limit the indwelling Presence of God to an earthly tabernacle, and to lose sight of the larger and more glorious truth that the only temple God seeks is the temple of the human heart, in which He delights to dwell, and from which the choicest worship may proceed.

Those who are young in the faith may find it difficult to appreciate this aspect of Christian worship and spiritual experience; but when the wonder of it dawns upon them, they will find a strength and a courage which are not possible when the soul is leaning too heavily upon outward supports. Perhaps this explains why St. John, in his vision of the ultimate, declared: "I saw no temple there."

With such a spiritual possibility placed before us, we may well inquire,

What manner of men ought we to be? If, indeed, it is true that our bodies are the temples of the Holy Ghost, then the temples should be pure and undefiled. Day by day, they should be offered as a living sacrifice unto God, for that is our reasonable service. Those who are tempted to think that this aspect of the Christian religion is too mystical to have any immediate value, should consider afresh the way in which the body itself will come under the sanctifying influences of the Gospel if that body is to be the temple of the living God. Sanctification, indeed, will be seen to affect even the most commonplace activities of human life, so that in all our doings we may be living epistles, known and read of all men—living epistles because God Himself is communicating His grace through those who are fully surrendered to His will and purpose.—From "The Record."

PERSONAL.

Mr. Archer Cox Castleden, a prominent architect of Newcastle, N.S.W., died suddenly at the age of 53. With his father, Mr. F. G. Castleden, he was associated with the architecture of Newcastle Cathedral. He designed a number of well-known buildings, including the recently completed Missions to Seamen building at Wickham, N.S.W.

On Saturday, August 12, at the Cathedral Rectory, Sale, Victoria, Mrs. J. D. Sansom, wife of Canon Sansom, passed to her rest after a long and painful illness. The late Mrs. Sansom had endeared herself to parishioners of Bass, Orbest, Leongatha and Sale, where the Canon has worked, and he is assured of the sympathy of many friends in these places.

The Rev. G. E. Roper, Vicar of Bridgewater, Vic., has resigned from regular parochial duty by reason of continued ill-health.

News has been received of the death in England in May, after a short illness, of Mr. Alex. McConachie. The late Mr. McConachie was well known in musical circles in Melbourne, where he lived until he left for England in 1938. He was a pupil of the late Mr. Ernest Wood, formerly Organist and Choirmaster at St. Paul's Cathedral, and was Organist and Choirmaster at Christ Church, St. Kilda, from 1906-1922, and at St. John's, Latrobe Street, Melbourne, from 1922-1933. He was also relieving Organist and Choirmaster at St. Paul's Cathedral on occasions, the last being in 1934 during Dr. Floyd's absence in England.

Miss Alice Hann, Matron of the Forrest River Aboriginal Mission, North-Western Australia, and Own Missionary of the Herald of the King in Victoria, is expected to reach Melbourne on furlough early in September.

In the passing of Mrs. Alice Hope, of Melbourne, C.M.S., has lost one whose devoted service and missionary vision dates back to the visit from London of Dr. Eugene Stock and Rev. R. W. Stewart, and the establishment of the Victorian branch. As an active member of the Candidates' and General Committees, and for 20 years the Hon. Secretary of the Medical Missionary Auxiliary, she gave a rich contribution to the work of the Society.

Lt.-General Sir Willoughby Norrie, a British soldier, whose 30th Armoured Corps fought Rommel's panzer divisions and brought them to a standstill in the difficult days of 1942, has been appointed Governor of South Australia, in succession to Sir Malcolm Barclay-Harvey. The Premier, Mr. Playford, says that Sir Willoughby Norrie will come to South Australia with a fine record of service. "I am sure that this State will give Sir Willoughby and Lady Norrie a hearty welcome, not only as the direct representative of His Majesty the King, but also as the visible tie to the Motherland. His distinguished service in the last war and this war links him with veterans, and with South Australians who took part in the North African campaign, which was the turning point of the war."

Rev. G. P. M. Ware and Mrs. Ware were given a farewell on July 27 at the parish hall at St. Stephen's, Hurlstone Park (N.S.W.). Mr. G. MacGregor, on behalf of the church members, presented Mr. Ware with a wallet of notes, and Mrs. Ware with an easy chair and an address. Mr. Ware is retiring after 43 years spent in the ministry. He was formerly Vicar of Grafton and Canon of the Cathedral of that city.

Miss Martha Haslam, who has been a C.I.M. missionary in West China for the past 30 years, and is now retiring, has arrived in Sydney. She will, however, do deputation work.

Mr. Gresham Robinson, M.A., who was headmaster of St. Thomas's Grammar School, Essendon (Vic.), for 23 years, died on July 12.

Rev. A. D. Page, of Sunbury (Vic.), who purposes to enter the department of man power, has tendered his resignation to the Archbishop, Dr. Booth.

The death is announced of Mrs. Gertrude Lucy Neild, widow of the late Archdeacon (Emeritus) Frank Greenwood Neild, of Bathurst diocese, at her residence, 54 Meymotte St., Randwick, N.S.W.

The Rev. F. N. Davey has accepted appointment as successor to Canon Lowther Clarke, in the Publication Section of the S.P.C.K. Mr. Davey is a Fellow of Corpus Christi College, Cambridge, and has been a lecturer in the Theological Faculty of the University; for rather more than a year he has been Rector of Coddensham, near Ipswich. He has been asked to commence duty in July to work with Canon Lowther Clarke for a few months.

Rev. J. W. Clift, who has been for 14 years chaplain to the Missions to Seamen, Fremantle, has been appointed senior chaplain to the Missions' headquarters, at the Port of London. He is expected to take up the new post before the end of the year. Mr. Clift landed in Fremantle from England in August, 1930, with £1/10/- in his pocket, and started the work of the mission with a debt of £2,000. To-day the Missions to Seamen has two well-built and equipped institutes in Fremantle, valued at £14,000, free of debt, and in efficient working order.

On Monday, August 28, the Archbishop of Sydney presided over a meeting of the members of the Mothers' Union, to greet Mrs. Robert Taylor, who was 90 years of age on Sunday, August 27. She was presented with a hand-bag and a cheque. The room was decorated with beautiful flowers for the occasion. Mrs. Taylor was the first lady set apart as a Deaconess. She is also a life vice-president of the Mothers' Union.

Mr. E. E. R. Walker, Th.L., leader of the young people's organisations in the Parish of Walcha, N.S.W., was farewelled prior to his departure for Dubbo. Presentations included gifts from the Young People's Fellowship, Order of Junior Anglicans, and the Sunday School.

Mr. F. Langford Smith, B.Sc., B.E., a well-known Sydney churchman, and a son of Canon Langford Smith, research engineer of the Amalgamated Wireless Valve Co., is gratified with the success of the "Radiotron Designers' Handbook," of which he is editor, and which was published by Wireless Press for the Valve Company. A further large impression is now in the hands of the printers for Australian users, and from England it is reported that a request of the Polish Board of Education in London for translation of the work into Polish has been granted. In the United States the circulation is steadily mounting. The total world circulation is now 150,000. Mr. Langford-Smith has recently been honoured by the Institute of Radio Engineers (U.S.A.), in being elevated to the rank of Senior Member.

The Ven. Archdeacon, E. A. North-Ash, who has been appointed Home Secretary of the A.B.M., is to be welcomed at a special meeting in the Bible House, 95 Bathurst St., Sydney, on Wednesday, September 13, at 7.45 p.m.

C.M.S. circles will be interested to learn that Bishop Mann, formerly Secretary of C.M.S. in Japan, and since 1935 Bishop of Kyushu, has been honoured by his University of Glasgow with the degree of D.D. Bishop Mann was forced to relinquish his episcopal work in Japan in 1940, and has been placed on the staff of the C.M.S. at headquarters.

The Rev. David J. Knox, rector of Gladesville, N.S.W., has been elected by the clergy of Synod to the Canonry of St. Andrew's Cathedral, vacant by the resignation of Archdeacon R. B. Hammond. Canon Knox has given a long and useful ministry to the Church. He received his theological training at Moore College under the inspiring leadership of the late Canon Nathaniel Jones.

The death is announced of the Right Rev. Thomas B. Strong, formerly Bishop of Oxford, at the ripe age of 82. He was an outstanding theologian and a recognised authority on Church music. He was four years Bishop of Ripon before his translation to Oxford in 1924.

A well-known American correspondent has given a close-up portrait of Field Marshall Montgomery — which the following paragraph of interest occurs:—"Next to self confidence, the dominating note in his complex character is, as everybody knows, a rigid and compelling asceticism. He is given to odd quirks and idiosyncrasies; for instance, he carries a big cage of hens with him everywhere he goes, so that he will always have fresh eggs. But at bottom his character is as stern as that of Cromwell with whom he has often been compared."

The Rev. C. A. Martin, Vicar of St. Andrew's, Plymouth, has been appointed to the Bishopric of Liverpool. Mr. Martin is a Cambridge graduate and an alumnus of Ridley Hall. At one time he held a position in connection with the Young People's Department of the C.M.S.

I have heard with very mixed feelings that the Ven. Archdeacon Roscoe Wilson wishes to resign from the parish of Holy Trinity, Kew, on October 31. I have appreciated the tremendous assistance he has given me since I returned from the Middle East, and am delighted to know that he will retain his Archdeaconry, at my request, and continue to give me voluntary assistance in many ways. He will be much missed at Holy Trinity, where his ministry has been, as ever, singularly blessed. — Archbishop of Melbourne's Letter.

CHURCHMAN'S REMINDER.

"In faith and hope all men will disagree, But all mankind's concern is Charity." —Pope.
"The greatest of these is charity." —St. Paul.

September.

10—14th Sunday after Trinity. Faith, Hope and Charity require increase continually. They are apt to wear thin unless re-inforced by watchfulness and prayer. These are the elements which conquer the world. Faith "which overcometh the world." Hope, "which maketh not ashamed." Love, "which never faileth."

17—15th Sunday after Trinity. God's Keeping is the topic to-day. How much we should have learned of this all these years. The Collects of this day and the Sunday before were written in very early years of the Church. They lived dangerously in those days. How little we suffer for His Names sake! It is the modern church fashion to offend no one by asserting anything they do not believe in.

21—St. Matthew is remembered to-day. He suffered loss of income by obeying the Master's call to serve. Another matter in which modern Christianity is decidedly weak.

QUALIFICATIONS OF A PARSON.

1. Strength of an ox.
2. Tenacity of a bull-dog.
3. The daring of a lion.
4. The patience of a donkey.
5. Industry of a beaver.
6. Versatility of a chameleon.
7. Vision of an eagle.
8. The meekness of a lamb.
9. The hide of a rhinoceros.
10. The disposition of an angel.
11. The resignation of an incurable.
12. The loyalty of an Apostle.
13. The heroism of a Martyr.
14. The faithfulness of a prophet.
15. The tenderness of a shepherd.
16. The fervency of an evangelist.
17. The devotion of a Mother.

We regret to learn of the death of Mrs. Palmer, mother of the Rev. Alan Palmer, rector of Lane Cove, N.S.W.

LATE DEACONESS CURRIE.

Some weeks ago there passed from our midst one who was well known to many of us in the Sydney Diocese — Deaconess Meliora Currie, entered into the presence of her Master on May 26th.

Connected intimately with the work of our Deaconess Institution since about 1897, Miss Currie entered Deaconess House when it was in City Road and moved with it to Queen St., Newtown, where she worked for several years. Her work and influence are still remembered by many of our senior deaconesses.

When the Deaconess Children's Home was at Balmmain, Miss Currie helped to re-organise it, and some of us remember vividly her intense love for and care of the children sheltered there. She retained her interest in that work and latterly was known as a frequent visitor to the Home, which is now called The Pallister Girls' Home, at Strathfield.

She was intimately associated with Miss Ashe, who was Deaconess Superintendent for so many years, and on two occasions took charge while Miss Ashe was in England.

Her untiring interest in the work of the A.I.M. has already been referred to by her friends who knew her so well. I for one will never forget her Bible studies given to us as student deaconesses, her lectures on the Epistle to the Romans were outstanding.

Never strong, she carried on faithfully for many years. We thank God for her life of faithful work and witness.—F.M.B.

SPECIAL PSALMS AND LESSONS.

September 10, 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii, or Zeph. i; Luke vii 36, or 1 Cor. xiii. Psalms 75, 76.

E.: Neh. i 1-ii 8, or Dan. i or Zeph. iii; Matt. xxi 23 or Eph. iv 1-24. Psalms 73, 77.

September 17, 15th Sunday after Trinity.

M.: Dan. iii; Luke ix 57-x, 24 or 2 Tim. i; Psalms 84, 85.

E.: Dan. v or vi; Matt. xxviii or Eph. iv 25-v 21; Psalms 89.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

The History and Effects of Auricular Confession

When dealing with Confession it is necessary to meet repeated assertions made by Anglo-Catholics and Roman Catholics, that auricular confession is part of the Sacrament of Penance instituted by our Lord Jesus Christ. A correspondent asks: Is Dr. Rumble right in saying: "There are seven Sacraments precisely because Christ instituted seven. Had He not done so, there would not be seven. The Catholic Church emphatically denies that she has the power to institute a Sacrament . . . From the very beginning Christians have always had seven, receiving them from the Apostles, who received them from Christ." This statement is partly right and partly wrong. We Protestants accept the view that Sacraments must be instituted by our Lord Jesus Christ. We deny that our Lord instituted seven Sacraments.

Roman Catholic Divines.

We are supported by Roman Catholic writers in this. Dr. Alexander Hales, who lived in England in the thirteenth century, and was known as "The Irrefragable Doctor," tells us there were but four proper Sacraments, and even these he speaks of as having a form instituted by the Lord or by the Church. The same authority says: "Christ Himself only appointed two, viz., Baptism and The Lord's Supper." Cardinal Bonaventura, who lived a little later, wrote: "I believe Christ did not institute confessions per se, and if it is said to have been instituted this is to be understood as by insinuating it and by giving authority." This is not a very clear and definite assertion of the direct institution of confession by our Lord Jesus Christ.

Maldonatus, the Jesuit, tells us that it was the opinion of all the canonists that confession came in by ecclesiastical tradition. I hope that the slender basis of this argument that Christ instituted seven Sacraments is now apparent.

Auricular Confessions Absent in Early Fathers.

But someone says, "If Christ our Lord did not found auricular confession, how did it come in?" That brings us to the history of confession, and it is a very interesting history. There is nothing said about confession

in the earliest writings of the Christian Church. There is nothing in Ignatius, Justin Martyr, or Clement of Alexandria, and that brings us down to the third century. If our Lord instituted private confession to a priest this silence is extraordinary. Clement of Alexandria declares that, in self-examination before receiving the Holy Communion, conscience is the best and safest means of escaping condemnation. The Council of Trent tells us that anyone conscious of mortal sin ought to make sacramental confession. It is strange if Clement of Alexandria knew this he never once mentions it. He did not know of it. Chrysostom, who lived from the middle of the fourth century to the beginning of the fifth, writes: "It is not necessary that thou shouldst confess in the presence of witnesses; let the inquiry of thy offences be made in thy thought; let this judgment be without a witness, let God see thee confessing . . . But thou art ashamed to say that thou hast sinned. Confess thy faults then, daily in thy prayers. For, do I say, confess them to thy fellow servant, who may reproach thee therewith? Confess them to God, who healeth them." Now if our Lord instituted confession to a priest as part of a sacrament, it would be quite impossible for any bishop in the Church to write in that strain.

How Private Confession Began.

But that does not help us to understand how private confession came in. Earlier than Chrysostom there is mention of private confession. How did a practice that had no Divine sanction arise? In a very simple way. The early Christians had a rigid discipline of their own. They put out of the Church those who committed grievous sins. They then compelled them to make public confession before they were re-admitted. Tertullian has a very graphic picture of this public confession. He writes: "We acknowledge our sin unto the Lord, not because He knoweth it not, but inasmuch as by confession satisfaction is ordered, by repentance God is appeased . . . It directeth also, even in the matter of dress and food, to lie in sackcloth and ashes, to hide his body in filthy garments, to cast down his spirit with mourning, to exchange for severe treat-

ment the sins which he had committed; for the most part, also, to cherish prayer by fasts, to groan, to weep, and to moan night and day unto the Lord his God; to throw himself upon the ground before the presbyters, and to fall on his knees before the beloved of God; to enjoin all the brethren to hear the message of his prayer for mercy."

Tertullian is not only clear that this kind of repentance must be public. He is also clear that it can be performed once only. Here is what he says: "In the vestibule He has stationed repentance the second to open to such as knock; but now once for all; because now for the second time: but never more, because the last time it had been in vain."

The Second Step in Private Confession.

This is quite different from the secret confession to a priest made often and should not be confused with it. The second step, however, soon followed. Open sinners whose guilt was known rolled themselves at the feet of the presbyters. Others whose guilt was not known felt burdened in their conscience. Should they confess publicly or should they not? The Church's method of requiring public confession did much to arouse these conscientious scruples. Two results followed from this. Great sinners were exhorted by such men as Cyprian, Origen and Ambrose to make public confession, even if their sins were not publicly known. That was one result. The other was that sinners who had scruples were recommended to consult a priest in order to see if it was necessary for them to make a public acknowledgment of their sin. But at this time it was not required by commandment, nor even regarded as necessary for forgiveness. Ambrose says distinctly: "Tears doth wash the sin which the voice is ashamed to confess," and he adds: "Tears do confess our crime without offence to our shamefacedness." So we can trace the history of voluntary confession, and find it as far back as the early days of the third century. Before that, as we have seen, history is silent on the point.

A Change in the Third Century.

About the middle of the third century the strain of this public confession was proving too much for the Christians. Then a sort of compromise was entered into. A specially approved presbyter was appointed who received the confessions formerly made in public. This officer

directed penitents how they were to act. It would seem that public confession slowly died out, though some who went to the presbyter in question confessed in public their sins for a time. A scandal arose in the Church of Constantinople in the year 390. A penitent lady confessed that a deacon of the Church had abused her in the Church itself while performing penitential exercises. The bishop Nectarius, on the advice of a presbyter Eudæmon, abolished the office of penitentiary, as it was called. So that, as the historian Socrates relates, every man was left to the conduct of his own conscience, and need not make any confession to a priest at all. To suggest that a Catholic bishop abolished a sacrament instituted by Christ is to make a very daring assertion indeed. We prefer to say that Church discipline was proving unworkable in its old form, and therefore the form was changed.

Has Auricular Confession done Good?

But has not auricular confession done a lot of good? It would be rash to say it has done no good. It would be equally rash to say it has been a help to general morality. A celebrated Roman Catholic divine, Dr. Von. Hirscher, found himself compelled to write on this subject as follows: "The people, in the widest extent of the word, regard private confession as the only way to obtain the remission of sins; and repeat to them as often as you may, that amendment of life is the first and indispensable condition of remission, it is of all no avail towards destroying the convenient and deep-rooted notion that confession alone is the condition. The people examine their consciences, as the Catechism prescribes and, according to the formularies made and provided, excite themselves to sorrow and contrition; and as soon as the absolution is bestowed what more do they require? In one hour, or even less, the whole burden is discharged. As for any thought of not returning again to his sins, nothing is further from the penitent; he goes into them at once, reflecting thereupon that he must, and will, return again to confession. Such is his practice, and when he has again received absolution, of course, he is once more in good order . . . Such then, are too many confessions, producing not only no beneficial effects, but spreading through wide circles most palpable corruption." Dr. Hirscher was Professor of Theology in the Roman Catholic University of Friburg, and he wrote this severe indictment nearly

one hundred years ago. Nothing has occurred since to change the conditions under which confession is practised, and there is no reason to think that the evils have been surmounted or even diminished.

Misleading Tracts.

We have been led to publish this adaptation of a broadcast by Canon T. C. Hammond because of the issue of certain tracts professing to come from a group of Melbourne clergy. A tract entitled "Do Angels Weep," has the following misleading statement: "With confession of sins, as with most other things in life, it is true that, if we are to do it most completely we need human help. . . All you have to do is to go to your parish priest, or to some other clergyman of your own choice, and tell him in a natural way that you want to make your confession." We hope the clergyman consulted would tell the penitent: "It is most evident and plain that this auricular confession hath not his warrant of God's Word . . . but it is against the true Christian liberty, that any man should be bound to the numbering of his sins, as it hath been heretofore in the time of blindness and ignorance."

SERVICE IN HOLLANDIA WHILST GUNS ROAR.

"Amidst the roar of field batteries shelling Japanese positions in Hollandia, with fighters circling overhead and bombers taking off on bombing missions, Sunday Church service is held in the open air by the Christian faithful among Dutch officials and Indonesian converts. Most of them are prisoners-of-war liberated from Japanese hands, under which they had suffered for more than two years. During this period they were never allowed to hold a Christian service."

This was cabled by the Netherlands War Correspondent, C. J. van Sluys, of the Netherlands Press Agency "Aneta," from Hollandia, adding, "The minister who officiated was one of the local 'gurus' who combined the functions of parson and schoolmaster. Like most of such teachers in these parts, he is an Amboinese preaching in the Malay tongue. This was their first religious service for a long time and made the deepest impression on the liberated Christian prisoners-of-war. Some of them were still so weak that they had to be carried on stretchers to the service." — (Netherlands Indies Government Information Service.) July 15.

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RECONSTRUCTION.

(By the Rev. W. F. Pyke, B.D.)

There is no word which is so much in the public mind to-day as the word "Reconstruction." It is the outcome of the forward looking policy of our leaders both in Church and State. As a result of this devastating war through which we are passing, there is much planning for the days of peace which lie ahead.

This desire to create a better world "fit for heroes to live in" has the whole-hearted support of all Christian people. The ends that are sought are to organise human relationships on a sounder basis; to lift mankind into a new position where every man shall have his place and work in an organic whole, these have been the ideals of Christianity from its inception.

The principle of equality of opportunity, "To every man his chance, to every man his work, to every man his reward," are essentially Christian.

St. Paul saw human society as a body having many members, each performing its own function for the life of the whole. St. John saw the new earth wherein dwelt righteousness. These are ends that Christ came to make possible in the world. He was the friend of the poor, he condemned irresponsible wealth. He taught that men were brothers, not enemies.

But when we turn from "ends" to "means"—how these ideals are to be accomplished, we find many conflicting opinions. How do the leaders of the State hope to achieve this larger good? The answer is, by a reconstruction of the machinery of our industrial life, by appealing from the selfishness of the individual to the moral instinct of the whole body. Under a reconstructed system of industrial life, by which the control of national industry is taken over by the State, every man will, it is asserted, have his chance, the passions of greed and selfishness and envy will have no scope for exercise, and will die out of human society.

Here at least is a solution for the diseases of the body politic propounded by men who do sincerely believe what they advocate.

What has the Church to say of these remedies? That the evil that lies at the heart of modern life is a moral evil, and will only be driven out by a moral conqueror. That until a right spirit is within the individual, all

outward forms of organised life cannot attain the end in view. Christ came to change men's hearts, to give them a new outlook on life which was to permeate, like leaven, the whole of the body politic.

Let us suppose that by the wave of the magician's wand we could bring about the re-organisation of society, would the problem of human life be solved? If we make it no longer possible for the few to oppress the many, what guarantee have we that the many will not oppress the few?

But if we could endow men, by the wave of the wand, with a Christian character and enthusiasm for the Christian ideal, there would not be left one problem of social life which would not be solved.

How could slums, drunkenness, sweated labour, corruption, live in a community that possessed the spirit of Christ? But some will remind us that Christianity has been in the world for nearly two thousand years and that it has failed. The answer to that is, why has it failed? It has failed just for this reason that it is not Christian. It has failed not because it has obeyed the teaching of Christ, but because there are whole avenues of life in which His teaching has never penetrated.

We need to think out again Christianity for ourselves. We need to remember that in the actual business of life, we must obey what the Christian ideal demands. We must be willing to learn afresh and go forward. The growth of Fascism, Communism, and Nazism proves that apart from the Christian ideal of personal character, these systems have proved a colossal disaster.

The true ideal of Christianity is not the separate perfecting of the individual, but the fulfilment of the individual life in the life of a redeemed humanity. "Until we all come into the unity of the faith and of the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fulness of Christ."

Christianity alone can give to the "Reconstructionist" that which makes any system possible, the power of a Divine life given for us that it may be given to us, the strength that comes, from the conviction that we are building for eternity.

WORDS OF WISDOM.

(By the Archbishop of Melbourne.)

I am writing this letter shortly before I go away for a week, for the purpose of writing my Charge to Synod. His Majesty the King has asked us to make Sunday, September the third a day of remembrance and dedication. This year, the day being Sunday, we shall have the chance to see our own people in their accustomed place and others less regular sharing with us in our prayers. From time to time these special occasions have led some clergy to contrast the ordinary with the exceptional and because the extraordinary congregation gathered for a special purpose does not come together on the following Sunday, express themselves as doubtful of the value of such acts of devotion. We are not in possession of the knowledge required to come to sound judgment. God only knoweth the movings of the hearts and minds of men.

We should avoid preaching at the irregular and the occasional worshipper. Rather let our welcome be simple and subdued, for indeed they must have been moved to come. I assume that they have been thinking out the reason why the King should have asked them to join with him in prayer and dedication.

If I could speak with each attendant who is not frequently found at public worship, I'm sure I should not say a word about his past negligence. Nor would I say a single word about his obligations to-morrow. He hasn't come to give us a chance to remind him of his duty. Surely he has come, perhaps with some diffidence, to join with others in making common prayer to the Father of us all. Perhaps if we are wise and worthy he will come again. If I were casual in church attendance I wonder how the rendering of the average service would affect me. I think I would be asking a good many questions. Too often a good choir is kept together and interested because it prepares special chants, anthems and hymns. If I were a stranger I'd like to hear and share in things I know. If I'd come to prayer I would expect to hear the Church's call to consecration. I'd expect a little fire and enthusiasm in the pews and in the pulpit. I wouldn't like to feel that Miss Talkative was whispering to Miss Gossip that so and so's here and Dr. Busyman had come and that's his wife in the brown hat.

If I put my hat under the seat and knelt for the prayers, I would prefer to find that the floor was clean. Churchwardens might have a look round sometimes and put themselves in the stranger's place. Perhaps I'd like the person next door to find me the Psalm for the day, if it were done with discretion. It might be wise for the Minister to explain the departures from the usual prayers after the third collect, and as we have a prayer book which with all its deficiencies is a pretty good book, I'd like to find it used according to the rubrics. I'm sure I'd hate to listen to a recitation of every regular parish gathering, at notice time and, by the way, the repetition of the days and times of such meetings tends to set the mind wandering. You catch your choir and your Bible class with a hook and not a bucket.

It would help me if I felt I was part of a congregation which took its part in response and creed and confession and in thanksgiving. About thirteen years ago I went to a suburban church and was put in a front seat. No one knew me, but I felt that I had been set in a place where I was a bit conspicuous. I wouldn't like to be pushed to the front pew if I were a casual worshipper on Sunday, September 3. Perhaps those who read these lines will, according to their opportunity, dust the church and polish the brass, wash the floor and prepare for worship, lead it worthily and share it devotionally, remembering that it is a day of Penitence, Consecration, and Renewal, as well as one for Praise and Devotion.

It is a great thing to have a crowd. Perhaps, if we stand aside and keep ourselves in the background, some of the strangers may catch a glimpse of Him Who has led up through the Valley of the Shadow and towards the justice and the mercy of a Christian peace. For that reason let us prepare wisely, and avoid confusion and fuss and simply and carefully share together in a great act of worship and thanksgiving. Then perhaps we shall be able to drive home the message of the Archbishop of Canterbury that "No weakness in us may delay the victory of our arms and no selfishness in us hinder the establishment of a truly righteous peace," which doesn't mean stupid sentimentality, or maudlin sympathy for those who have made the whole world dark with the story of their crimes.

God grant us a speedy end to the horrors of war, and the relief of all those unfortunate ones who are suffering hunger, fear, pain, illness and

wounds, because men worshipped Woden instead of Thee.—(From The Archbishop's Letter in the "C. E. Messenger.")

CORRESPONDENCE.

(To the Editor, "Church Record.")

Dear Sir,

I can heartily agree with Miss Farrell when she expresses hope of a greater turning to God, but I find it impossible to agree with the remaining parts of her letter.

I am sorry if I misrepresented her words about the High Altar. My authority in this case was the "Australian Church Record" notes and comments of June 29th.

Firstly, I question whether we can make a cut and dried rule as to the judgments of God. Miss Farrell apparently works on the principle that obedience to God brings peace, and disobedience brings judgment. Can we find this attitude in Scripture?—Yes. It is adopted by the three friends of Job.

Said Eliphaz—"Who ever perished being innocent? Or where were the righteous cut off . . . they that sow wickedness reap the same—by the blast of God they perish." (4 v 7).

Said Bildad—"If thou wert pure and upright—surely He would make the habitation of thy righteousness prosperous." (8 v 6.)

Said Zophar—"Thou hast said "My doctrine is pure—but oh that God would speak and open His lips against thee." (11 v 4), but what said God, "Hast thou considered my servant Job, that there is none like him in the earth—a perfect and an upright man?"

Job suffered—yet he was upright before God—can Miss Farrell still say that suffering is a judgment of God?

If she does, the argument of my first letter still holds. God was furious with the Salvationists and completely destroyed their building. He was mildly annoyed with St. Paul's and partially removed their High Altar—but note—He must have been pleased with the Vatican, as it was untouched!

If I cannot agree with Miss Farrell's attitude to God's judgments, still less can I agree with her when she classifies the sins which are supposed to have brought about the present state of affairs.

We can imagine war coming because of immorality and the like, but what has Anglo-Catholicism to do with it?

It was a Lutheran, who said, that the Anglo-Catholic revival had saved a dead church and had caused a renewed devotion to our Lord, unequalled for centuries. And yet, Anglo-Catholicism is a cause of the war! I am afraid I fail to see why; unless the quotations about images have something to do with it. Perhaps God is supposed to be angry with Anglo-Catholic images of our Blessed Lord and His Saints. If Miss Farrell thinks this, she should read on a little where she will find that the images condemned were of non-existent deities often connected with immoral worship.

God does not forbid the use of images in worship. If Miss Farrell reads the description of the Temple, she will find that

God commanded two large images of cherubim to guard the mercy seat—and He dwelt between them. So I am afraid Miss Farrell will have to find some other excuse for blaming Anglo-Catholicism for the present state of affairs.

My last point of disagreement concerns the word "altar." Miss Farrell has every right to her opinions—but if she holds that the High Altar at St. Paul's had no right to be there, she would be better advised to join some church which holds her views and leave the Church of England.

No one has any desire to "insult Calvary" or to take away from Christ's "one perfect sacrifice"; but it is certainly interesting to know that in the writings of the Christians in the first three centuries, writings of men, some of whom were converts of our Lord's disciples, the word "table" occurs only three times. It is the word "altar" which is used again and again to the complete extinction of all other terms. And although the word was removed from the Prayer Book because it is a non scriptural term, it is still retained and used in all the Accession Services which are just as authoritative as the Prayer Book and in the 7th canon of 1640, we are told that the "Holy Table is and may be called an Altar by us, in that sense in which the primitive church called it an Altar."

It may be said that this did not receive parliamentary support, but it certainly represented the mind of the church; as it was passed by both clergy and bishops as well as by the King.

Thus, if Miss Farrell objects to the Altar of St. Paul's, let her do so, but not as a member of the Church of England.

Yours faithfully,

"INTERESTED."

Boron Rd., Bellevue Hill,
26/8/44.

(To the Editor, "Church Record.")

Dear Sir,

In the beginning of this year Miss Marion Bennett, our trained Social Worker from the Board of Social Studies, University of Sydney, was appointed by Home Mission Society to take charge of the Family Service Section of the Chaplaincy Organisation, Children's Court. The type of case she is handling was originally pre-court, but since her appointment the work has broadened its scope to any matter requiring adjustment within the family, such as truancy with the children, destitution, the breakdown of relationships between man and wife, etc.

Last year 405 of these cases were handled. This year with a trained worker and the facilities such as our organisation possesses, we hope even more effective work will be done.

I would be glad if you could publish this letter in your paper as some of my brethren of the Clergy feel that the appointment should be given as wide publicity as possible. The help which Miss Bennett can give is such that there are many clergy who would be glad to make use of her services and many church folk who find themselves in need who would be glad to seek her advice and counsel from time to time.

Yours sincerely,

GORDON SMEE,

Chaplain Children's Court, Sydney.

(To the Editor, "Church Record.")

Dear Sir,

Article thirty-four, instead of comforting "Also Interested" ought to correct him. Carefully and honestly studied, it is a common sense statement of the Reformers, who,

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Trust is one of the noblest sentiments of human nature; it honours him who gives it, and him to whom it is given. A trustful soul is always becoming better; a locked soul grows foul.—Pere Didon.

having cleansed the Church of England of Rites and Ceremonies which were contrary to God's Word, and arranging simply for the preaching of the Word, and the administration of the Sacraments in the Church of England with the minimum of Rites and Ceremonies, all of which in the Reformer's view are agreeable to God's Holy Word. The Article states that it is not to be concluded that the Church of England demands all other Churches to do in every detail exactly the same, or that in every individual case in the Church of England for all time every detail is to be rigidly carried out as if a cast iron system.

"So that nothing be ordained against God's Holy Word" is old English for so long as nothing be ordained against God's Word.

However, allowing elasticity in necessity, the Reformers hasten to safeguard the Church of England against lawlessness, and the confusion of "every man being a law unto himself"; and herein is the rebuke for "Also Interested," "whosoever through private judgment doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly that others may fear to do the like," etc.

By introducing Rites and Ceremonies contrary to God's Word, and against the common consent of the people (as witnessed by the rejection of the Deposited Book in 1928) Anglo-Catholics have split the Church of England, driven thousands out of the Church and created Babel inside.

Had these law breakers been more sternly rebuked, and brought before the magistrate for breach of contract, in the early days of the movement, the present condition of affairs would have been avoided.

I hope "Also Interested" is not a doctor; for if he applied his cures as he applies the Scriptures, he would stitch a boil and lance a wart!

When God said to Samuel, "man looketh on the outward appearance but the Lord looketh upon the heart." He was pointing out that the good looks and splendid physique of a man, while impressing others, does not attract God. God is attracted by holiness of life, or as David said, "Thou desirest truth in the inward parts."

If "Also Interested" honestly wishes to apply Scripture to "Altars," he ought to consider the whole attitude of God's Holy Word to this subject. If he does, he will find that before the setting up of the Tabernacle in the wilderness, and the regulating of the worship of the people, God accepted sacrifices on altars erected anywhere. But when Moses set up the Tabernacle, with its Mercy Seat, and altar of incense, the altar of burnt offering, all other altars were forbidden. Hence the alarm of Israel when the Reubenites, Benjaminites, and half the tribe of Manasseh built the altar "Ed" of Witness. If "Also Interested" will turn to Joshua 22, verses 15 to 34, he will read of the incident.

It was as a result of the sin of building altars, and sacrificing "under every green tree" and putting up images, that the Children of Israel were punished by the seventy years captivity. So severe was the lesson taught by this bitter experience that from that day to this, no Jew has ever built an altar, apart from the Temple. This accounts for the fact that the Synagogues had no altars.

The Christian worship was conducted on

the pattern of the Jewish Synagogue in the early Christian Church. Jews know better than to say it doesn't matter how we worship. The New Testament is full of warnings against false teachers.

The whole Epistle to the Hebrews was written to show that the Sacrifice of Christ on the Cross was a complete act, that could neither be repeated or supplemented. "Also Interested" innocently says or insinuates, that it doesn't really matter whether we worship God round a table or high altar. If so, might I suggest that the altars be removed, and the tables left, and then, to quote Article 34, the cause of offence will be removed.

I trust the Editor will pardon the length of this letter, but objections don't take as much space to make as to answer.

Trusting you will favour me by publishing this, and that God will use it to His Glory.

Yours faithfully,

MONICA FARRELL.

30th August, 1944.

BOOKS.

REVIEW.

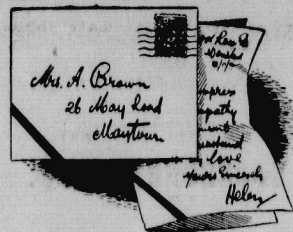
"Divorce and Re-Marriage": By the Rev. C. A. Baker, Th.L. Issued by the Church Publication Society, Sydney and Melbourne, for the Young Evangelical Churchmen's League. Price, fourpence. This little tract of twenty pages offers a first-class survey of the New Testament teaching on a moral problem of tremendous importance. There is an urgent need for right thinking by Christian people on the subject of divorce and re-marriage in an age when these twin evils abound on a wider scale than at any time in history since the declining days of the Roman Empire. Mr. Baker examines each reference in the New Testament carefully and thoughtfully, and submits a judgment based on a reverent acceptance of the supreme authority of Holy Writ. He indicates the true line of approach to a point which has occasioned a good deal of controversy—the fact that St. Mark and St. Luke omit the reference to adultery which St. Matthew records as a dissolution of the marriage bond comparable with death. The tract is written in a simple, homely style, and no one can possibly mistake the author's argument or conclusion. It is wholeheartedly recommended as a very useful and timely aid to all who would have clear views based on Scripture with regard to one of the greatest social evils in modern life.

"Life's Little Things," by Fairlie Thornton—Robert Dey & Son, Bathurst Street, Sydney.

Fairlie Thornton's many booklets are well known and always helpful towards the living of Christian experience in close touch with the Source of Supply. Price 1/6.

"Balancings of the Clouds" (Job. 37. 16). By Jean Brown. Robert Dey & Son.

The author uses poetic licence in interpreting the word "balancings" as "compensations." Taken as that, there are brought to mind many such counterbalancings in life which tend to prove "over-ruling Providence" at work. Price, 1/3.



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WHOLEHEARTED DISCIPLESHIP IN INDIA.

An Indian clergyman lifts the veil on difficulties which probably are faced by many, though they may not mention them in their letters:—

"When I started out with the benediction of our Bishop, I was very enthusiastic about my new work. But the tedious journey in a crowded train, the 'bus journey, the uncomfortable temporary quarters, the change of climate and incessant rain, the sickness of my children, all lessened my enthusiasm. But when I began to meet my parishioners, and when I saw the vast work before me, I did feel that God had really called me to this work.

"In this district house visiting is not like visiting in other parishes. It means walking three or four miles and climbing one or two hills to visit one house. A catechist in this district some years ago wrote: 'What kind of men do we want for evangelising? If you are seeking for money, or promotion, or your own glory, stay away. Christ does not want that kind of disciple. But if you are willing to bear hunger, fever, weariness, persecution from man, and even danger from wild beasts, come and lay your life at the feet of Jesus.' Will you pray that every one of us workers may live in such a way?"

IN PERSIA.

A young Christian carpenter who has been exempted from military service owing to defective eyesight heard the call of Christ at the Summer School. If he had been called up he would not have been able to earn for two years. Now he asks why he should not devote two years of his life to working for Christ, and only try to make enough to live on. "For," he says, "are the claims of Christ Jesus less exacting than those of my country?"

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE SYDNEY MISSIONARY AND BIBLE COLLEGE.

(By Rev. Lionel B. Fletcher.)

When Rev. Benson Barnett, a returned Missionary from China and a Congregational Minister, founded the Sydney Missionary and Bible College in 1916, with one student, his most optimistic friends would not have dared hope for the results which have followed.

To date 395 Students have passed through the College, 266 of whom were men, and the majority of these may be found to-day scattered throughout the Mission Fields of the world, and also in the ministry of almost every Protestant denomination, while others again are earnest workers in Churches and Mission Halls.

Without any appeals for financial aid, the work has been carried on, and valuable properties have been acquired, so that to-day the men and the women have their separate houses for residence, and a beautiful hall for lectures and meetings.

Quite recently a generous gift has set the Women's Residence in Badminton Rd., Croydon, entirely free from any financial indebtedness. This house contains accommodation for 22 young women, each with a separate cubicle.

Realising that there will be an urgent call for Missionaries from all Missionary Societies after the war, the Directors of the College are determined to meet the requirements of the Societies by supplying candidates who have been given the best possible training. Every denomination is represented on the teaching staff, led by the Honorary Principal (Mr. Wilfred Porter, M.A., Dip. Ed.), and particular care is being taken to raise the standard of study in all matters essential for the work of the Kingdom.

This term the College has in training fourteen young men and ten young women, and fresh applications continue to be received from all parts of Australia.

A Special Thanksgiving Service will be held at the College on Saturday afternoon, 16th September, to mark the extinction of the debt on the Women's Home, and at the same time to receive a Thanksgiving Offering towards the Forward Movement which is being launched. The prayers and interest of God's people are asked for this valuable and essential work.

"ST. PETER'S," SYDNEY. THE HISTORIC CHURCH OF

The announcement of the 77th Anniversary Services at "St. Peter's," Sydney, brings to mind much of interest in the story of the Church of England in this City. In his history of the Church entitled "Seventy-five Years," the Rector, the Rev. Gordon King, tells of the early days and the events which led up to the formation of the parish of St. Peter's, Woolloomooloo, as it was then called.

Although the Hon. Charles Kemp, on his death-bed in 1864, expressed a wish that a church should be erected in Woolloomooloo nothing was done until the next year. A Rev. P. P. Agnew, who had been a minister

of the Congregational Church, and had been ordained to the Church of England by the Bishop of Sydney, came into conflict with the Bishop, who withdrew his licence. Whereupon Mr. Agnew erected a Free Church of England in Woolloomooloo. In order to counteract the influence of this schismatic body, the Bishop notified the Rev. G. H. Moreton, Curate of St. James', Sydney, that he was to regard Woolloomooloo as his future field of service. St. Peter's Church was built and opened for Divine Worship on Thursday, the 26th July, 1867. Since that time several eminent and devout servants of Jesus Christ have occupied the Rectorship of the parish—such men as the Rev. T. B. Tress, and the Rev. J. H. Mullens, the estimate of whose work it will never be possible to make.

The Parish of St. Peter's, through the years of depression, suffered as many other parishes did, but more so than numbers, and it is only in recent years that this grand old Church has once again begun to present something of its old dignity and challenge for righteousness in the community.

The Anniversary services will be held on Sunday, September 17 next. Morning Prayer being broadcast by Station 2CH.

BIBLE STUDY AT ST. BARNABAS' CHURCH OF ENGLAND, BROADWAY.

A Bible Class has been arranged to meet at the Rectory, 35 Arundell St., Forest Lodge, on Fridays at 7.45 p.m. The subjects and speakers are as follows:—September.

8-15—Rev. T. G. Rees, Th.L.: "Philippians" and Characters from Pilgrims' Progress; Great Heart and Old Honest.

22-29—Canon R. B. Robinson, L.Th., Character Studies: Barnabas and Timothy. October.

6-20-27—Mr. H. Minn, M.A.: Prologue of Gospel of St. John.

13—Young Evangelical Churchmen's League (St. Philip's Rectory, York Street, Sydney, at 7.15 p.m.).

Everybody will be cordially welcomed to these classes.

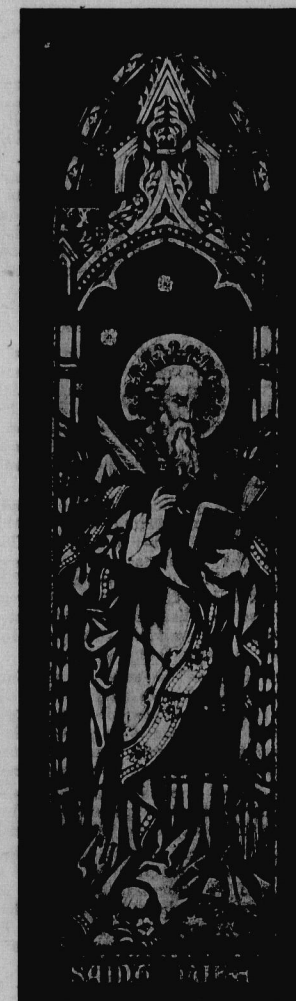
UNITED WITNESS OF CHRISTIAN YOUTH.

For the 7th year on succession there is to be a great United Christian Witness in Parramatta in September. It will take the form of a procession of Sunday School scholars from all the churches in the district to the park for a United Service of Witness. Very complete arrangements for this gathering are in hand.

LADIES' HOME MISSION UNION.

Meetings in connection with L.H.M.U. have been held during August, at Five Dock, Enfield, Bondi, and Rozelle. Other meetings have also been arranged for this month. At All Saints', Petersham, when the Rev. Gordon Smece, Chaplain of the Children's Court, will be the special speaker (Sept. 5). At St. James', Croydon, on Thursday, September 7; when Deaconess Dixon, of Waterloo Parish, will tell her story. At St. Paul's, Canterbury, on September 12; when the General Secretary will be there, and also the following day (13th), St. Anne's, Strathfield, have arranged their meeting. L.H.M.U. have many friends in the country where there are branches. Austinmer has arranged a meeting for Wednesday, September 6. If you belong to any of these branches or are in-

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terested and would like to hear about the work I'm sure you will be very welcome. Please make a note of the dates.

The Annual Service of Holy Communion in connection with L.H.M.U. will be held on Thursday, September 21; at 11 a.m., at which His Grace the Archbishop will speak. This will be followed by luncheon in the Worker Building, at which several of the Deaconesses will give a five minute talk on some aspect of their work.

ST. PHILIP'S, CHURCH HILL. RINGING OF THE BELLS.

According to the usual custom, the bell-ringers under Mr. J. Blisset, their captain, and a highly respected warden of St. Philip's chimed the bells on Tuesday last, 29th ult. Each year between 6 a.m. and 7 a.m., seven verses of the Old Hundred are chimed to commemorate the birthday of the late Hon. Charles Moore, M.L.C., who was churchwarden of St. Philip's, between 1881 and 1895. He left in his will a certain amount of the money to the bell-ringers to carry out his wish.

MISSION TO THE JEWS.

The General Committee of the "New South Wales Mission to Jews" at a recent meeting resolved to endeavour to secure premises for the Office and Reading Room in a locality more accessible to Jews residing in the outer suburbs; and if possible with accommodation to provide residence for the Missionary and helper.

The present premises have proved the value of the work during the past thirteen years, the period during which Miss Stargatt has been the Missionary. It is now felt that while waiting the appointment of a suitable Male Missionary, a fellow worker should be provided to Miss Stargatt, so that there will always be available some one for the office and reading room.

It was decided to arrange meetings at which special addresses dealing with the difficulties felt by the Jews in accepting Jesus as Messiah. Speakers to be chosen who have special aptitude for such gatherings at which Jews will be invited to ask questions.

The Ladies' Auxiliary also met and endorsed the proposal expressing much satisfaction at the prospect of this forward move.

It was, however, pointed out by the Hon. Secretary and Treasurer, Mr. G. E. Ardill, that it will be necessary to secure special gifts to cover the increased rental that will result as well as the salary for the helper. Already the following contributions have been received: £5, £1, and 10/-.

Further gifts should be sent to G. E. Ardill, 100 Reservoir St., Sydney.

SUNDAY SCHOOL TEACHERS' CONFERENCE.

All Saints', Parramatta, was the centre chosen for the 128th Quarterly Conference on August 14, when clergy, officers and teachers' representatives, from sixteen Sunday Schools were present. The Rector, the Rev.

E. Walker, presided, and, together with the teaching staffs of All Saints' Parish, welcomed the visitors to tea in the Memorial Hall.

The service was conducted by the Rector.

At the conference following, satisfactory progress reports were received concerning the forthcoming 13th Annual Kindergarten Teachers' Training Course and Exhibition fixed for 15th to 17th September, at St. Philip's, Auburn; the United Witness of Christian Youth Procession and Service in Parramatta on Sunday, September 24; and the monthly Teachers' Fellowship Study Circle and Library at St. John's, Parramatta.

An address on "The Place of the Old Testament in the Sunday School," was given by the Rev. C. K. Hammond, M.A., Director of Religious Education, Diocese of Sydney. The Director emphasised the importance of teaching the Old Testament as an essential part of scripture study, for spiritual, moral and intellectual stability and enrichment of life, character and conduct. Catastrophic consequences of "scrapping" God's Holy Word, and Biblical truth is evidenced in Germany to-day, whose scholars often attacking and discounting the Old Testament teaching, proceeded to eliminate the New, with the result that Germany has become a nation without the Bible, and devoid of those high spiritual ideals and moral principles has exalted the State to pre-eminence in the life of the Nation and individual.

Eminent archaeologists to-day are proving the accuracy of Bible records to a remarkable and convincing degree.

At the close of the address votes of thanks were conveyed to the Director, and all who had contributed so successfully to the profitable evening.

Conference closed with the National Anthem, Doxology and Benediction.

Diocese of Newcastle.

"RELIGION AND LIFE" CONVENTION.

The third "Religion and Life" Convention will be held in Newcastle from October 16-20.

Preliminary plans for the Convention have been completed, but it will include Dame Enid Lyons, M.H.R., the Premier of Queensland (Mr. F. Cooper), the Bishop of Armidale (the Rt. Rev. J. S. Moyes), the Professor of Philosophy at the University of Melbourne (Professor A. Boyce Gibson), the Head Master of Cranbrook School (Mr. P. W. Hone), the A.B.C. Director of Special Talks (Mr. Kenneth Henderson), the Master of Wesley College, University of Melbourne (Dr. J. Calvert Barber), the Rev. Dr. P. J. Ryan, M.S.C., and the Rector of S. Ignatius's College, Riverview (the Very Rev. D. N. Hehir, S.J.).

The convention will be held on only five nights this year, with only two speakers each night, allowing more time for questions. "Although arrangements are still in their formative stage, an impressive panel of

speakers has been sought, and the Convention should reach the high standard of previous years," said the Bishop.

Diocese of Goulburn.

THE ENGLISH BIBLE IN GOULBURN CATHEDRAL.

On Sunday, 27th August, immediately before the Sung Eucharist the Bishop dedicated two new windows of two lights each in the North clerestory. The windows, by Norman Carter, tell the story of the English Bible. The first light depicts the Ven. Bede dictating the Gospel of S. John, the second Wycliffe sending out his preachers, the third Miles Coverdale in his "woollen gown" expounding the scriptures from a chained Bible and the fourth the presentation of the Authorised Version to James 1st. The Bishop in his sermon dealt with the contribution each had made to the English Bible. He prefaced his remarks with an appreciation of the artist and craftsmen who had given of their best and to the Executors of Mrs. Neil Turner for the gifts. He paid a tribute to the work of the late Mrs. Neil Turner as the local secretary for the British and Foreign Bible Society. The inscription carried by the windows reads, "Of your charity pray for the souls of Neil Turner, 1868-1932, a worshipper in this Church and Minnie Louise, his wife, 1869-1942, for many years secretary of the Goulburn Auxiliary of the British and Foreign Bible Society."

VICTORIA.

Diocese of Melbourne.

RELIGIOUS FILMS SOCIETY.

On August 3rd at the Chapter House, St. Paul's Cathedral, Melbourne, representatives of all the churches except the Roman Catholic decided to form "The Australian Religious Films Society." Lord Wakehurst was invited to be the first President, Rev. Hamilton Aikin (Director of Visual Education for the Presbyterian Church in Victoria) was elected as Secretary, and Mr. Neil Nankervis (Methodist) as Treasurer. Rev. R. Piper was invited to be Vice-Chairman and Liaison Officer between Sydney and Melbourne. Great interest has been aroused in Melbourne and it looks as if, after many vicissitudes, the religious films movement in Australia is well under way.

THE RETREAT.

A good many have signified their intention of going to the Retreat for the clergy, to be held at Frankston from Monday evening, October 9, till the following Thursday morning, at which the Archbishop of Melbourne expects to be present. Those who have not yet replied to the invitation will help by making up their minds as soon as they can, and sending word, so that the necessary catering arrangements may be made.

DIOCESAN SYNOD, 1944.

The Archbishop has summoned all Clerks duly licensed, and the Lay Representatives of all parishes and parochial districts to meet at 7.30 p.m., on Monday, October 2, at the Chapter House, Cathedral Buildings.

On Tuesday, October 3, at 11 a.m., at

the Cathedral, there will be a meeting of the members of the said Synod for the purposes of devotion and spiritual edification.

Diocese of Bendigo.

A GREAT ACHIEVEMENT.

St. Paul's Church, Bendigo, is free of debt. The Bishop writes:—

"St. Paul's, Bendigo, has cleared off more than £2,600, a really splendid achievement. I am sure we will all want to congratulate Canon Pickford and his parishioners on such a fine effort, made possible originally by the generosity and stimulus of one member of the Church."

Canon Pickford writes:—

"Congratulations! You have done a lovely thing. The Building Debt Appeal was completely successful. During a period of seven months you gave to the Church £2621. It is really a wonderful sign of your love for St. Paul's. A special word of thanks is due to Mr. C. Morton for his very generous gift which inspired every one of us. The Ladies' Guild, too, made a very fine effort. To all who helped we desire to record our very grateful thanks and appreciation. From the Kindergarten child to the oldest member of the Church there has been a great response. Less than one per cent. has been collected. You brought your gifts and offered them to God. Nobody was authorised to approach you. You gave as you felt you were able. £2,600 was offered willingly and gladly. God bless you! Surely such giving is unique."

"The Church is now free of debt and arrangements are being made for the great Service of Consecration which is to take place on Sunday, November 12th, on the 76th Anniversary of its opening."

WESTERN AUSTRALIA.

Diocese of Perth.

"There have been many changes in the personnel of the Diocese—not, I am glad to say, many losses but many transfers. The first serious loss was that Canon Bell accepted the position of Provisional Secretary for New South Wales for The Australian Board of Missions. He has done a notable work at Christ Church, Claremont, but far beyond the bounds of that parish he has been a wonderful spiritual help to scores of people. I think no one in Perth had so large an audience as he, 'over the air.' His management of 'Undercliffe' has been a godsend to many, not only for the work it does, but for the spirit in which it is done. In a very conservative Church it has been healthy for us to have some one who caused such discussion by his fearless statements of his own opinions." (From the Archbishop's Synod Charge.)

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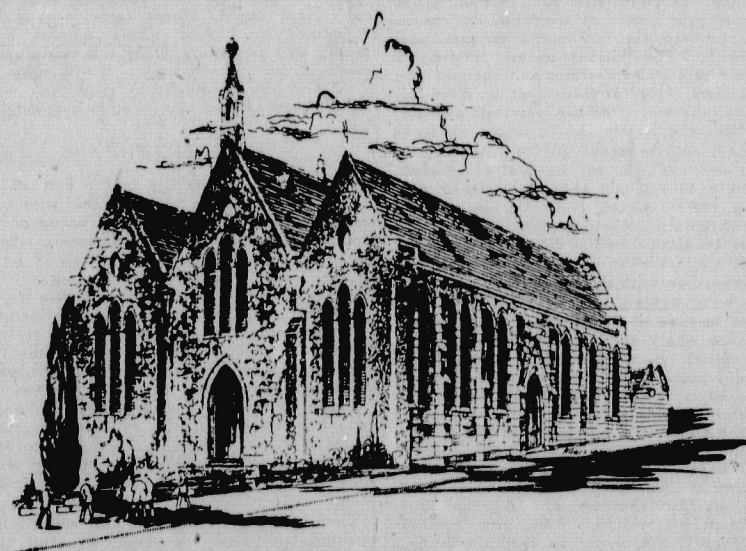
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Chairman—Mr. C. A. White.

Thanksgiving Address by Rev. Hugh Paton. Friends are invited to Afternoon Tea in College Grounds at 3 p.m.

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77th Anniversary

SUNDAY, SEPTEMBER 17th, 1944

8 a.m. Holy Communion.

11 a.m. Morning Prayer (Broadcast 2CH), Rector.

7.15 p.m. Evening Service.

Tuesday, 19th September, 6 p.m. ANNIVERSARY TEA

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AFRICA CAN BE LITERATE.

(By R. R. Young, Sierra Leone.)

It is something of a shock to people who are hoping and praying for a better and more stable world after the war to learn that over one half of the people in the world are still illiterate. In such circumstances, it is difficult to see how there can be much widespread development of democratic institutions in any real sense of the word. In British African colonies only a very small percentage of the people are literate, in spite of the fact that in those colonies some of that small percentage have reached a very high standard of education. It is in fact that great discrepancy between the educated minority and the illiterate masses that constitutes one of the most difficult problems with regard to political progress.

WHAT AFRICA IS MISSING.

We ourselves have become so familiar with the printed word that we find it difficult to realise what life must be like without it. No letters, no newspapers, no books, no Bible, no knowledge at all except what we can gain from our own limited experience and from the few people we meet and talk with. The illiterate is cut off from a whole world of experience and thought and inspiration. He is always at a disadvantage, at the mercy of the unscrupulous person with the knowledge to which he lacks the key, and he is cut off from his rightful inheritance of all the wealth of wisdom stored up through the labours of men of past ages. He is cut off from all the spiritual help that we ourselves receive from religious literature, from books of devotion, and from direct contact with the Bible itself.

"Whatsoever things were written aforetime were written for our learning." The power to read is a gift of God and a means of grace which all men surely are intended to appropriate, and which if we followed the injunction: "Freely ye have received, freely give," they would be able to have. It is surely our duty as Christians to seek to share his gift with all men. In the millions of illiterates we see a great challenge to the Church. They are imprisoned in the confines of their own limited environment, shut out from that wider world, that more abundant life which is ours, and to which the door is the power to read the printed word. This door must be opened so that they may be able to look out and look up.

Some readers of this article no doubt heard a broadcast by Dr. Margaret Read on mass education in Africa. In this broadcast she stressed the necessity of literacy as the first step in the process of mass education that would be needed to enable Africa to control the great new driving forces in that continent and to adjust herself to the conditions of the modern world. A few years ago the idea that adults could be taught to read by the million in a generation would have seemed ridiculous, but we have now

before us the fact that Russia has achieved about ninety per cent. literacy in 150 languages in twenty years, and immense strides have been made in China and in some parts of India. New discoveries in technique made by many workers under the inspiration of the American missionary, Dr. Laubach, have now made it possible for Africans in some cases to learn to read in their own language in a month. This must revolutionise all our conceptions of the possibilities of mass education, and it is bound to affect greatly our missionary methods in Africa.

All missionaries with African experience know how hard it is to reach the mind of the illiterate adult with new ideas, whether they are religious truths or new notions about agriculture or health. But the process of learning to read by these new rapid methods opens a man's mind, gives him a new confidence, and makes him ready for new adventures of the spirit and eager for more knowledge. Teach the people to read and give them the Scriptures in their own tongue and you have them no longer apathetic, but eager to listen to the preaching of the Gospel. The first African convert was one who had learnt to read before he heard the Gospel. 'And Philip . . . said, 'Understandest thou what thou readest?' And he said, 'How can I, except some one shall guide me?' . . . And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus.' If the masses in Africa can be taught to read may not Philip's method open up great new possibilities?

AN EXPERIMENT.

In Sierra Leone we are in the first stage of an attempt to teach a whole tribe to read. A literacy campaign was begun on a small scale last year as an experiment, when about a quarter of the adult people in four villages learnt to read in three months. In one village a hundred people started to learn in one day, and four of these people, including one woman, could read portions of the gospels for themselves after one month. To people used to thinking in terms of learning the alphabet and the long process of learning to read in English it seems incredible, but because of the syllabic structure of many African languages and by the application of new techniques it is quite possible to do this sort of thing on a large scale.

Governments in Africa are now actively interested in these developments, and the Sierra Leone Government are helping with generous grants towards the campaign which has started by missionaries. Success depends not only on special techniques, but also on the personal factor. Dr. Laubach gave his people a motto: "Each one teach one," and his outstanding success in the Philippines was largely due to the spirit of willing service and self-sacrifice that others caught from his inspiration. Christian love was the driving force that brought such great success.

The Church in Africa to-day can, if it will, do a great deal through the promotion

of literacy, not only to prepare a way for the Gospel among the people yet unevangelised, but also to influence the character of the new literature which will be one of the greatest formative influences in the new age that is opening out for that continent.—"The Outlook."

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