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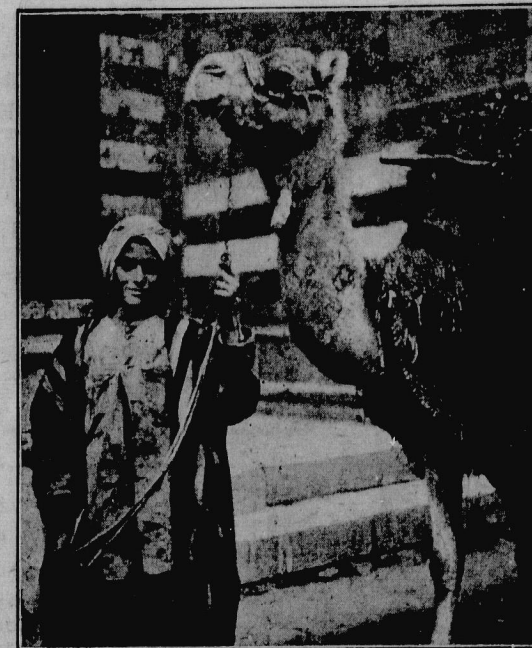
# The Australian Church Record

Vol. 12

February 13, 1947

No. 3

The paper  
for  
Church of  
England  
people  
Catholic  
Apostolic  
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Editorial Matter to be sent to The Editor,  
A.C. Record, Diocesan Church House,  
George St., Sydney.

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

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

Tasmania.—Hobart: T. A. Hurst, 14 Dyn-  
nyrne Road, Sandy Bay.  
Issued Fortnightly.

Subscriptions: 8/- per year, post free. 3d.  
per copy.

Telephone: MA 2975.

## NOTES AND COMMENTS.

From a Queensland exchange we  
extract the following parochial item  
of interest and seasonal  
relevance:

Ash

Wednesday.

Ash Wednesday (19th  
inst.), the first day of Lent,  
originated in the ancient prac-  
tice observed in the primitive Church of pre-  
senting penitents to the Bishop. They were  
clothed in sackcloth, and, standing before the  
Bishop, who repeated penitential psalms, were  
sprinkled with ashes and then thrust out of  
the Church. The need for discipline de-  
manded that a strict watch should be kept  
upon the conduct of Church members lest  
they should relapse into paganism, and the  
Church itself, in consequence of their default  
suffer both loss of prestige and power to wit-  
ness. The Communion Service of the Book  
of Common Prayer was intended as a provi-  
sional substitute for this discipline. We still  
need discipline in our personal and corporate  
life, and the season of Lent provides an ex-  
cellent opportunity of exercising self-criticism.

Our Communion Service mentions  
the "open penance" to which notorious  
sinners were put in order to the sal-  
vation of their souls, and that others  
might be warned by their example.

In order to offset the disadvantages  
of the abrogation of this custom our  
Book of Common Prayer provides a  
Penitential Service to which church  
members are urgently invited as a use-  
ful discipline and warning against the  
varied temptations that beset the Chris-  
tian on his journey through this world.

Very unfortunately mainly through a  
misunderstanding of the purpose of the  
service there has come to pass its omis-  
sion in ordinary Church observance. It  
is not sufficiently realised that the ser-  
vice, with its solemn warnings, is in-  
tended only for those who attend and  
has no immediate reference to the  
people who stay away. The beautiful  
and moving exhortation with its clos-  
ing appeal may well solemnise and  
strengthen the souls of those who par-  
take in the Service. On the part of

the clergy a short explanation will help  
worshippers to enter more fully into  
the spirit of the service.

In these dark and difficult days any-  
thing that deepens our sense of sin and  
its issues on the one hand, and the as-  
surance of forgiveness to repentance  
and faith will strengthen the life of the  
individual Christian and the life of the  
Church.

The Bishop of Newcastle, in his  
Diocesan Letter for February draws  
the attention of his clergy  
and people to what he  
terms is "a dangerous  
tendency." Referring to  
the Annual Summer  
School for the Clergy of the Diocese of  
Brisbane, Dr. Batty writes:—

"There was an attendance of some forty  
at the Summer School and it gave me un-  
common pleasure to renew many old friend-  
ships and to make some new ones. The sub-  
ject of my four lectures was 'The Ministry  
of the Word.' I expressed the conviction  
that in some quarters to-day there was a  
dangerous tendency to decay and depreciate  
the ministry of preaching in comparison with  
the ministry of the sacraments. I found that  
this impression was generally shared at least  
by the seniors amongst the Clergy to whom  
I spoke. I suggested that the ministry of  
the word could be dishonoured by treating  
it as an easy thing and by erroneously sup-  
posing that a natural fluency of speech could  
obviate the necessity of sermon preparation.  
In this connection I told a story which I  
have always liked about Dr. Frederick  
Temple, father of the late Archbishop of  
Canterbury, when he was Bishop of London.  
A deacon who was a candidate for ordina-  
tion to the priesthood was being interviewed  
by the bishop who asked him amongst other  
things how he had fared during his dea-  
con's years in regard to preaching. "Oh,"  
said the young man, "preaching is no diffi-  
culty to me. Only the other Sunday my  
Vicar was taken suddenly ill, and almost  
at a moment's notice I took his place in the  
pulpit, preached for twenty-five minutes and  
thought nothing of it." "And I have no  
doubt," said the Bishop, "that your congre-  
gation thought the same."

We fear the custom has been  
growing for many years, forgetful  
of the mind of the Church that a  
sermon should be preached as a  
general rule at the Service of Holy  
Communion. How frequently, and  
sometimes ad nauseam, is this pointed  
out. But a sermon does not mean  
a two or three minutes talk on  
the Gospel or Epistle for the day,  
or even a declaration on some social  
topic. The men who provided so  
generously for the reading of the Bible  
in the Services of the Church were  
men who "gave themselves" to the  
ministry of the Word and Sacraments.  
The Ministry of the Word demanded  
careful and prayerful preparations, so

that the souls committed to their care  
might be well instructed in the faith  
and discipline of Christ. Their ministry  
of the Sacraments demanded likewise  
preparation of mind and heart so that  
they might be able to minister faithful-  
ly and reverently in those sacred rites.  
They would have us always in remem-  
brance, if we are ministrants, that we  
have received the charge to be faith-  
ful dispensers "of the Word of God  
and of His Holy Sacraments."

The celebration of the Sacrament of  
the Lord's Supper at an early hour in  
the morning in earlier days,  
was followed by the Services  
of Morning and Evening  
Prayer. It did not seem so  
necessary then to give the  
sermon a place at the early service, be-  
cause there was ample opportunity for  
teaching at the other services which  
were usually well attended. In those  
days Christian men and women did not  
think that the duty of hallowing the  
Lord's Day was sufficiently carried out  
by attendance at an early service, often  
cut short by the omission of the Ten  
Commandments. The present situa-  
tion has gradually arisen and has been  
encouraged by just the wrong empha-  
sis of which Bishop Batty speaks. There  
is a clamant need to-day to make full  
use of a teaching opportunity that our  
rubrics provide, remembering as we  
must that very few of the attendants  
at the early services may trouble to be  
present at the later services. There is  
talk to-day about the application of  
Church discipline to a careless or  
nominal membership. There is more  
need for the inculcation of Scriptural  
doctrine in the case of what we may  
term our faithful adherents. We are  
not teaching our people. There is little  
consecutiveness in the ordinary ser-  
mons that are preached.

Over the air has come the delight-  
ful news that an American gentleman  
has sent over a gift of  
£125,000 towards the re-  
paration of Canterbury  
Cathedral as a tangible  
appreciation of the fine  
war effort of the people of England and  
their lone stand for the liberty of the  
world. The repairs bill is expected to  
exceed one million pounds.

This is a fine gesture of appreciation  
of the great courage of a great people.  
A recent overseas writer, Professor D.  
W. Brogan, pays them the following  
deserved tribute:—



"Once in the recent past, the English people had to make a dreadful decision, the decision to make war. They insisted that their rulers should make war, and they have not forgotten it was their decision. When they insisted that England should keep her word to Poland, no matter what Russia and France did, they were inviting unknown terrors on their heads. Those terrors came, a year later, in a more dreadful form than even the English people had anticipated. The world saw their courage with astonishment and admiration. . . . But that the English people would stand up to what they had invited was proof only of courage. It was their earlier decision to invite destruction rather than submit to extensions of tyranny over Europe and the world that showed them to be a great political democracy, worthy of their past. September, 1939, even more than September, 1940, was their proudest hour."

We may well be proud of our British ancestry and our fellow-membership in the far-flung Empire. Let us make more vocal and practical our loyalty and appreciation of our privileges as British citizens.

Evidently the Dictator's Day is still with us. With the utmost contempt for the decencies of life—even of political life, we have seen "spoils to the victor" and his vanquished supporters dealt out with generous hand. But by the latest display of this brilliant dictatorship, the great majority of the citizens of the Commonwealth have been shocked into a silence that may be felt. How much more would they be shocked if they could realise the warning that Professor Bland of the University of Sydney has given, that the Prime Minister's action is just another "De Valera" episode in the working out of Catholic Action. It will almost certainly go down in history as "Mr. Chifley's Folly."

## THE LIQUOR REFERENDUM.

February 15.

Do be realistic and not merely detached or academic in your thought and vote on this most urgent matter of reform.

Leisure-hour drinking increases consumption—that is what the Liquor traffickers are after.

Mr. W. F. Sheahan, M.L.A., for Yass, a well-known liquor supporter, is reported on page 3323.4 of "N.S.W. Hansard" as having stated: "I have seen certain Hotel contracts and heard of three others that provide, in the event of the Referendum in N.S.W. resulting in one hour's increased trading the rent of the hotel shall be increased by 10 per cent."

The reason is obvious. The rent goes up 10 per cent. because even one hour's increase means more business.

## DO YOU REMEMBER 11 O'CLOCK CLOSING?

The Hon. H. B. Turner, M.L.A.: "I have not been able to find any person who remembers those days (i.e., before 1916) who would like to see a return to them. They have a clear recollection, during an evening's entertainment, of men coming in from a hotel, partially inebriated, and the pleasure of the entertainment being destroyed. That would happen to-day in any cinema in the city or suburbs. They recollect 'the drunks' trams' and the 'drunks' train.' They recollect how women were accosted in the streets by these inebriated men. However, a large number of people, because of their age, do not recollect those conditions."

No sane person, man or woman, wants a return to these conditions.

## THE ARCHBISHOP OF SYDNEY FOR 6 P.M.

In his Presidential address to the 1945 Synod, His Grace the Archbishop of Sydney, the Most Rev. H. W. K. Mowll, referred to the excessive drinking in the community. He said: "It has been suggested that the alteration of the 6 p.m. closing hour will remedy this evil. I have been unable to find any sane base for this opinion. The opportunity for continued drinking that the Peace Thanksgiving holidays afforded may be taken as some indication of the consequence of lengthening the hours on which hotels are kept open. Most men are restrained from frequenting public bars by the necessities of their work. We discovered that when that necessity was removed there was a great increase in visible over-indulgence. Can we not see that if drinking facilities in leisure hours are afforded, this phenomenon, instead of being exceptional, will become common? It was because of the disorder incident on lengthy drinking hours that the 6 o'clock closing was introduced. Our recent experiences assure us that the danger has not yet been removed, and that it would be a foolish policy to increase temptations to over-indulgence when as yet there are many who have not the necessary moral power of restraint."

Leisure-hour drinking increases consumption.

## THE HON. H. B. TURNER, M.L.A., FOR 6 P.M.

Mr. Turner, speaking on the Second Reading of the Liquor Bill in the Legislative Assembly, pointed out the great amount of liquor consumed in N.S.W. at present. He declared his opposition to any measure which would increase consumption, saying: "The longer the period in which a person can drink the more likely he is to consume liquor. That is an elementary proposition, yet it is seriously suggested that longer drinking hours will have a contrary result."

He also said, "I believe the more constant current of public opinion is that we do not want to throw open the gate to a wild orgy of drinking. I ask whether there is any great demand for a referendum at the present time, except from the press?"

## VOTE FOR 6 O'CLOCK CLOSING.

—St. Anne's Parish News.

## PRESENT DAY WEAKNESSES OF THE CATHOLIC MOVEMENT

### IMPERATIVE NEED OF LEADERS.

By the Rev. Cyril Whitworth, S.S.J.E.

The reading of Church news during the last few months gives the impression that all is not well with the Catholic Movement within the Church of England and it is even suggested that the movement shot its bolt in 1920 and since then its progress has been retarded. It may therefore be of interest to hear what the Catholic Movement looks like to one who has lived for the best part of 25 years overseas, and indeed it is perhaps easier for those of us who have lived abroad to see the weaknesses within the movement than those who live in close touch with the Anglo-Catholic parishes in England, where it is only too easy to be unconscious of what is going on in the Church beyond the borders of Anglo-Catholicism.

We cannot doubt for a moment that the history of the Catholic Movement reveals a wonderful outpouring of the Holy Spirit, but it may indeed be true unless weaknesses are frankly faced that there may be a great setback when the movement may lose its hold upon ordinary Church of England people.

We have to recognise the fact that the great majority of English people are out of touch with the Church and are not interested in Christianity; but there is always a remnant who in many years are strangely attached to the Church and support it with great devotion and generosity. This remnant of the Empire where there can always be found a small group of keen Christian people, but it has come to many of us as a surprise how seldom amongst these congregations is to be found any one who might be called an Anglo-Catholic; and further these little groups who keep alive the Church in many isolated places are either amazingly ignorant of anything Catholic within the Church of England or are frankly opposed to it. Surely this reveals a great weakness somewhere in the Catholic movement in that it has either failed to touch the ordinary Church of England person or has definitely raised opposition.

Of course there are always individuals who crop up here and there who are keen Catholics, and the war brought us more than our usual share owing to the large number of servicemen scattered throughout the world.

For the reasons already stated it is inevitable that we who live abroad should mix with ordinary Church of England people much more than we ever did in England, and therefore we are in a position to know why the Catholic Movement does not draw or attract, and I would suggest that there are four main reasons at the present time.

First: The ordinary man or woman who is a Churchman is fundamentally attached to the Prayer Book and expects to find the Prayer Book Service said or sung in an audible voice.

There is little doubt that the rapid development of the movement towards the practices of the Western Church has led in many churches to the scrapping of the Prayer Book or disguising it in such a way that the church-goer cannot follow his way through the service.

Now this growing movement for an audible and understandable service is not confined to the Church of England but is strongly re-

presented amongst Roman Catholics; throughout the Roman Church but especially in the mission field there is a growing desire for the use of Vernaculars instead of Latin wherever possible, and the well-known Liturgical Movement has as its chief aim the intelligent following of the Mass by the laity. What they commonly call the "Dialogue Mass" is simply a movement to get the laity to make all the responses of the Mass and to follow the service in the numerous Mass books now published. But this means an audible Mass.

Secondly: There is a certain mark of soberness and restraint in the average Englishman which is seen in his business and home life and which he expects to find reflected in his religion and the amazing ceremonial which has developed within Anglo-Catholic churches has offended his sense of moderation and restraint. Once more the Roman Catholic Church is feeling the same thing, and as an archbishop said to me, he finds it difficult to prevent his priests from turning their altars into shrines and from covering their churches with statues which have no spiritual value.

Thirdly: The Anglo-Catholic programme for Sunday when the laity are expected to attend early Mass for Holy Communion and to assist at High Mass later in the day has overstayed its time. Once more the Roman Catholics give us the lead, for the religion of Sunday is finished in the early hours of the day for the average Churchman.

It seems clear that if we are going to hold young people in the future much more provision must be made in the early hours of Sunday for Mass and instruction that the main part of the day may be free for recreation and rest and the family. The practice of High Mass at 11 o'clock as the chief service of the day must surely cease in most parish churches and be left to cathedrals and collegiate churches as their special and peculiar function. Further, if we hope to follow the lead of the Roman Catholics concerning frequent Holy Communion, we must also follow their example as regards Fasting Communion.

There are hundreds of people, especially those who live in the tropics, who, because of bad health, cannot fast for more than four hours and are prevented from receiving Holy Communion by the rigorists of the Anglo-Catholic Movement while Rome makes every allowance for such people and gives the necessary dispensations.

Fourthly: There is little doubt that the ordinary Church of England person is impatient with the Anglo-Catholics with regard to their relationships to Protestant Christians, and this impatience reveals itself much more abroad than in England for the situation in what is commonly spoken of as the mission field is entirely different from that of England, for in the mission field Catholics and Protestants find themselves on an equality which they have never before experienced in their attempts to evangelise new fields and bear witness to the Faith in the great cities such as that we have in India.

Once more the Roman Catholics are giving us a lead. For example, a leading Roman Catholic paper is speaking of Protestants in the mission field writes: "Should we not attach more importance to their Faith in Jesus Christ than to their involuntary error about the Church?" We have to face the fact that side by side with the great Roman Catholic Church there is a growing Evangelical Protestant Church of equal strength and power. The very fact that we Catholics believe that

the day of reunion is far distant ought to lead us to a far closer co-operation with other Christians as the first step towards final reunion.

To sum up, it seems to us who live abroad that the Anglo-Catholic clergy who are parish priests and responsible for souls will have to make great personal sacrifices in the future if they are to win the ordinary Englishman to the practice of religion. Some years ago I heard a priest addressing a gathering declare that if he were beginning his ministry again he would go back to the Prayer Book, having realised how much he had alienated the ordinary church-goer; and it is because of this that it is commonly said that the Anglo-Catholics had emptied more churches than they had filled.

We do not doubt for a moment that the Catholic faith must prevail, but we begin to realise how easy it is to frustrate its movement by blindly following practices which are out of touch with the needs of the day, and the only answer to this is leadership.

At all cost the Anglo-Catholic Movement must produce some leaders who hold the confidence of the clergy and laity and who can guide the movement into right channels.

## QUIET MOMENTS.

### A SERMON FOR READING IN THE HOME

"And the Lord said unto Cain: Where is Abel, thy brother?"

"And he said, I know not: Am I my brother's keeper?" (Gen. iv-9.)

St. Paul tells us (Rom. xiv-7) that "none of us liveth unto himself," nor is this the only place where he asserts that each of us is responsible to God for the effect exercised upon others by our words and actions. Since the Renaissance there has been a progressive increase in the emphasis upon individual rights, but despite the complementary emphasis of the Reformation upon individual responsibility, there is no comparison between the extents to which rights and responsibilities are realised in the modern world. Indeed, there are many indications that our realisation of the responsibility of the individual has not been able to keep pace with our vociferous assertions of our rights as individuals. Yet the two ideas are morally and ethically inseparable. Wherever there is a right or a privilege, there is also a corresponding responsibility.

### Cain's Callous Impertinence.

Cain deliberately ignored a double responsibility. He had the temerity to lie to God, though he must have been aware of the results of his parents' endeavour to conceal themselves and their sin from an all-seeing God. There is a jaunty, devil-may-care atti-

tude towards God revealed in Cain's answer to God's question. Deliberately, and for his own advantage, he had ignored the laws of the offering, yet when his poor offering was refused he bore God a grudge, and divested himself of all idea of his responsibility towards God for his action.

Towards Abel, his brother, he evinced only a callous disregard. There is no hint of penitence or sorrow in his attitude after his cold-blooded murder of his brother. He is completely callous, and has no thought of responsibility towards his brother. "Am I my brother's keeper?"

### An Age-old Cain.

It is not an exaggeration to say that strong drink brings thousands of men and women to ruin year by year. It is responsible for the ruination of body, mind and spirit. The liquor trade is probably the most iniquitous trade in the world's history, and has caused more suffering, not only of its own poor victims, but of their families also, than any other single factor in human life. It is an evil traffic in the bodies and souls of men. All too often, indulgence in strong drink leads to the disintegration of family life, or, if it does not go so far as that, it blights the lives of little children in the place where they should be safest from the assaults of evil. Misery and poverty follow inevitably in the wake of strong drink.

The first mention of strong drink in Scripture is associated with the shame of Noah, and always in history both sacred and profane, strong drink is invariably found in association with crime, or shame or sordidness.

And to the expostulations of would-be social reformers, the liquor trade sneeringly asks, "Am I my brother's keeper? Can I help it if men drink more than is good for them? Can I help it if the poison I sell them (for alcohol is a poison, none the less deadly because it acts slowly) leads them on the downward path? Can I help it if the lives of others are made miserable by drunkenness?" And this iniquitous traffic in human souls and bodies seeks to extend its capacity to injure the individual, the family and Society in general.

### Our Responsibility to One Another.

It is nice and easy to blame some nebulous corporate body, such as a limited liability company. It is so impersonal; it can't feel shame or a sense of sin. But when we consider the



matter more deeply, it is obvious that there must be shareholders behind companies. Now, I cannot urge too strongly that you and I are responsible for the way in which we use our money or set it to work for us. We can invest it in some enterprise which produces goods of real value to the community, or we can so invest our money that it does incalculable harm to the individual and to society as a whole. One day each of the sons of men must render to God an account of his stewardship. Drunkards are often sent on their way to hell through the investments of good, but unthinking people.

We are also responsible for the example we set by our manner of living. St. Paul is insistent on this truth. Parents know how true this is, especially when they see their own faults mirrored in their children.

Nor are we less responsible for the way in which we use our influence in the community. Christians must make their voices heard in crying against the evils of the day, and must be adamant in their determination to prevent the further opening of the flood gates of evil. In a few weeks' time we will have an opportunity of exercising our influence for the refusal of further and increased facilities for causing human suffering and sin. We will each of us one day answer to God for the way in which we have used our influence in the society in which He has called us to bear our witness.

#### A Contrast.

We turn away from the callous voice of Cain to an example in the New Testament. We read of Andrew "He first findeth his own brother Simon. . . and he brought him to Jesus." (John 1-41-42). By whose side would you prefer to stand in the day of judgment — Cain's? — or Andrew's?

#### PERSONAL.

Mr. E. C. Rigby, O.B.E., who is Senior Canon of St. Paul's Cathedral, Melbourne, and advocate of the Diocese, celebrated the opening of this year, his golden jubilee, as a member of the legal profession. A record of distinguished public service of 35 years as a councillor, and three times Mayor of the

City of Hawthorn, also an ex-president of the Municipal Association, and hon. solicitor for The Christian Sunday Observance Council and other organisations, has won a wide circle of friends. Mr. Rigby is an authority on Church and Local Government Acts.

Miss Constance McLennan, elder daughter of a former Registrar of the Diocese of Melbourne, the late Mr. A. E. McLennan and Mrs. McLennan, was married to Sir Ernest Clark, lately Governor of Tasmania, at Seaton, Devon, England, on January 10.

The Rev. A. S. M. Macpherson has retired from the duties of Deputy Staff Chaplain at Royal Park, and is now living privately at Mornington.

Archdeacon F. T. Morgan Paylor is leaving Ballarat (Vic.) in order to live at Geelong. As he is retiring the Bishop of Ballarat has asked the Archdeacon to accept the title of Archdeacon Emeritus.

The Bishop of North Queensland who has already undergone two serious operations, underwent a third in St. Martin's Hospital, Brisbane, on January 18. He asks the prayers of his many friends.

The Rev. Arthur Bell, formerly of the Diocese of Ballarat, has been appointed representative of the Church of England Boys' Society in London. He is making arrangements for the selection of boy migrants to some to the C.E.B.S. Training Farm at St. Hubert's, Yering, Vic.

The death is announced of Professor Kirsopp Lake, in California. He was well-known in the world of Biblical Scholarship, but unfortunately his extreme modernism, and destructive criticism marred his usefulness.

The Rt. Rev. Llewellyn H. Gwynne, D.D., who has for twenty-six years been Bishop in Egypt, has informed the Archbishop of Canterbury of his desire to resign on grounds of age. The resignation will take effect on November 1st, 1946.

The Rev. Arthur Sewell, who has just celebrated his 105th birthday, has beaten the "record" for clerical longevity hitherto held by the late Canon W. H. R. Longhurst, who died in September, 1943, only a few days before completing his 105th year.

By the death of Canon J. K. Mozley, D.D., the Church of England has lost one of her front rank scholars and one of her best known theologians. He was a Fellow of Pembroke College, Cambridge. For some years Chancellor and Librarian of St. Paul's Cathedral, he retired in 1941 by reason of ill health. He was 63 years of age.

Canon A. N. Williamson, Rector of St. Peter's, East Maitland, N.S.W., since 1943, has resigned by reason of ill-health. The hope is earnestly expressed that with the re-

turn of health Canon Williamson will be able to resume parochial work.

Rev. J. J. Sherlock has been appointed by the Bishop of Newcastle, first Priest in charge of the new Provisional District of The Entrance.

At the invitation of the Sydney University and the Australian Institute of Archaeology, Mr. James G. Stewart, M.A., will come to Australia from England in March, to lecture in Ancient History at the Sydney University and act as adviser to the Institute. He has excavated sites in Cyprus, under the auspices of the British School of Archaeology at Athens, and also assisted in the excavations of Sir Flinders Petrie at Gaza, and other sites in Palestine. As mentioned previously, he hopes to engage in excavation work in Cyprus in the near future. The expedition will be under the joint auspices of the Sydney University and the Australian Institute of Archaeology.

Our congratulations to the Rev. D. Livingstone, Th.Schol., upon his praiseworthy attainment of the Degree of Scholar in Theology in the Australian College of Theology.

Rev. Maurice Green regretfully has concluded his service with C.M.S. of Victoria this month, as no accommodation had become available. He will be inducted to the Parish of St. James', Orbost, Gippsland.

Rev. and Mrs. J. B. Montgomerie left Melbourne on January 14 for Sydney, where Mr. Montgomerie will take up the work of Regional Secretary for Aborigines. A goodly number gathered in the Fellowship Room in Melbourne on January 7 to express sincere appreciation of their unremitting labours for the Society, and to wish them God's blessing in their new sphere.

Mr. C. D. Gilchrist, ex-R.A.N., and an accepted candidate by the C.M.S. for Missionary training, commenced duties at the beginning of the year as Catechist of Moss Vale, N.S.W.

The Rev. P. M. Connell, B.C.A. Missioner at Penong, S.A., has been transferred to the Mission at Ceduna, S.A., on the Great Australian Bight. At the same time, Mr. Connell will have the oversight of Penong, owing to the shortage of clergy for B.C.A. work.

Mr. E. R. Spriggs, who has been churchwarden at St. Alban's, Leura, N.S.W., for many years, will be retiring at Easter. In the meantime he has been granted leave of absence. Mr. Spriggs has been a churchwarden for forty-five years in various parishes and has rendered valuable service to the church in many spheres of activity.

The Rev. J. C. Whight has resigned the Parish of Tarcutta as from February 2nd. He and his wife are entering upon work in Melbourne in preparation for their aim to serve later in the missionary field.

#### Proper Psalms and Lessons

##### February 16. Quinquagesima.

M.: Gen. xii 1-8; or Eccles. i 1-13; Matt. v 1-16 or 1 Cor. xii 4. Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18; or Eccles. i 14; Luke x 25-37 or 2 Cor. i 1-22. Psalms 30, 31.

##### Feb. 19. Ash Wednesday.

M.: Isa. lviii; Mark ii 13-22. Psalms 6, 32, 38.

E.: Jonah iii or Pr. of Manasses; Heb. iii 12-iv 13. Psalms 102, 130, 143.

##### Feb. 23. 1st Sunday in Lent (Eve of St. Matthias).

M.: Gen. xviii or Eccles. ii; Matt. iii or Heb. vi. Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Bar. iii 1-14; Mark xiv 1-26 or Isa. xxii 15-22; 2 Cor. iv or John xv 1-16. Psalms 6, 32, 143.

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

M.: Gen. xxvii 1-10 or Eccles. iv 11-28; Matt. ix 1-17 or Heb. ix 11. Psalm, 119, 1-32.

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

#### THE OENPELLI MISSION.

##### THE BEGINNING OF ITS STORY.

(By Rev. Alfred Dyer, for 20 years a Missionary of the C.M.S. to the Aborigines of the Northern Territory.)

Never had I seen such a sight—a leg, dead from the knee to the toes; the knee inflamed to three times its size! A white man would have been dead days before. But our measles could kill him. Six months of careful nursing saved him; his mother also gave him wonderful attention. On the sixth month, early one morning, on crutches I had made him with which later he hit me over the head; he came swinging the dead

leg round his head for joy. What he did on that one leg afterwards, would make a good yarn but for my first wet; that problem was solved, as by the next I had a white stockman to help me.

Stumpy — how he got this name, I do not know, maybe it was his build. He was the leader of the other gang. The wet make the cattle an easy prey; as they are forced from the plains to pockets in the hills. Everywhere else it is bog. The horses have to be kept out of it or else they get cancer, so they are kept in a special paddock.

Word is brought in that the natives are killing, so something has to be done about it. So a few of the boys ride out with me, and we find them eating a beast. I collect all their valuable shovel spears, with many angry looks, but they let me do it. Then I command them to follow me to the station, which they do, to my great surprise! I often wondered why, for they could easily have run away, by scattering. In the old days they were chained in the gaol, till a police patrol came, that would be nearly six months hence. The girls had the gaol for a dormitory. I do not like shutting up men for years. God commanded the Jews two ways the rod; or death; then I expect He has better ways of dealing with them than men have, and others here are taught to fear to do the same, so I asked the stock boys what shall I do with them? They said, give them the strap. Then I said, "who will do it?" We cannot, they said, they would spear us, which I realised was true. Who ever dreamed, when in early joy one left to preach a gospel of love, he would have to swing a strap; yet one remembered how Solomon charged us, "spare the rod and spoil the child."

These were stone-age children before me, one would hate to see them on the chain like a dog. Each one took his punishment quietly, it was very light, it was more losing of face before them all. I tried to make them feel as far as I was concerned, it was finished, and treated them as one of the others. It cost the Government nothing, it was done on the spot; no time was lost giving evidence. It is common talk in the North that a native will kill a beast, to be sent to Darwin, to have a term in gaol, to be well fed; and as he leaves to receive a suit of clothes, hatchet, etc., and learn many things not good for him or his people.

The home treatment was wholesome; for deep down in the hearts of all men there is justice which is born of God, but when men lose the fear of the old men; or totem; or idol; or God; then that world becomes full of crime, as amongst us to-day. Later Stumpy is brought into the station very sick, we treat him as well as one of our own

stock boys. "Love your enemies," you never know how a black mind works; or a white one at that; but Christ believed it was a profound principle which would kill war. "And if I be lifted up will draw all men unto me." But only a few, as yet have believed it to try it. For to bear a grudge against anyone, really hurts yourself most. So we tried to love him; and make him comfortable. I do not know if he grasped anything spiritually, he seemed to be very afraid, the sickness was short and he died.

His death created a willingness among the people to hear our message, and who knows what else? Just as the sailors feared when Jonah told them His God created the heavens and the earth, we were telling them the same story of Creation. This was our first burial. So I marked out a site for a cemetery, in good sarked ground, as they asked me to bury him. It was a terrible affair. I did not know what they did, nor did I want at first, to compel them to do it our way. I gave them the two blankets, I had lent him. They wrapped him up in these, and then tied it round with paper bark, and he was carried by four to the grave. When he was put in I waited. Two men jumped into the grave, maybe they thought the two blankets were too valuable to waste. Then his wife asked for his hair, so they scalped him, and then pulled out all his beard. Then they began to wail, and cut their flesh with knives, and hit one another over the head; blood flowed freely. It has to be seen and heard to realise its horror; and the quiet dignity of a Church burial. So after I had quietened them down, I told them quietly, that they would have to begin a new way. Later many were laid to rest here with singing. "Safe in the arms of Jesus" was a favourite. So ended the killing problem for the first year, no gun had been handled; we felt grateful to Him who is Almighty, and no man can stay his hand. If man had only obeyed His voice at the first murder. "Where is Abel thy brother?" "Am I my brothers' keeper?" What a different story the history of the Nations might have been; and of our dealings with the Aborigines!

#### NEW ARCHBISHOP OF PERTH.

An English vicar has been appointed Anglican Archbishop of Perth. He is the Rev. Robert William Haines Moline, M.A., vicar of St. Paul's, Knightsbridge, in the Diocese of London. The appointment was made after lengthy consideration, following the death of the Primate of Australia, Archbishop Le Fanu on September 9, 1946.



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## TO AUSTRALIAN CHURCHMEN

## TO-DAY'S VITAL QUESTION.

## SIX O'CLOCK CLOSING.

(By the Rev. Bernard G. Judd, Hon. Organising Secretary of United Church Action.)

On June 10th, 1916, a two-thirds majority of the voters won a great victory for the moral, social and economic well-being of New South Wales—Six O'Clock Closing became the law of this State.

## Eleven O'Clock Closing.

One has only to meet somebody who remembers Eleven O'Clock Closing to be convinced as to the benefits which ensued. During the recent debate on the iniquitous Liquor Amendment Bill in the Legislative Assembly, the Hon. H. B. Turner said: "I have not been able to find any person who remembers those days (i.e. before 1916) who would like to see a return to them. They have a clear recollection, during an evening's entertainment, of men coming in from a hotel, partially inebriated, and the pleasure of the entertainment being destroyed. That would happen to-day in any cinema in the city or suburbs. They recollect 'the drunks' tram' and 'the drunks' train.' They recollect how women were accosted in the streets by these inebriated men. However, a large number of people, because of their age, do not recollect those conditions."

Of course, no sane person wants these conditions to return. Then, why are we to vote at a Referendum on February 15? At a time when reduction of hours is the objective of organised Labour, there comes this Press-inspired and Brewery-bought demand for a daily four-hour increase in the opportunity to sell liquor. (Nobody imagines that hotels would really be closed between 6.30 p.m. and 7.30 p.m. if a later closing hour became law.) At a time when the weekly late shopping night has been dropped, we find the drive to have late liquor trading every night.

## Labour Principles.

Imagine the wail, the outcry if any socially useful industry were even to suggest longer hours, but the people are tolerant in their attitude to this arch-wrecker of character and home. Nevertheless, the fact remains that no consistent trade unionist can vote for a later hour, and the Liquor Trades

Employees have expressed emphatic opposition to any extension.

The benefits of Six O'Clock have been so obvious that after 30 years of operation the only pressure for extension has come from those who have a financial interest in the sale of liquor. With their unlimited resources they eventually succeeded in so influencing the McKell Government as to secure the passage of the Liquor (Amendment) Act, 1946, and with the daily Press under their thumb they are to-day firing the last shots in the long "inspired" campaign for 10 o'clock.

## Lies!

Their lying propaganda declares that Long Hours will mean less drinking. The contention is absurd on the face of it. Is it like the Brewers to spend £100,000 to get the people to drink less? They certainly do not rate the intelligence of the community very highly.

It is here we see what a boon Six O'Clock has been. It has prevented the enormous increase which a later hour would have rendered inevitable.

New South Wales spends £8 per head on Liquor. England, with 10 o'clock closing, spends £17. Compared with 1915, there has been a slight per capita decline in the consumption of beer in N.S.W.—all this despite the rise of factors adverse to community well-being.

## England and France.

The crisis of character is so acute at present that to subject the Home to further competition from the Liquor Bar would be disastrous. We see in France the calamitous results of an unrestricted flood of alcohol loosed over the land. The lying apologists of Bung say "No one is ever drunk in France." A responsible French minister says: "We are a nation of alcoholics"; while another, Dr. Henri Peniko, of the National Dept. of Health, says: "It is now common for a working man to spend half his pay on wine, his wife usually drinking as much as he does. The effect is noticeable on French children, who are under-nourished and

stunted." Which statement will you believe?

## The Real Issue.

The issue is clear-cut. There is only one purpose behind the campaign for longer hours, namely, more consumption and more profits.

Let us emphasise in all our discussions with other folk: (1) Every decent man wants to spend his leisure in his home. The Hotel is not the place to rear a family.

(2) Every reasonable person knows that the increased drinking resulting from later hours will mean more road accidents.

(3) Later hours will make the streets more unsafe than ever, especially for women.

It is misleading to talk of a 6 o'clock rush. It is in fact a "knock off" hour rush. Men who are accustomed to drinking through the hotels at 6 p.m. because they have just left work. No matter to what time hotel hours are extended, the 6 p.m. rush will continue. This is proved by conditions in Tasmania.

Our homes, our children, the welfare of this State—all are affected by February's Vote. Your ballot paper decides, among other things, whether you are determined to keep the Drink Bill at its present figure, or whether you will allow it to skyrocket to £50,000,000 in the next few years.

Let us Pray and Work for Six O'Clock. Let the people make a crushing reply to the Brewing Monopolists and their Political Satellites.

## LOOKING FORWARD.

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

There are few people who are completely satisfied with things as they are at present. The post-war world is a sad picture. Statesmen and politicians are trying to bring order out of chaos and to establish some principle of common sense among men and nations. The many conferences held among the nations about food, work, wages, education and social service indicate a desire for peace and justice among the nations.

Never before have there been so many powerful influences at work in an atheistic and secular direction as at present. Press, radio, cinema and modern novels are exerting a pressure in a secular direction, Utopia takes a

definite materialistic form. Science and psychology give point to this attitude. "Religion rings no bell."

The generation that has arisen has no structure of belief. There is a tremendous amount of ignorance about religion to-day. Why is there so much talk about a place called Bethlehem? What is the meaning of Easter Day? Questions like these have been asked by many. People are not interested in religion because they know nothing about it.

The background of our youth who are growing up into maturity has not been a settled one. War and industrial strife have brought a sense of frustration. They have no basic idea of a rhythm or harmony of life. They have seen the ungodly flourish and evil men succeed.

In fact, to-day the problem to them is whether God exists at all! Whether He does anything; whether it is possible to build a social or international community according to Christian principles; whether there is a future life and a destiny outside the few fleeting years of their physical existence. The younger generation has not started in light and moved into darkness. It has started in darkness and has not yet moved into the light.

The emphasis to-day is in the "group." The individual finds his place with "others." Planned social order, the increase of controls, and a totalitarian system saves people the trouble of thinking for themselves. Everything depends to-day on who controls industry, economics and social development.

To-day there is a longing among many for a foundation in life which can give peace of mind, and security. Where does the way back to right thinking and living lie? Man "does not live by bread alone." The crisis through which we are passing is persuading thoughtful people to "demand a verdict." What is the answer?

If we take out of this world all the faith, teaching and unselfish service of the Christian Church what remains? A world of selfishness, greed and unbridled corruption. A world like a watch with its main spring broken.

The power of evil can only be broken and overcome by the greater power of the Christian faith and the Christian way of life. Socialists say we must build some kind of social life. Is it to be community without God?

There is only one way, "come back to God!" Conversion to God is basic.

A change in man's personality, a spiritual life which comes from Him who said, "Ye must be born again." Until we take Jesus Christ seriously, Who suffered for our sakes, the Just for the unjust to bring us to God and follow His way of life there can be no true peace.

Why is it that we are so slow to get along the path of recovery? The explanation by reformers usually given is mainly a matter of economics. As if behind economics did not stand man and beyond man God. Christianity is not simply the most perfect expression of social aspiration; it is social salvation because it is a redemption from sin. We can sympathise with those who have a pathetic faith in some method or other of social reorganisation dictated by socialism or some other democratic creed. What is the use of changing an order in which men and women who compose it still remain unchanged? You must change their spirit. You must bring to play spiritual forces strong enough to recreate the spiritual life which decides the quality of their social and national relationships.

We all long to work for a better social order, of fellowship and co-operation and of providing the inalienable right of each personality to realise its true self in living the highest possible human life. But the better world will only come, as the Cross of Jesus declares, to men set free from their own selfishness by the grace which unites them to God and to one another in the fellowship whose fountain was opened in Christ's Cross and Resurrection, and flows into human lives from Him on whom was laid "the iniquities of us all."

Personal influence has more effect on others than all the propaganda and modern window dressing. The influence of a good home, the consistent example of loving parents will do more than all the schools and colleges to develop a true Christian character. Home is the rock on which religious education is built. When clergy and teachers have to try and build on the sands of a godless home, we must not be surprised if the building falls down.

The way back to right thinking and living is along the path that leads from the home to the Church. To-day it is "total war" against evil. The battle is on. The co-operation of parents in the Church is earnestly desired. There must be sincerity, plain speaking, a willingness to answer all the questions which agitate the mind about the truth,

The power of example will do more than mere exhortation. When our youth see more of the spirit of fellowship among their elders, they will respond to the cheerful, attractive, positive teaching of the Church given every Sunday.

Church-going was never popular. Is there a streak of cowardice in those who do not attend their parish Church? I often longed to go but if I did, I would be a marked man. Unless my conduct were perfect, I would be called a hypocrite. Is this attitude worthy of a true man? It is along the narrow way that leads to eternal life we must travel.

Life is not a circle, with no purpose or meaning or goal. It is cruciform, with a Cross at its centre. We must deny ourselves and take up our cross and follow Him. There is no other way.

## THE BIBLEMAN'S CORNER.

(By Rev. A. W. Stuart, B.A., Bible House, Sydney.)

## THE BIBLE IN GERMANY.

The new London Popular Report, entitled "God's Plenty," has arrived, and as usual it makes good reading. The "Bibleman's" Corner to-day will be grouped around one of the chapters "Getting going on the Continent."

## Beginning with Germany.

During a debate in the British House of Commons on the situation in Germany, this story was told:—"Among a group of hungry and miserable refugees from Silesia at Anhalter Station was an old woman. She was sitting in a corner with a resigned expression on her face reading a Bible. A newspaper correspondent asked her where she came from, and she replied that her home had been in the far eastern part of Silesia, but all her men folk had been killed. She had been given ten minutes' notice to get out of her home, and she just had time to pick up a few trinkets, one or two watches, a gold ornament, and her Bible. At the frontier these valuables were taken from her, and only her precious Bible was left. The correspondent asked: 'Where are you going now?' She replied, 'I haven't the faintest idea.' The final ironical touch, the correspondent added, was that she was reading the Sermon on the Mount."

Something of the general position in Germany may be gathered from the following statement of the Council of the German Church. "We know ourselves to be with our people in a great company of suffering, but also in a great solidarity of guilt. With great pain do we say: through us has endless suffering been brought to many peoples and countries. What we have often borne witness to before our congregations, that we declare in the name of the whole Church. True we have struggled for many years in the name of Jesus Christ against a spirit which has found its terrible expression in the



National Socialist regime of violence, but we accuse ourselves for not witnessing more courageously, for not praying more faithfully, for not believing more joyously and for not loving more ardently.

"Now a new beginning is to be made in our Churches. Grounded on the Holy Scriptures, directed with all earnestness on the only Lord of the Church, they now proceed to cleanse themselves from influences alien to the faith and to set themselves in order. Our hope is in the God of grace and mercy, that He will use our Churches as His instruments and will give them authority to proclaim His Word and to make His Will obeyed among ourselves and among our whole people. That in this new beginning we may be aware of our wholehearted unity with the other Churches of the oecumenical fellowship fills us with deep joy."

#### Scriptures for Germany.

No recent figures of circulation are available. Many consignments of books have been sent from London and New York, but not the fringe of the need has been touched. Surveys have been made, in the North by Dr. Rutgers, of Holland, and in the South by Monsieur Beguin. In view of the influx into the West, of millions of German refugees from the East, it is estimated that they alone would need at least one million Bibles and two million New Testaments. This quantity alone will cost the whole of the £200,000 promised by the Society for work in the whole of Europe. Then there are the needs of all the Churches. Dr. Rutgers draws attention to the fact that German young people have lost a great many of their ideals. The result is in many cases emptiness, and if the Churches do not give youth something to live for and fill their minds and hearts with new ideals, this emptiness may become a great danger. To tackle this difficult task of re-education in religion, the Church must have the Bible put into the hands of young people, and this clamant need is a great challenge to the Bible societies.

In the statement made by German Evangelical Churches a spirit of contrition is evident. New resolve is manifest in the words "Our hope is in the God of grace and mercy, that He will use our Churches as His instruments and will give them authority to proclaim His Word and to cause His Will to be obeyed among ourselves and among the German people." Such is the field of hopefulness in which the Bible Society will sow the good seed in Germany. The Society is impotent without the fellowship of the Church and this is obvious in such a wrecked society as obtains in Germany today. With an eager Church to help with Scripture distribution the Bible Societies can go forward in confidence to supply the Bible to the people.

#### BOOKS.

"Things We Must Tell Our Girls," and "Problems of Human Friendship." The former by Clare Gostell, member of the Societe Francaise d'Hygiene and of the Royal Sanitary Institute, the latter by the Rev. Bryan S. W. Green, B.D., of Brompton. Our copies from the Alliance of Honour, Melbourne, price 6d. each. Both these pamphlets deal with sex teaching, a subject that has been

the vogue in certain quarters for so long that we fear the complaint of a lad of 17 or 18 is justified that nearly every book you started to read was sex, sex, sex! ad nauseam. Certainly in these days the prevailing immorality can hardly be charged upon ignorance. The only way of really meeting temptation—not "another way" but the only real way, is to let Christ have control of the life to His Challenge and Appeal, "My Son, give me Thine heart," for out of the heart of man proceed these evil thoughts, as our Master and Saviour warns us.

#### FROM S. JOHN BACON.

A Christian Miscellany.—A Collectanea in Prose and Verse, by H. R. Minn, M.A., B.D. Price 2/-.

The booklet is as is described by its title and includes some original chapters and a number of interesting excerpts from various writers, e.g., Kitto, Bonar, a translation done in English verse of the Hymn of Cleanthes, etc. There is an "excerpt from Isaiah" (40:25-31) by the compiler with some useful and interesting notes.

"I Am."—A little book of Devotion on the Deity of our Lord by Fred Standen. Price 2/-.

The author, Rev. F. G. Standen, is a well known cleric of Sydney and has brought to this consideration of our Lord's self-revelation a reverent scholarship. As Bishop Hilliard remarks in a brief foreword, "Mr. Standen's Studies are not only comforting, and suggestive, but also challenging and instructive. The fact that the words upon which the meditations are based proceed from God the Son, must give those words a unique authority and power."

Beginning in a Prologue with God's self-revelation through Moses, as JHVH—rendered in our English version Jehovah, the "I AM"—the Eternal and self-existent One, the writer reviews in turn several applications of this Name—"The Name" to Himself as in the self-revelation to the Woman of Samaria—the response to the frightened disciples in the storm—the absolute challenge to the Jews "Before Abraham was I AM," and so on. The epilogue is the Revelation through St. John, "I am Alpha and Omega; the First and the Last," "God as revealed in Christ is the Ultimate Reality."

Our Divine Sacrifice.—A sermon by the Rev. Nathanael Jones, M.A., formerly Principal of Moore College and Canon of St. Andrew's Cathedral, Sydney. Price 6d.

This little publication will find a sincere welcome, especially from those who remember well the work of a Master Preacher and Teacher of beloved memory. The sermon was to help Churchpeople to enter more really into the spirit of our Services.

My Father's House.—Daily Devotions. By Rev. H. W. Cockel, of the Evangelical Lutheran Church of Australia Inc. Price 1/6.

Daily Devotions for fifty days. Each meditation is complete in itself. For the week days the general topic is "My Father's House" and direct the reader's thoughts to the prepared Home and the Father's Love. The Sunday meditations depict the glories of the Divine Redeemer, under the headings: My Prophet, My Priest, My Pilot, My Pattern, My Proxy, My Passion, My Pledge of Life Eternal.

## CALL TO YOUTH.

### YOUTH CONFERENCE.

The Y.W.C.A., the World Council of Churches, and some other organisations have arranged a "World Conference of Christian Youth" to be held at Oslo in July, 1947. As the name says, it is intended that there should be delegates from as many Christian Youth organisations as possible and from all over the world, so that experiences from the most varied sets of conditions in youth work may be pooled and the greatest amount of talent used to solve the various problems that come up in youth work. Perhaps you have heard of the I.V.F. Conference (held yearly by Australian University students) or of the Commemoration Week held yearly by Moody Bible Institute in America—well, the Oslo Conference is meant to be similar only on a world wide scale. Just imagine 1300 Christian Youth Workers discussing the problems of their work—it is bound to be extremely valuable to their home organisations and very good at helping us to spread the Gospel of our Lord Jesus Christ with much greater efficiency.

It is hoped that there will be one delegate from each Australian Diocese, but the sending of each delegate means the outlay of about four hundred pounds.

In the meantime we should like to give you some information about the Conference (and no doubt you would like to have it).

First of all, what is it all about? It all sounds rather vague so far.

Eleven pamphlets have been published about the Conference and the best thing to do at the moment is to give you a digest of their contents (although they will be circulated and you will probably see them fairly soon).

It seems from the list that all tastes will be satisfied, that the discussions will cover a very wide field, and that there certainly will not be any justification for the criticism that "the Church is not doing anything." The most essential issue of Christianity, namely the salvation of the individual and the Lordship of Jesus Christ is kept in mind throughout.

The following is a summary of the pamphlets:—

The introductory pamphlet deals first with the management of discussion groups. The pamphlets are intended as material for discussion by youth organisations, quite apart from their connection with the Conference.

The main part of the introduction is devoted to a Bible study on "The Only Hope" under the eight headings:—

1. A World Void of Hope.
  2. Hope which sets one Marching.
  3. Athirst for righteousness.
  4. Thirsting for God.
  5. A dead nation called back to life.
  6. Crux ave, spes unica.
  7. The consummation of history.
- Messengers of hope.  
closing with a short prayer service.

#### INTERSTATE C.E.B.S. VISIT MELBOURNE.

At the conclusion of the Country and Interstate Camp at Frankston, 37 New South Wales, 4 Queensland and 4 Victorian Coun-

tylers and boys were guests of Melbourne members in their homes. The party arrived back from camp on Monday morning, January 20, and in the Chapter House were introduced to their hosts, and for the next four days many new friendships were formed during a busy round of activities. On the Tuesday, the interstate party and their hosts assembled at St. Mark's, Camberwell, at 9 a.m., and after brief devotions, set off by motor buses for a day trip to Fern Tree Gully. The following day the party were given a reception at the Melbourne Town Hall by Cr. Lyall, representing the Lord Mayor of Melbourne (Cr. F. R. Connelly) who was away at Portsea. In a short speech of welcome, Cr. Lyall stressed the value of such visits as the C.E.B.S. tour and Canon P. W. Robinson (Victorian Chairman), Rev. Graham Delbridge (Sydney Chairman) and Bill Jefferson, of the New South Wales party from Vaucluse, expressed the thanks of all for the opportunity of seeing the Town Hall and partaking of delightful refreshments provided by the Lord Mayor, who has always shown a keen interest in C.E.B.S. After lunch in the gardens, a splendid outing was provided in the afternoon by the Melbourne Harbour Trust Commissioners when the party inspected the Port of Melbourne by the S.L. "Commissioner" and were given a most enjoyable afternoon tea.

#### G.F.S. TOUR.

(Communicated.)

January 10th saw a party of 17, mostly members of the Girls' Friendly Society, (N.S.W. branches), setting out on a tour of ten days, to the delightful city of Melbourne. The weather was very kind to us, and we were able to spend each day visiting places of interest.

Captain Cook's cottage and the Shrine of Remembrance were among the places of historical interest which we visited. We were able to visit places of industrial interest, such as Peters' Ice Cream Factory, and Lucy Secor's model frock work rooms.

One day was spent at Frankston at the C.E.B.S. Camp, which is set in very nice bush surroundings, and is quite close to the beach. We were shown over the camp, and then we were able to join with some of the boys in games of tennis and table-tennis.

Another day was spent at Fern Tree Gully, which is a very pretty spot at the foot of the mountains; we climbed to the top of the ridge, and had a very clear view of the city below.

Among the churches we attended was St. John's, Toorak, which is a very beautiful building in a setting of lawns and English trees. We were very happy to meet there our friend Rev. H. M. Arrowsmith, who conducted the service, and gave us a very warm welcome.

We returned home having had a most interesting and enjoyable ten days; our thanks are due to Mr. Paynter for the organisation and leadership of this Tour.

#### IN ERROR.

In our last issue we published a photograph without a heading for which omission we must apologise. The heading should have been—

"Senior Girls of the St. Catherine's Clergy Daughters' School, Waverley, with Mrs. Hall, the Headmistress, on Speech Night, 1946."

## Churchman's Reminder.

"All things are soon prepared in a well-ordered house."—English Proverb.

"Be ye also ready."—Christ's Call.

#### February.

16.—Quinquagesima Sunday.—The teaching of Love. We need it in our practice of religion. The Collect was composed in 1549 and is based on the Epistle. And such an Epistle (1 Cor. 2:13), which should be known by heart.

19.—Ash Wednesday. Modern habit has lessened congregations on week-nights. But it is worth a special effort to join in the helpful liturgy of this day of Ashes, and to pour ashes on our heads in a spiritual sense that we may learn true penitence.

23.—1st Sunday in Lent. — No. Sunday is not a day of Lent in the sense, Ash Wednesday is. Because on the Lord's Day He rose from the Grave. Thus we should rise from our day of penitence and deeper sense of sin to a greater brightness of rejoicing.

## ARCHAEOLOGICAL RESEARCH.

Church people generally will be interested in the formation of The Australian Institute of Archaeology with headquarters in Melbourne. The President is Mr. W. J. Beasley, who is well known for his interest and writing on Archaeological research. Vice Presidents of the Institute are Rev. H. M.

A. Arrowsmith, rector of St. John's, Toorak, and Dr. A. Murray Clarke, F.R.C.S. The Council includes among its members, the Revs. I. W. Searle, B.D., L. D. Morris, B.Sc., B. H. Williams, B.A., Dr. Paul White and Captain G. M. Dash.

Mr. John A. Thompson, M.Sc., B.D., Dip. Ed., of Brisbane has been appointed Director of the Institute.

## CORRESPONDENCE.

### LATE REV. A. E. F. YOUNG MEMORIAL.

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

There will be numerous of your readers who will remember very affectionately the late Rev. Arthur Edwin Fleming Young, Th. Schol., who laboured so devotedly in the parish of St. Philip's, Sydney, and in the dioceses of Gippsland and Melbourne. It is possible that some of these friends will be more than interested in the proposal to erect a memorial window in St. Luke's Church, Sth. Melbourne, in which parish he ministered in the years 1929/35. They may like the opportunity of being associated with this remembrance, and would be appreciative of your kindness in publishing this letter: I shall certainly be grateful for your doing so. Only another twenty pounds will complete the sum required for the window. Subscriptions will be welcomed by me at St. Luke's Vicarage, South Melbourne, and will be gratefully acknowledged.

Yours sincerely,  
ERNEST L. PANELLI, Vicar.

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## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

## ST. THOMAS' CHURCH, ENFIELD.

One Hundredth Anniversary, 1848-1948.

The Rectors of the Parish.—2.

In 1895 the Rev. E. S. Wilkinson, B.A., followed the Rev. Septimus Hungerford at St. Thomas'. His was a short lived but active ministry. During his incumbency the interior stone walls of the Church were painted. It has often been asked why this was done, and the probable answer is that the paint covered a good deal of the rough finish of the joints of the masonry. The flooring of the Church, which had seen nearly half a century of service, was also renewed, and plaster shields with Scripture texts were placed between the windows in the nave.

In 1896, the first Confirmation was held at St. Thomas'; previously the Confirmations had been taken at Burwood. The Archbishop, the Most Rev. Saumarez Smith, confirmed 24 candidates.

Mr. Wilkinson's departure from St. Thomas' in 1897 was much regretted. He was succeeded in the following year by the Rev. F. R. Elder, who came from Wollongong. Some of the older members of the congregation will still remember him and his good wife, who made a splendid partner in the work of the parish. In 1898, a fine stained window was placed in the nave in the southern wall to commemorate the Jubilee of St. Thomas', 1848-1898.

Mr. Elder was ably assisted in his work by Deaconess Price, who did yeoman service among the women and younger folk of the parish and in parochial visitation. Miss Price is still living in retirement. It was not then so difficult to get young people together. There was no "Tech.," the picture show and wireless were almost unknown, and the motor car of that day was something of a curiosity.

The old service book opened in 1866, which is still in use, records the names of many prominent clergy who from time to time during Mr. Elder's incumbency officiated at St. Thomas', including the Rev. G. Darcy Irvine (later Coadjutor-Bishop), W. I. Carr-Smith, Canon John Vaughan, Rev. Copland King and Rev. Joshua Hargreaves. During Mr. Elder's ministry, the fine pipe organ in use in the Church was erected and the Church roof was re-shingled. In 1911 Messrs. Holt and Hope were elected churchwardens, and have been reappointed annually since—a unique record of service. The parish was greatly indebted to Messrs. W. Wines, J. W. Ford, and Thomas Hudson for splendid contributions to both the spiritual and material welfare of the parish while Mr. Elder was its rector. One of the best tributes that can be paid to the lives and example of Mr. and Mrs. Elder is that two of their sons entered the sacred ministry of the Church.

As the result of a triangular exchange of parishes in 1911, Mr. Elder moved to St. Michael's, Surry Hills, and was succeeded at St. Thomas' by Rev. A. C. Mosley from Moss Vale. In his first sermon at Enfield, Mr. Mosley preached from the text, "For I determined not to know any among you save Jesus Christ and Him crucified" (1 Cor., 2, 2). There are many to-day who can testify how faithfully he kept to the ideal he then set before himself as a min-

ister of the Gospel. Mr. Mosley was a tireless worker. He developed the work well and faithfully done by Mr. Elder at the Meads Mission Hall at the eastern side of the parish, and, foreseeing the day when the old stone school hall erected by Thomas Hyndes in 1847 would be too small for the growing requirements of the parish, he inaugurated the fund for the present Parish Hall. In all his work he received the active co-operation of his wife and two daughters.

Bishop Stone-Wigg, the first Bishop of New Guinea, then living in retirement, often preached in the Church. Although he and Mr. Mosley belonged to different schools of thought, they were very good friends. The Bishop was later laid to rest near the entrance to the Church, and the handsome Lych gate in front of the Church was erected by loving friends in tribute to his memory. Two of the most earnest and active workers at St. Thomas' in Mr. Mosley's day were Messrs. W. Wines and J. W. Ford, who at different times were Sunday School Superintendents and churchwardens, and did yeoman work for God and His Church.

## MEMORIAL GIFT TO CHURCH.

Mr. K. R. Stubbings and his sister, Mrs. J. Thomson, have presented to St. John's, Moss Vale, a most beautiful set of Holy Communion vessels in memory of their mother, the late Mrs. Harriet Ellen Stubbings, who was for so many years a devoted member of the Church. Both the chalice and paten are of solid silver, faced with gold, and will doubtless be used at St. John's for very many years to come. A more suitable memorial gift surely could not be chosen

for one who was so regular in her attendance at the Lord's Table. The vessels were dedicated by the Rector at the Watch-night Service on New Year's Eve.

## SUNDAY SCHOOL CONFERENCE.

The 138th Quarterly Conference of the Parramatta Deanery S.S. Teachers' Association is to be held on Monday next at St. Mary's, Guildford, at 7.30 p.m. The Presidential address will be given by Bishop Hilliard.

## THE B.C.A. MAILBAG SUNDAY SCHOOL.

On Saturday, January 18, at the beautiful home of Mrs. W. V. Toms, the whole voluntary staff of Teachers and workers of the M.B.S.S. (except the very few who live at a great distance) invited and entertained at an afternoon tea party their dearly beloved superintendent, Miss Edith Huntley, who has retired from the position, after her long years of strenuous voluntary work ever since the inception of the M.B.S.S.

As a slight token of appreciation and affection, she was presented by Mrs. Toms in the name of us all, with a handsome standard lamp on a small book stand. Miss Huntley, who was surprised and deeply moved accepted our gift in warm affectionate words "from a full heart" and said it had been "a lovely party."

## CATHEDRAL MEMORIAL BELL TOWER.

At the meeting of the Synod in the year 1945, the following resolution was passed: "That inasmuch as the purchase of a peal of bells for the Cathedral has been made

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through the legacy of the late Mrs. Gates and other gifts, the matter of a tower in which to hang such bells has become one of urgency, the Synod be requested to appoint a Special Committee to consider the building of a bell tower as a memorial to the fallen of the Diocese in World War No. 1, and in addition to extend the present Cathedral in the same style in the direction of George Street; also, if thought desirable, to consider the building of a Chancel at the Kent Street end of the Cathedral and to erect a Baptistry, all in a style to harmonise with the existing building. The Committee to have power to invite an Architect to submit designs with approximate cost of this work and to report to a Special Session of Synod or to the next Ordinary Session of Synod.

"The Committee to consist of the following: The Rt. Rev. Bishop Pilcher, the Rt. Rev. Bishop Hilliard, Ven. Archdeacons S. M. Johnstone and S. H. Denman, Canons H. N. Baker and D. J. Knox, Major Davey, Professor Wilkinson, Messrs. A. L. Blythe, C. P. Taubman and G. W. L. Hirst, with power to add."

The Committee met on several occasions, and in reporting to Synod made the following recommendations:

1. That the Synod authorise the building of a Memorial Tower in memory of the men of the Diocese who gave their lives for their country in the two World Wars.
2. That such Memorial Tower be built in the style of Perpendicular Gothic in order to harmonise with the architecture of the rest of the Cathedral.
3. That it be built at the George Street end of the Cathedral on the central axis, thus lengthening the nave.
4. That the inner side of the tower open into the Cathedral, thus increasing by floor space and gallery the seating capacity of the Cathedral.
5. That the tower be built of such strength as to make possible the hanging in it of a peal of bells.
6. That Professor Wilkinson be requested to examine and explore the grounds between the present end of the Cathedral and George Street in order to determine the possibility of the laying of the necessary type of foundation.
7. That Professor Wilkinson be requested to prepare preliminary plans for submission to Synod.

## DIAMOND JUBILEE.

Christ Church, Bexley, is to celebrate its Diamond Jubilee of the Dedication and opening of the Church on Tuesday, Feb. 25 at 7.45 p.m. Bishop G. H. Cranswick is to preach on that occasion and dedicate and unveil a memorial window to commemorate the ministry of the rectors of Christ Church during the past 60 years.

## LETTER FROM O.O.M.

C.M.S. Kilimatinde,  
Manyoni P.O.,  
Tanganyika Terr.,  
East Africa.  
1st November, 1946.

St. Paul's, Chatswood,  
Dear Friends,—

I am sure you will all rejoice with me when I tell you that the rains have come. At the moment I can hear water pouring into the tanks from the guttering. Do praise the Lord with us for His goodness and mercy to us. Already the countryside is

turning green. Truly "the desert shall blossom as a rose." Lilies have popped up over night and are now arrayed in all their glory and splendour. Soon all the other wild flowers will bloom in their turn.

Last time I wrote I asked you to pray for Godwin. Since then he has gone to be with his Lord. He passed away about mid-day. I was called over, the room was full of people, but he had already entered the presence of the Master Whom he loved. We all knelt as we offered prayer and praise. It was dark before we were able to have the service which was held in the prayer room of the Hospital. Canon Banks conducted the service and then led the way to the grave, followed by the nurses in uniform and then the dressers. By lantern light we laid him to rest and again the young people were reminded that they must be ready to meet the Master as Godwin was. On the way back everyone sang hymns such as "Onward Christian Soldiers."

Bilha, Godwin's widow, is to help us in the hospital by taking a short meeting with the waiting women each morning and then helping in the dispensary. She will also take Miss Parker for Swahili lessons and then a little later on she will do more evangelistic work amongst the patients. This will fill a great need in our work here. It is not a full-time job as there are three little children for whom she has to care. They are a lovely family and one wonders why it was broken, but the Lord knows best and Bilha knows that He will not leave her or forsake her.

Esta, too, needs your prayers. She has completed one year and went home on holidays. First let me tell you about her. She comes from an outstation which is somewhere about 60 miles away. Her husband, a Mohammedan, agreed to let her confess Christ and she was baptised. Then he gave her permission to come and work here at the hospital. When she went home the chief entered into things and said she must return to her husband and deny her faith. This Esta refused to do. Then when she had to choose imprisonment or this she said she would go to prison. The chief was not satisfied so he ordered her to be beaten with a stick and sent her to her husband's home by force. Previously the husband said that she should go free. I have taken the matter up and appealed to the Government Official and have it all fixed up legally. Just how far he can help, we will have to wait and see. In the meantime, we are praying for Esta that her faith will not fail. Her lot is not an easy one, but the Lord will look after His own and she does truly belong to Him.

A little while ago we had the Paramount Chief to morning tea. I asked him why the people were not attending Hospital so well this year. His answer was that they are just wandering about from place to place seeking food and many of them not knowing what they are really doing. They will come back when they have settled down again. So many years of famine have upset them completely. Lorries were sent out to one district to transfer starving people to another area.

Thank you all, for your continued prayers on our behalf, and may the Lord bless you each one.

Yours in His service,

WINNIE PRESTON.

NORFOLK ISLAND.

The Church Committee has decided to revive the Guild meetings formerly held. Now that the war is over it is felt that they can be conveniently recommenced.

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They will be held on the second Thursday in each month at 3 p.m. in the present Sunday School Room (behind Mr. Maher's Garage) commencing on February 13th.

Everyone will be welcome, both men and women, and their objects will be to study the Scriptures, to meet together in a friendly social atmosphere, and to work together for the Church—the final objective in that regard being the fund for the erection of our Sunday School Hall.

#### ST. ALBANS, LEURA.

The design for the memorial rededicated which was generally approved some time ago was forwarded to his Grace the Archbishop on 6th October, for his approval. Owing, however, to His Grace's illness, no reply has yet been received and the work cannot go forward until the design has been accepted and a "faculty" granted. So soon as this is done we expect the work to commence. Meanwhile gifts towards the cost of its erection are invited from all who would like to have a part in the project. £128 has been received in gifts and promises, leaving a balance of about £65 yet to be subscribed.

#### THANKSGIVING FOR THE RECOVERY OF THE ARCHBISHOP.

The Standing Committee of the Diocese of Sydney has carried the following resolution unanimously: "That if it please God to restore the Archbishop to health, steps be taken (1) to arrange a Day of Thanksgiving throughout the Diocese, and (2) to arrange a Public Meeting of Congratulation at which some token of our affectionate appreciation be presented to the Archbishop and Mrs. Mowll, and that to carry this into effect a small Committee be at once appointed, with power to add to their number, such Committee to consist of the Bishops-Coadjutor, the Chancellor, the Registrar, the Principal of Moore College and the Organising Secretary of the Home Mission Society." In accordance with the terms of this resolution certain gentlemen, representing various interests in the community, were informed of the movement and have expressed their desire to be associated with it by joining the General Committee.

As a result of the above resolution the following arrangements have been made:

- (1) Sunday, March 2, 1947: Thanksgiving for the Archbishop's recovery be offered in all Churches throughout the Diocese.
- (2) Tuesday, March 4, 7.15 p.m. Short Service of Thanksgiving in the Cathedral when the Archbishop will return thanks with his Clergy and other members of the Church.
- (3) Tuesday, March 4 (same day), 8 p.m. Public Meeting in the Sydney Town Hall, for the purpose of expressing our appreciation of the Archbishop and Mrs. Mowll, and presenting the Archbishop with a substantial token of our respect and regard, such token to take the form of a cheque for, say, £1000, to defray the expenses of the Archbishop and Mrs. Mowll (who must accompany him) to the Lambeth Conference.

#### 159th ANNIVERSARY OF FIRST CHRISTIAN SERVICE HELD IN AUSTRALIA.

Notwithstanding a somewhat unpromising afternoon, the service held at St. Philip's Church Hill, to commemorate the 159th anniversary of the First Christian Service held in Australia was well attended. The Royal Australian Historical Society was well represented and there was a good attendance of

Girl Guides and members of the Imperial Army and Navy Veterans' League. A still larger audience listened to the service as it was broadcast from Station 2CH. Listeners said that it went well over the Air.

In a number of respects, the service was unique. Both the Bible and Prayer Book used at the original service were in use. The lessons were read from the former by the Moderator of the Presbyterian Assembly, Rt. Rev. H. E. Thomas, and Rev. Frank Robinson, in place of the President of the Baptist Union. Canon Hammond conducted the service, and Rev. Richard Piper, President of the N.S.W. Methodist Conference, assisted with the prayers. Bishop Pilcher was the preacher and he spoke from the Rev. Richard Johnson's text at the original service in 1788, viz.:—"What shall I render unto the Lord for all His benefits towards me? I will take the cup of salvation and call upon the name of the Lord."

The Bishop referred to the severity of the penal code in England at the time convicts were being transported to Australia in many cases for minor offences, which in these more enlightened days would be punished by admonition or a small fine. There was a complete disregard by the authorities of that day of the spiritual needs of either the convicts, or the crews of the vessels which brought them here, and had it not been for the strong representations of Wilberforce, the reformer, to the Premier, William Pitt, it seems unlikely that Richard Johnson, or any other chaplain would have accompanied the fleet to Governor Phillip to these shores.

Richard Johnson had an uphill fight against civil and official hostility. His first church was burnt down, but after twelve years of devoted untiring work he established the church in Sydney and returned to England. The question which Johnson asked his first congregation, "What shall I render unto the Lord?" said the Bishop might well be asked of any congregation to-day as it went to the centre of the Christian message.

The detailed arrangements for the service were made by the Church of England Men's Society.—A.H.

#### LADIES' HOME MISSION UNION.

We are sure that our friends will be glad to know that the clothing which we sent to England towards the end of last year has arrived safely. A letter from Mrs. Wright received just recently told us that she had received news from the Secretary of the London, L.H.M.U. that 13 cases of clothing had come from the L.H.M.U. in Sydney. Mrs. Wright says "It is good that they have arrived whilst we are in the middle of winter." A distribution of these garments will be made through the workers to the poor London parishes. We are very grateful to our many friends who sent in clothing for this purpose, and we would say "Thank You to God" that they arrived at a time when they would be most needed.

Will Secretaries of branches remember that our financial year ends on the 31st March. We are urgently in need of helpers for our storeroom, or anyone who would be willing to do some sewing at home. Could anybody make us some boys' pants—we can supply the material. The storeroom is a very important part of our work, by this means many people have been helped and boys and girls fitted out when starting in jobs.

#### N.S.W. COUNCIL OF CHURCHES.

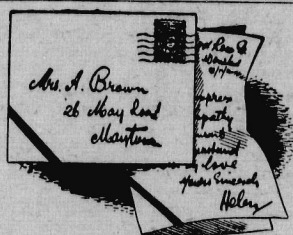
At the recent Synod representatives of the Church in the Diocese were appointed to

join the N.S.W. Council of Churches. They were invited to the Council's meeting last month and received a hearty welcome. The President of the Council, the Rev. J. A. Eastman, made the following interesting address of welcome:—

"Right Rev. Bishop Hilliard, with representatives of the Church of England within the Diocese of Sydney:

"It is with a sense of thankful acknowledgment to God that we welcome you; in the first instance as fellow representatives of our Lord and Master Jesus Christ, and secondly, as a distinguished body of Ministers and laymen, who, through your Court of Appointment, are present here to share with your sister Churches in this ministry of the Council of Churches.

"We rejoice with you all in that His Grace, the Archbishop of Sydney (Dr. Mowll) is again returning to health and strength; and we appreciate not alone the letter forwarded to us to-day by His Grace, but the kindly gracious spirit which has been



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manes" in all the proceedings which have led to this day's happy consummation of official membership in the Council.

"Over these last tragic years we have not felt (as some may have wrongly supposed) that we were without the love and interest of the great Church of England in this Diocese.

"If there be such as a second front in a war and there was—we thank God that the strength of the Church of England has been on one of those "fronts" in moral and spiritual force, and on each front we have, we pray, worthily been effective for Christ and His Church.

"By those turnings of the wheels of Providence it so happens that the privilege is mine to-day to be in the Chair of the Council as President on this great occasion; seeing that in the years 1928, 1929-30 and part of 31, I held the office of Secretary to this Council, and am quite conversant with the high standing and effective service which was being rendered by this Council in those years when some of the great leaders of the Anglican Church shared with us on the Council.

"I may be pardoned in making mention of several such representatives: The Co-Adjutor, Bishop D'Arcy Irvine; Principal Davies, Dean Talbot (by whose side I stood preaching in the Domain); Archbishop Wright and others whose names and records are in our Minute Book, and whose memory is dear to us.

"In those days—Governments sought our advice. We were consulted on most questions wherein there was a moral question involved. Of course times have changed, and the Council has changed, and in its incidence has not been sufficiently representatively strong (in these days of so-called Democracy which counts heads and takes little cognisance of brains)—thus we have at times felt ourselves as "a voice crying in the wilderness" and even this is not to be despised.

"However, as President of this Council, and on behalf of the Council, I want to say that we feel that in your official representation here to-day—this Council representing eight Christian Protestant Denominations—with a combined nominal membership of at least 70 per cent. of the Australian populations—we have a right to be heard; we have a right to speak and we have a right to be consulted on all matters concerning the moral and spiritual life of this State.

"This last statement requires that more be said.

"I have been reading the Church of Scotland's Commission Report, entitled 'God's Will for Church and Nation' and in it I have found food for thought.

"Especially would it be desirable to emphasise that aspect of the Report which shows imperatively that even the Church of Scotland is recognising the futility of our lack of cohesion as Christian men and women believers in the Christian Faith. The World Council of Churches is proof of what in New South Wales we have been asking to do within the State.

"The National Missionary Council is at the present, the finest illustration of unified Christian service and ministry.

"In closing I would crave indulgence to quote a few sentences in this Report that are so apposite to this occasion:—

"There is perceptible everywhere a distinct change of feeling in regard to ecclesiastical divisions, a change that springs from other than religious indifference. People

of every type and class are growing familiar with the worship and teaching of other denominations than their own, and are quick to perceive and respond to the essential Christian elements that exist in them all."

"This challenges and intensifies the sense of a common task in face of the magnitude of the non-Christian forces in the world to-day.

"It is this challenge which faces the Council, and brother representatives of the Church of England—you have come to join with us in seeking to unitedly face the challenge, and this day we put out our hand with a hearty welcome.

"God shall bless us and that right early."

#### NEWS FROM THE PARISHES.

**St. Barnabas, Mill Hill Road, Waverley.**—A brass book-rest, the gift of the Confirmees, will shortly be placed in the church for use on the Communion Table.

The church buildings suffered damage in the severe hailstorm on New Year's Day. It is proposed to replace the broken church windows with a new type that will improve the ventilation of the edifice.

**St. Philip's, Eastwood.**—A memorial window to the memory of the late Rev. Andrew Colvin, formerly a rector of the parish, is to be placed in the church in August. A fund has been opened for the purpose.

**St. Paul's, Rose Bay.**—The parish branch of the Girls' Friendly Society is to hold a handiwork competition and exhibition in the Parish Hall on Saturday, February 22nd, at 3 p.m., to raise funds for the completion of the church.

**St. Stephen's, Penrith.**—Another feature of December was the unveiling of a memorial window presented by Mrs. H. J. Witts to perpetuate the memory of her parents and those of her brothers who have pre-deceased her. The window, which has a two-fold subject, "The Light of the World," and "The Good Shepherd," is indeed very beautiful, and is in keeping with the previous work of Mr. A. Handel, the artist, who prepared the window. This is now the third window of this type to be placed in St. Stephen's, and each with its particular beauty is not comparable with the others.

#### Diocese of Armidale.

##### "SUFFER LITTLE CHILDREN."

The Parish Paper of Quirindi says:—

£50,000 flats for Church.—Flats costing more than that amount are to be erected by the Church of England on its property at Glebe. Announcing this fact a day or two ago the Director of the Church of England Bureau of Public Relations said the buildings would comprise duplex flats for the use of a man and wife without children, and bachelor flats for single persons.

What a fine gesture it would be if the Church could erect flats on a large scale, beginning with flats available only to families with young children!

#### VICTORIA.

#### Diocese of Melbourne.

##### REFERENDUM ON SUNDAY SPORT.

Great interest has been aroused amongst the citizens of the City of Camberwell by the decision of the Council to hold a referendum

on February 27 on the question of opening the municipal facilities for Sunday sport.

This proposal was carried in the Council by eight votes to four, and a keen contest is anticipated.

The legal position is being challenged, but an earnest desire has been expressed for "a revival of prayer meetings in every part of the city, special sermons on the sanctity of the Lord's Day, and a solemn appeal to preserve this Divine heritage for our children."

#### SOUTH AMERICAN MISSIONARY SOCIETY.

The Tenth Annual Meeting of the Australian Auxiliary was held in the Archbishop's Vestry at St. Paul's Cathedral, and was most encouraging, both as regard attendance and "atmosphere," notwithstanding that the evening turned out to be wet and cold. The presence of the recently appointed Victorian Secretaries of the A.B.M. and the Bush Church Aid Society was a friendly gesture warmly welcomed, as was also the kindness of the former in presiding until the arrival of our Chairman, who was a little late owing to transport difficulties.

The Annual Report opened with a reference to the world-shaking events which had taken place since the Auxiliary was established in April, 1936, and which constituted a clarion call to all members of the Church to press on with their appointed task of preparing the way for the Coming of the King, and a warning that there was no time for dawdling.

The chairman, in his address, gave a survey of conditions in South America, referring particularly to the tremendous task facing the newly-appointed bishop; the immensity of the area of the two dioceses entrusted to his supervision; the difficulties of travel in many localities and the consequent physical strain to which he would be subjected. Referring to the Auxiliary, he considered that there was much cause for thankfulness, even on the financial side, in view of all the circumstances of the case, and that we could look forward hopefully.

#### Diocese of Bendigo.

##### FROM THE BISHOP'S LETTER.

On December 21st, the Rev. Percy Webber passed to his rest. He left a great record behind him of Missionary Service in India and as a loving and lovable Parish Priest in this Diocese. I attended and took part in the funeral service in Malmesbury Church on December 23rd. Our sincerest sympathy goes out to his widow and to his family, especially the Rev. Eric Webber, now our Missionary in Tonga.

On Sunday, 12th, we had an Ordination of Deacons in the Cathedral, at which the Rev. W. T. Regnier preached a fine and much appreciated sermon. I ordained Harry Ellson and Frederick Bastian for our Diocese, and also Keith Madlin, B.A., and Gordon Coad for Ballarat Diocese. The service was very reverent and helped us all. I speak for Mr. Gray at Mooropna. I am sorry Mr. Ganly has left the Diocese, but he goes with our best wishes to the heavy work at Newhaven under the Mission of St. James and St. John.

WANTED.—Baby's Cot and Single Bed, as gift for Family Service Centre, Church House, MA 4137.



## SOUTH AUSTRALIA.

## Diocese of Willochra.

FROM THE BISHOP'S LETTER.  
HOME FOR AGED PEOPLE.

"Just over a year ago I started a fund to provide a Home for Aged People with a donation of ten shillings. When I last wrote the sum of £360 was in hand. It now stands at £710. If a few more amounts come in I may open an appeal in the next issue of this paper.

"At the recent Diocesan Council of the Mothers' Union it was unanimously agreed to support this fund. Since then the Peterborough Branch has sent in a donation which is acknowledged on another page.

"I hope I shall hear from more people concerning this project.

## Conclusion.

"In the last issue we recorded the death of the Ven. Archdeacon Snow. Since then his widow has died at the age of 85. Her body was taken by ship to Port Lincoln and buried in her husband's grave. They were frequent visitors to Bishop's House and I shall miss them when I visit Port Lincoln.

"The Rev. D. Livingstone has left Streaky Bay and the Rev. H. Broadley has left Ceduna for work in N.S.W. When I was at Streaky Bay a short time ago several people expressed appreciation of the work Mr. Livingstone had done there.

"Since their departure the Rev. A. W. Pain has gone to Port Lincoln, the Rev. H. Price to Jamestown and the Rev. N. James to Port Elliston. We wish them well in their new work in this Diocese.

"The forty days of Lent begin with Ash Wednesday on February 19th. Let us endeavour to make the best use of this holy season by the deepening of our penitence for sin, the increase of faith and charity for the glory of God and our eternal good.

"It was my intention to conclude this letter by writing a few words about Heaven, to which in this transitory life we look forward as our Eternal Home. As I must now stop I hope to deal with this subject on a future occasion."

## A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: Mrs. Chambers, 12/-; Miss Watson, 12/-; amounts under 5/-; 4/-.

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## PERSONAL.

Congratulations to Mr. Donald Robinson, son of Canon R. B. Robinson, of the H.M.S. Sydney, upon his engagement to Miss Marie Taubman and also for his distinction in Greek and English in the recent University examination. Mr. Robinson has been elected to enter Queen's College, Cambridge, for two years and will be leaving Sydney in July. He is this year's President of the Evangelical Union in the University and has been selected to represent the union at the Inter-Varsity Fellowship World Conference to be held at Boston, U.S.A., in August next. Miss Taubman has recently attained distinction in Anthropology in the University examination and has been awarded her "Blue" for sport.

We note with a very real sorrow the death of the Rev. Percival J. Bazeley, for many years the General Secretary of the N.S.W. Branch of the Church Missionary Society and the Society's first Federal Secretary. Those who know the fine contribution Mr. Bazeley made to the work and position for C.M.S. in the Australian dioceses and his rare gifts of friendliness and tact have always regretted his resignation from that position. His pastoral work in his first parish of Roseville, N.S.W., was of such a character as to have led to a very fine gesture of friendship and love when he accepted their rectorship of All Saints', Petersham. Always a sound evangelical, his rare gifts of ministry led to an episcopally supported offer of a leading parish in another metropolitan diocese. After a year of suffering, bravely borne, he has been called to rest in Christ.

Miss Barbara Mary Chisholm, B.A., has been appointed headmistress of the Sydney Church of England Girls' Grammar School, Darlinghurst, in succession to Miss Dorothy Wilkinson. Miss Chisholm, who will take up her new position in May, has been senior assistant at the Waikato Diocesan School, New Zealand, for the past four years. She was formerly on the staff of Solway College. Miss Wilkinson was principal for 25 years.

The Anglican Church has lost a scholar and bishop in the recent death of the Bishop of Gloucester, The Right Rev. A. C. Headlam, D.D.

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