

the final point where the wards Thibet, and travel are supplied with the remarkable illustration of the Word of God by a Thibet him reading the 19th Psalm words unfolded before his head in worship, and when moved out again it bore the foreign preacher far the 19th Psalm I have seen any more wisdom like that I should like to receive a year later James Edgewise, and when the next toward the high passes of the world, among the many copies of the Bible and his friends. The mystery is penetrated by are carried in by travellers.

There are other closed istan, Bhutan and other where Mohammedanism ianity, the Bible Society ted or is difficult.

#### Open Doors—

We may say the rest a wide open door to the Bible Societies. Except areas in Europe, the opening the Scriptures are the moment of the widespread writer in the "Sydney Morning Herald" recently said, "Any one who has seen the European Continent in the Calais to the Soviet front without its ruins." Spe continued, "One's mind cannot comprehend what he sees in the wide, dead districts of Europe. In no other city has destruction been so thorough, so complete. The people the writer goes to see remains of villages and the dreary dugouts in the with turf or wood, villages are still living, in the saw them, of a Russian, full, and is typical of many where the people are starved. There must be with consequent despairing in the mind and the place of the Bible Society or clothing. Many humankind doing their best to do and the part of the Bible through the Churches the Word of God available is being done by the United Kingdom of Britain, American are eager to place the Word of the needy millions. the publishing involved and binding presents encourage the United Bible Society organisation, ideas, find meet the urgent demands areas. Only those who healing power of God appreciate what they are doing.

(To be continued)

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# The Australian Church Record

Vol. 12

AUGUST 14, 1947

No. 16

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



ST. DAVID'S,  
Surry Hills, Sydney.

(See p. 5.)

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Editorial Matter to be sent to The Editor,  
A.C. Record, Diocesan Church House,  
George St., Sydney.

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

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

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

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

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## NOTES AND COMMENTS.

Has the Parochial System broken down? Or is it being sacrificed to an untrue centralisation of organisation which makes large and increasing demands on the faithful in the parishes and upon the time and attention of the parish priest.

Committees of various kinds seem to be in constant process of formation so that the old time pun is strikingly in danger of becoming true. "We are being committed to death." The old-time Parochial System under which men, women and children were builded upon Christ and responded to the challenge of the unconverted in their immediate neighbourhood is looked upon as a relic of the past. Meanwhile committees and conferences meet to discuss the grave problems of the present and pressing recrudescence to paganism in our Christian lands, and reports are duly issued suggesting all kinds of methods by which the country may be evangelised. But the danger is lest we get trusting in organisation and method, and outward demonstrations on a large diocesan or provincial scale, and forget the warning of the Lord by His prophet of old, "Not by might nor by power, but by My Spirit." While Synods, general, provincial and diocesan, may well represent the unity of the church life in many useful directions, yet the essential unit of Church life is truly the parish, unremittently nurturing the individual life and the fellowship for which it has its first responsibility and so making for the strengthening of the work of Christ in wider directions. The work of the ministry is still the fitting of the saints for their work of

ministry in the building up of the Body of the Lord Jesus. The diminishing of Sunday School work has robbed the Church of a very fruitful sphere of training and service for the growing Christian. The over-emphasis of intellectual capability has robbed our growing childhood of a strength of Christian witness based upon a very real knowledge of Christ and the power of His resurrection. The modern attitude to what is termed old-fashioned Christianity is really based upon an ignorance of what Christianity really is—"An affair of the heart," for "with the heart men believeth unto righteousness."

It is with the deepest sorrow that we read of the rioting in England against the people of the Jews. Of course, the Christian Church is not responsible, immediately, for what is taking place. We can well understand the upsurge of anger against a people responsible for the frightful outrages that the Terrorist organisation are guilty of and of which they boldly threaten fresh examples. It is just the veriest irony that England—the friend of the downtrodden, who has befriended the Jews in so many ways and whose Christian instincts force her to regard with gratitude a people through whom the world has received its Saviour and His glorious gospel of love and righteousness and peace—it is an irony indeed that she should be the butt of this people's hatred and cruelty. The British people share in the world's jibes and many of our own people cannot understand why England is taking this grave maltreatment so patiently. A leading article in the recent London "Times" gives the answer in brief when it explains that "Britain has transferred to the United Nations the responsibility of discovering a just settlement, and until the award is forthcoming she has no moral right to alter the existing position in deference to the demands either of Jews or Arabs. . . . For either party to endeavour to enforce its views by violence while the determination of the case is subjudice is to flout all those principles of public propriety which alone prevent international order from degenerating into international anarchy."

This is a helpful reference to a matter of grave importance and shows the very great need of patience on the part of all who are interested in the solution of the Jewish question.

Most thoughtful people of whatever political colour, will regret the Federal Treasurer's action in the matter of the trading banks and public funds. We trust he will lay to heart the judge's reference to his wrongheadedness in proceeding with the embargo while the matter is subjudice. We can quite understand that his patience has been tried to the utmost by the union disputes and actions, but it is hardly fair to use the "big stick" in this way on other people indiscriminately. As has been pointed out in the secular press, much confusion and financial loss might have been caused if the judge had not acted promptly.

"Mortals still rush in where angels fear to tread." This has been exemplified by the recent hysteria evinced in protest against our friends of Holland. We fear that the action of boycotting Dutch ships by the unions interested and the silent support of their action by the Federal Government would give little confidence to the Dutch authorities to regard Australia as an unprejudiced arbiter in the present dispute. The very suggestion of such arbitration seemed to us simply puerile. We were thankful that the Prime Minister refused to be driven by his self-appointed advisers to implicate the country definitely as partisan in the dispute.

The call-up for the Armed Services continues in England and this has provided an opportunity of taking a census of the religious knowledge of the young men who are joining the Navy. The results are most disconcerting. Admiral Sir Geoffrey Layton, Commander-in-Chief, Portsmouth, quoted these figures, "First as regards the Lord's Prayer, 23 per cent. only could repeat this word perfect, 28 per cent. got it partially correct, and 49 per cent. —or nearly half—knew no more than the opening words. Then, although 72 per cent. knew who Jesus Christ was, only 39 per cent. knew where He was born." Only 2½ per cent. knew what Whitsunday commemorated.

These figures are startling; yet those who have had an opportunity of associating with the young men of England and Australia know that the results of a similar census in Australia



would be more disconcerting still. How is it that our much vaunted system of religious education allows almost a third of the population to grow up without learning who the Lord Jesus Christ was, while three-quarters grow up without knowing the simple prayer He taught us!

It deeply grieves us to see the small allotments upon which many of the new houses are being built. **Housing.** And the houses themselves are in many cases such small band boxes. There can be little real privacy in many of these places. It is an old saying that to be poorly housed is to be poorly thought of. It seems impossible for slum children to retain their self-respect. And the loss of self respect is one of the greatest of all human losses. And we wonder how children brought up in these miserable matchboxes built on pocket handkerchiefs will be able to retain their self-respect?

In every diocese there should be a central committee reporting regularly to Synod on the administration and care of our cemeteries. **Church Cemeteries.**

This seems a thankless task, but is it not a necessary one? The name and good fame of the church is concerned with the seemliness of our cemeteries. The cemetery may not now be attached to a church building but is not the church cemetery still "God's acre?" We have little sympathy with the idea of conducting services in cemeteries as though our sleeping dead needed our prayers. But there is every reason why their last resting place should be cared for.

We do not wish at this stage to mention the names of some cemeteries that we know of and that are, in our opinion, a standing disgrace to the Church. That would be to anticipate. Where reports are made we hope action will immediately follow either to have the law changed that governs church cemeteries or to have in certain cases the present management changed.

**HEADMISTRESS.**—Applications are invited for the position of Headmistress of Stratford Church of England School for Girls, Lawson, Blue Mountains, N.S.W. Particulars of duties and terms of appointment may be obtained from the Hon. Secretary, Stratford School for Girls, Lawson, N.S.W.

## THE AUSTRALIAN UNIVERSITIES

(The Rev. Basil Williams.)

These early post-war days find the Australian Universities overcrowded with students. Many of them are students who are resuming their courses after the break of the war years and many others are also ex-servicemen who are taking advantage of the government's rehabilitation scheme whereby they are able to pursue a degree course. The faculties of science, medicine and engineering are particularly crowded. There are some 9000 students at Sydney University alone today in comparison with about 4000-5000 in pre-war days. Melbourne University has some 8000 students and has opened a branch at Mildura for first-year students in certain faculties. All the Universities throughout the Commonwealth have been adding to their buildings, mostly with large temporary structures but in some cases, notably Adelaide, with more permanent materials. Student housing, too, presents a problem, but in Western Australia for instance, it is partly met by the conversion of army huts into student hostels.

To visit a University in session, especially in the lunch hour, is to be jostled in crowds of students and to wait in long queues to purchase a meal. One thing that strikes the visitor very forcibly is the student activities expressed in various societies. Just gaze at some of the notice boards! Each society is competing with the others to win the students' allegiance. Their name is legion, political of all brands from right to left, the purely social, the sports clubs, the free thought society, the societies representing the various branches of knowledge such as the Musical Association and the Scientific Society and not least on the list the religious societies. These are chiefly three. The Evangelical Unions of the Inter-Varsity Fellowship, the Student Christian Movement and the Roman Catholics usually in Newman or Aquinas Societies. These three societies are very active and attract quite a body of students to their gatherings. Both the E.U. and the S.C.M. have their weekly programme of meetings and in some instances, e.g., the E.U. at Sydney University, they are one of the largest student societies within their universities. It is of the nature and work of the Inter-Varsity Fellowship of Evangelical Unions with which I have been closely associated over the past few years, on which I

wish to comment. The witness of these groups of students is distinctly evangelical, i.e., they hold to those grand doctrines of the Christian faith such as man's ruin through the fall, man's redemption through the sacrifice of Jesus Christ and the regenerating work of the Holy Spirit within the life of all who truly believe. But the witness of the I.V.F. is not primarily to a set of doctrines, however excellent they may be. It is to a person, Jesus Christ, the Son of the Living God. The I.V.F. seeks to proclaim Him as Saviour and Lord, and, in fact, the basis of membership for the Evangelical unions is a personal declaration of faith in Jesus Christ as Saviour, Lord and God. Daily meetings for prayer are usually held in most of the universities and there are weekly Bible study groups, missionary meetings and public meetings (to reach the outsider) and other activities such as "squashes" and vacation house parties.

The Inter-Varsity Fellowship of Evangelical Unions of Australia is part of a world-wide fellowship of Christian students known as the International Fellowship of Evangelical Students. In July of this year a conference of this International Fellowship is being held in Boston, U.S.A., where the Australian I.V.F. will be represented by the Archbishop of Sydney and Mr. D. Robinson, of Sydney. The Rev. H. M. Arrowsmith will be there from Melbourne.

## Proper Psalms and Lessons

**Aug. 17. 11th Sunday after Trinity.**

**M.**: 2 Kings v or Eccus. xviii 1-14; Luke i 57 or Col. ii 12-iv 6. **Psalms** 56, 57.

**E.**: 2 Kings vi 8-23 or xvii 1-23 or Eccus. xxxviii 24; Matt. xvi 13 or Acts xxviii. **Psalms** 61, 62, 63.

**Aug. 24. 12th Sunday after Trinity.**

**M.**: Eccus. xxxix or 2 Kings xviii 13 or Micah vi; Matt. x 1-15 or Luke iv 1-15 or Philemon. **Psalms** 65, 66.

**E.**: Deut. xviii 15-19 or 2 Kings xix or Isa. xxxviii 1-20 or Micah vi; Matt. x 16-22 or xviii 15 or Ephes i. **Psalm** 68.

**Aug. 31. 13th Sunday after Trinity.**

**M.**: 2 Kings xxii or Hab. ii 1-14; Luke iv 31-v 11 or 1 Tim. vi. **Psalm** 71.

**E.**: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt. xx 1-28 or Ephes ii. **Psalms** 67, 72.

## CHURCHES OF AUSTRALIA.

### ST. DAVID'S CHURCH, SURRY HILLS, SYDNEY.

St. David's Parish began in 1874, when a building was erected as a temporary Church which eventually became the permanent Church building of to-day. It was originally intended that a new and permanent building should be constructed as the Church of St. David. Tradition has it that the house next to the Church was the first rectory. The present one being built some few years later.

The following advertisement appeared in the "Sydney Morning Herald" of Sat., Oct. 24th, 1874:—"St. David's Temporary Church, Riley Street and Church Street, Surry Hills—The Opening Service will take place to-morrow, Sunday, 25th inst., morning 11 a.m., Preacher, the Lord Bishop of Sydney. Evening, 7 p.m., Preacher, the Incumbent, Rev. J. D. Brennan. A collection will be made at the close of each service in aid of the Church debt, and on Tuesday following a tea meeting will be held in the Church at 7 o'clock in the evening. Tickets, 2s. each, may be obtained from any member of the committee."

On Wed., Oct. 28th, the "Sydney Morning Herald" published the following news item:—"A Tea Meeting was held in St. David's temporary church, Surry Hills, last evening, when no less than between 500 and 600 persons attended. After tea (at which the Bishop of Sydney was present) the tables were cleared away, and a public meeting held, Dean Cowper presiding, as the Bishop was unavoidably absent. During his address, the chairman congratulated them on having such a pretty church, and also hoped that the Rev. Mr. Brennan (Minister of St. David's) would soon have plenty of Sunday School teachers round him, so that he might be able to carry on the Sunday School efficiently. He then called on the Secretary, Mr. Phillips, to read his financial statement. The report showed that the cost of the Church complete for public worship was £1,350 of which £540 had been subscribed, and that a debt in round numbers of £800 was still left. The secretary read the following list of gifts to the building:—The font, by Mrs. Aaron Loveridge; the reading desk, by Mr. Henry Hudson; the communion chairs, by Mr. Bennett; the communion service, by Mrs. J. Farr; two memorial windows by Messrs. Henry and Frederick Phillips; tiling for porches, two by Messrs. Beilby and Scott, and a third by Mr. Layt, who kindly undertook to lay them. After the report was read, addresses from the following gentlemen were given:—Mr. John Campbell, Rev. Canon King, Mr. Thomas Buckland, and Rev. J. Brennan. Before the meeting was brought to a close with the Benediction, a collection was made and votes of thanks given to the ladies who had provided the tea and to the chairman."

A number of wealthy people, some of whom held high positions in legal, social and political life of the State, lived around Surry Hills in those days. But even though there were many wealthy people the records reveal many poor people as well. Money was set apart for poor relief as early as 1877. As the years went by numbers of people moved out of the district and great changes began to take place. From beautiful parks and homes; factories and hovels of houses grew up. The area became a highly industrialised suburb with the attendant evils of slum life following in its wake. Unfortunately

no one seemed to see the results and there are no records of any leaders striving to stem the downward move. Adjoining Surry Hills is an area once called "Strawberry Hills," where according to traditional reports many strawberries were grown.

The Rev. J. D. Brennan was the Incumbent in 1874. The Rev. (later Bishop) J. D. Langley commenced his ministry as rector in June, 1875, and was rector until about 1881. He was followed by the Rev. Joshua Hargrave who remained until 1899. During his term of office the Church was altered and the tower and porch were erected. These were completed in 1899. (The present Parish Hall had been built in 1895.) The Rev. Geo. Brown followed in 1899, and was Rector until 1913. Then came that great man of God, who was a giant in spiritual as well as social matters, the Rev. (later Archdeacon) R. B. S. Hammond, who was rector from 1913 until 1918.

Two other churches are connected with this historic parish. First, the Church of St. Luke, Sydney, was licensed and set apart as a Chinese Church, 31st March, 1898. This was situated in Wexford Street. Some years later Wexford St. was replanned and called Commonwealth St., and the Church was resumed. Secondly, the Church of SS Simon and Jude in Campbell St. The foundation stone was laid by the Bishop of Sydney on Sat., Oct. 28th, 1876. The Church was extended and improved, a new front portion being built, the dedication and issuing of the licence being on the 26th Jan., 1903. The early years of this Church were linked with St. David's. In the year 1881 the Rev. J. D. Langley was rector for a short time, then the Rev. J. Hargrave became Locum Tenens and the Curate was the Rev. Luke Parr who worked the SS Simon and Jude Church. This same year there is a record that there was an Anglican population of 4000 in the St. David's Parish; there was an accommodation for a Church attendance of 1100; there were 974 Sunday School scholars and 64 teachers. In this same year there were 299 scholars and 35 teachers at SS Simon and Jude. In 1884 the Rev. J. Southby was Rector of SS Simon and Jude. He remained until 1902 when the Rev. R. O. Todd was inducted as rector, and he served in this Church until 1909 when the Rev. R. B. S. Hammond was inducted.

When Archdeacon Hammond became rector of St. David's in 1913 he brought over with him, the charge of SS Simon and Jude, thus the two churches became linked again. In 1918 the Rev. J. F. Chapple became rector and he remained until 1926. During his term of office the Sydney Council resumed SS Simon and Jude, and the area was added as part of the Parish of St. David. This was in 1923. Later the Mural tablets, Honour Roll and Flags were removed and placed on the west wall of St. David's Church. The Rev. O. V. Abram was rector from 1926 to 1931 and he was followed by the Rev. S. R. King (1931-44). The present rector is the Rev. H. H. Davison who was inducted in September, 1945.

It can be seen from this brief review that St. David's, Surry Hills, is an historic parish and has played an important part in Sydney Diocesan history. It has had many serious problems to face; there have been drastic changes in the district, in its social composition and in its Church life. We believe the Church and parish will go on and play an ever important part in the Christian Church in this city in the future. Under the present rector there has already been a forward move in the reconstruction

and rebuilding of the rich Evangelical tradition of which the Church was justly proud in its earlier years. There are quite a number of people playing a vital part in Christian work who were either children here or workers in the various parts of the ministry—God grant that more may be raised up to serve Him. If the Lord Jesus Christ is gloried, if souls are won for Him and His Heavenly kingdom is built up we have no fear for the future. "Them that honour Me, I will honour."

### 92nd ANNIVERSARY OF ST. PAUL'S, REDFERN.

The 92nd anniversary of the consecration and opening of St. Paul's Church will be held on 24th August.

The Rev. C. A. Stubbin (Rural Dean of Ryde), will be the special preacher at the 11 a.m. service and the Rev. M. K. Jones, B.A., Rector of St. Andrew's, Roseville, former Chaplain A.I.F. (ex P.O.W.) will preach at the Evening Service and during the service will dedicate a stained glass window in memory of the late Walter E. Starr, who was a valued member of St. Paul's Church and choir. Walter Starr joined the Forces in the early days of the war and gave his life while a P.O.W. on the Burma Railway.

The Anniversary Reunion and Entertainment will be held on Wed., 27th Aug., at 7.0 p.m.

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### A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, C.R. Office, Mr. Moin 8/-; Miss A. M. Harrap 8/-; Mr. F. Miller 8/-.

The Management Committee acknowledges with grateful appreciation the following amount: St. Stephen's, Willoughby, £1 1s.



## THE BIBLEMAN'S CORNER.

Rev. A. W. Stuart, B.A., Bible House, Sydney.

## SCRIPTURES TO RUSSIA, BUT—

Dr. Eric M. North, Secretary, American Bible Society, New York.

The following news item coming by wire-  
less from Moscow and dated March 5, 1947,  
was released to the press in this country  
(U.S.A.).

Patriarch Alexei of the Russian Orthodox  
Church acknowledges here a gift of 105,000  
Gospels and New Testaments from the  
American Bible Society. The consignment  
consisted of 500 Greek New Testaments,  
5,000 Russian New Testaments and Psalms  
and 100,000 Russian Gospels.

Expressing thanks for those Bibles and  
Testaments, which he declared were "beau-  
tifully printed", Patriarch Alexei said they  
had been distributed to the Orthodox Theo-  
logical Academy at Moscow and the monas-  
tery of Triotze-Sergievsky Lavra, famous  
religious establishment outside the capital,  
where relics of St. Sergius were preserved.

## DR. NORTH'S COMMENT.

"While the officers of the Society rejoice  
to know that the books presented so many  
months ago have been received, and while  
we may all assume that they are now in the  
hands of Russians who will make effective  
use of them, it must be remembered that  
this is all that this transaction means. It  
does not mean that the door to Russia is now  
open and that the American Bible Society or  
anyone else can send further Scripture sup-  
plies regularly or freely to Russia.

## The Bible Not Printed in Russia.

During the past year word has been re-  
ceived that Bibles are being published in Rus-  
sia, but no satisfactory confirmation of this  
has ever been obtained. We do know that  
a measure of freedom to hold religious ser-  
vices has been restored in Russia, and we  
are hopeful that wide doors for the circula-  
tion of the Scriptures may some day open.  
Meanwhile the Bible Society is building up  
its stock of Russian Scriptures for use when-  
ever and wherever they may be furnished  
to Russian-speaking people. Let this be a  
matter for earnest prayer on the part of  
every one who reads these lines for the  
hope of Russia lies in her heeding of God's  
Word."

BIBLE SOCIETY SUNDAY.  
AUGUST 31st, 1947.

The last Sunday in August has been set  
aside by the New South Wales Auxiliary as  
Bible Society Sunday. Ministers and clergy  
are asked to use the information sent to  
them from Bible House, Sydney, for the pre-  
paration of addresses to be given on that  
day or on a Sunday more suitable. The  
need of war torn lands is pitiful to-day, and  
the Bible Society must send the Healing  
Book. There is an urgent need in our own  
land for people to read the Bible, and to  
live out its precepts. The special day gives  
occasion to approach the subject of the  
Bible and its relation to the whole of life  
and the Bible Society asks the hearty co-  
operation of all ministers, preachers and  
leaders of Youth groups. Retiring offerings  
for the work and personal gifts will be  
gratefully acknowledged.

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Mr. R. H. Gordon (S.E.C.), Rev. R. M. Leg-  
horn.

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Mr. T. R. FORD, B.A.

## THE ANNUAL RALLY

of the

## BUSH CHURCH AID SOCIETY

has been fixed for

TUESDAY, SEPTEMBER 30th

Book the date for an inspiring meeting.

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Apply "Pennant Hills," c/o Church Record  
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WANTED URGENTLY, for an elderly lady,  
who is nearly blind, a large Magnifying  
Glass. Apply L.H.M.U., Diocesan Church  
House, George Street, Sydney.

## Churchman's Reminder.

"Time is the great preacher." A contin-  
ental proverb.

"Preach the word; be instant in season,  
out of season."—2 Tim. 4:2.

## August.

17.—11th Sunday after Trinity. Here we  
have God's Power. Too often disregard-  
ed. Men live as if it did not exist, or  
our legislation would be very different.  
But in the end God shows His Pur-  
pose in the great and grave issues of  
mankind in all the nations as well as in  
the supposedly smaller ones of indi-  
viduals, in their difficult affairs, of to-day.

24.—12th Sunday after Trinity, and St.  
Bartholomew. God is the Giver and the  
Forgiver. The two go together with  
God, as the best of human lives do, but  
rely on His Giving and on His Forgiv-  
ing. This date also brings before us  
St. Bartholomew. It is good to remem-  
ber the Saints' Days, and the Saints  
themselves, the foregoers of practical  
Christianity in the world. Bartholomew  
had grace given him to believe, and to  
preach the Word. And so we pray that  
that word may always be loved by His  
Church, and preached by His Church,  
and that includes you and me.

The Rev. A. E. Hodgson, rector of Castle  
Hill, N.S.W., has accepted nomination to the  
parish of Penrith, N.S.W., Diocese of Sydney.

The Rev. M. A. Warren, Secretary of  
the Australian Board of Missions, Sydney, has  
been appointed Canon of the Cathedral of  
St. Peter and St. Paul at Doruga, Papua.

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## PERSONAL

Recently there took place during the  
morning service at St. John's Church, Camp-  
sie, Sydney, an unusual and interesting bap-  
tism, when Christopher Stephen, the infant  
son of Mr. and Mrs. Stephen Short was bap-  
tised by his grandfather, the Rev. C. C.  
Short, who, until recently, was Rector of  
St. John's. He was assisted by the baby's  
great grandfather, the Ven. Archdeacon H.  
S. Begbie, and one of the great uncles, the  
present Rector, the Rev. H. G. S. Begbie,  
B.A., was also present at the font. Little  
Christopher's twin uncles, Messrs. Brian and  
Geoffrey Hazell, took up the offertory at  
the service. Mr. Short, the father, was for  
years a P.O.W. in Japanese hands.

The announcement is made in the Bris-  
bane "Church Chronicle" of the resignation  
of the Rev. L. J. Hobbs, as rector of St.  
Andrew's, South Brisbane, which will take  
place as from 24th September next. Mr.  
Hobbs was ordained in 1909 in England for  
Brisbane Diocese and had been Rector of  
St. Andrew's, South Brisbane, since 1926.  
Mr. Hobbs has had wide sympathies in church  
work in both home and overseas mission  
work. He has served on A.B.M. and  
C.M.S. Committees and is a Commissary in  
Australia to the Bishop of Central Tangan-  
ika.

The Archbishop of Sydney conducted the  
opening service of Holy Communion at the  
International Missionary Conference held at  
the Ontario Ladies' College, Whitby, Canada  
in July. He was assisted by a Chinese  
Bishop and two clergy, from Iran and  
Jamaica. There were 120 delegates present  
at the Conference from 43 countries. The  
veteran missionary leader, Dr. J. R. Mott,  
now 82 years of age, was present, and took  
part in the proceedings. The Archbishop  
reached his home at Dover on July 30th, and  
is due to arrive at Boston, U.S.A., on Sat-  
urday next, for the world Interservice Con-  
ference. He expects to return to Sydney on  
September 1st.

The Archbishop of Canterbury has invited  
Bishop J. C. Mann to return to Japan for a  
period of service in the capacity of "Coun-  
sellor," and the Bishop having been assured  
that the Japanese House of Bishops would  
welcome him, has accepted. He will continue  
to represent C.M.S. and will act as a liaison  
between our church and Nippon Sei Ko  
Kwa.

The Rev. C. M. Kemmis, rector of Emu  
Plains, N.S.W., has accepted nomination to  
the parish of Belmore, Diocese of Sydney.

The Rev. W. W. Tyler, Vicar of Rosedale,  
Victoria, has resigned his charge on account  
of his long continued illness. He is a patient  
in the Heidelberg Hospital.

The Rev. W. I. Fleming has accepted the  
parish of St. John's, Bentleigh, Diocese of  
Melbourne.

Sir Sydney Nicholson, Director of the Royal  
School of Church Music, died on 30th May  
at the age of 72. He first made his name  
known as organist of Barnet Parish Church.  
He was subsequently organist at Chester and  
Manchester Cathedrals, and in 1919 succe-  
ded Sir Frederick Bridge as organist of West-  
minster Abbey.

We are glad to note that Archdeacon S.  
M. Johnstone is out of hospital after an  
operation on his eye.

The many friends of Archdeacon W. L.  
Langley will deeply sympathise with him and  
his family and other relatives on the death  
of Mrs. Langley, who had been ailing for  
some time. Mrs. Langley was a daughter  
of the late Canon A. B. Tress, of Sydney  
and Melbourne. The funeral service took  
place at All Saints' Church, Woollahra,  
where the Archdeacon had been rector for  
some years. A large number of clergy and  
others were present. In the absence of  
the Archbishop of Sydney Bishop Pilcher  
Commissary of the Diocese, conducted the  
service, assisted by the Revs. G. A. Connolly,  
C. E. Adams, C. A. Lucas. The Rev. A. H.  
Gallop gave the address and paid a well de-  
served tribute to Mrs. Langley's excellent  
Christian character and the work she was  
able to carry out in the parish and the  
Diocese. The Rev. C. A. Lucas, conducted  
the service at the Northern Suburbs Crema-  
torium.

The General Board of Religious Education  
announces the appointment of Miss B. L.  
Glascoine as Commonwealth Field Officer  
and organiser. Miss Glascoine will take  
up her work on 1st September. She will  
travel throughout Australia on behalf of the  
Board.

The Rev. A. Ironside, rector of Lawson,  
N.S.W., has accepted nomination to  
the parish of Rose Bay, Diocese of Sydney.

Mr. Willis J. Williams, M.B.E., B.Sc., who  
is the Hon. Treasurer of Moore Theological  
College and the Chairman of the N.S.W.  
Committee of the British and Foreign Bible  
Society, has been elected a Lay Canon of  
St. Andrew's Cathedral, Sydney.

The Rev. R. S. Lee, formerly vice-warden  
of St. John's College, Morpeth, New South  
Wales, has been appointed Rector of the Uni-  
versity Church of St. Mary's, Oxford. Mr. Lee  
who has been in England since 1938 was for  
a time on the staff of St. Martin's in the Field,  
London, and held a position with the B.B.C.  
for several years in religious broadcasting.  
He was born in Stuart Town, New South  
Wales. Mr. Lee has a fine scholastic record.

## FAMOUS BOOKS.

"Crux Ansata," H. G. Wells. A record of  
the Vatican's criminal history, in brief. "His  
Angriest Book." Again available, 2/6.

"Behind the Dictators," L. A. Lehman, D.D.,  
ex-Priest. This exposes the Pope's and  
Jesuits' use of Hitler as their tool for the  
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"No Friend of Democracy," Edith Moore. A  
stark revelation of the Papacy's world-wide  
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## TO AUSTRALIAN CHURCHMEN

## BRITAIN LEAVES INDIA.

"The brightest jewel in the British Crown," but losing something of its rare lustre! For some years past now there has been growing a disquietude at the British raj. When we come to consider it we feel that history is only repeating itself. When Samuel the great prophet and leader of Israel had by his ministry begotten in the scattered tribes a sense of unity, they utterly disappointed him by asking for a visible king that they might be like the other nations around them. The very success of his leadership led an unspiritual people to bite the hand that had fed them.

When we look at India and read its story before and after the institution of the British raj we cannot help the conviction that the cry for independent rule does not come from the real heart of the peoples of India, but from a very vocal minority of literates who have chosen to remain outside of the profession of Christianity and do not truly represent the great silenced majority who realise something of the debt they owe to a beneficent government whose representatives have freely given themselves to the service of the Indian peoples. When we think of the 60 millions of "untouchables" for whose personality Hinduism and Islam have no regard and to whom they can give no hope, we wonder what the future will hold for them when the British rule is withdrawn. Then again, there is a large unlettered class and the many thousands of Indian Christians, whose future freedom may well be jeopardised when Hinduism and Islam rules. It is very interesting to note how the coming independence strikes a cultured Indian Christian woman. Writing to a close friend in Australia this Indian lady says, "Our country is passing through a critical time. It is sad to see the damage and destruction which is the outcome of enmity and evil thinking. You must have read in the papers that India is to be divided. This is not the best solution. However, we hope, things will settle down, and have a very strong faith in the fact that soon Congress and Moslem leagues will unite and there will be peace once again. The leaders have to learn to serve the people in love and humility as our Saviour Jesus Christ did.

"I think the British ought to leave India soon. Once the different parties

in India find there is no foreign nation to rely on, they will stand on their own feet."

Knowing this writer's position in the Punjab, we probably have in her words the attitude of the Educated Indian Christians. They appreciate all that England has done for India, but, now that things have come to the present pass, it is well not to delay handing over the reins of government to Indian leaders.

Then again, there is the problem of the native States. As a recent writer says, "Not many realise that almost half of India lies outside British rule. It is parcelled out among the Native Princes. There are 562 independent States, some Moslem, others Hindu, Sikh or Maharratta. They vary greatly in size. Hyderabad, for instance, is as large as Great Britain, and has a population twice as large as Portugal's. Kashmir is nearly as big. Mysore is larger than the Irish Free State and has twice its population. At the other end of the scale are States that are no more than estates, comprising a few meagre acres...."

"The fate of these rulers is involved in the destiny of India, for their states lie like gems embedded in the heart of the country. All are totally opposed to the clamorous extremists of Congress—who are also opposed, remember, by the Moslem, Sikhs, untouchables and all the other communities of India. The Princes want peace and security and are well aware of the disaster that must attend the withdrawal of the strong arm of Britain.... Their goal is a federation of all India, British as well as independent, which is a solution that Britain herself favours."

Of course, since these words were published in "India Marches Past" some 14 years have passed. But the writer, an acknowledged authority on India and its problems, here indicates some problems that have not yet been solved.

India has always been a great challenge and problem to British Christianity. The policy of the government for so long, whether by the E. India Co. or later by the British Government, was a policy of compromise and toleration with, at times, the dice loaded against the Christians. But to a very large extent that policy has been changed to one more consonant with

the principles of a Christian land and the work of Missions has gone forward by leaps and bounds. It remains to be seen what kind of policy will obtain under the new conditions of Government, but the Church of Christ will have to recognise the standing orders of its great Captain and through good report and evil report persist in its proclamation of that Gospel which can alone bring light and security to the millions still living in ignorance of God's Love.

The cost of Christian service in India has always been great not so much in money as in the lives that have been so freely and bravely laid down in that service. These lives call to us to-day to answer the great challenge of the present situation and determine to go straight forward in the Name of the Lord and keep His banner floating in the great land of India.

## EXCERPTS.

The following story is told by J. A. Froude, himself a Devonshire man, in one of his letters: "A Devonshire farmer fell ill of typhus fever once. He had quarrelled with a neighbour and the clergyman told him he must not die out of charity, and must see the man and shake hands with him. He agreed. The man came. They were reconciled and he was going away again when the sick farmer called him back to the bedside: "Mind you," he said, "if so be as I get over this here 'tis to be, as 'twas."

"Life of Froude," by Herbert Paul, p. 346. "In Devonshire he (J. A. Froude) frequented an old fashioned church where stringed instruments were still played, and was much delighted with the remark of a fiddler that he overheard, "Who is the King of Glory?" had been given out as the Anthem. While the fiddles were tuning up a voice was heard to say: "Hand us up the rosin, Tom; us'll soon tell them who's the King of Glory."—"Life of Froude, p. 128.

"Though all the national education of the 'common people' was at that time entrusted to the charity schools of the Established Church one eighteenth century Archbishop and his sons were annually receiving more national income than the entire revenue of these schools. Is it surprising then that hundreds of charity school teachers were illiterate or that their average pay was less than that of a labourer?"—"Dr. Barnardo," by J. Wesley Bready, p. 21.

## ENROL NOW

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All inquiries to the Principal, Mr. T. R. Ford, 242 Pitt Street, Sydney.

## Education in England.

The education of the young is as old as the human race itself. In the history of our civilisation it was first systematised among the Greeks, when individuals set themselves up as teachers to whom parents were invited to commit their children. In the days of the Christian Empire, education was under the patronage and supervision of the Emperor and this privilege passed to the Barbarian Kings when they in course of time held the supremacy in the West.

By the time that Augustine set out to evangelise England the Church had assumed control of education and one of the first acts of the new bishop was to found a school at Canterbury, the place of his See. This school, now known as The King's School, still flourishes and has given to the Australian Church three Archbishops. Other schools were founded in connection with the cathedrals of each diocese. They formed the backbone of education in England during the Middle Ages and are still among the chief secondary schools of that country. These cathedral grammar schools were supplemented by song schools to train choristers to sing the church offices, and by occasional priest schools, conducted by the parish priest. In the fourteenth century the influence of the recently originated universities of Oxford and Cambridge stimulated benefactors to found several schools, noteworthy among which is Eton. The dissolution of the Chantries in the reign of Edward VI was the occasion for founding many free grammar schools. The Act which vested the endowments of the chantries in the crown made express provision for the foundation of these schools.

So education continued till the eighteenth century. Then the increase of the ragged poor in the large towns called forth the efforts of the Society for Promoting Christian knowledge, which in the first twenty years of its existence started fourteen hundred schools to give elementary education to the lowest classes. In 1782 Robert Raikes established the first of the Sunday Schools. In these, instruction was given in secular as well as religious subjects. Because of the demands that industry then made on child labour, Sunday was the only day available for education. As child labour was relaxed, day schools increased. The non-conformists founded the British and

Foreign school society; and the established church, the National Society, which rapidly outdistanced its rival, so that by 1900 church schools numbered almost twelve thousand.

But by this time the state had begun to take an active interest in the training of its future citizens, and Parliament made grants towards the various denominational schools. In 1870 the State directly entered the field of public education and set up Board schools maintained entirely out of the public funds, and from which all distinctive religious denominational teaching (e.g. the Church Catechism) was banned. This provision was the result of the intense religious rivalry, so characteristic of the nineteenth century, that existed between the Established Church and the Non Conformist bodies.

In 1902 the Dual System in Education was established, the State undertaking, besides providing for its own schools, to pay the salaries and the running expenses of the church schools whose finances were straitened as a consequence of the rise of educational standards. The church, however, retained the right of appointing the teachers and of supervising the religious instruction in these schools.

During this recent war a noteworthy step forward in education has been made. The new Education Act of 1944 re-establishes the place of religion in education. Under it all state schools are to begin the day with corporate worship. The importance of religious instruction has been recognised and it has been freed from the galling shackles of previous acts. But perhaps the most significant provision is the inclusion of religious instruction among the subjects in which a student can pass in the teachers' certificate examination. Thus Christian men and women can "specialise" in religious instruction with great profit to the work of the Church.

The new Act continues the Dual System; the State continues as before, to pay the salaries and upkeep of church schools and undertakes in addition to meet half the cost of alterations and improvements needed to bring the buildings up to standard. The church retains the right to appoint the teachers of its schools and supervise the instruction. If, however, it cannot meet half the cost of improvements, it loses some of these privileges.

The new Education Act provides a great opportunity to the Church in its work of building up a Christian community. It remains to be seen what the content of the instruction will be. Not instruction in morals but the proclamation of the loving activity of God in creating and saving men, is the message that will build up a Christian Britain.

## THE LATE E. H. A. LAMBERT,

## AN APPRECIATION.

With deep regret we record the passing of E. H. A. Lambert, a valued and highly respected churchman of the Diocese of Sydney. He received the "Home Call" suddenly at his home at Cremorne on Wednesday, 6th August.

He was the Metropolitan Estate Officer of the Department of Railways and proved a very loyal and devoted servant. He was well liked by all the staff and will be greatly missed.

We place on record our grateful acknowledgment of his labour in the work of the Church in the Diocese.

He was for many years Warden of St. Peter's Church, Neutral Bay, and represented that Parish on the Diocesan Synod.

His interest also took him further afield, he being auditor of St. Peter's Church, Cook's River, and read one of the lessons at the special service recently held in connection with the unveiling of the foundation stone by the Governor after the stone having been hid from sight for 109 years.

Mr. Lambert was Trustee of Holy Trinity Church, Erskineville, and St. Andrew's Church, Oxford Falls. He was a member of the Bar Island Church and Cemetery Committee on the Hawkesbury River.

As a Lay Reader of the Diocese he will long be remembered by all who received help and encouragement from him.

He also had a busy public life, he being a Member of the Royal Australian Historical Society, a Vice President of the Manly, Warringah and Pittwater Historical Society, also a member of the Society of Australian Genealogists.

He held many other offices, but no service gave him more happiness, and has been productive of so much good as his work for the Church he loved.

He was one of those good men and true, whose fidelity and perseverance in good works is an encouragement to us all.

We extend to all his relatives our deep and sincerest sympathy.

He was laid to rest in the family grave at Waverley after a funeral service at St. Peter's Church, Neutral Bay, where a great crowd assembled to pay their last respects.

A memorial service will be held in St. Peter's Church, Neutral Bay, on Sunday, 17th August, at 11 a.m.

Mrs. W. H. Irwin, widow of the late Rev. W. H. Irwin, of St. Peter's College, Adelaide, left by the "Orion" recently with her two sons for England.



## THE WORLD OF BOOKS.

**The Church of God**, by F. John Taylor, Vicar of Christ Church, Claughton and sometime Chaplain, Tutor and Lecturer of Wycliffe Hall, Oxford. Published by the Canterbury Press, London and Edinburgh. Our copy from the publishers, English price, 6/- net.

This is another volume of the St. Paul's Library, which as the Bishop of Sodor and Man says, in a "General Introduction" to the series, "does not consist of exhaustive academic treatises, but of a series of volumes of moderate length, which present Church of England teaching on the basis of an integrated Evangelical theology, expressed in a way that is readable alike to the intelligent amateur and the trained student." This present volume, in some 200 pages, deals with the important subject of the Church of Christ, as being, in the line of God's ancient purpose, in true lineage with the people of God of Old Testament days and fulfilling in Christ's intention, the foreshadowings of that great plan of God to gather "for Himself a people through whom His purpose in the world is to be accomplished."

In Part I there are four chapters tracing out the Jewish Preparation, the Purpose of Jesus, the New Israel and the Apostolic Church. The author sees in the appointment of the 12 Apostles "a visible embodiment of the prophetic doctrine of the remnant." "By means of this acted parable, Jesus signified to the people His intention to raise up out of His remnant a new Church, a new people of God." In sending them out on a mission of preaching and healing "He was summoning a community to live under the Kingly Rule of God, whose presence in their midst was attested by the exorcism of demons and the healing of the sick." Later on the sacramental action of the upper room prepared them to see His death as "the very bond of their solidarity." It was not long after His Ascension and the Descent of the Holy Spirit, before the Christian community realised the fulfilment in Christ of the old Covenant promises. "The Spirit of God was treating a new people—the true ecclesia or church. The Apostolic Church was truly Catholic in its complete disregard of all barriers of race, languages, colour, sex or economic status. (Incidentally quite unlike the professed Catholicity of the Church of South Africa which tolerates churches for the coloured Christian people as distinct from Churches for the white Christians—truly a pseudo-Catholicism!) All the descriptions of the Church (in the New Testament) as a Body, a Bride, a Temple, or Branches of a vine emphasise that the Church is a living growing thing, dependent upon Christ both for its creation and its present life, an organism in which Christ Himself lives and acts."

Part II entitled "Superstructure," deals with the Church in History, its Unity, Holiness, Catholicity and Apostolicity. It is interesting to note the contention that these four marks of the Christian Church are a matter of faith. "Unity is not something we have to achieve, or which can be the result of negotiations of ecumenical conferences, but is the creation of God in Christ."

"Holiness becomes the goal as well as the present character of the Church."

"Catholicity depends, not on some formal principle like the papacy or the existence of an episcopal ministry, but upon the universality of Christ."

"Apostolicity will be the mark of a Church whose testimony to Jesus Christ is the same as that of the Apostles. This and this alone is the element of true continuity in the life of the Church."

In Part III, "The Building in use," we have chapters on order and orders, discipline in the Church, the Church's relation to the World. In the matter of the Ministry there seems to be some holiness of thought or expression. Although, of necessity, Eph. iv 12-13 is quoted. The quotation is from the A.V. and does not bring out clearly enough that the work of the Ministry is "The fitting or adapting of the Saints for their work of Ministry for the building up of the body of Christ." It seems to be a narrowing of St. Paul's words to the Corinthians and Ephesians to say "In so far as ministry is the gift of Christ to His Church, the setting of limbs in the body to be the appropriate organs through which the body functions, it is indispensable for the life of Church and authoritative in it." Truly, wholly truly, is a later statement: "A specialised ministry does not exist to exclude other members of the community from participating in the proper work of the Body, but to enable them to perform the ministerial work of the whole body more effectively."

The subtle temptation of identifying the Church with the Sacred Ministry is ever to be guarded against as it is God's purpose every member has his function in the great task of making known to the world the manifold wisdom of God. We are perhaps realising to-day that the ministry of the whole Church has been confined overmuch to the specialised ministry and the impoverishment of the Church as a whole and the impairing her efficiencies of witness to the world. As the author says in the chapter on "The Church and the World." "It is clear that the work of evangelism cannot be accomplished by the clergy alone, nor is it a task to be remitted to certain evangelists. This is not a mere practical conclusion based upon the inadequate number of clergymen. It is bound up with the fact that mission is an essential condition of Church life and a responsibility resting upon the people of God, which can only be fulfilled corporately." In the same chapter the relationship of Church and nation are well discussed. The final section on "The Destiny of the Church" stresses its indestructibility and lays hold in faith of the glorious promises of the future when the Church shall be found in all His Glory as "a bride adorned for her husband."

Altogether the author has given a very interesting and educative discussion of a great subject, very relevant to present thoughts and action.

## THOUGHTS ON THE HOLY COMMUNION

By Bishop Charles Venn Pilcher.

Published by the Church Publication Society, Diocesan Church House, Sydney. Price 6d.

Bishop Pilcher has rendered us a timely service by the preparation of this little booklet on the service of The Holy Communion, and Evangelicals will be grateful to him for putting in their hands something so well suited for those who are newly confirmed. It will make an inexpensive, but very attractive gift for

those who are coming to the Lord's Table for the first time.

"Thoughts on the Holy Communion" has been prepared as a running commentary on the Communion Service. It begins with a devotional preface on the theme "That I may know Him" and then proceeds to comment briefly on each unit in the Communion Office. It concludes on a similar note of devotional appeal in which the original theme, "That I may know Him," is once more pressed on our hearts.

The attention of the reader is particularly concentrated on the meaning of the Prayer of Consecration and the delivery and reception of the elements. The author's comments remind us of a point which Bishop Handley Moule loved to stress in connection with the words of Institution. "This is my body which is given for thee, This is my blood which is shed for thee." It was His body as given, and His blood as shed, which formed the central thought in our Lord's mind. We do not think in terms of His body now glorified, when we receive the bread and wine. The broken bread reminds us of Him Who was "wounded for our transgressions" and Who was "bruised for our iniquities." The outpoured wine reminds us of Him Whose blood speaks of better things than that of Abel, that blood which cleanseth us from all sin.

This little booklet will remind its readers of a once popular manual for Communicants by Bishop Moule, entitled "At the Holy Communion." It is written with chaste and simple diction, and it seeks to make the inner meaning of the Communion Service real to those who kneel at the Lord's Table. It is characterised by a quiet and reverent spirit, and it helps to show the practical values of this service in the Christian life.

We trust that it will have a wide circulation, and are confident that it will prove welcome and helpful to those who may read it. This booklet is available at the Church Record Office.

—M.L.L.

## THE CHRISTIAN'S PRIVATE TEACHER.

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.—Ephesians 1:17.

In the Moffat translation "Spirit" is capitalised, as it should be, to bring out the original meaning. It is not a spirit of wisdom and revelation that is meant as, we commonly speak of a spirit of loyalty, but the Holy Spirit, the third Person in the Trinity. What a wealth of meaning is thereby disclosed.

The Spirit of God is the Teacher sent down from above to give us individual instruction in the things of Christ. How great would be our rejoicing were we granted the rare privilege of studying under the greatest living genius in art, in music, in literature, or in any other chosen field of creative endeavour. But as we Christians are immeasurably more richly blessed in having the Holy Spirit to teach us day by day amid all the vicissitudes of life, to know Jesus our Saviour more intimately and to live Him more eloquently before men.

In all the world there is no more challenging field for intensive research and creative expression than the personality of our Lord. And the Spirit of God ever waits to teach each one of us to know and live Christ.

—C. Norman Bartlett.

## CORRESPONDENCE.

## "ABIDE WITH ME."

Dear sir,

(The Editor, "Sydney Church Record.")

My husband and I were very interested in the article contained in "A.C.R." of July 17th, 1947, about the writing of the hymn "Abide With Me," but wish to point out that it was written at Lower Brixham, not Brixton.

By husband's father, Rev. R. W. Perry, Circuit was Vicar of Brixham, in South Devon, for many years. My husband has often told the story of Rev. Henry Lyle writing that hymn, and that it was actually written while sitting in the Vicarage garden just outside the Vicar's study widow.

Yours faithfully,

M. G. Circuit.

11 Neridah St., Chatswood.  
30/7/47.

## SPONSORED CHURCHES.

(The Editor, "Sydney Church Record.")

Dear Sir,

There is an urgent need for more churches in the Diocese of Sydney. I was deeply interested in the suggestion made in your last issue under the above heading. It is everywhere hard to raise money in the parishes for general diocesan purposes. It is easier if the appeal can be made local and specific.

This is natural enough. It would make it easier if a parish were encouraged to sponsor the erection of a Church, or Church Hall that could be used as a church, in another parish. (I myself would recommend a Church Hall with a kindergarten room attached.)

The need is not only urgent—it is very urgent. Good central sites should be secured in new housing areas while they are available and buildings put up as soon as possible. Prices are high but this should not deter us. "The King's business requireth haste."

At the last Provincial Synod of N.S. Wales the Archbishop of Sydney suggested that the Province sponsor the building of one of the new churches needed in the Canberra area. This seemed to come as both a surprise and a pleasure to members, and a resolution adopting the suggestion was subsequently passed.

I would beg to recommend to the Rev. C. E. Hulley to Major General the Rev. C. A. Osborne, and the other workers, the idea of sponsored churches on as wide a scale as possible.

We cannot resort to houseie houseie and other like means of raising money, but love will find a way out.

Yours, etc.,

DAVID J. KNOX.

## HOME MISSION SOCIETY PARISH NURSES.

(The Editor, "Sydney Church Record.")

Dear Sir,

Many of your readers are aware of the splendid work the Parish Nurses of the Home Mission Society are doing amongst the aged, poor and lonely. Funds are being raised

to establish a headquarters in Redfern. In the meantime, the Rector of St. Saviour's, Redfern, has offered temporary accommodation at St. Saviour's Rectory pending the new premises.

The rooms available will need to be furnished and the following furniture is needed urgently.

Two Single Beds.

Two Bedroom Suites or Bedroom Furniture.

Furniture for Living Room.

Curtains and soft Furnishings.

Floor covering for two rooms.

Linen for two nurses.

The provision of this furniture will enable the Nurses to establish headquarters which have been so urgently needed. If any are able to offer items of furniture or money for this furniture, I would be glad if they would communicate with me.

Yours faithfully,

R. B. ROBINSON,

General Secretary,

Home Mission Society,

Diocesan Church House,

George Street, Sydney (MA 5632)

## THE IMPORTANCE OF PASTORAL DUTY.

(The Editor, "Sydney Church Record")

Sir,

I have been much interested in your editorials in recent issues stressing the importance of the parish as the ecclesiastical unit. You said that "the faithful performance of pastoral duty and the building up of Church life in the parish is the effective way of

MORE HOUSES are needed for the people, the building of which gives employment to large numbers of workers, more playgrounds for the children, better roads in the country are also needed.

All these require capital which cannot be created by wishing, it cannot be got by whistling for it out of the sky, it must come from Companies' funds, and Insurance Companies provide a lot of such capital to help in the development of the Country.

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building up the Kingdom of God." The late Bishop Kirkby in his kindly way told me on several occasions that I had placed great emphasis on pastoral duty, that the happy results in my two former parishes of Naremburn and Neutral Bay, proved the value of this method. People to-day, as ever, are hungering for friendship, and want to know their leader, and his visit to their homes gives them this opportunity, and gives him the possibility of spiritual, ministrations of the highest kind. A clergyman's influence is very similar to a mother's. It is the loving care and interest that counts so much, and makes the spoken word so effective. One of the causes of the lack of interest in organised religion may be due to the decline of pastoral duty. A new emphasis on pastoral care of the people in our parishes may slowly, but surely lead to a revival of religion.

Yours truly,

L. A. PEARCE.

Bowral.

## PRAYER is like—

A pitcher—to carry the water of life.  
Incense—with which to worship God.  
A chemist—who turns all life to gold.  
A bow—to carry the arrow of our need.  
The guard—to keep the forest of our hearts.  
The porter—to watch the door of our lips.  
The hilt of the sword—to defend our hands.  
A barometer—to show our spiritual condition.  
A master workman—who accomplishes things.  
The tuning of an instrument—to set us in tune with heaven's melody.  
The chariot—to hold our petition: the Spirit being the wheels thereof.



# CALL TO YOUTH

## CHRISTIAN YOUTH LEADERS' TRAINING HOUSE PARTY.

The "Quiet Weekend" for Christian Youth Leaders which was held at "Rathane" Training Centre from Friday 1st to Tuesday, 5th August, was a preliminary to the Youth Leadership Training Course which commenced on 7th August.

Thirty young people representing fellowships of many parishes in the Diocese attended. The Rev. Basil Williams, Director of C.S.S.M., was study leader, and the messages he gave were a great help to us all, and made us realise what a wonderful privilege it is to be commissioned by God to be "workers together with Him." We were very pleased Mrs. Delbridge was able to come and act as housemother.

On Friday night the thought of the long walk from "Chaldercot" turn-off to "Rathane" in no-wise dimmed our spirits and in next to no time we had arrived and were sitting down to a hot meal.

After the usual rush to unpack we settled down to a short time of discussion and then retired to bed ready for an early rise on Saturday.

On Saturday we wakened at 6.30 to commence the day with Quiet Time for prayer and Bible reading. Breakfast over, family prayers were taken round the table. After the morning household duties were completed a prayer meeting was held when we were able to unite our prayers and thanksgiving. The first study of the series was held on the lawn, and was followed by a discussion arising out of the talk. The series of studies was on Great Leaders of the Bible—Joseph, Joshua, Peter and Paul.

During the afternoon we visited "Chaldercot" Youth Centre, and inspected the Chapel which is now nearing completion.

In the evening some bright singing from Alexanders' and a prayer meeting preceded the study and discussion period on the life of the Apostle Peter.

On Sunday we met for worship in an atmosphere distinctly different from that in which we meet in our Parishes, and that day was indeed a day of rest. At breakfast time Mr. Don Noble was fittingly congratulated on the occasion of his birthday. After the presentation, an appropriate speech was made, to which Don ably responded.

The rest of the day was spent quietly in Bible study and discussion of problems met with in our fellowship groups. These discussions proved very helpful, and gave us an opportunity to help and encourage one another in the problems we face in our work for the Lord.

Unfortunately, some of the "family" had to leave us on Sunday evening, and Monday's activities started at 5.30 as some members of the "family" had to return to toil. The household duties were finished early, and we were able to spend some time rowing and lazing in the sun. The family was now reduced to 16—Mr. Williams had to return to the city but the studies were carried on by Mr. Noble, and they proved interesting and helpful.

Tuesday morning meant again an early rising for our houseparty had come to an end. Our "family" was now reduced in

numbers to 13, but there were enough of us to sing birthday greetings to one of the girls. Immediately after breakfast and family prayers the launch was waiting to take us on the first part of our trip home. As we stood on the wharf, we sang the Doxology and Mr. Noble pronounced the Benediction. We had a lot for which to praise God, for He was very close to us in our time of fellowship together.

We had been blessed with perfect weather, and there was an atmosphere of informality which over-ruled all our activities. The wonderful fellowship in prayer meetings, Bible studies, singing, discussions, hiking, and household duties made us all feel that it was good to have been there—it is a spirit which only those who know the Lord Jesus Christ as their Saviour and Friend have experienced.

We left "Rathane" to return to our homes. University, feeling spiritually strengthened, and firm in the knowledge that our duty lies in bringing others to know and love this wonderful Saviour.

## OSLO NEWS.

(Extract from a letter from Mr. Delbridge.)

"This is a note to let you know that I'm in Oslo and to tell you briefly what is happening.

I arrived at the Air Pick-up Station in England last Sunday afternoon, where Bruce Mansfield (Pres. Sydney) and Doug. Beard (Meth. Sydney) met me. The travelling coach took us through most beautiful English countryside to the airport where we boarded our plane, a 21-passenger Douglas. Our first port of call was on the coast of Norway where we stayed for half an hour and had our first taste of Norwegian hospitality. The country around was green and hilly, and quaint wooden buildings were dotted here and there.

We arrived at the airport outside Oslo to find ourselves among people who spoke a totally different language. I spent the night in a gym and slept with Germans, Austrians, Americans, and so on. I was very pleased to find I was billeted with a Pastor and his wife. They are fine Christians and it was a privilege to pray and read with them; he prayed in Norwegian and reading in the same, then I read and prayed in English.

Early on Tuesday morning I found my way down to the Conference headquarters. I will never forget the scene outside the entrance of the hall—American youth and English young people, Indians, Africans, people from Norway and Finland—in fact from every country in the world almost, with the exception of Russia, Spain and Japan. Many were in national costume and all had come to offer their faith in "Jesus Christ is Lord to the glory of God."

We commenced the conference in a modern hall called the Philadelfie, which was packed with delegates, 1150, from 70 different nations, each speaking different languages—80 per cent. can speak English in a kind of way. All addresses, readings and prayers are translated into English, French or German. I wish all the young people of Sydney, of Australia in fact, could be transported to this place.

In the front of the hall, in view of everyone, can be seen in huge letters in English, French, German and Norwegian, these wonderful words—"Jesus Christ is Lord." After singing our first hymn, "Thine is the Glory Risen Conquering Son, Endless is the victory Thou over death hath won" the prayer, Dr. Visser't Hoft, chairman of the world council of Churches spoke. He challenged us with the fact "that vital Christianity is today almost a minority." He concluded with the words "that it is for us to proclaim that He died to gather in the children of God who are scattered."

That night, after a wonderful Norwegian tea we all went to the Cathedral to join in the service led by Bishop Bergrar. Again, no room was left to stand of sit. Prayer, five passages from the Scriptures read by representatives of five continents, hymns sung by each in his or her own native tongue made a wonderful service of worship. I will never forget the saying of the Creed and the praying of the Lord's Prayer. Each said them in his own language and one could feel the presence of God.

On Wednesday morning we settled down to hard work. A service of worship and a long but wonderful address was given by an Indian. It humbled me to hear this man of God affirm with tremendous conviction the Bible as the Word of God, and Jesus Christ as Saviour and Lord of all who come to Him.

After the Bible study group in which 30 of us, from 18 different countries, participated I was taken by my host and hostess to the top of the mountains overlooking Oslo. It was an indescribable scene. Firtrees in the near foreground enhanced the beauty of the distant harbour and township. At about 10 p.m. the sun sank over the horizon leaving the sky coloured with all the colours of the rainbow. So the first two days of the Conference are over. I went to bed with a mixed feeling of humility and joy. Humility because of what we had not done—proclaiming the Lordship of Christ, and joy in the fact that He is not only the Lord and Saviour of Australian young Christians but also the Master and Friend of all youth of many tongues and lands.

## CHRISTIAN YOUTH LEADERSHIP TRAINING COURSE.

The First two studies in the Christian Youth Leadership Training Course were given in the Cowper Room, Church House on 7th August. The attendance was excellent—over 80 young people representing many of the Parishes in the Diocese were present.

The studies were led by Canon R. B. Robinson, L.Th., and Rev. R. A. Hicken, Th.L., and the subjects were, "Consider Him: The Work He Did," and "Fellowship and Club Leaders and Their Problems." The talks and discussions which followed were of a very practical and helpful nature, and we are sure that all who attended found much food for thought.

The studies are to be held every Thursday night from 7 p.m. to 9 p.m.

## Australian Church News.

### NEW SOUTH WALES.

#### Diocese of Sydney.

#### ST. MICHAEL'S, SYDNEY.

On Friday, August 15th, the Induction of the Rev. R. N. Langshaw took place in the presence of a large congregation, which included 21 clergy.

The service was conducted by the Venerable Archdeacon S. H. Denman, L.Th., who preached on the words, "and the disciples were called Christians, first, in Antioch."

A welcome was tendered the new rector and his wife after the service. This gathering was also well attended and speeches of welcome were made on behalf of the parishioners. Canon R. B. Robinson, an old friend of Mr. Langshaw, spoke words of commendation, whilst the Rev. W. T. Price, spoke on behalf of the clergy.

The opportunity was also taken to make a presentation to Mr. Price in appreciation of what he had done as acting rector in the parish.

#### BALGOWLAH.

Despite difficulties, the building of the Memorial School Church for Balgowlah is progressing steadily.

It is hoped that the opening will take place on All Saints' Day.

Already several gifts of memorial windows have been received for the new building.

#### MANLY.

A weekly "Lunch Hour" Bible Study meeting, has been begun in the parish for young people. The meetings are to be held each Wednesday from 12.45 to 1.15 p.m.

"Cottage Meetings" for Bible Study and Prayer have also been begun in connection with St. Philip's Church, Manly.

Both of these ventures are being conducted by the curate of the parish—Rev. K. L. Walker.

#### ST. THOMAS' CHURCH, ENFIELD.

One Hundredth Anniversary, 1848-1948.  
THE CEMETERY.

In one of his well-written articles on the suburbs of Sydney, published in the "Sydney Sun" some years ago, the late Walter Bethel, dealing with Enfield, made the following references to the cemetery:—

"Without doubt, the central feature of Enfield, is the Anglican Church of St. Thomas, with its beautifully kept God's Acre, an example to any other church I know of with similar surroundings. The graveyard is recognised as an active responsibility and is attended to with every care."

The records engraved in stone in this last resting-place of parishioners and others who were interred in the cemetery surrounding the old church recall the names of many who in their day and generation were associated with the religious, administrative, professional, agricultural and pastoral life of the State during the last 100 years.

One of the earliest burials was that of Charlotte Hyndes, wife of the founder and

benefactor of St. Thomas, who was interred in 1849 in the large vault near the northern door of the church, a year after it was built.

Thomas Hyndes himself was laid to rest beside her in 1853, at the age of 77. The first burials were immediately at the back of the church. A large stone slab in the shadow of the eastern wall records that H. R. North, Police Magistrate, was laid beneath it in 1850 and close by the headstone of Mrs. de Witt Jebb, which was evidently erected by her husband, quaintly refers to her as "His good and kind wife." Tragedy is there for all to read on the sandstone slab covering the mortal remains of Gavin Clydesdale who died in 1850 at the early age of 23. In the following year his two young brothers and a sister were killed in an accident and were buried in the same plot. The epitaph on the stone is worth recording; it reads—

My sledge and hammer lie reclined,  
My bellows, too, have lost their wind,  
My fire's extinct, my forge decayed,  
And in the dust my voice is laid.  
My coal is spent, my iron's gone  
My nails are drove, my work is done.

One of the early Rectors of Enfield, the Rev. George King, LL.D., father of the late Sir Kelso King, was buried in the cemetery, and in more recent times, the late Rev. H. C. Lepastrier, whose faithful ministry at St. Thomas' was brought to a close in 1934 at the comparatively early age of 46, was laid to rest near the entrance door of the church. Other clergy include the Right Rev. Montague Stone-Wigg, the first Bishop of New Guinea, who took a very practical interest in the cemetery, Rev. Devenish Meares, Chaplain of Pitt Town and Wilberforce, Rev. E. Webber and Rev. Hulton Smyth-King, Rector of St. Paul's, Patterson, from 1846 to 1884.

A number of prominent Public Servants were buried in the cemetery. A free stone slab is inscribed with the name of Captain Colbourne Mayne, and it records that at various times, somewhat incongruously, he held the responsible offices of Inspector-General of Police, Agent-General and Auditor-General. Among other Public Servants were S. H. Lambton, Deputy Postmaster-General in the days before Federation, W. R. Dove, Stipendiary Magistrate, A. G. Ralston, K.C. and Acting Judge, W. R. Beaver, Clerk of the Peace and a prominent member of Synod, David Kircaldie, one of our ablest Railway Commissioners, and John Parry, Comptroller of Railway Stores.

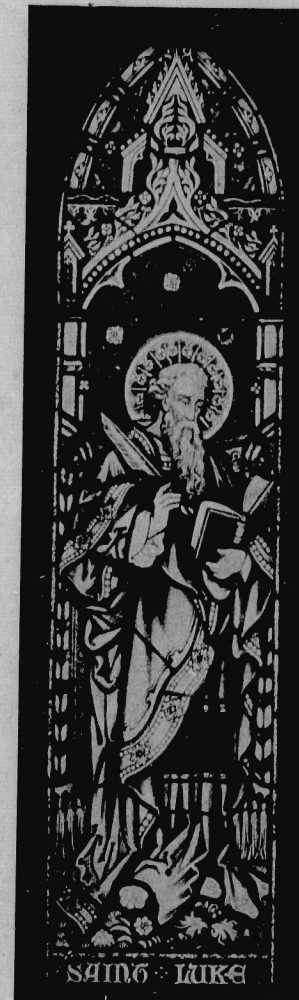
The pastoral and agricultural industries are identified with the names of H. A. Kater, of Bungarabee Station, Hon. Richard Jones, a member of the then well-known firm of wool brokers, Harrison, Jones and Devlin, R. B. Wilkinson of Messrs. Wilkinson and Lavender, who for many years was a churchwarden and generous supporter of St. Thomas, G. T. Secombe, and Arthur Yates, who founded the Australian-wide seed business which bears his name.

A peculiar and somewhat melancholy inscription appears on the grave of James Belcher, who died in 1860 at the age of 77; it reads:—

"When his weak hand grew palsied  
And his eye dark with the mists of age,  
It was his time to die."

Another curious epitaph on the tomb of A. E. Knight, a lad of 15, who died in 1901, reads:—

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"Life is a burden for everyone's shoulder. And none may escape from its trouble or care.

Miss it in youth and 'twill come when you're older.  
And fit you as close as the garments you wear."

Probably the most interesting monument in the cemetery is that of Edward Smith (Monitor) Hall, journalist, philanthropist and fine citizen, who in Governor Darling's day went to goal more than once in his fight for free institutions and civil liberty.

What is called the Wall of Remembrance stands between the school hall and the cemetery, adjacent to the main road. It links the historic past with the ever-changing present and serves as a reminder of the newer method of disposal of the dead by Cremation. The receptacles in the wall hold the remains of those who, though not buried in the earth, had associations with the Church, and relatives and friends are glad of this means of finding a resting place for the ashes of their dead.

While the general care of the cemetery, is, of course, the responsibility of the Church, the parish is glad to acknowledge with gratitude the financial assistance given by the Voluntary Fund for the upkeep of individual grounds. The fund was established about twenty-five years ago by the late Bishop Stone-Wigg and through the active interest of its honorary secretary, Mr. W. H. Ireland, the Trustees have been enabled to build up a reserve fund, the interest on which, as far as can be foreseen, should do much towards the permanent upkeep of the cemetery.

Numbers of Church cemeteries are lacking the means to keep them free from neglect, but, with the assistance of the Voluntary Fund, the grounds at Enfield have been kept in fairly good order. Much more, however, might be done if more funds were available, and we are sure there are many with a deep attachment to this quiet spot with its historic past who would be prepared to assist the trustees to maintain the place which the cemetery at present occupies among the burial grounds of our Church.—A.H.

#### LADIES' HOME MISSION UNION.

May we ask all our members and friends to continue to remember our work in their prayers. It is still true that more things are wrought by prayer than this world dreams of. Let us keep in mind a vision of the Kingdom of God and the needs of His people. This distraught world of ours needs people with a vision. The prophet of old spoke truly when he said "Where there is no vision the people perish," and we surely see the results of this in our generation. In our L.H.M.U. work there must of necessity be that vision of the Extension of the Kingdom of God, which means a widening of our efforts to meet the needs as they arise. We must seek to accomplish by God's help and with determination by work and prayer to achieve what our hearts and hands set out to do.

Will our members please keep these two dates in mind: Thursday, 25th September, the Annual Communion Service in the Cathedral at 11 a.m., followed by luncheon in the Chapter House. Wednesday, October 8th, Annual Conference at Mrs. Friend's Home at Five Dock. Further notice and details will be given later.

There are still some of our L.H.M.U. boxes which we would like to place in homes or at meetings. These boxes are in the shape of a church and are very attractively painted. We will be glad to supply you with one, perhaps some of your friends may like to have

a share in our work by helping in this way.

May we thank all those who have sent in contributions of clothing during these winter months. Some have come in through the Archbishop's Winter Appeal. Our store-room helpers are kept very busy mending etc., in fact it is hard to keep up with all that needs to be done. Here again is an opportunity of service. Is there anyone who could spare the time to help in this very important part of our work? We would be very pleased to have you. Tuesdays and Thursdays. We are also glad to be able to report that a new branch has started at West Ryde. Mrs. Wilkinson arranged a very nice drawing-room meeting and had a secretary who was ready to do this work. Would any other parish like to start a branch?

#### Diocese of Newcastle.

Writing in the "Diocesan Churchman" the Bishop of Newcastle expresses his great thankfulness for the inspiration of the gatherings and services in connection with the Centenary of the Diocese.

The pilgrimage to Morpeth, where Bishop Tyrell is buried, was particularly well attended. It is estimated that 12,000 people took part.

Special gatherings in connection with the Centenary were held in the Rural Deaneries throughout the Diocese. Reports from the gatherings all indicate good attendances, with helpful and challenging messages from the special speakers.

#### VICTORIA.

#### Diocese of Melbourne. OBITUARY.

#### MR. E. T. MACDERMOTT.

After a period of declining health since he resigned as Registrar of the Diocese in 1944, Mr. Edward Thomas Macdermott died at Epworth Hospital on Tuesday, July 29, in his 73rd year.

Mr. Macdermott joined the staff of the Registry in 1889 when it was at William Street, becoming Registrar in 1932. He was a Fellow of the Australasian Institute of Secretaries, a Justice of the Peace, and for many years connected with Christ Church, Essendon, as Vestryman, Churchwarden and Parochial nominator. He is survived by a widow, son and daughter.

A service at which the Archbishop gave an address was held at Christ Church, Essendon, on Wednesday, July 30, after which the funeral proceeded to Fawcner Cemetery.

#### THE REV. P. W. BALDWIN.

The Rev. Percival William Baldwin, curate in the Mission District of St. James and St. John, Melbourne, and Chaplain of St. John's Fellowship, Melbourne, died suddenly at his home at Hudson St., Moonee Ponds, on July 23, at the age of 61.

He leaves a widow, two sons and a daughter; two sons were killed in action during the last war.

Ordained in 1924 by the Bishop of Tasmania, he served at Furneaux Island, became assistant Chaplain, Victoria Missions to Seamen, 1928-30, Chaplain, Toc H, 1930, with permission to officiate in the Diocese of Melbourne, and in 1937, formed a Fellowship at St. John's, Latrobe Street, Melbourne. During the first world war he served in the Royal Navy and in the second one was a chaplain in the R.A.A.F.

After the service at St. John's Church on Friday, July 25, the funeral left for the Fawcner Crematorium.

#### QUEENSLAND.

#### Diocese of North Queensland

The Bishop of North Queensland has announced his resignation which takes effect from September 30.

The Synod of the Diocese at its last session considered the draft constitution for the Church of England in Australia, and rejected it on the ground that it diminished traditional episcopal prerogatives and also on the ground of the unsatisfactoriness of the Appellate Tribunal.

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He is also Author of well-known volume "GUILTY CLERGY."

(See Further Notices)

## ORDEAL IN GERMANY.

(By Dorothy F. Buxton.)

(From "The English Guardian.")

One of my friends recently in Germany has described to me his visit to a pastor's wife in our Zone. Like innumerable others, this family, including six children, were packed together in an incredibly small space.

Two tiny rooms had to avail for every purpose of life, including in the pastor's case the reception of numerous callers. The battle of the winter, with its hourly struggle to keep the children alive in unheated rooms, and on a minimum of food (mainly bread and potatoes) had left its mark upon the mother, and my friend could hardly recognise her for the same person he had seen before. He asked her if he should try and get hospitality for two of her children in Switzerland. The mother stared at him silently with incredulous eyes and the tears began to trickle down her furrowed face.

At last she stammered: "Night after night during the winter, I lay awake and prayed to our Lord that He might work a miracle and save my children. . . . And now you have come! But I cannot believe it, no, I cannot yet believe it!"

If even to a pastor's wife the lamp of faith may burn so low, no wonder that for innumerable others it is extinguished altogether. A prolonged struggle to survive tends to become soul-destroying. And loss of faith in man's justice and mercy has its corollary in denial of the existence of God.

Gifts of food and clothing not only mitigate acute suffering but serve also to revive hope, and therefore evoke a pathetic degree of gratitude. A refugee mother, one of the millions expelled from their homes in E. Germany, wrote to thank me for some (very inferior) clothes. "We Germans have got to a point where all faith and all hope in a better future seem violently torn from us. We can hardly believe any more that our conquerors will leave us anything to hope for or only that things get worse and harder, with no apparent possibility of an end to our misery. . . . When one experiences such friendliness as yours it is as though a tiny gleam of hope appears. . . . For there will surely be other English people who think as you do. Will their attitude perhaps prevail so that we shall be allowed to live and work once more—and not just drag out a bare existence?"

These words recalled to me a sentence in an appeal for the repatriation of prisoners of war: "Among our people belief in men's mercy threatens to be shattered." The appeal was signed by seven million Protestants; but how many of us have even heard of it? The Press did not find it good "copy."

There can be no more urgent Christian duty at the present moment than to apply Christian principles to our treatment of Germany. Perhaps 50 per cent. of the Germans, of whose lives we demanded unconditional control, are expected to live (or die) on half to a quarter of the food we in England eat ourselves, a diet often including nothing but dry bread and potatoes, and which we would consider it a disgrace to offer to the worst criminal in our prisons. But it has not been our "policy" to afford more food for Germany. The Press now constantly reports a 900 calorie level in many Ruhr towns, and the likelihood of a further drop in the coming three months. This is a gruesome, tragic fact; but it is

given without comment. Our British level is 2900.

Nor has it so far been our policy to enable the Germans to provide more food for themselves. The present food crisis would be far less severe if existing factories had been allowed to produce the fertilisers, and also the tractors and agricultural machinery indispensable for successful cultivation.

Many examples could also be given of factories, left idle or dismantled, which could have been used to produce goods for food imports. It is, in fact, an illusion to think that the present starvation is the result of factors outside our control. It is a matter of policy, a policy which is largely concerned with reparations, with appeasement of Russia, with the prevention of numberless activities as indispensable to peace purposes as they are to war; and, finally, much concerned also with the cutting down of our expenses.

#### "DRIVEN WEST BY THE RUSSIANS."

One fifth of German territory, including a quarter of Germany's arable land, and much of the best land for wheat, potatoes and sugar beet, has been torn from the Fatherland. Old people, women and children (the younger men often disappear) are driven into the overcrowded half-starving areas of the west. Our Press gaily curiously little space to these expulsions until a climax of horror was reached last January when people were maimed by frostbite and even frozen to death on the trains. Last year Dr. J. H. Holmes, the well-known preacher of the Community Church, New York, used these enforced migrations as an example of the dreadful things from which (with serious consequences) we are tempted to turn away our attention. "The sufferings of these people," he declared, "are beyond endurance. Millions of them trek along the roads in groups of 1,000 to 5,000, and lose half their numbers on the way from hunger, starvation or disease. The roadsides are dotted with graves or unburied bodies. Other millions are herded into trains, like so many cattle, and travel for miles without food, bedding, or sanitation. The bodies of dead children are thrown out of the windows like refuse or scraps of paper."

It is to be feared that few people subjected to such appalling experiences can retain their Christian faith unshaken, or fully preserve their mental balance. Such violent uprooting, with sudden severance of all normal ties, and destruction of nearly everything which gave interest and value to life,

combined with extreme nervous strain and acute physical suffering, must involve psychological consequences the full effect of which will take time to work out. Some of the younger people thus deprived of their natural anchorage may readily become the Hitlers of the future. It is important to realize that the special horrors of last winter were merely one incident in a process which under the most favourable conditions that can be devised is still a "horror," the horror of being robbed at one blow of home, property and livelihood, and being cast destitute and starving upon the world. And this atrocity is still continuing, week by week. If it happened to a single old woman in a cottage at the bottom of your garden, your indignation would be intense. But when the same crime is perpetrated on at least 8-9 million people (some authorities give a much higher figure) one may easily fail to grasp it at all. Try to imagine it happening to the total populations of Scotland and Wales! To put it another way: if a procession daily passed your windows of 1000 evicted homeless persons it would take more than 25 years before these dreadful processions came to an end.

On these expulsions Mr. Holmes's comment is as follows: "It is we who have done it—we civilised people who fought to save the world from barbarism. By solemn agreement at Potsdam, the three great Powers, Britain, America and Russia, decreed this war of starvation, disease and death upon helpless people as innocent as we are of offence. And we have the face to hang, on a charge of inhumanity, the criminals who sat in the dock at Nuremberg."

But it is also important to remember that the gruesome conditions incidental to expulsions are only part of the much larger picture. Starvation, and life in bunkers, cellars, half-ruined buildings and indecently overcrowded rooms, is still the lot of hundreds of thousands of Germans who are not "refugees" but have lost their homes. For many people suicide seems the only solution. There were 200 cases of it in one month in Berlin alone.

#### NEW GUINEA ANNUAL CONFERENCE

HELD AT DOGURA, JUNE 29th TO JULY 15th, 1947.

(By the Rev. Hugh Andrew.)

The white staff of the Missionary Diocese of New Guinea assembled for conference at Dogura, on Saturday, June 28th. On Sunday morning, after an all night vigil of prayer and meditation, a great congregation assembled in the Cathedral to share in the ordination of the Rev. Sydney Smith to the

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priesthood. At that solemn and impressive service Archdeacon Gill of the Mamba preached on the subject of "The Living Touch of Christ."

The Bishop, the Right Reverend Philip Nigel Warrington Strong, began his Presidential Address and Charge on Monday morning, after the Sacrament of Holy Communion had been administered in the Cathedral. The Bishop reminded Conference that this was the first meeting that he had been able to call together since the Jubilee Conference in 1941. Since that time many momentous events had taken place in the diocese and war had ravaged our land. In his address the Bishop gave a masterly summary of these events as they affected the diocese. He recalled the momentous decisions that had been made in 1942 when the enemy threatened the territory. Should the white staff abandon their posts and seek safety with the other residents of the territory? To their lasting honour and to the glory of God the white staff were unanimous in their decisions to stay, and seven of them died as martyrs to the Christian faith. To commemorate them and the two Papuan Christians who also laid down their lives for Christ, the Diocese has seen fit to set aside September 2nd as a day of thanksgiving to Almighty God for their faithfulness and devotion to duty. An important step forward was taken in the administration of the diocese by the establishment of a Cathedral Chapter consisting of the Bishop as Dean, Archdeacons A. J. Thompson and S. R. M. Gill, the Rev. J. D. Bodger, Sub-dean and Canon Residentiary, Canons James Benson, A. P. Jennings, and O. J. Brady as canons within the Diocese, and Canons W. G. Thomas and M. A. Warren as extra-diocesan canons. The Bishop also announced that Mr. Justice Gore had accepted the position of Chancellor of the Diocese.

Because conference had not met for so many years there were a great many matters to discuss, so that the agenda was a long one. The most important matters dealt with were:—(a) A "Cleansing and Renewal" campaign to restore the spiritual advance into heathen areas as yet untouched. (b) A complete revision of the educational work of the diocese to bring it into line with the present government policy. This will be the establishment of two secondary schools, teacher training and occupational centres. During the debates on education attention was drawn to the splendid work that is already being done at St. Aidan's Teachers' Training College, and to the wonderful response that is coming from the war-torn north. It is from this area that most of the present students have come, and many more are anxious to be enrolled. There are at present forty-three students in residence. (c) It was decided to form a branch of the Mothers' Union, and the old Guild of St. Mary for married women will now become a Guild for single girls. (d) The medical committee introduced a comprehensive scheme to improve the medical work of the diocese. In this, they plan to establish two base hospitals for the care of the sick, and for the training of suitable Papuans as nurses and medical orderlies. (e) Canon Benson reported the formation of a village Producer and Consumer Co-operative at Gona, and Conference decided to assist in the formation of such societies by advice and counsel. (f) The Rev. R. Nicholls reported the formation of a branch of the C.E.B.S.

at Mukawa and was made diocesan correspondent as a link with the parent society in Australia.

At the close of Conference the Bishop announced certain appointments and changes in the disposition of the staff. The Rev. Sydney Smith will go to Isivita, the Rev. David Hand to Sefoa, Sister Helen Roberts will be in charge of medical work at Wanigela, Sister Edith Bromhall will do special work at Baniara and later go to Boianai for a time. Miss de-Bibra will act as Educational Adviser for the northern archdeaconry, and the Rev. Hugh Andrew will be liaison officer between the diocese and the government, and also Inspector of Schools within the diocese. Mr. John van Leeuwin has been appointed to assist the Rev. R. Nicholls at Mukawa, and Mr. William Gill to assist Canon Jennings at Taupota.

Give true hearts but earth and sky,  
And some flowers to bloom and die;  
Homely scenes and simple views,  
Thoughts of heaven may best infuse.  
—J. Keble.

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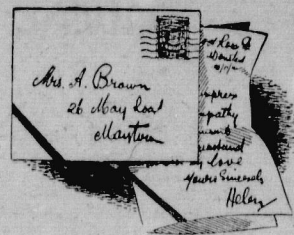
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