

# THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.  
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

Vol. 16. No. 18

SEPTEMBER 6, 1951

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

## The Call to the Ministry of the Church

(By the Rev. M. A. P. Wood, M.A.)

"The God of our fathers hath chosen thee, that thou shouldest know His will: . . . for thou shalt be His witness to all men . . . And now why tarriest thou."—Acts xxii 14-16.

We see here on God's side, that He chooses the man, and gives the message. On man's side, he knows certainly, and must respond urgently. The co-operation between the Divine initiative and the human response in this case produced the start of the fruitful ministry of St. Paul.

### What are the usual methods of Knowing the will of God?

Guidance is for those who follow. The meek will He guide in judgment.

(a) We must surrender our wills to Christ. "Guide," in Psalm xxv means "end," as a bow is bent. This will lead for prayer in many cases which has the say "Lord, make me willing to be led."

(b) We must gain all the facts. Find out the need of and the opportunity.

(c) Study your own circumstances and abilities.

(d) Consult your Christian friends and advisers.

(e) Study the Bible for yourself, for general principles of God's working, for specific texts about guidance, and for stories of the way God guided the men and women of Bible times.

(f) Be continually praying over the particular problem of guidance which is yours. A call usually comes slowly and gradually, and even naturally, so pray, pray, pray.

### What are the specific ways of God's Call to the Ministry?

(a) Acts xiii 1-3, "Now there were in the church at Antioch certain prophets and teachers . . . as they ministered to the Lord, and fasted, the Holy

Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them.'"

Here is the sovereign action of the Holy Spirit in the local church, laying it on the leading ministers of the church, after prayer and fasting, to call out certain men for service.

(b) Acts vi 3-6, "The twelve said 'Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip . . . whom they set before the apostles; and when they had prayed, they laid their hands on them. And the words of God increased.' Here the common mind of the whole church, after thought and prayer, is turned to the process of selection, and as they recognised the spiritual gifts of many of the early Christians, with this in mind, they 'looked out' the seven first deacons. After prayer, the apostles then openly ordained them. The immediate result is the increase of the Word of God

(c) Acts ix, 3-6, "Suddenly there shined round about Saul a light from heaven; and he fell to the ground, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said 'who art thou, Lord?' And the Lord said, 'I am Jesus, whom thou persecutest' . . . and he trembling and astonished, said, 'Lord, what wilt thou have me to do?' Here is the great example of the direct, and in this case, sudden, personal call from Christ.

### 3. What are the qualifications for the Ministry?

(a) Personal knowledge of the Lord Jesus as one's own Saviour, Saviour and Lord is the first essential, with the subsequent humble but clear assurance of salvation which follows, and gives a man the assurance of his message.

(b) The regeneration of the Holy Spirit that makes ordination in the Church of God congruous. "Now are ye the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets . . ." "But all these worketh that one and the self same Spirit, dividing to everyman severally as he will." Primarily, ordination is pastoral, within the family, and then moves out through the family of the Church in evangelistic leadership towards the world. The ministry is ministerial and pastoral, not sacerdotal and mediatorial, within the church. The whole church, ministers and people alike, are as a body mediatorial to the world, and are together, but never as individuals. "A kingdom and priests unto our God" on behalf of the world for which Christ died.

(c) Spiritual leadership. The early church looked for the marks of deep spirituality in their leaders, even in such practical matters as the "serving of table," by deacons. These marks were "Honest report," or consistent life and witness; "Full of the Holy Spirit," or spiritual maturity; "Full of wisdom," or intellectual capacity, experience, commonsense, and tact; "Full of faith" or experimental, active, victorious trust in Jesus Christ, which was reproducing faith in others.

(d) A serious sense of consecration to Christ; this means that we must show forth Christ fully from a life wholly yielded to Him, and so serve Him for love and gratitude because of the Cross.

(e) A strong desire to bring men to Christ; this means that we will think and live evangelistically, remembering that He wants "His ministers to be a flame of fire."

(f) A deep love for people through a deep love for Jesus; here is the pastoral call, for it you do not like people, you are better not in the ministry, unless through God's grace He awakens such a love.

### 4. How could God possibly want me?

The foregoing list of qualities will daunt all but the most proud and in-



sensitive into asking this question. That is good if it keeps a misfit out of the ministry. No shepherd at all, is better than a "stranger and a hireling" who will lead the flock astray.

However, modesty is no excuse. If He is calling you, He will equip you. A false sense of inadequacy must not be allowed to frustrate the choice of the Holy Spirit, the call of the Lord Jesus, and the subsequent recognition of that call and commissioning by the Church.

Moses said, "I am not eloquent . . ."

Isaiah said, "I am a man of unclean lips . . ."

Jeremiah said, "I cannot speak, I am a child."

"How shall they hear, without a preacher?"

"If our Gospel be hid, it is hid to them that are lost."

Also I heard the voice of the Lord, saying "Whom shall I send, and who will go for us?" . . . Then said I, "Here am I; send me."

It is the highest and the hardest job in the world; it is the noblest and the humblest calling amongst men. If you are a young man with life before you, and you already know the Lord Jesus as your personal Saviour, this may be God's call to you, so read this carefully, and then pray steadily until you know. "Then shall we know, when we follow on to know the Lord."

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### THE PRIMATE'S VISIT TO NEW GUINEA.

The Primate and Mrs. Mowll returned to Sydney on August 23rd, after a three weeks' visit to New Guinea, where they took part in the Diamond Jubilee celebrations of the Diocese. They report that everywhere they had been most wonderfully received and had been most interested in all they had seen. They had the pleasure not only of meeting the missionaries but also had been greeted by thousands of Papuan Christians.

At Dogura an address of welcome was presented in the Cathedral, a copy of which is appended. The Archbishop at the Clergy School at Moss Vale gave a graphic description of his visit, and the impressions he had received of the various aspects of the work the New Guinea mission was doing. The great crowds of reverent worshippers was something to be remembered.

To have been present at Evening Prayer at the spot where the two lady missionaries, Miss Mary Hayman and Miss Mavis Parkinson were martyred at the hands of the Japanese, was a sacred privilege. He had heard the story from Canon James Benson, who was captured by the Japanese at whose hands he had expected to die. But he had come through his sufferings and was able to carry on his work. At Lamington the situation was one of stark horror. At the mission house they had seen the missionaries' clothes and the children's playthings, now thickly covered with pumice, which had been left behind at the time of the flight.

The Archbishop said a marvellous view was to be seen as the plane circled the crater at Mt. Lamington, but it was all very grim.

His Grace had been impressed with the Administration of the Territory. Many of the officials appeared to be earnest Christians and were appreciative of the efforts carried on by the Mission.

The Archbishop will tell the story of his visit to New Guinea at a meeting in the Chapter House, Sydney, on Monday night, September 17th. Mrs. Mowll will show the moving pictures she took during the visit.

### ADDRESS OF WELCOME TO THE ARCHBISHOP AND MRS. MOWLL AT DOGURA.

To His Grace the Most Reverend  
Howard W. K. Mowll, D.D.,  
Lord Archbishop of Sydney,  
Primate of Australia and Tasmania,  
and to  
Mrs. Mowll.

Your Grace we offer to you from the whole Church in New Guinea our warm and affectionate greetings together with our loyal and respectful devotion on the occasion of your Grace's and Mrs. Mowll's visit for the Diamond Jubilee of the New Guinea Mission.

We rejoice that as a former Archbishop of Sydney sent forth our pioneer missionaries you are able to be with us on sixtieth anniversary of their landing.

We are honoured that for the first time in our history we are receiving a visit from our Primate.

We honour you not only as our Primate and Archbishop of Sydney, but as a great missionary leader of the Church, and we believe that your visit to us here in New Guinea will greatly further the missionary cause in this land.

With our welcome to your Grace we join most warm greetings to Mrs. Mowll whose missionary adventures together with your own so greatly advanced the cause of Christ in China.

We assure you both of our constant prayers for God's Blessing, Protection and Guidance upon you in the future as in the past.

L. S. PHILIP, New Guinea.

### FASTING COMMUNION.

(From a Correspondent.)

In view of the correspondence in your columns some time ago with regard to the practice of fasting, your readers may be interested in the following statement from a sermon preached by Bishop Diggle, of Carlisle at the Swansea Church Congress in 1909—

"I have nothing to say against the practice of fasting Communion by those who find in fasting a disciplinary preparation, a physical means of spiritual invigoration; but to elevate fasting to the sphere of morals, to say a Communion received with a true, penitent heart, a lively faith, a thankful spirit, cannot be as valid, as blessed, after a meal as before, at midday or evening, as in the early breakfastless morn, is to belittle, materialise, and despiritualise the grand and blessed Supper of the Lord. It is to make the gold of the altar greater than the altar which sanctifieth the gold. One intemperate word spoken after Com-

munion is far worse than any temperate meal before it.

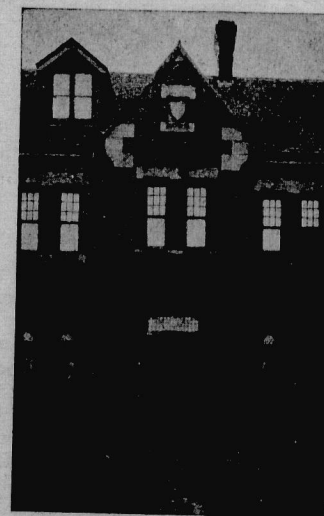
To prove the antiquity of the fasting custom is not to prove either its moral necessity or spiritual usefulness; but merely to prove how sadly soon monastic and pagan notions successfully invaded the inmost shrines of the Christian Church.

Two things at least are certain in this matter—first, that the Holy Communion was the only service of His own institution in which our Lord took part, and that He instituted it in the evening and after supper; and, secondly, that the Churchmanship of the Church of England is in no way committed exclusively to either early Communion or fasting Communion. Fasting Communion is not even alluded to in the Book of Common Prayer. In the invitation to those about to partake of the Blessed Feast several indispensable conditions of worthy communicating are recited—earnest repentance, brotherly love, thankfulness, charity, and amendment of life, but no mention whatever is made of fasting. This does not mean that fasting is in-

admissible, or that early Communion is anti-scriptural—for, according to the Scripture, the flesh profiteth nothing either way, and spiritual grace is spiritually received without reference to days or times of day. But it does mean that to exclude evening Communion from true Communion is anti-Scriptural, and that to connect vitally the Feast of Sacramental love with fasting from physical food is both anti-Scriptural and anti-Catholic; seeing that large communities of the Church of Christ, and these, among the purest and best, the most evidently brooded over by the Holy Ghost, neither require preventent fasting before sacramentally commemorating the death and return of the Lord, nor even encourage it.

All these ecclesiastical moralities—if I may so use the term—are part of the vicious process which has been euphemistically described as "the development of doctrine," but which, in plain words, has for centuries meant little less than the obscuration of the Christ and the destruction of the Catholicity of the Catholic Church."

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## NOTES AND COMMENTS

We are reading with interest a small, well-arranged and well-printed brochure dealing with "Tablets of Truth," the certainty of those things that are most surely believed among us." It bears the above title and is written by a Tasmanian lady who feels that not enough publicity, in a popular style, is given to the findings of Higher Criticisms and their refutation by archaeological discoveries. Time was when the Mosaic age was regarded as totally innocent of writing and literary ability, and that therefore the Mosaic authorship of the Pentateuch was an utter impossibility, but archaeological discoveries have placed beyond question "the early use of writing and the existence of elaborate codes of laws far beyond the age of Moses." It was the discovery in 1887 of the Tel-el-Amarna tablets and later in 1902 the discovery of the Code of Hammurabi, king of Babylon, that sent that figment of the Higher Critics to the rubbish heap. Miss Myer's brochure is enhanced by the foreword from the pen of the Bishop of Gippsland, who frankly refers to his younger days of ministry in which he wholeheartedly accepted and taught the "findings" of the Higher Critics, "But in more mature examination of the Bible itself and reading of the amazing discoveries in Bible lands in recent years, with their unsolicited confirmation of the Bible story and its language and its background have made me change my opinion."

As Bishop Blackwood says again: "This destructive criticism has dragged the Bible out of the city as the men of Lystra dragged Paul and left him for dead. People have a kind of vague idea that the Bible has been discredited only a collection of folk-lore and primitive traditions."

"Hence the sad neglect of the Bible as a source of light and comfort and guidance these last few years. It seemed to be dead—but, like Paul, it is rising again."

We recommend this booklet and echo the desire of the gifted authoress, "May the many quotations from sound authorities at least whet the appetite for a study of Archaeology, and deepen the reverence for a Book which comes to us scatheless from the crucible of an extremely fiery furnace. The Bible is hallowed by the countless Amens it has awakened in the

heroic souls it has fashioned and inspired."

("Tablets of Truth," by Christine Myer, L.R.S.M., with foreword by the Bishop of Gippsland, published by Austin Publishing Co., Launceston, Tasmania.)

We had little experience of controls and subsidies regarding many essentials of life until war brought about shortages and there was danger of oppression by greedy men and no fair method of distribution of those essentials of life which were in short supply. But controls and subsidies are not ideal of implementation when higher wages bring about a natural increase in the cost of production. Why should a government interfere with our purchase of some essential of life whose producers are asking for a fair return for their cost of production? Why should the Premiers of N.S.W. and Queensland forbid the sale of butter at more than two shillings and eight pence a pound when the Federal Minister estimates three shillings a fair price, but thinks, surely very rightly, that the wage-earner, with his increased wages, not the taxpayer, should shoulder the extra cost. And why should these premiers provide hardship for the citizens of their States by refusing them the right of paying the just amount for this essential of life? It would appear from past happenings that determination to impede our Federal Government is at the base of this childish behaviour. We are of opinion that parents and guardians of the young and invalids have a higher loyalty than to submit to such regulation.

We anticipate that many of the congregation at a Methodist Church in

Sydney last Sunday week felt deprived of their usual Sunday worship and refreshment of soul. As we listened to the discussion we felt aggrieved that a Christian church at the usual hour of Divine worship should be actually abused by the kind of utterance the worshippers were forced to listen to. The Chief Secretary of New South Wales is not noted for his wisdom of utterance and procedure. He did not exactly make a success of the portfolio of Education at an earlier stage in his political career. His action regarding aborig-

ines' drinking facilities and his action on the Sunday question are both in violation of the laws of our State and has been very adversely criticised by many who are really interested in the uplift of our moral standards. It was only to be expected, we imagine, that the opportunity provided for him by our Methodist friends would be taken advantage of for political purposes in his fulmination against the Federal Government and the Church—especially the Church. As the opposing speaker pointed out, the Chief Secretary's accusations regarding what he would describe as the pusillanimity of the Church and its leaders have no basis in reason or fact. In spite of the sarcastic accusations, the Church stands for all that is best in our moral life and through its rank and file members, worthy of their profession, is always making the greatest contribution of giving and self-giving for the benefit of human life. Very irrelevantly, if not irreverently, the congregation was reminded of the great Word of our Saviour and Master, "The Sabbath was made for man and not man for the Sabbath," because man is more than body and mind, "Man became a living soul." That is the fact of which Mr. Evatt seems to be wholly forgetful.

Right into the middle of the Referendum conflict, Dr. Burgmann tosses a bomb shell. He is going to vote No! Well, we cannot find any fault with him for voting as a free man! But he has made use of his office as a Bishop of the Church to influence others to follow his example and has brought forward arguments in order to frighten men and women into a negative vote. In this he is following the woeful example of the Leader of the Opposition.

The Bishop of Goulburn's Explosion!

Strange bedfellows! Everyone of consideration knows where Dr. Evatt stands, but the Bishop of Goulburn—where are we to think that he stands? The Bishop uses Dr. Evatt's method of fear—he says the Communists may change their style and call themselves Collectivists! Well, what of it? We are all familiar with their methods. At one time they are "Friends of Russia," as "The Russian Medical Aid Society." Then "the Council of Peace," and again, and this is the limit, "The Legion of Christian Youth," etc., etc. Now we think that it is only fair to the public, and especially the Church public,

to remind them that Dr. Burgmann was connected with at least two of these associations, and, if he has not ceased to symbolise with their leaders, we cannot regard his advice as of value at all to men and women who believe in the British way of life. We do not want to misjudge a bishop of our Church, and one for whom in many ways we have a great regard. We find it hard to understand his mentality in this matter. If it be a natural desire on his part to help the under-dog, we might sympathise with him, but when this under-dog is really an underhand cur that sneaks behind in order to your injury—well, our sympathy fails. That is a true description of the communist and his aim, fairly patently evident in the constant disruptions that occur to spoil our common national life. The Bishop's reference to the Roman Church, whose ways we know, is but a red, and a very red, herring, to divert out attention from the main and important issues.

One of the "great dailies" is sitting in judgment on the Christian Church.

Press Platitudes.

Under the plaintive well-worn title, "The Hungry sheep that are not fed," it takes the Churches to task for the fact that less than 10% of their professed members regularly attend Church. It builds its case against Church and Clergy on a book recently published in England and which has been scathingly criticised by D. R. Davies, the well-known writer, as

"sheer hocus pocus. It isn't science." However, the leader writer relies on that for his criticism, and says, "Generally the standards are Christian. What is wanted is not a new religion, but a new presentment of the true." We are glad to think that this member of the press is so interested in the feeding of the hungry sheep. We could wish the interest were more practical. It is the first time for many years that such interest was professed. We should like to see it implemented. How much space does the secular press give to things sacred? It gives plenty of space to racing and sport, to social dinners and dances, to lurid details of crimes and the law court. It tends more and more to seek to tickle readers' interest with doubtful picture reels. But what does it practically care for the extension of Christ's Kingdom in the hearts and lives of man? It has the effrontery to pass judgment on the laymen who go to Church, practically dubbing them hypocrites, and does not realise the arrant hypocrisy of their own lives. Probably there is no greater cause of hardening lives than the daily press, which quietly ignores the greatest and most sacred things of life and tends to fill men's minds with the things of here and now which matter least. The old press leaders were often men of deep religious conviction, and that strain was evident in the make-up of their daily productions—where does our secular press of to-day stand in relation to the liquor, gambling, social evil questions? Has it really any secure moral principles?

## CLERGY SCHOOL.

From Monday, August 27th, to Friday, August 31st, some 90 clergy of the Diocese of Sydney gathered in the quiet atmosphere of Tudor House School, Moss Vale, for the Clergy School, arranged by His Grace the Archbishop.

The time began at the evening meal on the Monday and all through the days the spirit of happy and helpful fellowship prevailed. Each morning the day began with the celebration of the Holy Communion in the specially arranged Chapel. Here the recedos was the setting of bushland trees seen through the large window and helped those from city parishes, at least, to realise the presence of God in a new setting. After breakfast there followed, Morning Prayer succeeded by a Bible Reading of the first Epistle of Peter by the Rev. H. M. Arrow-smith. These proved to be both refreshing and enlightening and centred thought on the hope and glory of our calling in Christ with the reminder of the part that our faith must play.

At a later session in the morning a series of addresses was given on "What men are thinking." These were led by Rev. D. B. Robinson, Rev. Dr. F. Arnott and the Dean of Sydney. In a short time a very wide field was covered and an indication given of the trend in theological, historical and oecumenical thought to-day in the universities of Cambridge and Oxford and in Scotland and on the Continent. These addresses proved to be stimulating and informative and the interest in some of the books written by leaders in the particular spheres showed bore witness to the value of the series.

Further Bible studies were conducted in the late afternoon by the Rev. C. H. Nash, who took the First Epistle of John on which to base their thoughts. Here the emphasis was on the simplicity, and purity of the trust that the believer must have in God who is life, light and love. Evening Prayer followed these Bible Readings.

The evening session was first occupied with helpful discussions on matters of special interest to the clergy in their parochial work and a conference followed dealing with the subjects of "Present world trends and the Church, Prayer and Visiting." These were concluded with a meditation by the chairman and this brought each day's programme to an end.

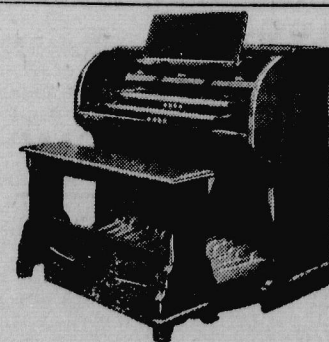
Catering for the school was in the hands of capable band of clergy, wives and other helpers, who did a very fine work which was very much appreciated by those attending the school. They did much toward the success of the whole proceedings. It was a pleasing feature that members of this group could join in the excursions each afternoon to places of interest in the district.

At the close of the school suitable expressions of thanks were made to the ladies for all that they had done and to His Grace the Archbishop for arranging the school and the programme.

The time of spiritual refreshment and helpful fellowship came to an end on Friday after breakfast, with the clergy returning to their various spheres of service to carry on the work in the Master's vineyard with renewed vigour and fresh enlightenment.

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## Christ the Resurrection and the Life

Undoubtedly the central theme in the fourth Gospel is life—life, in the sense of having life. St. John states plainly that his purpose in writing is that his readers may "have life." And it is he who records our Saviour's words, "I came that they may have life and may have it abundantly." The word life occurs nearly forty times in this Gospel.

Life as we experience it, has differing forms or manifestations. We speak of vegetable life, animal life and national or human life. Life on each of these levels is to us a mystery. But the life of which the gospel speaks is spiritual life. This is on the highest level of all. It is life derived directly from God and only lived in fellowship with God.

### Life Through Faith.

Man apart from God is without life. He lives his mortal life in the sphere of spiritual death. Sin cut man off from the tree of life. Men living in sin and wilfully disobedient cannot share God's life. Christ's death for us opens the door of life. He is the lamb slain from the foundation of the world.

When Nicodemus was told that he must have new life from God before he could either understand or experience the Kingdom of God he asked naturally enough, "how can these things be?" Our Lord in his answer

said, "as Moses lifted up the serpent in the wilderness even so must the son of man be lifted up that whosoever believeth may in him have eternal life."

Those people in the wilderness bitten by serpents were saved from immediate bodily death by looking to the brazen serpent that had been lifted up on a standard in the camp. The penitent sinner through faith in Christ receives spiritual life and is saved from eternal death.

This life is received by faith. "He that heareth my word and believeth him that sent me hath eternal life."

This life is inseparable from Christ himself as we notice in the words quoted above, "that whosoever believeth may in him have eternal life." In St. John's first Epistle we read: "He that hath the Son hath the life; he that hath not the Son of God hath not the life."

This life is thus a present possession and is also continuously imparted.

Jesus said, "My sheep hear my voice. . . I give [continuous] unto them eternal life."

### Life Manifested.

Life must manifest itself. Normally life cannot remain hidden. And the law of life is that it manifests itself "after its kind."

Life in the Christian believer will manifest itself after the character of the Divine Life. In Christ we are made "partakers of the Divine nature."

There are two things we know about the character of God, "God is light" and "God is love."

Some prophets of God have emphasised the righteousness of God and some the mercy of God.

Our Lord in his teaching emphasised both, and his own earthly life manifested both.

We may reverently say that He was truth incarnate and he was love incarnate. And in His cross mercy and truth have met together righteousness and peace have kissed each other. In the Cross we see Divine justice and Divine mercy. Both grace and truth came by Jesus Christ.

### Life in Fullness.

We can understand from this the twofold exhortation of the Apostle Paul "Walk as children of light" and "Walk in love." All "the fruit of the Spirit" will be a manifestation of one or other of these principles or a blending of both. They should ever be kept in balance. Both should be manifest in all our actions. Honesty and truthfulness are good; indeed they are basic. But honesty and truth without mercy and kindness are sadly lacking. Love and generosity are good. Indeed they, too, reflect the character of God. But love and generosity without uprightness and integrity are insufficient and partial.

We who bare a name so sacred as Christians need daily to let the Word of Christ dwell in us richly and daily to seek grace to walk in the Spirit. Christian graces are ultimately "the fruit of the Spirit." The Holy Spirit uses the Word of God to work out in us likeness to our Lord and Master.

### WALKING WORTHILY:

The Collect for the seventeenth Sunday after Trinity comprises the opening verses of the practical section of the Epistles to the Ephesians (iv. 1-6). In keeping with the whole emphasis of the New Testament, several of the Epistles deal, in the earlier chapters, with the doctrinal laying, as it were, the foundation, while the later chapters deal with the practical outliving of the Christian life. The two sections are by no means completely separated and it would be a mistake to imagine that the practical aspects could be separated from the spiritual and doctrinal. Generally speaking, right doctrine leads to right living and spiritual growth will show itself in every step of the Christian life.

### A Call to Consecrated Living.

We are called to walk worthy, worthy of our vocation, of that "high calling of God in Christ" (Phil. 3: 4), worthy of our Master, "that we should be holy and without blame before Him in love" (1: 5). Do we always remember this? As we pray, "Thy will be done," are we conscious that before we dare go into details we must consider the Scripture, "This is the will of God, even our sanctification" (Thess. 4: 3)?

Paul was a prisoner, a prisoner of Rome, but above all and before all else, a prisoner of Jesus Christ. He delighted to call himself the "bondservant" of Jesus Christ. His second question on the road to Damascus had been, "Lord, what wilt Thou have me to do?" Like his Master, Paul delighted to do the will of God and now he calls his readers to the same consecration. "Walk worthy," says Paul, and to walk worthy we must walk in the light as He is in the light.

The world has little time for wholeheartedness in religion. God has little time for anything else. Did Christ die for us? Did He humble Himself and become obedient unto death "even the death of the Cross" for us? (Phil. 2). Did He, the spotless Lamb of God, become "a curse" and die as a felon for us? Did His precious blood pur-

chase our pardon? If He did, and if we believe that He did, is He asking too much when He asks for our whole heart?

### A Call to Constructive Loving.

"See how these Christians love one another" was the common verdict in the early days of the Christian era and one never tires of reading of Archbishop Ussher's first meeting with Samuel Rutherford and of his introducing the Scottish saint to the "eleventh" commandment. "A new commandment I give unto you, that ye love one another" (John 13: 34).

The New Testament abounds with the constant reminder that those who belong to Jesus Christ by His grace should "love one another." If we allow anything, national barriers, denominational differences, political interests, educational standards to cloud the tie that binds us to our brothers and sisters in Christ, we are far from the mind of the Lord Jesus Who prayed that His disciples might be "one," not in any artificial uniformity, but in a loving unity of heart and soul based upon the consciousness of His unfailing love and grace.

One Corinthians 13 is a fitting commentary on the words of verse 2, "With all lowliness and meekness, with long-suffering, forbearing one another in love . . ."

We should be ready to magnify the things which bind us together, the things which we have in common. We should be ready to minimise those matters which, however valuable in some directions, are of secondary importance and tend to divide Christian from Christian.

Paul had occasion to write to the Corinthians about the factions, the parties which had developed and he uses some startling words, "Was Paul crucified for you, or were ye baptised in the name of Paul?" (1 Cor. 1: 13). Let us remember, rather, "One Lord, one faith, one baptism," and let us love "with a pure heart fervently" (1 Peter 1: 22) those who love Him and His Word.—H.R.S.

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## CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents.)

## ECUMENICAL MOVEMENT.

(The Editor, "Australian Church Record.")

Dear Sir,

I think that all readers of the "Record" will be pleased that a reply was forthcoming from the Australian Council of the W.C.C. to Canon Loane's articles on the Ecumenical Movement. Unfortunately not all readers will be pleased with the manner of the reply which was so worded that Canon Loane was compelled to write to correct an apparently wrong impression which was conveyed by Mr. Garrett's letter. — an impression that Canon Loane had "recanted" all the main points of his position. His letter makes it clear that he and others still entertain serious misgivings as to the whole trend of the Ecumenical Movement and that these misgivings are conveyed through the spoken and printed words of the acknowledged leaders and supporters of the W.C.C. even if they do not find a place in the more cautiously worded official records and publications of that movement.

May I suggest that if churchmen are to be in a position to make an intelligent decision concerning the W.C.C. that information on both sides of the question be made available. Furthermore, and this seems to me to be far more important, that Christians should re-examine the teaching of the New Testament concerning the Church—its nature and function, and, not least in these apocalyptic times—its destiny.

Canon Loane has set us a good example here by giving us some exegesis of John 17 verses 11, 21 and 23. In the light of Ephes. 4, no Christian can doubt the essential unity of the one body—the Church of the Living God.

Yours sincerely,  
BASIL N. WILLIAMS.

## WORLD COUNCIL OF CHURCHES

(The Editor, "Australian Church Record.")

Dear Sir,

I have followed carefully the articles by Canon Loane in your columns on the World Council of Churches, and also the correspondence arising from them. Without wishing to subscribe to all the statements made by leaders of the W.C.C. I feel Canon Loane has been unduly critical of a body still in its infancy and which will make mistakes as it seeks to build a fellowship of churches.

Without doubt there are some who in their fervent zeal for the proclamation of the W.C.C. have made unguarded statements which have brought more harm than good to their cause. But I believe the Rev. C. A. Baker has expressed very clearly what is in the minds of many.

Mr. Baker makes the point that the Ecumenical Movement is a movement of the Spirit of God. I believe this is so. There are many in our churches to-day, specially many younger people, who are interested in the Gospel message, but who are unconvinced because practically they see little evidence either of Christian unity or Christian charity. To many young people the complete inability of the Christian Churches to speak

with a united voice on any moral or social problem of importance is bewildering. I must confess that this has always disturbed me.

Mr. Baker is correct when he says that the movement will go on irrespective of whether we support it or not. Undoubtedly Evangelicals have a contribution to make to the W.C.C. We can only make that contribution by participation. And surely participation will not require us to believe in the infallibility of the W.C.C.! The attitude of many Evangelicals in refusing to be associated with any who do not completely share their doctrinal views is most distressing. It produces groups, cliques and inner circles who work only within the confines of their own restricted associations. The work of the Holy Spirit is not confined to Evangelical circles alone and Christ meets a different need in different personalities. None of us has an absolute mortgage on truth and there will be always a tendency to emphasise that part of the Christian Gospel that peculiarly meets a particular need at a particular time. And to-day that need appears to be for Christian unity and as Mr. Baker says, we must expect God to answer our prayers for the Church militant and for Unity.

If Canon Loane is waiting for complete doctrinal agreement before embarking upon any association with the W.C.C. I am afraid the day of opportunity will have passed. There are some members of our own church who found the mission of Canon Bryan Green not to their liking. Had we waited for their approval many of us, particularly young people, would have been denied one of the most stimulating experiences of our spiritual lives.

Yours sincerely,  
K. R. Le Huray.  
Croydon, N.S.W.

## SINGING IN CHURCH.

(The Editor, "Australian Church Record.")

Dear Sir,

I have read with interest and not a little scepticism the remarks of Worshipper in his letter under the above title.

I agree that the Church of England Service is and should be "congregational" in its emphasis upon singing, and what more inspiration can one have than to hear the whole church, choir and congregation, joining in the familiar psalms and hymns.

If the psalms were sung according to the pointing that the average congregation knows, and with a well trained choir to lead them, there should be no silence on the part of the worshippers. But I do not agree for one minute that most worshippers would prefer the services be reverently, audibly and distinctly said. This is not in accordance with the opening words of the Service when we say, "O Lord open Thou our lips and our mouth shall show forth Thy praise," and then the invitation "O come let us sing unto the Lord," in this Invitatory Psalm, or "a song stirring to the praise of God."

We are told in Ephesians 5, to be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. Thus the ruling idea of ordinary worship, from the very beginning, has been praise, praise by means of psalms and hymns, but psalms more especially. The ministry of music is essential in public worship.

I have however noticed in some churches in this Diocese, the clergymen's intense dislike to the singing of an anthem by the choir,

the reason being that the congregation cannot join in and therefore it is not an act of worship on their part. I heartily disagree with this attitude. After the third collect there is given in our Prayer Book an opportunity for the singing of an anthem in Quire and places where they sing. A suitable anthem sung reverently and soulfully by a good choir can be a sermon in itself to the listeners in the congregation, and could give a message in song when sometimes the spoken word from the pulpit might fall on deaf ears. A stranger passing through a Cathedral City heard a message sung with intense feeling from the lips of a chorister, which altered his whole outlook on life.

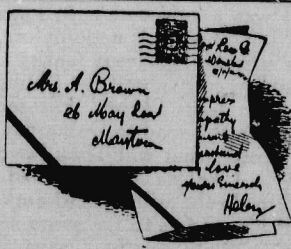
Music has played a great part in our joys and in our sorrows through life, and so music will continue her ministry to our last sleep until on that other shore we shall sing with the redeemed.

Yours sincerely,  
ORGANIST.

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## MR. EVATT AND SUNDAY PICTURE SHOWS.

It is a matter for deep regret when a responsible minister indulges his public with vague generalizations at a time when his own actions are under review.

Mr. Evatt was on the defensive in William St. Methodist Church. He was set the task of defending his action in opening picture theatres on Sundays.

He is anxious it appears to purify the film industry so far as its Saturday shows are concerned. But he has not done so. He forgets that there is a Government censorship in films and asks the Church to do the Government's work with the cheering assurance that he will join in.

He wishes to improve the slums and begins his effort by an unjustified attack on the Churches, claiming that they hold slum property. Mr. Evatt should have made sure of his facts. He has not done so and thus offers another evidence of growing irresponsibility in speech and action.

Mr. Evatt thinks we want pictures on Sunday if we are to escape being miserable. Evidently he assumes that the bulk of the community consists of hopeless misanthropes. Then Mr. Evatt trots out the manager of King's Cross Theatre as an authority on child delinquency. He solemnly informs his audience "There has been an improvement in the behaviour of certain misguided youths even after only a few Sundays of cultural films." We wonder if Mr. Evatt has studied the figures for child delinquency, say in New York, where picture theatres are open on Sundays. It is utterances of this kind that disappoint where they do not weary thoughtful readers. Mr. Evatt is evidently addressing the thoughtless. He is wise. He will get most support from them. So the Church is all wrong and we have found a remedy for the distresses of society. Cultural films on Sunday, even if we have three reels of sensation on week-

days will revolutionize society. There is an old story of a mountain in labour that brought forth a mouse. Mr. Evatt's pregnant utterances produce a new film, which he calls "cultural" and "saintly." And this is the gentleman who talks about smoke screens. Is not the word "screen" closely connected with the film industry? Finally, Mr. Evatt flings down a challenge. If the Church disputes the legal grounds of his action he tells us it is open to the Church or the individual to take appropriate steps to test the legality of his procedure. We hope he will not cry out if it happens that people take him at his word.

## TEMPERANCE SUNDAY.

Throughout the Commonwealth, the second Sunday in September (the 9th) is widely observed in Sunday schools and Churches as Temperance Sunday.

The N.S.W. Temperance Alliance has available material for the use of preachers and teachers.

With the Australian Drink Bill now over one hundred millions and the N.S.W. expenditure in the vicinity of fifty millions, and £14/10/- per head per annum, there is a clamant call for public action to reduce the consumption of liquor.

The alarming drink-caused toll of the road and the need for drastic anti-inflationary measures, lift the need for the lessened consumption of intoxicants into one of major importance and one in which the Church must take a definite lead.

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## OBJECTIONABLE POSTER.

For many months there has been strong exception taken to a Brewery poster on which a young girl is saying that a certain brand of Pilsener is "Just Right."

These displays have appeared mainly on Railway hordings and the Commissioner had been urged from many quarters to have them taken down.

Recently, a deputation from the Temperance Alliance of Youth (T.A.Y.) waited upon Mr. Garside appealing to him — for the sake of the young people who would be misled by subtle and inaccurate statement the poster made, to have them banned.

It was pointed out that it was objectionable to thousands of railway users and Mr. Garside agreed to see the Brewery Company about them.

Within ten days a reply was received that the Company had agreed to remove them and already many of them have disappeared. — From N.S.W. Temperance Alliance.

## AN APOLOGY AND A CHALLENGE.

In the "Diocesan News" of our last issue we referred to the missionary giving of the Parish of Holy Trinity, West Concord, N.S.W. It was stated that "they are aiming to double last year's contribution of £100." This should have read £650! We apologise for the error.

How many of our parishes are aiming to give more than £1000 for God's work overseas this year?

We are glad to note that St. Matthew's, Manly, N.S.W., exceeded their target of £500 for C.M.S. by more than £100.

Not all parishes can give £1000 a year to missions, but all can take to heart 2 Corinthians 8, and pray for a measure of the "grace of God which has been shown in the Churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part."

"Joy and poverty!" It is not so much the big giver, but the "hilarious giver" (2 Cor. 9.7) whom God loves.



## South America: The Land of Opportunity

(Article No. 1.)

The object of this and succeeding articles is to tell the story of the South American Missionary Society's efforts to reach these Red Indians with the Gospel of the Lord Jesus Christ. It is hoped that they will be an incentive and inspiration towards greater study and prayer for "The Neglected Continent."

The Continent of South America, which has been called "The Neglected Continent" from the standpoint of missionary endeavour, is by no means negligible from the physical or the economic point of view.

Being twice the size of China, and covering one-eighth of the land surface of the world, South America is in every way planned on a large scale. The Andes Mountains extend for nearly 4,500 miles as the backbone of the Continent through 70 degrees of latitude, and forty of its peaks are over 18,000 feet in height. The mighty Amazon River is available for steamboat traffic for 2,400 miles and drains an area of 2,750,000 square miles. It has 1,000 streams and 30,000 miles of navigable waterways. The River Plate discharges more water than the Mississippi. Lake Titicaca, an inland sea 4,500 miles in area, lies at 12,500 feet above sea level, a world record for lakes. Many of the modern cities of to-day vie with their European counterparts and the United States of America has only three cities larger than Buenos Aires, the capital city of Argentina.

### Economic Importance.

The economic world is gradually awakening to the tremendous potential

value of South America, where Argentina, with a population of thirteen millions, spread over a million square miles, could easily support fifty millions. This republic is the greatest producer and exporter of agricultural products in the world, heading the world's list as exporter of beef, maize and linseed, and second only in wheat, wool and mutton. Brazil, with a total area as large as the U.S.A., holds but forty-three million population, whereas it is estimated that nine hundred millions could be supported in this rich land. It contains the world's largest iron ore reserves, is the world's greatest producer of coffee, and some fifty thousand different varieties of plants grow along the Amazon Valley. Chile is the only producer of natural nitrate in the world, and one copper mine holds 25 per cent. of the world's supply. A country where the grape vine is so prolific that wine is cheaper than milk. The Maracaibo Basin in Venezuela is the richest oil deposit known to man and yields 10 per cent. of the world output. Ecuador produces the finest cocoa in the world and here are made the famous Panama hats. Bolivia is the world's largest producer of tin, whilst Columbia holds the world record for platinum and emeralds, besides being rich in gold and oil. Peru produces 80 per cent. of the world's

vanadium, whilst the guano sales have brought the country seventy-five million pounds sterling, more than the total treasure that came from the Inca gold mines. All this vast potential wealth lies in a land with a tremendous spiritual need, which can only be appreciated when the past history is in some measure realised.

### A Mixture of Races.

When, in 1492, Columbus reached the New World, he thought he had found a new route to India, and he called all the aboriginal inhabitants "Indians." These South American Indians, although of the same stock as the North American Indians, were of different levels of civilisation, owing to their growth in varying environments. The Incas of Peru were highly civilised, with central government, mines and irrigation works, a postal system and an organised worship of the sun which included a belief in the resurrection of the body. Other tribes in the far south were so primitive that they had no written language or handicrafts and clothed themselves in skins. Between these two types many gradations of civilisation were to be found. The Spaniards came to the country officially as missionary explorers, but as Corest said, "The Spaniards are troubled with a disease of the heart, for which gold is a specific remedy," and very soon it was this lust for gold which overwhelmed every other consideration. The Indians were enslaved for work in the mines, and many tribes were decimated, whilst other tribes far inland never came into contact with the white man and remain to-day living a tribal life as they have done for generations. Meanwhile, the Portuguese colonised Brazil, bringing with them their own language and we find that to-day Spanish is the official language of all the South American Republics with the exception of Brazil, where Portuguese still is spoken. The Portuguese soon found that the Indians were of such poor physique that they soon succumbed to slavery in the mines, and to enable the riches to be wrested from the land African negro slaves were imported in such numbers as to become a regular and profitable trade; in fact, an import tax was levied on each slave who landed in the country. To-day the negro of Brazil is a fellow citizen with his white neighbour and there is no colour bar to his holding positions of responsibility, white and black children attend the same schools.

The Spanish and Portuguese colonists, unlike their British counterparts,

favoured interbreeding with the native races, and it is estimated that of the total population some 20 per cent. are white, 60 per cent. are Mestizos, and the remaining 20 per cent. are Indians or African negroes.

The Napoleonic invasion of Spain in 1808 gave the South American colonies their opportunity to become independent Republics, and one by one the yoke of the mother country was thrown off, and the Republics of Argentina, Brazil, Bolivia, Peru, Columbia, Venezuela, Ecuador, Paraguay, Chile and Uruguay came into being.

Of these Republics, Uruguay is the only one which has no Indian population, whereas in Paraguay the Indian strain absorbed in some measure the Spanish, for the old Guarani language is still spoken as well as Spanish throughout the country.

The wide open spaces of South America have attracted immigrants from every country in the world during the last half century, Italians, Germans, Turks, Japanese, have all colonised parts of the country in large numbers. The British and Foreign Bible Society in a recent year issued copies of the Scriptures in no less than fifty-two languages.

### Religious Condition.

Roman Catholicism is the prevailing religion. Although in the early Spanish Colonial days devoted priests gave their lives freely to the conversion of the heathen and accomplished some notable work, the Republican period has been marked by the failure of that religion to grip the lives of the people. There can be no comparison between the Roman Catholicism of this country and that found in South America, the latter being largely mixed with old heathen superstitions incorporated from the Indian pagan rites. In some of the Republics there is wide anti-clericalism, with State and Church separated, and officially there is now freedom of religion throughout the land.

The present day population may be divided into three classes, the Mestizos or civilised peoples of the towns, the semi-civilised Indians, and the primitive Indian tribes who still live under tribal organisation. Each of these classes presents opportunity for evangelistic work and much is being undertaken. At the Madras Conference the figures given for the increase in Protestant Christians during the previous decade shewed:—

	An increase of %
In China...	40
In India...	50
In Africa...	100
In Latin America...	150

### Opportunities for the Gospel.

It is estimated that there are two million Protestant believers in the country, of whom 33 per cent. are immigrant groups. Mission work takes a variety of forms; besides evangelistic work in organised churches, there are Bible coaches with itinerant colporteurs, taking the Gospel to scattered homesteads, evangelical printing presses producing tracts and periodicals, motor launches taking the Gospel to river-side dwellers, educational work amongst children and adults, industrial missions, medical work, and the evangelical radio station, "The Voice of the Andes," in Ecuador, which uses more than a dozen languages to disseminate the Gospel message over wide areas.

Further educational work is a tremendous need in a land where some Republics show that not twenty in every hundred can write their own names, and the fringe of medical work has hardly been reached where only twenty-one Protestant mission hospitals are registered with but nine foreign doctors and twenty-one nurses to a population of well over one hundred millions.

The purpose of this and succeeding articles is to bring before the notice of Australian churchmen the little known but growing work which has been and which con-

tinues to be carried on by The South American Missionary Society. The work of this Church of England Missionary Society goes within the jurisdiction of the bishops of the Falklin Islands and of Argentina and Eastern South America. The President of the Society is the Bishop of Rochester and the Assistant Honorary Secretary of the Australian Auxiliary of the Mission is Mr. A. McKillop, 16 Woodside Crescent, Toorak, from whom further information may be obtained.

### ROYAL COMMISSION ON LIQUOR.

Mr. Justice Maxwell, who is the Royal Commissioner for the Liquor Reform enquiry, has accepted the General Secretary of the Temperance Alliance, Mr. O. A. Piggott, as appearing for the Churches and Organisations affiliated with that Body.

Whilst this imposes on Mr. Piggott a wide responsibility—having arrayed against him seven K.C.s and sundry other legal men, it was felt by the Temperance Alliance, that, with his wide experience and knowledge he was better able to represent Reform forces than any other available man could do, irrespective of any expense, which, incidentally would have run into probably £3,000.

The Alliance urges all persons or societies seeking to place evidence before the Royal Commission to do this through Mr. Piggott, and not ask to be represented or heard independently. For the most effective results it is felt that we should as Temperance forces be united in our approach to the enquiry.

The Alliance Executive is asking that special prayers shall be offered for Mr. Piggott and for a successful outcome from the Commission.

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## What the Church is Doing

In a day when the Church is commonly charged with doing little or nothing to deal with what are called "social problems," it is good that we should remind ourselves, and remind others, of some of the things which church people and church agencies are doing. Here is a brief sketch of one aspect of such work.

For 95 years the Home Mission Society has been carrying on a work in the Diocese of Sydney which in every way gives expression to "practical Christianity."

Besides supporting poorer parishes and supplying salaries of Deaconesses in congested areas the Home Mission Society is carrying on Chaplaincies at places like Herne Bay, the Children's Court, the Hawkesbury River, the Royal Prince Alfred Hospital, etc., etc., and is maintaining such social service activities as carried on by the Family Service Centre and by the Parish Nurses and in the "Charlton" Memorial Home for boys.

Not long ago a lad coming before the Court with a bad home background was committed by the Magistrate to the care of the "Charlton" Memorial Home, which is widely known for its truly homely atmosphere. Here he has already shown a marked change for the good and as time goes on he will turn out to be a useful member of society. Many of the lads coming to "Charlton" Home have come to put their trust in Jesus Christ as their Saviour and Lord and their lives have evidenced a very real change. More than 140 children of the Church of England come before the Children's Court each month and our Children's Court Chaplain enjoys unique privileges and opportunities in helping them.

Only recently one lad pleaded with the Chaplain as he talked with him privately, "Sir, I know that God has forgiven me for what I've done but I've brought such disgrace upon my family and home that my father will never forgive me." The Chaplain determined to see the father, and when he did, he told him what the boy had said and with much emotion the father exclaimed, "Of course I will forgive him, he can come back home any day the Court lets him and we'll help him all we can." This was a double reconciliation, reconciled with his Heavenly Father and reconciled with his earthly father.

At the Family Service Centre all kinds of difficult family problems are discussed and dealt with by the Director and the social workers who assist

her. It might be the case of a problem child upsetting the whole family or it might be a clothing request from an aged pensioner or a young widow with children—it may be a matrimonial dispute and in this connection a number of separated husbands and wives have been brought together again to make a happy home. The Christian ministry of the Family Service Centre is something for which hundreds of individuals as well as families give thanks to God that in their need they were ministered to and helped.

The work of the Parish Nurses is a subject about which much can be written—modern Florence Nightingales are they, doing so much to bring relief and comfort to many elderly and sick folk who live in congested areas of the City and who when they are sick have no one so much as to bring them a cup of tea. The lot of these folk is truly sad. To illustrate here are a few extracts from the Nurses' Reports: "... A woman 87, bedridden for 4½ years and helpless. Her sister is 70 and tries to care for her — visited daily ... One woman living in an apartment house at Surry Hills has severe anaemia — doctors say she must have injections or she will die— We visit daily ..."

Those to whom the Nurses minister say almost with one accord, "It is not just that a nurse comes with her brightness and her ability to help me in my sickness, but she comes as a ministering angel turning my thoughts to God Himself, and leaving me with the assurance that I am not alone—God is with me." The nurses never fail to grasp the opportunity of taking a short reading from the Bible followed by a brief Prayer.

At the Herne Bay Housing Estate, where more than 2500 families live in

temporary accommodation the Society maintains a full-time Chaplain, who lives in a small dwelling in the Estate. This dwelling was formerly a morgue when "Herne Bay" was a temporary Military Hospital during the last war. One Chaplain described his living in the morgue as an excellent illustration of what his work in the Housing Estate meant—"Changing a place which speaks of sadness and gloom to a place of light and life." The Church of England is the only Church to maintain a full-time Chaplain at the Estate and a very large Sunday School work is being carried on amongst hundreds of children—the grown-ups in the Estate appreciate the work of the Church in their midst very much indeed.

In some of Sydney's major hospitals, full-time Chaplains are now employed, their stipends and expenses being wholly met or subsidised by the Home Mission Society. This valuable work means that sick folk are regularly ministered to and the many people from country centres who come to the City find it a tremendous comfort to have a Chaplain from their own Church visiting them regularly whilst they are in hospital.

Many grants for Hospital Work are also made to rectors of parishes in which there are large public hospitals and furthermore a Deaconess is visiting three of Sydney's major hospitals for women and she is supported by the Ladies' Home Mission Union.

In all hospital work, not only is the opportunity there to minister to patients but also to resident medical and domestic staffs as well as to relatives of patients who often travel from far distant places with their loved one who is sick.

The story told in this article is the story of a Church in action. We can all become shareholders; for instance by obtaining a Prayer Card the work can be supported regularly by the Prayers of Church people, and by telling others the story of the work. Monetary gifts will also be welcome and may be handed to Church Treasurers, or forwarded direct to the Home Mission Society, Diocesan Church House, St. Andrew's Cathedral, George St., Sydney.



Hospital Patients constitute a vital spiritual challenge to the Christian Church.

## PERSONAL

The Bishop of New Guinea, the Right Rev. Bishop Strong, is on a visit to the United States of America. He left Sydney by plane on August 25th, having travelled from New Guinea with the Archbishop of Sydney and Mrs. Mowll.

The members of the Chapter of St. Paul's Cathedral, Melbourne, presented Mrs. Green, wife of Canon Bryan Green, with a piece of silver on the occasion of their silver wedding.

We noted in the press with regret the death of Sir Winston Dugan, a former Governor of Victoria. When he retired from Victoria he was tendered a farewell by Melbourne Diocese in recognition of his services as a churchman.

The Rev. Captain J. S. Cowland, who came out from England to found the Church Army in Australia in 1931, and who has travelled over 400,000 miles in the Commonwealth, in his capacity as Federal Secretary of the Society, has now decided to pass over the leadership to a much younger man, Capt. A. W. Batley. Captain Cowland has accepted a Chaplaincy of the 13th R. G. Hospital, Concord, N.S.W., and will commence his duties there on October 1st.

Captain Batley has spent the last twelve months travelling throughout the Commonwealth learning Australian conditions and way of life. He has visited every officer in the field, a task which has necessitated journeys of 10,000 miles in the aggregate. Before coming to Australia he was engaged in administrative work on the Staff of the parent Society. In England he had a wide and varied experience including work on Caravans, Work-Aid Hostels, Prison Work, Youth Delinquency, Rehabilitation Schemes. Following this he was employed as Assistant Secretary of Home and Overseas Mission work and was then promoted to the position of Secretary of the Youth Work and organizations. He has proved himself a capable and efficient leader and the Executive Board in Australia, under the Chairmanship of The Bishop of Newcastle, the Rt. Rev. F. de Witt Baty, had no hesitation in appointing him to the position which is being relinquished by Captain Cowland.

On Sunday morning, the 19th Aug., the family of Mr. and Mrs. G. Bunyan gathered together with them for a family communion in St. Paul's, Emu Plains, to celebrate one of the most unique occasions in the history of Emu Plains. The occasion was the celebration of the Golden Wedding Anniversary of Mr. and Mrs. Bunyan on Tues., 14th Aug. It is unique in the history of the Church for both Mr. and Mrs. Bunyan were born in Emu Plains; baptised and confirmed in St. Paul's; lived next door to each other and married in St. Paul's. Now they celebrate their Golden Wedding Anniversary.

The death occurred at his home at Wahroonga on Aug. 15th, of Emeritus Professor J. C. Windeyer at the age of 76 years. Prof. Windeyer was formerly Dean of the Faculty of Medicine at Sydney University. He was Professor of Obstetrics from 1925 to 1941. A Foundation Member of the Royal College of Obstetricians and Gynaecologists of Australia, he was also a member of the N.S.W. Nurses' Registration and Medical Boards and the Post Graduate Committee in Medicine. Prof. Win-

deyer was responsible for establishing modern obstetrical teaching and practice in New South Wales. A service at St. Andrew's Church, Wahroonga, on Friday last, prior to the cortege leaving for the Northern Suburbs Crematorium, was attended by a very large and representative gathering. The service was conducted by the Rev. A. N. S. Barwick, who spoke from the text, "A Man Greatly Beloved." Rev. Barwick also took the service at the Crematorium. Professor Dew, Dean of the Faculty of Medicine at Sydney University, also spoke about the medical qualifications of deceased. Professor Windeyer had been a church warden, parish councillor and parochial nominator of St. Andrew's, Wahroonga.

Archdeacon A. N. Williamson has been appointed Archdeacon of Newcastle and Canon Nichols has been appointed to succeed him as Archdeacon of Maitland.

The Rev. L. Stibbard has been appointed to the Parish of Hamilton and the Rev. W. Weston will succeed Mr. Stibbard as Rector of Adamstown, Diocese of Newcastle.

## ANNUAL MEETING.

### Scripture Union, Sydney.

The Annual Meeting of the Children's Special Service Mission and the Scripture Union in N.S.W. will be held at the Town Hall, Sydney, on Saturday, 15th September, at 3.15 p.m. and 7.30 p.m.

The afternoon meeting will take the form of a Children's Rally at which the speaker will be Mr. H. A. Brown, Senior C.S.S.M. Staff Worker in Australia. This meeting will be preceded by a procession from Hyde Park to the Town Hall led by a boys' band, historical personages will be taking part at the afternoon gatherings. This Rally will be followed by a basket tea in the Lower Town Hall and the screening of a Fact and Faith film, "Dust or Destiny."

At the evening meeting the speakers will be Mr. H. A. Brown and Canon M. L. Loane, Vice Principal of Moore Theological College. The chairman will be Archdeacon R. B. Robinson, chairman of the N.S.W. Council.

## THE SYDNEY UNIVERSITY EVANGELICAL UNION

requests your company at the ANNUAL MEETING to be held on

Wednesday, 12th September, 1951 at 8 p.m., in

The Great Hall, University of Sydney,

Chairman: Dr. The Rev. H. W. Guinness, M.R.C.S., L.R.C.P.

Speaker: The Most Rev. H. W. K. Mowll, M.A., D.D., Archbishop of Sydney

## HISTORIC PILGRIMAGE.

Memories of pioneers and buildings of early Sydney were stirred by a recent pilgrimage around which was originally known as "The Rocks," conducted by Major C. A. Swinbourne, when about 120 members of the Presbyterian Ladies' College, Croydon, were shown many spots and items of historic interest. Visits were made to St. Philip's Church on Church Hill, and to Holy Trinity Church (also known as the Garrison Church) at Miller's Point. A wealth of historic romance associated with these buildings and the areas in the vicinity was revealed by speakers at these places.

At St. Philip's the staff and pupils of the College were welcomed by the Rector, the Ven. Archdeacon T. C. Hammond. The history of the first parish in Australia was told by the church historian, Mr. P. W. Gledhill, who traced its history from the appointment of the Rev. Richard Johnson up to the opening of the present fine building. He also outlined the history of the old St. Philip's Church which was commenced in 1798, finally completed in 1810, and which stood in what is now known as Lang Park. Interesting documents regarding the church, the Bible and Prayer Book which came out with the First Fleet and used at the first Christian service held in Australia, and the Communion Service presented by King George III, were amongst the objects of interest displayed for the information of the visitors. Mr. J. Blissett, the captain of the bell-ringers, gave a history of the bells, and, assisted by his team of ringers, explained the method of chiming, illustrating it by actual performances on the bells in the presence of the girls, all of whom visited the belfry. Mr. W. Monk, the church organist, played a number of selections on the organ. Mr. M. C. Miller gave valuable assistance in explaining the many objects of interest at the base of the tower, and by facilitating and controlling the movements of the groups up and down the narrow circular staircase to and from the belfry.

The party then proceeded via Lang Park and "The Rocks" area to the Observatory Park, where they had lunch, and from where, owing to the height of the park, and the clear day, the extensive views of the Harbour above the Bridge were enjoyed to the full.

After lunch a visit was paid to Holy Trinity Church, also known as the Garrison Church, and which is noted for its age and its beautiful windows. Mr. G. A. King, President of the National Trust of Australia, delivered a most interesting address on the history of the church, nearby Argyle Cut, and the locality. He drew special attention to a board placed in a conspicuous position outside the church, and on which is recorded a brief history of the church for the information of passers-by, an example which could well be followed by other churches.

A number of spots on Dawes Point were then visited, and finally the party proceeded to Macquarie Place Reserve and the historic milestone obelisk.

Mr. King gave a most interesting talk on the surrounding area, after which the enjoyable and instructive pilgrimage was brought to a close.—Charles A. Swinbourne.



# Diocesan News

## SYDNEY

### ● C.E.N.E.F. and Gilbulla.

Mrs. E. J. L. Hallstrom is holding an exhibition of her paintings in the C.E.N.E.F. Memorial Centre Auditorium, 201 Castle-reagh Street, on Friday, September 7th, at 2.00 p.m. The pictures were painted by Mrs. Hallstrom during her English and Continental tour, and she will speak of the events and circumstances surrounding them.

There will be musical items, and afternoon tea will be served. A donation of 2/6 is being asked to assist the funds of the C.E.N.E.F. Memorial Centre and "Gilbulla" Memorial Conference Centre. All friends are welcome.

A Motor Drive to "Gilbulla" Memorial Conference Centre for September 15th is being arranged by the Gilbulla Guild. Offers of cars will be greatly appreciated. Those wishing particulars, whether car drivers or prospective passengers are asked to ring MA 9641, ext. 4. Parishioners and friends of Camden and Menangle are arranging a stall and entertainment for the afternoon.

### ● St. Mark's, Darling Point.

On Sunday, 2nd September, at 3.30 p.m. the Most Reverend the Primate unveiled and dedicated three mural tablets in the Church of St. Mark, at Darling Point. A large bronze plaque in the porch bears the names of Incumbents of the Parish. A plaque in the sanctuary is to the memory of the late Canon Barber, and the third one to the memory of the late Judge Barton.

The service also marked the 103rd Anniversary of the laying of the foundation stone of the Church.

The following extract from the "Sydney Morning Herald" of the 5th September, 1848 is of interest.

"Yesterday the foundation stone of a Church to be called St. Mark's, was laid at Darling Point, in the parish of Alexandria, by the Lord Bishop of Sydney.

"At eleven o'clock there was a service in the temporary Chapel, when prayers were read by the Rev. F. T. C. Russell, the minister of the Parish. After prayers the Bishop attended by the clergy present, and the congregation, proceeded to the ground, a most lovely spot, about one hundred yards beyond Mr. Mort's gate, on the right hand side of the road.

"There was a large assemblage present, and at the conclusion of the ceremony were invited to a handsome lunch, which had been provided by the trustees in a booth erected in the corner of Mr. Mort's garden. Dr. Nicholson, M.C., presided, and all parties, including the workmen and their families, were made welcome. Nearly three hundred partook of the hospitality of the Trustees."

### ● Holy Trinity, Concord West.

The parish of Holy Trinity, Concord West (Sydney) gave over £600 to Missions last year. This year they aim at giving £100 to C.M.S. alone. Of this sum about £650 is already in hand. We regret a mistake in our figures published in last issue; and we would heartily congratulate the Rector, the Rev. R. S. Walker, and his congregation. Their effort is the more praiseworthy as they are also appealing this year for £2000 towards their scheme for improving the Parish Hall and its accommodation.

### ● Dedication of Waitara Cottage.

The Archbishop of Sydney will dedicate the property recently purchased by the Parish of St. Andrew, Wahroonga, on Saturday, September 8, at 2.30 p.m. The Cottage, situated at the corner of Burdett Street and Palmerston Road, Waitara, has been painted and repaired. The cost of the cottage was under £1000 and has been fully paid by the parishioners and friends. It is expected to build a new Church Hall in the future.

### ● St. Thomas' Church, Mulgoa.

A Special Thanksgiving Service will be held in St. Thomas', Mulgoa, on Sunday, 23rd September, 1951, at 3 p.m. The special preacher will be the Ven. Archdeacon J. Bidwell.

## MELBOURNE

### ● A Bequest.

(From the Archbishop's Letter.)

The announcement has already been made in the daily press that Mrs. Ernest Poolman, her daughter, Mrs. Ian Mann, and her son, Dr. John Poolman, have presented to the Diocese their family home in Domain Road, South Yarra, in memory of the late Mr. Ernest Poolman. It is their wish that the property be used for the benefit of elderly people and to this end the Diocesan Council last week appointed a Committee of Management. A House Committee consisting of women from the neighbouring parishes will be formed to assume the responsibility of actually running the establishment.

You will remember how, over the last few years, I have been stressing the great difficulties confronting old people and the need to help them and I have been encouraged to think that we will shortly have four homes devoted to this work.

I would like to express to Mrs. Poolman and her family our appreciation of their generous and thoughtful action.

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MISS G. GORDON EVERETT, M.A.

The Rev. J. Kessel Taylor died on the 9th August at the age of 78 years, after a short illness. He served in the Diocese of Warragul for some years and came to Melbourne as assistant to the Rev. D. Deasey at St. Columba's, Hawthorn. He also served at Port Melbourne, Werribee and East Thornbury. Many of his old friends gathered at St. James', Thornbury, on Friday, 10th Aug., prior to the burial at Fawkner. If I were to seek a title to describe him it would be, "a brother beloved." Mrs. Taylor, after a short absence from Melbourne, will return to her small home in Punt Road, Prahran, where she has lived during the last two years. "May God comfort and help her" will be the prayer said by many of her friends.

### APPOINTMENTS.

The Rev. A. W. Singleton has accepted the Parish of St. Paul's, East Kew, after a useful and happy ministry at Bacchus Marsh. The Rev. Arthur Banks has accepted my invitation to take charge of the parish of Dingley with the Benevolent Home at Cheltenham. He has done a splendid job at Footscray, but the pressure of that heavy parish has compelled him to ask for relief.

### ● Canon Bryan Green.

The members of the Chapter of St. Paul's Cathedral presented Mrs. Green, wife of Canon Bryan Green, with a piece of silver on the occasion of their silver wedding. Wherever the Canon held a mission in Australia there is the same story of ready listeners, enthused people and changed lives. We are most thankful for his visit and will carry on the movement so well begun. I have asked the Rev. T. W. Thomas to be the chairman and leader of the group of clergy who are willing to study the Moorhouse Lectures and other kinds of modern evangelism in order to become skilled in the best methods which are yet known. I have asked the Rev. J. A. Knife to be the secretary to this group which I shall call together as soon as Canon Green's Lectures are published.

## GIPPSLAND

### ● S.P.G. Festival in Gippsland.

Anglicans responded in a big way on Thursday night (Aug. 9th) when Warragul became the only Gippsland centre to be included in the itinerary of the Rt. Rev. C. Eastaugh, D.D., Bishop of Kensington (London), who is visiting Australia in association with the world-wide celebration of the 250th birthday anniversary of the Society for the Propagation of the Gospel.

In spite of a boisterous and freezing wind

Some 300 people attended at the R.S.L. Hall and witnessed a simple, yet beautiful ceremony and heard a stirring address from the English prelate, Chairman for the occasion was the Rt. Rev. D. B. Blackwood, D.D., M.C., Bishop of Gippsland.

The prologue was presented by the Rev. A. M. Thomas, Rural Dean of Warragul, who gave a brief address on the work of the S.P.G.

This was followed by the Processional Hymn, "Thy Hand O God", after which the lengthy procession moved forward.

On the stage itself was a large map of the world with a facsimile of the S.P.G. Charter presented by William III. Two small replicas of the famous ship "Centurion," fully rigged and resting on a small treasure chest, were on the table. From the body of the hall came a group of Scouts and Guides bearing, on the ends of staffs, a cut-out section of every country the S.P.G. have assisted as missionaries.

Each, in turn, was pinned to the map of the world until at least three-fourths of the map was covered.

Represented were U.S.A. 1701, Europe 1703, West Indies 1712, Canada 1728, West Africa 1752, Australia 17993, South Africa 1812, India 1818, China 1863, Madagascar 1864, Polynesia 1870, Japan 1873, Korea 1889, and East Africa 1890.

The Apostles' Creed and various other prayers were recited, and the choir sang the anthem "Send out Thy Light."

And what a wonderful choir it was! Glorious voices raised in perfect harmony, consisting of choir members from Warragul, Yallourn and Trafalgar Church Choirs.

In his own inimitable manner, the Bishop of Gippsland introduced the Bishop of Kensington.

The Bishop of Kensington spoke on "The Way of Life based a Christian." He said:

"We rely on the Christian religion to bring new standards into our lives. Our British love of freedom is firmly rooted in the Christian faith. When that goes, we go.

"On June 16, 1701, William III issued a charter to the S.P.G., the Bishop went on. Dr. Thomas Bray had heard some bad reports from the new country, America, so with the backing of the Bishop of London and the Archbishop of Canterbury, he had formed the S.P.G.

"He had picked out a great number of good types of clergymen, and they had set out in the naval vessel "Centurion" for the new country.

"The Bishop pointed to the two replicas of the "Centurion" exhibited on the stage, and stated that the little models were sent out to every Anglican Bishop who had been connected in some way with the society to remind them of the beginning of the venture.

"This is a really great historical event. The mission work of the Church of England is one of those great historical events which has changed the face of the earth.

"It is not only revolutionary among people who speak English, but among people of all colours and beliefs. It is that work which has made the Anglican Communion to which we all belong.

"It is not just a matter of gathering more people to the church, but it is a matter of getting people to witness to the Gospel."

"To-day there were ideologies in the world by which men were being reduced to mere things, but to do this fully the ideology must first smash the bulwark of freedom—Christianity.

"Your church life is your inheritance. The S.P.G. does not sit down and say 'We want all people to be S.P.G. Christians.' It is the servant of the Church, and its job is to send aid where it is most needed.

"There is a great task on hand for the Church at the moment. So many have not heard the Word.

"We are apt to take our religion for granted and do not know what it means to people who have not had it.

"As we think of the advancements of our race, we must not leave behind the tradition God gives to man and nation.

"Our health, life, substance and personal relations are given to us to guard as trustees, as members of His Church.

"Are we going to use these gifts for ourselves, or are we going to put them in God's hands for the spreading of His Word?"

"His Lordship then spoke of the big meeting of the S.P.G. in Albert Hall, and said that living representatives of all the countries served by S.P.G. were present. He presented the Rev. T. Gee with the programme of this event.

In his final message Bishop Eastaugh urged all Anglican brethren to join others of the Anglican Communion in a real thanksgiving for the work of the Church.

Following the address the Very Rev. Dr. C. B. Alexander, Dean of Sale, thanked the Bishop for the fine message he had given the people.

"It is wonderful to be an Anglican," said the Dean, "and it is wonderful to see how our church has spread throughout the world."

The Dean also thanked the choir for its excellent assistance and the secretary of the A.B.M., the Rural Dean and the clergymen for being present.

The final hymn was "Ye Servants of God," following which the Bishop pronounced the Benediction.

There were present 13 clergy in addition to the two bishops. The Warragul C.E.M.S. organised for the meeting and made the large map of the world. The Guild supplied the supper.

—From the "Warragul Gazette," Aug. 14.

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## BUSH CHURCH AID SOCIETY ANNUAL RALLY.

### SYDNEY.

The Rally of the Bush Church Aid Society held in St. Andrew's Cathedral Chapter House on Friday, 17th August, demonstrated a tremendous growth of interest in the out-back work of the Church.

A meeting of some 400 people gave ample proof of the increasing desire to help with this challenging Christian work. The Scripture portion, Isaiah 35 was read by Mr. T. S. Holt, and prayers offered by Mr. H. Bragg.

The Chairman, the Right Rev. W. G. Hilliard, Bishop Co-Adjutor of Sydney, in his remarks called for a greater realisation of the Christian vocation in the daily life of the community. The speaker pointed to the growth of the Commonwealth from the sacrifices of the pioneers. To the pioneers had gone forth a pioneering ministry of the Church as the Bush Church Aid Society staff sought out the lonely settlers.

The Assisting Organising Missioner, the Rev. D. G. Livingstone, submitted several apologies and read greetings from the field staff.

The Organising Missioner, the Rev. T. E. Jones gave a comprehensive survey of the activities of the staff. A strong emphasis was placed upon the tremendous need for more workers particularly nursing and domestic staff. The many years of service given by so many members was cause for thanks but presented a challenge to the Youth of the Church. An urgent appeal for the Young People of the Church to realise the vocation of outback Christian work was made by the speaker. The great army of friends who support the work have in turn enabled much of the work to be undertaken.

The Bishop Kirby Memorial Hospital at Cook (S.A.) Flying Medical Service, the growth of children's hostels, the extension of hospital services and the Mail Bag Sunday School have all called for courage and faith. The staff and supporters by unstinting service have made such growth of activities possible.

What of the future? The demands of Christ are hard but you cannot avoid them if you call yourself a Christian. The demands of the Kingdom of God must come first.

There are too many who call themselves by Christ's Name yet find all sorts of reasons for never venturing out beyond their own circle of friends and life.

The aim and purpose of the B.C.A. is contained in its motto, "Australia for Christ." It is an end and purpose for which we need the service and devotion of many more. It cannot be attained if Christians are content to stay forever in their own backyard.

A number of pictures from various sections of the field were then shown by the N.S.W. Secretary (Rev. J. R. Greenwood).

The offertory bringing the total appeal to £772 was announced and the benediction pronounced by Bishop W. G. Hilliard.

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2nd Summer Hill (St. Andrew's) C. of E. Boy Scouts Group will be holding a Gala Fair in St. Andrew's House, Henson Street, Summer Hill (opposite St. Andrew's Church) on Saturday afternoon, 15th September, to be opened at 2.30 p.m. by The Hon. A. Richardson, M.L.A. Proceeds will go towards the erection of our Scout Hall. All are cordially invited to attend.

**A.C.R. DONATIONS.**  
The Members of the Board of Management are most grateful to the following for their donations:— The Ladies' Guild of St. George, Mt. Colah, £5; Dr. G. N. M. Aitkens 8/6; Mr. C. Niness 7/-; Miss H. Sedgwick 7/6; Mrs. Harrison 2/-; Mrs. F. A. Roberts 10/6; The Rev. A. A. Mutton 1/6.

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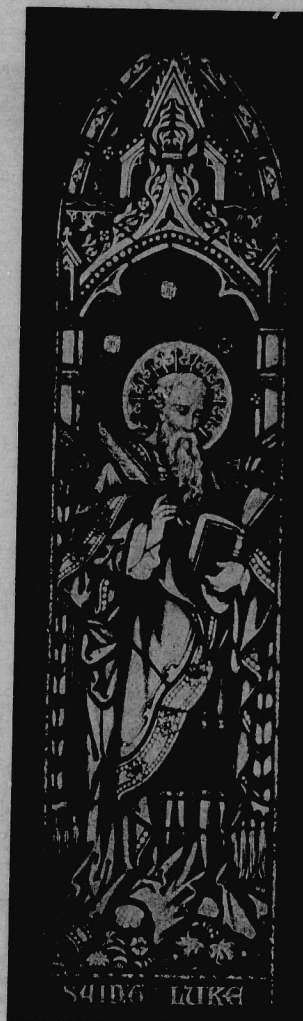
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## Proper Psalms and Lessons

### Sept. 9. 16th Sunday after Trinity.

M.: Jer. v 1-19; Luke xi 1-28, or Titus ii 1-iii 7. Psalms 86, 87.

E.: Jer. v 20 or vii 1-15; John viii 12-30 or Eph. v 22-vi 9. Psalms 90, 91.

### Sept. 16. 17th Sunday after Trinity.

M.: Jer. xvii 5-14; Luke xi 29 or I Pet. i 1-21. Psalms 92, 93.

E.: Jer. xviii 1-17 or xxii 1-19; John viii 31 or Ephes. vi 10. Psalms 100, 101, 102.

### Sept. 23. 18th Sunday after Trinity.

M.: Jer. xxvi; Luke xii 1-34 or I Pet. i 22-ii 10. Psalm 103.

E.: Jer. xxx 1-3, 10-22 or xxxi 1-20; John xiii or I John i 1-ii 11. Psalm 107.

## GALA FAIR!

2nd Summer Hill (St. Andrew's) C. of E. Boy Scouts Group will be holding a Gala Fair in St. Andrew's House, Henson Street, Summer Hill (opposite St. Andrew's Church) on Saturday afternoon, 15th September, to be opened at 2.30 p.m. by The Hon. A. Richardson, M.L.A. Proceeds will go towards the erection of our Scout Hall. All are cordially invited to attend.

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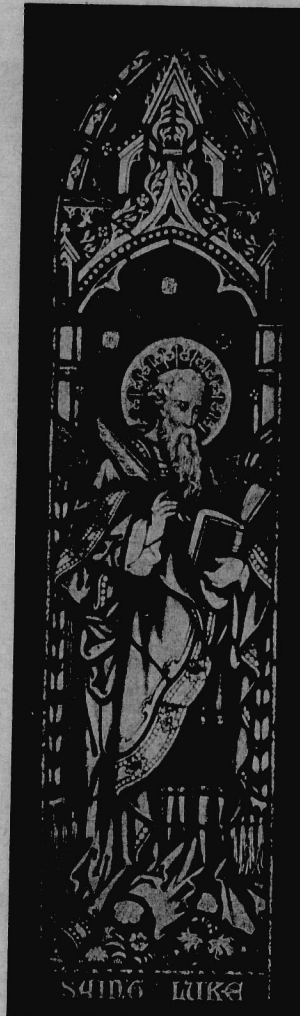
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