

THE AUSTRALIAN CHURCH RECORD

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

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6,900 Hear Billy Graham

FIRST MONTH OF LONDON CRUSADE

Quite astonishing scenes have marked the first four weeks of Greater London Crusade conducted by the American evangelist, Billy Graham, at the Harringay Arena, North London.

Thursday night last, March 27, five thousand people attended a campaign meeting. Archdeacon Robinson, of Sydney, was guest and conveyed greetings to Christians and Churches in Sydney.

Greater London Crusade has been one of the few enterprises in London in a long time past. Prayer and preparation went on for months before the campaign.

Men and women, who were selected to assist and en-

dustrial meetings had to be held—the first at 6 o'clock before the main meeting, and the other after it at 9.15 p.m.

Attendances during the first week of the Crusade reached a total of 80,500, a record for the opening week of any of the Billy Graham crusades in the United States. The arena was full each evening, apart from the Tuesday, when there were over 1,000 seats unoccupied.

Within a week over 1,500 had responded to the evangelist's appeal for "decision," and all of these have been personally dealt with in the Counsel-

complained that they have not found Billy Graham's gospel "hot" enough for their liking! Since it was they who gave to Graham the title of "hot-gos-peller," they have only themselves to blame if they were disappointed.

AN IMPRESSION OF LONDON CAMPAIGN.

Billy Graham is drawing great crowds to Harringay, in North London. Below we reprint an article from "The Spectator" of March 12. The author confesses that he lacks that personal assurance of salvation which is the aim of Graham's message to bring, and he avows himself an Anglo-Catholic. This makes his testimony to Billy Graham of exceeding interest.

Every night the Harringay arena is packed; every night throngs of converts—mostly young people—crowd up at the end of the service to the bare space below the rostrum, thence to be conducted by counsellors to a room where they are interviewed and given tracts. This is the Greater London Crusade of Billy Graham and I think he must be cynical indeed who affects to despise the crusade or doubt the sincerity of its promoters. If only a tithe of the "conversions" are lasting, by the end of the campaign the effect on nonconformity throughout London and the home counties, is bound to be enormous. And Evangelicals in the Church of England who are now enjoying a revival, will also benefit.

Let me say at once, that I write as an Anglo-Catholic to whom the revivalistic approach is unattractive. I think it is necessary to be almost indecently lacking in reticence when writing about the Greater London Crusade, for it is not enough just to describe it objectively as though one were looking at an ants' nest and remarking, "How curious." I am not shocked by the technique of microphones, massed choirs,

(Continued on page 12)

C.M.S. NEEDS £27,800.

At the time of going to press, C.M.S. in New South Wales needs £27,800 in less than three months to balance the budget. June 30th is the close of the financial year.

The record budget for 1953-54 was undertaken as a venture with. In addition to all its regular commitments, C.M.S. now has great new responsibilities in South East Asia.

The situation is urgent. It calls for a great degree of self-sacrifice in the Christians of the home Church.

converts during the Crusade, in a specially trained, and increased since. The number has greatly increased since. They are doing their part in the work.

FIRST WEEK.

Thursday, March 6th, at the beginning of the first week, a crowd of about 20,000 people gathered for the meeting which began at 7.30 and barely these were able to get into the building. In the end, in order to meet the situation, two ad-

The Rev. Frank Coloquhoun comments:

First, I feel it must be said quite candidly that there has been nothing sensational or spectacular in the meetings, and that those who came to Harringay expecting to witness a religious stunt, have been rudely disappointed. Some Press correspondents have even

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Off the Record

BETTER THAN A CROSSWORD.

The Delegates of the Australian College of Theology have been having fun.

If anyone can work out from the 1954 Manual what he is meant to do under the new Th.L. curriculum, he deserves an honorary Th.L. without further ado.

* * * *

BISHOP ROBIN ON MIXMASTERS.

As one who listened in (for a change) to the service from St. Peter's Cathedral, Adelaide, attended by the Queen on March 21, may I say how much I appreciated the Bishop's homely yet challenging sermon on the need to become as little children. One of our newspapers called the sermon "whimsical." Perhaps, but I feel sure the Queen would have appreciated it.

Bishop Robin's remarks about Mixmasters, Roadmasters and Skymasters were specially apt.

* * * *

ROYAL TOURNAMENT.

I am delighted to see that the rochets, scarves and hoods have won the rubber from the copes, stoles and mitres. Adelaide lined up with Sydney, Canberra and Melbourne to defeat Tasmania and Brisbane by 4 to 2; Perth unfortunately having had to forfeit.

I am grateful to the Rector of Gordon, N.S.W., for raising the question of the mitre as (or rather instead of) a crest. I have written to the College of Heralds for information, but meantime I have submitted a letter to the Editor in this issue in which I set out some of my opinions.

* * * *

WHAT'S IN A NAME?

The following names are said to have been found by Bishop Walsham How in a Family Bible when he was a young curate working in Norfolk. They were all sons and daughters of one family:

1. Turnerina de Margaret.
2. Turnerannah de Mary Elizabeth.
3. Alfred Fitz Cawley de Walker.
4. Bernard de Belton.
5. Cornelius la Compston.
6. Turnerica Henrica Ulrica da Gloria de Lavinia Rebekah.
7. John de Hillgreave.
8. Eignah de George Turner Jones.
9. Finghonghangal o Temardugh Hope de Hindley.
10. Turnwell William ap Owen de Pringle.
11. Turnerietta de Johannah Jane de Faith.
12. Faithful Thomas.

Q.

TO AUSTRALIAN CHURCHMEN.

THE PUTTING ON OF APPAREL.

Simplicity is one of the principles of evangelical religion.

Simplicity in corporate worship is one of the principles of the Church of England as set out in the Prayer Book and Canons.

This is so because in the New Testament worship is seen to be, not a matter of ceremonies or religious "exercises," but an entire life of thanksgiving and obedience. Every act of the Christian which springs from faith and love is in the fullest possible sense of the words an act of worship. Even the act of prayer or praise is not more an act of worship acceptable to God than any act of genuine Christian charity.

The due performance of public and common worship has this criterion that it should reflect the kind of worship which is offered at all times and in all places in the daily lives of the servants of God.

Now it is a truth of the Christian life that every man should carry out the particular ministry which God has given him without ostentation or self-glory. This is particularly true of the pastoral ministry and of the ministry of the Word and Sacraments. A pastor, as St. Peter says in his first Epistle, is not a Lord over God's heritage, but must be an example to the flock. He, above all, must be "clothed with humility." The minister of the Word must exhibit that Word in the simplicity with which God has clothed it.

It was for these reasons, based on the principles of New Testament worship, that the Church of England at the time of the Reformation discarded the medieval vestments for its clergy and prescribed instead the simplest possible vesture.

Canon 58 enjoins: "Every Minister saying the public prayers, or ministering the Sacraments, or other Rites of the Church, shall wear a decent and comely surplice with sleeves . . . Furthermore, such ministers as are Graduates shall wear upon their Surplices, at such times, such Hoods as by the orders of the Universities are agreeable to their degrees, which no Minister shall wear (being no Graduate) under pain of suspension.

There are two grounds therefore on which we oppose the re-introduction of medieval vestments (at present illegal) into public worship, and deprecate the tendency of both bishops and clergy to greater ostentation in their dress and ceremonial at the time of public worship.

First, such vestments and ceremonial are contrary to the principles of simplicity and humility which are as essential to worship as to the exercise of any God-given ministry. Secondly, they are for the most part symbolic of doctrines which the Church of England, in fidelity to the Word of God, has repudiated.

This is not a matter of taste, temperament, artistic appreciation, or of attracting the outsider to church, as we are sometimes assured. It is a matter of the Gospel and its ministry, and of worship according to the principles of the Word of God.

Our blessed Lord took upon him the form of a servant and was clothed with humility. The true dignity of the Christian minister does not consist of "that outward adorning . . . of putting on of apparel," but in letting his whole demeanour express the simplicity that is in Christ.

We do not say that dress is unimportant, but that it is important, for it expresses both the man and the office he bears.

Calvin's words have the trenchancy typical of his age, but they convey a warning to us all. Commenting on St. Paul's self-description in Romans 1:1 as a servant and an apostle, he says: "We must observe that the office of an apostle is to preach the gospel; whereby may appear how ridiculous those dumb dogs are, who, when they are glorious only in a mitre, a crooked staff, and such masking attire, yet they boast themselves to be the successors of the Apostles."

ROYAL COMMISSIONS

AS VIEWED IN THE LIGHT OF THE LIQUOR REPORT.

(By the Rev. J. R. L. Johnstone, LL.B., Th.L.)

Widespread dissatisfaction with the Report of the Royal Commission on Liquor raises the question how such Commissions should be constituted.

A single Justice of the Supreme Court may well be recognised as an expert in one important branch of the subject to be investigated, for the interpretation and application of Acts of Parliament and other legal documents form a necessary part of the inquiry. That fact would in itself require that at least one senior member of the judiciary should be appointed.

The Terms of Reference, however, were not limited to matters of interpretation of laws and their application. Other matters necessarily requiring investigation were (a) questions of fact, (b) questions of policy as to future legislation, and (c) questions of ethics.

Taking these in order, it is well to remember, in the first place, that in the British system of jurisprudence one of the principles which British people have valued for centuries is the right to have questions of fact tried by a competent jury, and not by a judge, especially in matters of a criminal or quasi-criminal nature, but also in regard to questions of civil

rights. In the Liquor Report the Commissioner referred to what he called "a striking feature of the proceedings" which was "the consistent and sustained attempt by witnesses not to help counsel, on the contrary to mislead the commission by the concealment of material facts." The Commissioner added, "That . . . the truth was not always revealed is not surprising."

Questions of Policy.

The Terms of Reference went far beyond questions of fact and the interpretation and application of existing laws. They covered also such matters of policy as the desirability of reintroducing the Local Option provisions into the Liquor Act and the desirability of providing for additional club licences. Questions as to whether the needs of the public are reasonably satisfied as for the provision of accommodation and meals, or whether the distribution of liquor is being carried out reasonably, having regard to the

needs of the public, can hardly be regarded as merely questions of fact, but involve questions of policy and ethics also. It would therefore appear desirable that Royal Commissions should consist of experts in other fields besides that of law. The whole enquiry before the Liquor Commission involved matters of public policy and ethical considerations of the highest order, and it seems desirable, from the experience of this enquiry, that, in future, when Royal Commissions are to be appointed, such Commissions should consist of several persons each of whom is an expert in a particular field covered by the enquiry. An illustration of such a Commission was afforded by the Royal Commission on Ecclesiastical Discipline appointed in England in 1904. That Commission consisted of fourteen Commissioners, including Bishops, a vicar, Privy Counsellors, Judges, Barristers, and the Principal of Ridley Hall, Cambridge. There were experts in various fields covered by the enquiry.

Future Commissions.

Perhaps the Liquor Commission would have produced a far more satisfactory report if the government had appointed a senior Justice as Chairman, together with other legal, financial, ecclesiastical and medical experts who could have made expert contributions to the findings of the Commission on the questions of policy and ethics involved in the enquiry.

It is to be hoped that the public of N.S.W. will make our politicians realise that future Royal Commissions on any subject must consist of a body of competent experts in all the major fields covered by the enquiry, and not merely of one expert in one field.

THE ST. MATTHEW PASSION.

On Good Friday, 1729, Bach first presented his Passion according to St. Matthew in St. Thomas' Cathedral, Leipzig, and in the intervening years the work has been accepted as one of our civilisation's incomparable masterpieces.

The closer we study the St. Matthew Passion the more evidently is it the work of a mind intensely familiar with and profoundly moved by the Bible Text. The score is planned on a scale of unexampled magnitude, and in Parry's concise appreciation it is described as "the richest and noblest example of devotional music in existence."

The Royal Philharmonic Society will present this sublime work in the Sydney Town Hall on Saturday, April 10th, and realising that the performance will be of particular interest to choir members, the Secretary advises that special concessions will be available to parties of 10 or more.

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THINK ON THESE THINGS

(By June Dugan)

What do You Want.

When we were at High School we studied a book entitled "Man and His Wants," and for some unknown reason the only thing I can remember about this book is the name quite often I find the title running through my mind; maybe it is when I am in the city where there are hundreds of people rushing hither and thither to get the thing that is just what they want; maybe it is when I see advertisements, so many and varied tempting people and trying to influence them that the goods are just what they want. Maybe none of these applications fits into the real study of the book but the caption indeed fits the scene before me. Over our lives there seem to be so many things that we want, but few things by contrast that we desire, and yet our lives are very taken up with fulfilling our wants. Our conversations are so often about what we want, or want to do; we want to get some new books, we want to alter our house, we want to go and see a friend, we want to try a new recipe, and so on. Even from the earliest times a child can speak, one of the first things he can say is "I want."

On turning to my dictionary, I find there is a difference between "want" and "desire," only a little difference it seems at first, but a very significant one we see it is as we look at it. "To desire" means to wish earnestly for, or crave for" whereas "to want" means "to have need of." The word "desire" gives the impression of something deeper and more urgent. With these thoughts in our mind it makes quite an interesting study to notice some of the Prayers in our Book of Common Prayer. One such, a collect, beseeches Almighty God "to look upon the hearty desires of Thy humble servants" and it set me wondering what these hearty desires of mine would be as I pray.

It is no new line of conjecture to try to imagine just what we would choose if we were given our desire to be fulfilled at our pleasure. Little children delight in the magic wand, or genii which can at a mere whim bring the owner's wish to pass. The story books are full of them and we can remember wondering why such marvellous things never can be part

of the hard cold world of reality. Solomon had the opportunity to choose one thing that God would grant him, and because his God was full of mercy and loving kindness, also because Solomon's choice was pleasing to the Almighty He added other things to the original request. If God came to us with just such a proposal, I wonder what we would choose from His wondrous store. If we were Christians, I think we would desire a spiritual blessing from God, Who is a spirit, but there may be some who are Christians who would above all other things request physical healing for a poor wrecked or broken body.

The interesting thing about the collect I have quoted is that our desires are described as hearty, or more commonly, our heartfelt or deep desires. When it comes to talking to someone else about these deep things it means a baring of the soul to our confidant and an intimacy which could only be found between friends of great understanding and trust. So then, if we pour out our hearty desires before God it means quite naturally, that we are telling Him some of the things that we have hardly dared to admit to ourselves. Somehow, I think that when we are young, and indeed sometimes for most of our lives things that we desire deeply can only concern ourselves because we have never been interested enough in things beyond ourselves to feel deeply about them, and this is where, as a Christian, we begin to feel inadequate.

Our Father Who has the interests of all creatures at heart, must sometimes be grieved that so many of us can feel so deeply about the things that concern us, and be so disinterested about the things which concern His other, equally-loved children. Admittedly we may be very deeply moved sometimes at a Missionary Rally or some such place, by the appalling needs of our fellow men in less fortunate circumstances but such feeling dies down and we settle into our little rut of contentment once more.

As I look over my lines of prayer before Him I begin to wonder just what I pray about, just what I ask for that could be called desires, and here let us be quite honest with ourselves

so that we may prove how much we are getting from our time of meditation with Him. If we are striving to be acceptable and profitable servants probably the most elementary desire we feel is to be cleansed from our sin, and filled with the power of the Holy Spirit and that is the very best place to begin. But quite often we stop feeling very deeply, or as deeply about anything else unless it is for those of us who are parents that our children, too, may day by day grow into a knowledge of the love and saving power of Jesus Christ, and this is a good step, too. But now for those other personal desires, which are so much part of us can it be that they are so selfish we would never mention them in prayer? Can it be that they are hurtful to someone else? This is quite often the case, because so often the thing we would have for ourselves, the thing we have set our heart on has no place for God's plan for us and we know it so we are unwilling to mention it to Him.

We pray for Missionaries, for Doctors, Ministers, friends, and many others by name, but I am sure, being very honest, that I have very often no deep desire for what I am praying on their behalf. It is somehow as though having mentioned their name before Him I have done my duty before God for them, and there it is left. But is this really a satisfactory prayer to our Father? Surely, coming to our earthly Father on behalf of a friend or some other our plea would be urgent and we would be keenly waiting the paternal reply.

If we are to air our hearty desires before Almighty God, I suggest that (although He knows them already) for our case, maybe some will require reorganising or even dropping off the list, altogether, but I must add this, that if they go because they are incompatible with our Father, we will never miss them once we have accepted His will as the pattern of our living and thinking.

So often all this thought about them what really are our hearty desires? I sure think they are mostly concerning me, but let us ask God as well as looking upon our hearty desires, to give us the right desires that we may be more keen to do and see done His will than anything else on earth.

Our Prayer:

Let thy merciful ears, O Lord, be open to the prayers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please Thee, through Jesus Christ our Lord. Amen.

PERSONAL

The Rev. Roger S. Correll, Th.L., formerly of Kadina, S.A., has been inducted as Vicar of Christ Church Cathedral, Ballarat.

The Rev. Kenneth N. Seymour, Vicar of Beech Forest (dio. of Ballarat), has been appointed to the staff of the Melbourne Diocesan Centre, St. Mary's, North Melbourne.

The Rev. J. P. Blennerhassett, B.A., Vicar of Port Fairy (dio. of Ballarat), has announced his retirement from the active ministry on account of ill-health.

The Rev. William Paton was ordained to the priesthood at Christ Church Cathedral, Grafton, N.S.W., on 14th March. He will serve his curacy at the Cathedral.

The Right Rev. J. S. Moyes, D.D., Bishop of Armidale, is conducting a parochial mission at Christ Church Cathedral, Grafton, N.S.W., from 27th March to 6th April.

At St. Paul's Cathedral, Sale, Vic., on 17th February last, Mr. William John Fralley, of Moe, was made a Deacon and The Rev. Raymond Elver Elliott, of Yallourn, was ordained to the priesthood. The ordinands' retreat was conducted by the Rev. T. W. Hewlitt, Vicar of Omeo.

We extend heartfelt sympathy to the Rev. Dr. C. S. Carter, on the death of his wife. Mrs. Carter was highly respected in Christian circles in England and was particularly beloved by the many students at Clifton Theological College, where for many years Dr. Carter was the distinguished Principal.

On Sunday, 7th February last, Mr. George Tung Yep was made a Deacon by the Bishop of North Queensland.

An Ordination was held at St. Paul's Cathedral, Melbourne, on the 14th March, when Lewis Edward Firman, Th.L.; Phillip John Adkins, Th.L.; Peter Daryl Kissick, Th.L.; and Arthur de Quetteville Robin, Th.L., were made Deacons, and the following ordained Priests, The Rev. Alan Neil Appleby, Th.L.; The Rev. John Burnett; The Rev. Thomas Frederick Morgan, Th.L.; and The Rev. Charles Edsall Alexander Sligo, B.A., Th.L.

The Rev. A. T. Roberts will be inducted to the District of Black Rock on the 17th March, and The Rev. J. L. Reeve to the District of Lorne on the 25th March. (Dio. of Melbourne.)

Mr. Trevor Austin, formerly of Sydney, has been licensed by the Bishop of Gippsland as Stipendiary Lay Reader in the parish of Moe.

The Rev. Canon R. W. G. Phillips, Rector of Morwell (Dio. of Gippsland), has announced his retirement from the active ministry.

The Rev. E. E. Taylor was instituted as Rector of Kojonup (Dio. of Bunbury) on 7th March last.

The Rev. Canon Leonard Bothamley, L.Th., Rector of Northam (Dio. of Perth) has been appointed Archdeacon of Northam.

The Minister for Agriculture (Mr. Hoar) has announced that the Department of Agriculture 1954, Muresk Agricultural College Scholarship had been awarded to Mr. M. C. Tiller, son of the Rev. C. G. Tiller, of Katanning, West Australia.

Bishop and Mrs. P. W. Stephenson, formerly of Nelson, N.Z., have arrived in England and are staying with friends in Hampshire.

The Rev. David Graham Davis, LL.B., Th.L., was ordained as Priest by the Most Rev. the Archbishop of Wellington, last month. Mr. Davis is Curate at All Saints', Nelson, N.Z.

Miss Rita Posa, Tasmanian Diocesan Sunday School and Youth Organiser, has tendered her resignation to the Bishop as from September 30, as she is being led to another field of activity.

On the recommendation of the Bishop of Tasmania the Chaplains' Nominating Committee has appointed The Rev. T. A. Cloudsdale to be Chaplain R.A.N.R. (Church of England) Hobart.

On the nomination of the Patronage Council, the Bishop of Tasmania has appointed The Rev. C. J. C. Coupe, Rector of Franklin to be Rector of the Parish of All Saints, Hobart.

On the nomination of the Missions to Seamen Committee, Hobart, and with the approval of their London headquarters, the Bishop has appointed The Rev. F. Reeves, Rector of Kempton, to be Chaplain of the Mission in Hobart. Mr. Reeves will commence his new duties on May 1.

The Rev. Canon R. R. Williams, Principal of St. John's College, Durham, was the Bishop of Tasmania's Commissary. He has been made the Bishop of Leicester. His place is to be filled by The Rev. Canon K. H. Druitt, M.A., Vicar of St. Mary's, Walthamtown, London.

The Rev. T. J. Gibson has resigned from the Parish of All Saints' (Hobart) after more than 13 years as Rector. He and Mrs. Gibson hope to spend some months in New Guinea. On his return he has offered his services to the Bishop for any special work his Lordship may have in mind.

Archdeacon J. A. Schofield terminated his parochial ministry at Christ Church, South Yarra, on Sunday, March 14, and was farewelled in the Parish Hall after Evensong. He will continue to act as Archdeacon of Brighton and senior clerical canon at the Cathedral and reside at 13 Canterbury Rd., Camberwell.

The Rev. S. T. Ball, All Souls', Sandringham, was inducted by the Archbishop to the cure of Christ Church, South Yarra, on Tuesday, March 16.

Archdeacon A. R. Mace preached his farewell sermon at St. John's, Toorak, on Sunday, March 14, and left for a visit to England a few days later.

The Rev. H. H. Girvan, who has been appointed Precentor of St. Paul's Cathedral, Melbourne, was a leading Chorister of St. Andrew's Cathedral, Sydney, as a boy, and has served in the Dioceses of Gippsland and of Sydney. He is at present a Chaplain to the C.M.S., and Assistant Precentor of St. Andrew's Cathedral, Sydney, in addition to his position on the staff of Sydney Grammar School. Mr. Girvan will take up his duties as Precentor of St. Paul's Cathedral in May, and will reside in the Deanery. He will be responsible for the Choral Services of the Cathedral, and for the general detailed work of administration and organisation.

The Rev. C. E. Smith, who has been in temporary charge of Lorne since 1951 has retired and is leaving on a trip to England shortly.

The Rev. W. R. Dowell, assistant to the Dean of Melbourne, has been appointed a resident chaplain to the Missions to Seamen in the Port of London, and will leave early in May.

Dean Roscoe Wilson is to be in temporary charge of St. John's, Toorak, pending the appointment of a successor to Archdeacon Mace.

Information has reached London that on St. Luke's Day, 1953, The Rev. Wang Sheng Yin was consecrated Suffragan Bishop of Shantung in the Church of the Holy Trinity, Shanghai. Six bishops took part in the consecration.

The Very Rev. R. J. McKay, Dean of Edinburgh, is to resign on June 30. He will be succeeded as Dean of Edinburgh by The Rev. D. B. Porter, R. of St. John, Princes St., Edinburgh, on July 1.

The Bishop of Central Tanganyika on December 6, 1953, ordained the following gentlemen to the priesthood: N. Kahuranga, A. Semwenda, D. Lungwa and Y. Mute.

We learn with deep regret of the accidental death in Oxford of Miss Patricia Hepper, daughter of Mrs. Hepper, of St. Andrew's Church, Summer Hill, N.S.W.

The Rev. A. Pitt-Owen, Headmaster of the Blue Mountains Church of England Grammar School, recently met with an accident in which he broke his arm. We wish him a speedy recovery.

The Rev. Canon K. W. Pain, M.A., Rector of St. Paul's, Wairoonga, Dio. of Sydney, has announced his resignation and retirement from parochial responsibility.

The Rev. D. M. McCraw, Th.L., Rector of Windsor (Dio. of Sydney) is resigning to take up appointment as Secretary of the Missionary Aviation Fellowship.

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THE WORLD OF BOOKS

John Charles Ryle, 1816-1900. A short biography by Marcus L. Loane, M.A., illustrated. James Clarke and Co., Ltd., London. Pp. 62. Price 4/2, Australian.

Messrs. James Clarke & Co., Ltd., are engaged in reprinting some of the works of the late Bishop Ryle of Liverpool. His classic work "Holiness" is already available, and a new edition of "Knots Untied," prepared by the Rev. Dr. C. S. Carter, whose name is familiar to readers of the A.C.R., will soon appear. Canon Loane has provided the publishers with a fitting portrait of their author. It could well have appeared as a sixth chapter of "Oxford and the Evangelical Succession."

In point of substance much of the ground has been covered by Guthrie Clarke in the short biography of the Great Churchmen Series, but those who admire the Principal of Moore College will purchase this volume in order to delight in the form in which the narrative is cast, a form reminiscent of the compelling parallelism of the psalmist.

We are grateful that Canon Loane has not had "to crucify his style" in order to put himself "in touch with heart and conscience" (p. 19) or "to renounce an eloquent style in favour of the clearest language" (p. 42).

The biography of Bishop Ryle is not without contemporary significance.

As a leader of the Evangelicals in the days of the rising tide of Tractarianism, it is not surprising that, as Mr. Albert Mitchell claimed, "his virile personality dominated two generations of Evangelicals, and set its inerradicable mark upon a third." It is even claimed that "the defeat of the Revised Prayer Book in 1927 and 1928 was due to Ryle's men and Ryle's ministry." (p. 49.)

The reader is left to gather for himself the significance of Bishop Ryle for Evangelicalism to-day.

We are sorry that Canon Loane did not benefit us with any comment on the theological significance of "Holiness." But we are thankful for what we have.

"Wordly" (p. 15), "Chavass" (p. 60) are misprints: "sough" (p. 15) is now unusual.

—B.D.B.

The Making of Stephen Hall. By David Britten, C.S.S.M., London. Price: 8/6, Aus.

Dr. Britten, a Perth physician, is well-known to the reviewer who has profited by prayer meetings which he led at a Melbourne school. Boys now at that school have read his book with enthusiasm.

It is easy to see why the book appeals to boys. For the most part the setting is a school and a boarding house. The tale is shot through with sport, athletics, shooting, swimming, boxing, football, rowing. But this is not a one-sided emphasis: study, music, reading, have a place. The author's aim seems to be to show that lives full of the world's best lack what is essential if Christ is unknown, and knowledge of Christ requires a full orbed personality intent on propagation of the Gospel.

It is understood that this is Dr. Britten's first book, and perhaps criticism would be helpful. As to form, the book is untidy. There are no choppers, merely spaces in the text. Midway there is a flashback which comes near to breaking the thread of interest. Use of the schoolboy vernacular is perhaps too free, and a too easy familiarity with the divine is dangerous. The story is marred in several places by an unnecessary pietism.

As to substances, early in the book Stephen, who through polio and failing sight is deprived of coveted goals, is converted at night, overlooking the sea at the suggestion of a respected adult. Not without reason text books of evangelism discourage the presentation of the gospel challenge in such emotional circumstances, and perhaps this crisis in Stephen's life could have been less colourful. Later Stephen himself seems to bring his fellows to points of decision for Christ without their having sufficient knowledge of what is involved.

The feature which appeals to Christian boys so much is, apparently, the way in which Stephen is shown to recognise, meet and conquer temptations, as he works out what his profession of faith involves.

This book may not appeal to a critical sixth former, but it will invigorate a younger Christian lad for his task.—B.D.B.

BOOKS REQUIRED.

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"THE MOTHER OF MY LORD"

To be chosen to be the mother of our Lord, to be the source of the manhood which He took of her substance, which He carried with Him to the Cross, which He raised in spiritual glory from the tomb, which He wears for ever at the right hand of the Majesty on high, is an honour which excels among the honours God has granted to humans. The angelic salutation re-echoes in the hearts of all who read the story, "Hail, thou that art highly favoured, the Lord is with thee . . . Thou hast found favour with God."

St. Luke brings out Mary's wonderful faith which sought no sign, though she is given one; and he records how Elisabeth, filled with the Holy Ghost, saluted her, "Blessed art thou among women, and whence is this to me, that the mother of my Lord should come to me? . . . Blessed is she that believed." Mary herself, in her inspired song, while acknowledging that God is her Saviour, also expects from all generations a like honour to that which Elisabeth had assigned her.

Yet while the New Testament supports the high honour in which the Mother of the Lord is held in the Church's memory, it gives not one instance of her influence with Christ being invoked during her lifetime or after her death. Rather the opposite. At Cana, she is bidden to await His time.

On a second occasion when she interposed, her Son apparently disregarded her request (Mark iii, 31-35). On this occasion Jesus told those sitting by, "whosoever shall do the will of God, the same is . . . my mother." And when later a woman exclaimed, "Blessed is the womb that bare thee," He replied, "Yea, rather, blessed are they that hear the word of God and keep it." Not that Mary did not have these graces; but it is plain that Jesus put the possession of these moral virtues on a higher plane than even Mary's unique privilege.

Outside the gospels Mary is mentioned only twice in the New Testament (Acts i, 14; and Galatians iv, 4). The literature of the early Christian centuries is in keeping with this. The references to her are sparse. None suggest any cult of the Virgin. It was not till the fourth century when on the conversion of Emperor Constantine Christianity became fashionable

and the church was flooded with half-converted pagans, that the worship of the virgin arose. Up till this time it was quite unknown in the church. For example, no prayer to the Virgin is to be found in the voluminous writings of Augustine who died in 430. Bishop Epiphanius records the first instance of Mariolatry. He tells how he found certain women of Thrace who were in the habit of adoring the Virgin as a Goddess and offering her a cake. Undoubtedly this was the recrudescence within the church of a heathenism always familiar with female deities. Epiphanius rebuked these women, "Let Mary be led in honour, but let the Lord be worshipped." From these beginnings Mariolatry has taken such hold of a section of the Christian church that the worship of Mary is more conspicuous than the worship of Christ. The Roman Catholic writer, Alphonse Liguori, of whose writings the Pope has said that no sentence deserves censure, has declared that the invocation of Mary is necessary to salvation. "Mary is the peacemaker of sinners with God," he wrote.

The worship of Mary as practised by Roman Catholics is indefensible. For, however plausible the arguments adduced to support it, it finds no support but rather condemnation in scripture. All must come to the Father through Christ and all may come to Him. "Come unto me, all . . ."

God will not accept worship offered by man's devising, however attractively it may be defended. Men say they will worship God on the beach; but God is not so worshipped. Roman Catholic theologians say that they may approach Christ through Mary. But Christ will not be so approached. This He makes clear in His Word. "They that worship Him must worship Him in spirit and in truth. For the Father seeketh such to worship Him." God's truth is to be found in His Word.—D.B.K.

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—Zinzendorf, The Keswick Hymn Book.

No. 88.

HOW SHOULD A CHURCH BE DESIGNED? THE IMPORTANCE OF ATMOSPHERE.

(By R. Lindsay Little, A.R.I.B.A., A.R.A.I.A.)

Ecclesiastical and Lay Architecture have a definite demarcation, one from the other. The subtle dividing line is atmosphere. A church building should help to evoke the feeling of reverence in acknowledgement of a Superior and Supreme Being which one has upon entering into a true House of God. Moreover, a church must be so conceived that, beyond the normal services of worship, it can provide spiritual refuge and refreshment for those who seek comfort within its walls.

A knowledge of the history, dogma and liturgical requirements of the particular denomination should antecede the design. The designer must appreciate and feel the atmosphere and translate it into his design, else the work is reduced to a mechanical process, approached in the spirit of erecting a factory or warehouse.

TRANSITIONAL STYLES.

It must be obvious to all that the times in which we live are transitory between one major architectural era and another. There is yearning and striving for a style that will span the gap between traditional worship and present day living. When contemplating the design of a new "House of Worship," to think in terms solely traditional or modern offers no solution. In this changing scene, merely

to imitate buildings erected in other times, is an indication of spiritual poverty.

Each successive architectural period was the result of new development in the art of construction, and the architect did not try to copy a previous less advanced era. Nor would this be possible to-day were it desirable, for in past generations, the cost of labour was such that crews of workers could be employed for long stretches on details of ornament. It was the materials which were costly and hard to obtain. To-day, the reverse is true, and it is the labour which is costly and must be employed economically.

GOthic STYLE.

If the architect is solely interested in tradition, a pedantic concern for period and a tendency to think mainly in terms of style hampers a free approach to function. This school of thought thrives on the erroneous impression that certain architectural forms are required to transmit specific views of ecclesiastical polity and ceremony: i.e., in order to "look its part," a Church must be built in the Gothic style. These people seem to lose sight of the fact that churches were built countless years before the development of "Gothic days." **The Gothic style was not intended or developed as a setting for Protestant worship.**

It is the spirit of Gothic, not style, which we should attempt to recapture, for the period clearly reflected the upsurge of the religious fervour of the times when all art was concerned with singing the praises of God. It was not the result of an external struggle to create something new but was a natural outgrowth of the impulse to express the faith of the times in the materials and with the method at hand.

The attempt to create something new and startling, just for the sake of novelty is not concordant with the reverence that should go into the design of a church building. It must be remembered that all lasting progress is the result of a gradual growth and development, not a sudden revolt against tradition.

In many instances, years of trial and error have resulted in establishment of usages only because they have proved themselves best and they should not be discarded unless something better, or at least as good, can be offered in their place. It is well to remember that the service in Protestant Churches is not just a haphazard tossing together of unrelated words and acts, rather it is a carefully worked out ceremony, based on definite traditions belonging to Christian worship, and can, therefore, be best performed in a setting which acknowledges and honours these traditions.

What is the middle path for us to tread between traditionalism and modernism? Is it not the union of the two, wherein the best of each is honoured and the useless discarded?

By now we are far enough from the urgencies of the Reformation to feel no need to discard all that tends to be artistic or dramatic as reminders of Romanism.

Regardless of styles, periods, or "isms," the aspect of the Church building must be psychologically conducive to the purpose for which it was intended, and must interpret its function with honesty and sincerity.

In short, it is now time for us to develop our architecture of the Protestant faith, which can take its place and hold its own amongst the styles of the past.

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"AT MIDNIGHT . . . PRAISES TO GOD."

(By the Rev. Harry Bates, Moore College.)

Acts 16:25: At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's bands were loosed.

For Paul and Silas it was midnight indeed. It was midnight by the clock; it was also midnight in their circumstances. On the previous day, as a result of their ministry, a girl with an evil spirit had been made whole. Instead of showing gratitude to the Christian missionaries for the restoration of the girl to her right mind, some of the folk of that locality were angry with Paul and Silas because the girl was no longer useful to them as a money-making concern. The Christian travellers were reported to the rulers of the city who had them put in prison. Their circumstances were gloomy indeed. But that was not all. They carried in their bodies the weals of the jailer's lash. We read, "When they had laid many stripes upon them they cast them into prison." Nor was that all. They were in a position of considerable discomfort. "The jailer thrust them into the inner prison" the record reads, "and made their feet fast in the stocks." Their lot was a dark one, but at midnight they sang praises unto God.

Then an amazing thing happened. The floor on which they were lying began to heave. There was a rending of timbers and the door burst its lock. There was an earthquake. Paul and Silas might have escaped, but they refused to do so. With daybreak the rulers, fearing that a spell had been cast on the city because of the imprisonment of the foreign travellers, almost pleaded with them to leave the city.

Thus their act of praise was followed by their release and by the liberation of their fellow captives. We may go further and say that their spirit of praise resulted in this activity of God on their behalf. Indeed we may affirm that here is embodied a most important principle of the Christian life, viz., that the hour of adversity is the time to lift up the heart to God in praise, and that such praise will open prison doors for ourselves and for our fellows.

Bishop Chavasse, a former Bishop of Liverpool, used to say, "Praise and service are great healers. When the circumstances of life chafe us and wound our spirits — and who among us is excluded from this possibility? — then by an act of will we should offer praise to God and in that very activity the wound will begin to heal."

But this is not a natural thing to do, so the question arises, What is the secret of being able to sing praises to God at midnight? How can we prevent the fountain of praise drying up in the hour of adversity?

Be Mindful of Life's Blessings.

When Paul and Silas had recovered from the immediate sting of the jailer's lash doubtless they began to review the events of the past few days. Had they not for the first time in history crossed over from Asia and brought the Gospel to Europe? Whilst Paul could hardly be expected to see the tremendous significance of their landing in Europe as we see it in the light of Church History, nevertheless they were a league nearer Rome, the centre of the empire. Had not the wealthy Lydia of Thyatira accepted the faith and welcomed the missionary party into her home? Hay they not experienced the power of God working through their ministry in the healing of this demoniac girl? And so they began to offer thanks and at midnight they sang praises to God.

That then is the first secret of praising God when the night is dark—look for the stars.

But that is not the ultimate secret of singing praises to God at midnight. There is something deeper—and here we come to the acid test of religion. The ultimate secret is

To defy life's adversities by renewed confidence in God.

To review one's blessings may help to stimulate the spirit of praises on many occasions, but there are times when that is just not adequate to meet

the situation. Sometimes there are ugly and stubborn facts to face and true release for the spirit of man can never come by ignoring them; cases when the facts are so nasty that to ask a person to look on the bright side is sheer insult. At such times there is only one secret of releasing the spirit of praise, and that is to look the facts squarely in the face and then to defy them to shake your trust in God; to affirm that in spite of all appearances to the contrary, you believe your life has a definite place in the plan and purpose of God and that however bitter the experience, you know that the loving hand of the Heavenly Father is still in control. When you do that it is possible to sing praises to God—at midnight.

Two of the most inspiring letters in the English language, surely, were the last two written from the Antarctic Expedition to Mrs. Wilson; one from her husband, Dr. Edward Wilson, an undoubted Christian man and the other from Captain Scott, leader of the expedition.

Though only eleven miles from the next food depot which would have meant their deliverance they had reached the limits of their strength and were now prisoners in their tent. Food gone, fuel gone, strength gone, and a blizzard raging outside.

Wilson writes: "Life has been a struggle for some weeks now on the return journey from the Pole—so much so that I have not been able to keep my diary going. To-day may be the last effort. I shall simply fall and go to sleep in the snow. Don't be unhappy, all is for the best. We are playing a good part in a great scheme arranged by God Himself and all is well."

Scott writes: "If this letter reaches you, Bill (i.e., his Christian companion, Dr. Wilson) and I have gone out together. We are very near it now and I should like you to know how splendid he was at the end, everlastingly cheerful and ready to sacrifice himself for others, never a word of blame to me for leading him into this mess . . . his mind is peaceful with the satisfaction of his faith in regarding himself as part of the great scheme of the Almighty . . ."

I say that, when a man arrives at such a confidence in God, when he can squarely face the facts and then defy the most impossible of difficulties, the most crushing of disappointments and the most broken of hopes to rob him of that confidence, that man is invincible. He has discovered the secret of singing praises to God . . . at midnight.

It is for our dear Saviour's sake,
Our sins are all forgiven,
And Christians only fall asleep
To wake again in heaven.
—Mrs. C. F. Alexander, "Hymns for Little Children," p. 43.

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BILLY GRAHAM'S CAMPAIGN.

Continued from page 1)

trumpets and advertising campaigns. To attract the indifferent to-day, one must, I suppose, shout loudly at first. But I have no memory of a blinding light striking me at the corner of a street, or of a fit of the shudders while people knelt around me in prayer. I cannot point to a date, time and place and say, "That was when I was converted." I cling to the sacraments and live for the day, have many moments of doubt when the only thing that buoys me up is the thought that I would sooner the Incarnation were true than that it were not. This, at its lowest ebb, is my faith; but frequent confession and communion have proved to me, unwilling though I sometimes am to believe, that prayer works, that Christ is God, and that He is present in the Sacraments of the Church of England. Thus, though I frequently lapse and am rarely exalted, I am conscious of being under divine providence, to use a bit of jargon for which I can think of no clearer substitute, and thankful that I was brought up by Christian parents. For me the growth of Faith is gradual and not a sudden revelation.

I am sure that Billy Graham himself, who is a Baptist would be prepared to understand a sacramental approach to Christ. He is not an emotional speaker, despite his wonderful eloquence. It is obviously within his power to make people weep and scream "Alleluiah." But he restrains himself. He has the great Evangelical love of Our Lord as Man. Jesus as a person is vivid to him. Billy Graham knows his Bible so well and he brings the scenes of Our Lord's life on earth so vividly before us, that neither Catholic nor Evangelical could quarrel with him. He is genuinely above religious differences. The whole burden of his message is that people should return to their particular churches, whether Plymouth Brethren or Church of England. For this reason he holds no services on Sunday in order that people should go back to their own churches.

But what is more impressive than Billy Graham, who is essentially a humble likeable young man who regards himself merely as an instrument of the Holy Ghost, is the preparation and organisation of the Greater London Crusade. For well over a year before it was decided to invite Billy Graham, Nonconformists and Evangelical Anglicans engaged in prayer for the conversion of London. He came at the invitation not of one church, but of many. And a great many of these "prayer partners" are in the Harringay arena nightly, and with them "counsellors," young and old, wearing badges. They have been trained to deal with the stream of converts and to put them in touch with their local churches. I fear that there are few, if any, who are Catholics

whether Anglican or Roman, among the "counsellors". This is a pity. But those sorts of differences must matter little to people who, as some of the converts are bound to be, don't know who Christ was or what a church or chapel is for. And provided the "counsellors" have the clarity and breadth of Billy Graham, I do not think we need imagine that their care of converts committed to them will be misdirected.

Sitting in the arena I could pick out easily the earnest, good organisers, prayer partners, stewards and counsellors of the campaign, even if they were not wearing badges to emphasise their identity. I pictured the vast half-empty chapel on some clattering High Road, the sea of pitch-pine pews, and the few people in them leaning forward in their seats and shading their eyes, as the brave disheartened minister asked for God's blessing on Billy Graham and his team. I could see the more crowded interiors of evangelical London churches, such as St. Peter's, Vere Street, and All Souls, Langham Place, and the young nurses and medical students and clerks, also leaning forward, chapel-wise and praying, as the clergyman read from, I trust, the Book of Common Prayer. And here they all were, at Harringay, with persons whom they had hopes of converting sitting near them.

I foresaw the objectors: the old-fashioned left wing atheist who sees in it only a plot by American and English business men to get the workers to work harder for less money; the smug type, Anglican or Roman, who thinks it all "dreadfully vulgar and noisy, my dear, and dangerous, too, for how are we to protect the apostolic succession?" the confirmed pessimist who regards it all as a flash in the pan. I foresaw them. But long before I had ever heard of the Greater London Crusade, a friend of mine who is an Anglican priest who often visits America said to me: "A man called Billy Graham is being invited to England. He talks sense, though the way it is put over is not the sort of thing that appeals to you and me. You know: 'Are you saved?' See Isaiah 14, verses 22 and 23." But it does very well for people less burdened with sophistication than us. I really think that if he has anything like the success he has had in America when the history of this country comes to be written in a hundred years, Billy Graham's visit will be one of the most important events in it." We shall see whether that is true.

Meanwhile I think all churches should be grateful for the work which is being done for them. I don't think our own beloved Church of England need fear a landslide yet into it or out of it. People are beginning to think there is something outside what they can touch and see. They are even moving towards the idea of a Creator who cares for us individually. Let the Church go on saying its offices, administering the sacraments, avoiding stunts to fill pews or pandering to the indifference of pampered villagers. Let it not sell all its old churches in the cities to build new ones in the suburbs. In the end the Truth will triumph. And maybe Billy Graham has lessened the time of waiting.

RECORD ENROLMENT FOR SYDNEY THEOLOGICAL COURSE

The new term has seen a record enrolment of 215 for the Sydney Preliminary Theological Course. This figure includes those studying in groups in the parishes under the direction of the Incumbent as well as those who are doing the course by correspondence or by attendance at lectures at Moore College. The course has begun with lectures on the Gospel of St. Luke given by the Principal, Canon Loane.

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MAYOR INSTALLED IN HIS PARISH CHURCH.

A ceremony believed to be unique in New Zealand was held in St. Peter's Church, Gonville, Wanganui, when Mr. E. A. Millward, the newly-elected Mayor of Wanganui, made his statutory declaration and was invested and installed as Mayor of the city before a congregation that, in spite of a wet night, filled the church.

Mr. Millward, a staunch Churchman in the Parish of Gonville, had asked that this ceremony be arranged, and he was accompanied by his full council, each of whom also made his declaration.

The Vicar of Gonville, the Rev. R. W. Culpitt, conducted the service, which commenced with a full procession consisting of choir, clergy and ministers of the various denominations, councillors, vicar, town clerk, the Mayor and Mayoress.

After prayers, in which petitions were made that those who had been elected would bring to local government the spirit of vocation and ministry, the Hon. W. J. Rogers, the retiring Mayor, declared a special and extraordinary meeting of the City Council open, so that the civic formalities could take place, after which the council meeting adjourned, and a short service of dedication took place.

The occasional address was delivered by the President of the Wanganui Ministers' Federation, the Rev. A. J. Templeton, based on the text, "Except the Lord keep the city, the watchman waketh but in vain." He exhorted Mayor, Councillors and citizens to become one in the building of the city as a sacred trust. —"The Witness" (N.Z.).



QUESTION BOX

(Questions should be addressed to the Editor. Every effort will be made to procure a clear and accurate reply to questions submitted.)

Q.—On Good Friday we pray for "Jews, Turks, Infidels and Heretics." Why pray for the Turks in particular?

A.—In the 17th Century when the Prayer Book was compiled, "Turk" was a general term for anyone from the Moslem lands of the East. Hence we should understand this as a prayer for Moslems. It must be realised that in those days knowledge of non-Christian religions other than Islam was very sketchy.

Q.—Why are so few educated people Christians?

A.—It would appear that Our Lord's words to his disciples concerning the rich young ruler apply to other forms of riches than money: "How hardly shall they that have riches enter into the Kingdom of God" (Mk. 10:23). It is when we are convinced of the inadequacy of our own powers to meet our need that we turn to God. Frequently, then, those who have great intellectual gifts are the most difficult to convince.

Q.—Why is the font always at the back of the Church, so that we have to turn round to watch a baptism?

A.—Baptism is the ceremony associated with a person's entrance into the visible Church of God, and so it has become customary to place the font near the church door as a symbol of this fact. There is no necessary reason for this position, which is rather inconvenient at times.

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THE MOTORIST'S PRAYER.

The Australian Road Safety Council is making every effort to lessen the toll of road accidents. In issuing the following prayer, composed by the well-known Australian sociologist, F. Oswald Barnett, it says: "All too often we try to solve our problems by purely secular means, and while the Australian Road Safety Council does not intend to slacken its endeavours in other directions it nevertheless welcomes this opportunity to carry its life-saving campaign into the spiritual sphere."

Over-present Lord, I pray,
Be with me at the wheel to-day.
Fill every corner of my mind,
That wandering thoughts no lodging find.
And take control of my two eyes,
That I may be alert and wise,
And take my feet, and take my hands,
That they react to quick demands.

Give me Thy guidance, Friend Divine,
For other folk as well as mine.
Then, when we come to journey's end,
My prayers to Heaven will ascend,
To utter thankfulness to Thee,
Who kept the wheel all day with me.

—The Church Chronicle.

THE BLAKE PRIZE EXHIBITION

As in previous years, this exhibition shows a wide variety of contemporary techniques, and the quality of the exhibits varies widely. About one quarter of the entries were selected for hanging; it is to be hoped proportion in years to come. Some of the paintings do not really reach a high enough standard for hanging.

The prize-winning entry, "Judas," by Charles Bannon, displays a technique which is not satisfactory in itself, but the atmosphere created by the artist compensates for this. His other entry, "Simon Peter" lacks this redeeming feature and is poor by comparison.

James Gleeson's "Agony in the Garden," which won second prize, is brilliant in its use of colour, and mass of detail. Its real horror reminds one irresistibly of Dante's "Inferno," and is in the manner of Blake himself.

The third prize went to "Annunciation," by Herbert Badham. This is a delightful study in the manner of the Dutch masters, with a most striking representation of the angelic presence in terms of interesting circles of light and colour. It cannot fail to please.

It is noteworthy that most of the paintings deal with the life and death of Our Lord. Only a few deal with other subjects. Judas figures in four paintings. The use of colour is in general quite good, but draughtsmanship is often regrettably poor.

PRAYER AND MIRACLE.

To pray is to expect a miracle. When we pray for the recovery of a sick friend, for the gift of any blessing or the removal of any calamity, we expect that God will do something by an act of his personal will which otherwise would not have been done—that he will suspend the ordinary relations of natural cause and effect; and this is the very idea of a miracle.—J. A. Froude, "Short Studies," vol. i p. 187.

CORRECTION.

In the Note in our last issue "Is This A Matter of Conscience?" the sentence, "The sincerity of Archbishop Mannix has been clearly demonstrated" should have read "The insincerity of Archbishop Mannix, etc."

SUNDAY SCHOOL TEACHERS SERVICE.

The Fourth Annual Lentern Service for Sunday School Teachers and all interested in religious education, arranged by the Diocesan Board of Education, will be held in St. Andrew's Cathedral at 8 p.m. on Friday, 2nd April. The preacher will be the Right Rev. C. V. Pilcher, M.A., D.D.

FAMOUS VOICES.

An interesting evening will be held in the C.E.N.E.F. Auditorium, Sydney, on Thursday, April 8, at 7.30 p.m.

Tape recordings will be played of the voices of the famous people, including Her Majesty the Queen, the Duke of Edinburgh, the Queen Mother, Princess Margaret, Sir Winston Churchill, etc.

No admission fee, but a donation to the funds of the C.E.N.E.F. Memorial Centre will be gratefully received.

Tea and biscuits will be served.

GOOD FRIDAY SERVICE.

SYDNEY TOWN HALL ENGAGED.

The Archbishop of Sydney has again engaged the Town Hall for the Good Friday Service of Witness, when the programme is expected to attract a large congregation.

The Oriana Singers, conducted by Norman Johnston, will present selected Passion music. Girls of the Church Schools will occupy the platform and lead the singing of the hymns.

The speakers will be the Venerable F. O. Hulme-Moir, Bishop-elect of Nelson, New Zealand; and the Rev. E. H. Watson, Minister of the Central Baptist Church. Leaders of other denominations will take part also.

The service will begin at 7.45 p.m. with the arrival of His Excellency the Governor. There will be community hymn singing from 7.15 p.m.

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Diocesan
News

ADELAIDE

Dr. Paul White has arranged to conduct an Easter Missionary Convention at St. Luke's, Adelaide, April 16-19. Prayer is asked for this. St. Luke's has for many years past given a high proportion of its income to C.M.S. and continues to do so. In fact, at one period St. Luke's was giving more to Foreign Missions annually than any other parish in South Australia.

Blessing the Colours.

The trouble over the Blessing of the Colours by the Senior Chaplain of the Forces, who happens to be an Anglican Bishop, must make the enemies of religion in Australia rejoice. But it is only a foretaste of what we can expect if the Roman Catholic Church ever succeeds in dominating Australia as many of its members expect that it will do through natural increase aided by immigration. Non-co-operation will be succeeded by prohibition. Toleration is no part of the policy of that Church as can be seen in the treatment of non-Roman minorities in Spain, Italy or Malta.

—"Adelaide Church Guardian."

BALLARAT

The Diocesan Council.

The Diocesan Council of the Church of England Men's Society is to be congratulated on its foresight and business acumen in the acquiring of a valuable and beautiful property covering 2½ acres at Rocklands, 10 miles east of Balmoral and 50 miles from Horsham. It is already in use as a diocesan conference centre and it will fulfil an increasingly important role in the life of the diocese.

It consists of 2½ acres of freehold land on which stands a large substantially constructed building, formerly used to house the Chiefs-of-Staff in charge of the Reservoir construction. It is situated on high ground giving a commanding view of the Reservoir and surrounding country with the majestic Grampians in the background. In front it has a long and wide open verandah and it contains a large entrance hall, large sitting room, large dining room, thirteen large bedrooms, two bathrooms with baths, shower cubicles and hot and cold water laid on, well equipped kitchen, staff dining room, pantries, store rooms, laundry, sleep-outs, septic tank systems, etc. In addition there is a useful four-roomed cottage, containing a sitting-room, two bedrooms and a kitchen. All of this accommodation is furnished. In the near future there will be moved on to the property 25 single and double unit huts for sleeping accommodation. These huts have already been bought and paid for. The total cost was £4000.

GIPPSLAND

New Registrar.

The Bishop writes in his monthly letter:

On Feb. 17th, we licensed the Ven. E. J. Lees as Registrar of the Diocese and collated him as Archdeacon, without territorial jurisdiction, as organiser of the Diocesan Central Fund. He was presented to me by the Vicar General, Archdeacon Benn. In the afternoon at Bishops Court, Archdeacon and Mrs. Lees, were warmly welcomed to the diocese by a big gathering of clergy and laity, and in well chosen words by Archdeacon Benn for the clergy, and Mr. A. H. Wheeler for the laity. I am sure the help of so experienced a Registrar (he has had 12 years experience in this office at St. Arnaud), will be a great benefit to the work of our beloved Church throughout the Diocese.

SALE CENTENARY.

This year we celebrate the centenary of the Cathedral Parish of Sale. True, we celebrated the centenary of the Church of England in Gippsland in 1947. That was to remind us of the first established ministry and church life in Gippsland in 1847. Till 1854 Sale was part of the parish of Taraville and Alberton with a visiting, but regular ministry. In 1854 came the establishment of a settled resident ministry in Sale, and it became a separate parochial district. We are making plans to celebrate this great event towards the end of October.

MELBOURNE

The League of Youth has an overseas unit which provides an hour's programme especially designed to interest young people in the work of the Church in India, Africa or North Australia. Details may be had from the C.M.S. League of Youth Secretary, Cathedral Bldgs., Flinders St.

SYDNEY

St. Saviour's, Punchbowl.

The Rev. Ken Short is leading the "Life is so Permanent" Campaign at St. Saviour's from 28th March to 11th April.

The campaign will be officially opened on Mon., 5th April at 7.30 p.m. by His Worship the Mayor of Canterbury. Technical films, Christian drama and special speakers for various youth and adult groups are a feature of the campaign.

St. John's, Balmain.

The Centenary of the foundation of Mort's Dock was celebrated at St. John's with a Thanksgiving Service on Sunday, 28th February, at 11 a.m. (Mr. Thomas Mort laid the foundation on Saturday, 25th February, 1854). The service was attended by the Lieutenant Governor, the Hon. K. W. Street, and Rear-Admiral Showers, Flag Officer-in-Charge, East Aust., R.A.N. The lessons were read by Mr. T. W. Silk and Mr. Telford Simpson, Directors of the Company, and the Rector preached the sermon, taking as his text "Ye serve the Lord Christ." The church was crowded with dockyard staff, distinguished visitors and members of the congregation.

A Quiet Day.

It was the clergy of the Archdeaconry of North Sydney that were invited to gather at St. Thomas' Church on the 23rd. The Rector, the Rev. W. J. Siddens administered Holy Communion at 10.15, when the Archbishop gave the first of three addresses. These were expository and bore directly on the spiritual life and the consequent character of the hearer. There is surely no greater need than this for clergy and people alike. Holy Scripture is "profitable for reproof for correction for instruction which is in righteousness that the man of-God may be complete furnished completely unto every good work." (ii Tim. iii, 16, 17.) Those who brought their Bibles would have found these addresses specially helpful.

Quiet was enjoined from 10.15 till 3.15; but the notice convening the meeting also announced that "books and religious periodicals will be available for the use of clergy between sessions." These were provided; though silent human speech might seem as such an intrusion as audible speech.

On 3rd April at 10 a.m. a service for the admission of Sisters to the Office of Deaconess will be held in St. Andrew's Cathedral, to "set apart" as Deaconesses:—Sister Britta Anderson, Erskineville; Sister Mabel Short, Berala; Sister Lynn Gigg, Newtown; Sister Isobel Pullen, Peakhurst.

His Grace, the Archbishop of Sydney, will conduct the Service. All friends are invited to attend.

New Readers.

On Sunday, March 7th His Grace the Archbishop in St. Andrew's Cathedral admitted to the office of Reader five Diocesan and three Parochial Readers, who had completed their terms of probation and had passed the required examinations. All afterwards partook of Holy Communion with the Archbishop.

Men's Conference.

St. Michael's, Wollongong, was the venue for a regional conference of C.E.M.S. branches on Saturday, 13th March, last. Members of the Society came from all South Coast branches and from so far afield as Nowra, Rozelle and Manly.

There were three main sessions and the general subject discussed was "The Bible as the Foundation of the Christian Faith." The discussions were led by the Rev. D. W. B. Robinson, M.A., Senior Lecturer at Moore College.

TASMANIA

The Bishop, the Right Rev. G. F. Cranswick, writes feelingly of Roman claims and aspirations:—

The recent controversy about the presentation of colours by Her Majesty the Queen is a serious warning of the lengths to which Roman Catholics will go. Our religious liberties are in danger. That Roman Catholics are infiltrating government services is known, but not to the full extent. You will recall the efforts of Rome to have the words, "Defender of the Faith" deleted from the Australian florin.

In Protestant countries Papists, like others, enjoy freedom of worship and belief. This is not so in "Catholic Countries." It should never be forgotten that it is Roman Catholics who refuse to worship with their fellow Christians, not the other

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way round. There would be no objection to this, but now Rome is seeking to deny the right of members of other Churches to have religious services on civic and national occasions. The aim, of course, is quite clear, namely, to introduce into Australia what obtains in Italy where there is a secular State and the Church of Rome dominates.

The bishops, clergy and laity of our Church, yes, and our Queen, are heretics in the eyes of the Papists. I have recently protested to the Roman Archbishop about instances in the diocese where Anglicans who join that Church are re-baptised, and couples married by our priests have been remarried by Roman priests.

C.M.S. NEWS (S.A. Branch)

Mr. and Mrs. John Weightman, from Grootte Eylandt arrived by plane in Adelaide on 14th March for furlough. After the Queen's visit, they will go to Ballarat, returning to Adelaide for deputation work on 1st May. Mr. Weightman will give talks on the West Coast for three or four weeks from the end of June. Arrangements should be made with the Secretary for deputation meetings—telephone W 3075.

Mr. Gordon Chittleborough writes of God's guidance and provision on his journey by ship, plane and bus back to Tanganyika. Nairobi (Kenya) was a very grim place with its armed officers and civilians, barbed wire enclosures, and the sound of firing from the range. Everywhere in the town one could feel the fear and suspicion and unrest. What a challenge are these days to the church there! Mr. Chittleborough asks prayer for the 100 boys from different parts of the Territory who are attending the Alliance School in Dodoma.

Mrs. Constance Hayes, of Hyderabad, India, sends the following for praise and prayer: Thanksgiving for Dr. Cattell's mission in Hyderabad and Secunderabad, and prayer for its follow up, and for the Youth for Christ Campaign. Thanksgiving for the recent Women's Fellowship function to raise funds for Diocesan Missions, including their share in Papua; prayer for the Bible Society Auxiliary and Sunday Schools, also the decisions of the Stationing Committee about appointing presbyters; for the School Scripture Union; for all the missionaries for health and patience with the hot weather approaching; and especially pray for a man recruit to relieve Rev. Eric Bellingham when on furlough; a recruit with kindergarten and primary experience if possible for St. George's Prep. School.

Japan.—Miss Agnes Williams, C.M.S. missionary in Osaka, sends an interesting letter about her work there, especially amongst the graduates of Poole School. She was going for a "Graduates' Tour" of Hiroshima and Kyushu, and asks our prayer that the results under God's hand may be seen in these graduates keeping in touch in three ways—1. With each other; 2. With the School; 3. Above all, with God.

FIFTH SUNDAY IN LENT.

Called Passion Sunday from time immemorial, on this day Christ began openly to predict His sufferings. The Epistle shows the foreshadowing of the Passion and its purpose by the ancient sacrificial ritual; the Gospel points its beginning in His final rejection by the Jews. A more appropriate Collect, phrased entirely from "Hebrews," was unfortunately rejected in 1688.

Recognising that the words, "Before Abraham was, I am," referred to that incommunicable Name of God heard as to-day's Lesson relates, by Moses at the Burning Bush, the Jews rightly judged it a proclamation that He, Jesus, was God — they further judged it a blasphemous lie.

They chose first, but we, and all men, must also choose. Truth or lie? God or charlatan? No compromise answer fits the facts. May we so mediate the Passion this coming season as to see the Truth, and the Way, to our Life: to acknowledge even on the shameful Cross the eternal Son of God, and see rays of Divinity shed from a crucified Body.

PALM SUNDAY.

The Church seems always to have retained on this day something of the triumphant and joyful demonstrations which marked the Lord's kingly entry into Jerusalem. St. Chrysostom for instance, about 390 A.D., mentions the waving of palm branches as a custom on that day. In the English Church, until 1549, a procession with palm or willow branches, appropriate anthems, and the reading of Exodus xv 27 to xvi 10, and John xii, 12-19, preceded Holy Communion. The Greeks use the latter as the Gospel of the day.

But after these preliminary ceremonies, the English Church always strongly emphasised the imminent Passion, which is the sole concern of our present Collect, Epistle, and Gospel, as it should be our sole concern this whole week. And indeed, if we act on the Prayer Book assumption, centring a daily devotional study of these Passion narratives on a daily reception of Holy Communion, we shall be truly prepared for the joy of Easter.

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April 4. 5th Sunday in Lent. (Passion Sunday)

M.: Exod. ii 23-iii-end; Matt. xx 17-28 or Heb. xiii 1-21. Psalm 22.

E.: Exod. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10. Psalm 51.

April 11. 6th Sunday in Lent. (Palm Sunday)

M.: Isa. lii 13-liii end; Matt. xxvi; Psalms 61, 62.

E.: Exod. x 21-xi end or Isa. lix 12; Luke xix 29 or John xii 1-19. Psalms 86, 130.

CHILDREN'S MISSION.

The series of meetings conducted by Mr. Guildford at St. Paul's, Carlingford, were well attended. The Rector, the Rev. H. R. Smith, B.Sc., in his report of the mission, writes: "Eternity alone will reveal just what has been done . . . the children were so keen and so clear in the repeating of the Scripture verses that that alone would have made the meetings worth while."

The Mission closed in the same happy note on which it had begun. The last afternoon saw about 240 crowded into the hall and in the evening 180 men, women and children filled every available chair."

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