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THE AUSTRALIAN

CHURCH RECORD

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

No. 19.

SEPTEMBER 20, 1951

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

Baptism and Confirmation: Church and Community

(By the Rev. R. C. Blumer, M.A., B.Sc.)

The Gospel of Jesus Christ is the only philosophy of life which can show the right connections in the three important realms of life. It shows the individual his true position. It gives him the right relationship to God the Father, as His child, and to the Church, the whole body of His children, and to the community within which the Church functions.

Christianity is as it were inside a full sense for an infant; and so the baptism of such a child is not complete till the child grows, and of his own freewill accepts these gifts. And in our Church the child does that in Confirmation; and so Confirmation is the completion of Baptism. So when we who were baptised in infancy think of the gifts God had given us through admission to His Church we think of what happens at Confirmation, when our Baptism is completed, as well as what happened at the font.

m and Its Benefits.

Now Baptism, as the "Reformed theological Review" has recently reminded us, is the sacramental admission to the corporate life of the Church. The New Testament writers taught that there were four gifts from God which came with baptism; forgiveness of sins; cleansing from the past; entering into a new life in the future; and the gift of the Holy Spirit.

When a baby comes into a Christian home, and is brought to the parish church, and is admitted and welcomed to the Church in baptism, in this the parents are assured that the child is put in the way of receiving the relationship to God, to the Church, and to the community; to the Father, because the Church is the body of the children of God, and its function it is to serve the world. Forgiveness, and rising to new and responsible membership of the Church, cannot be claimed in any

Local Church and Local Community.

Now it is useful to remember that when our Lord was a small boy, living in a home, and in a town, and He came to know God as no other child has known Him, that deep knowledge of God was partly due to the leading of the parents whom God had picked out for that purpose, and partly to His corporate worship in the local church, and partly because He was an active and sympathetic member of the Nazareth community. That full life helped to show God to Him more perfectly.

And in a parish Church in a suburb or town we worship as members of the congregation, a congregation that is in the community, and is a functioning part of that local community. And we members of our parish Church take part in all kinds of local activities, and share in the life and interests of the people, and so we are led to understand more richly the meaning of our Faith and the function of our Church than is possible for members of a city Church who are drawn not from the surrounding district but from all parts of the metropolitan area. And the more we identify ourselves with the local life, and understand its needs and share in its work, and influence and leaven its character and standards, the better Christians we become.

So it follows that when babies of local families are baptised in their parish Church and welcomed by their congregation (and you don't get that in a private baptism in church on a Sunday afternoon); and when boys and girls of families in the parish are confirmed in their parish Church, and welcomed as responsible members of the Church, whose duty it is to serve the community through the Church; that very fact enriches the meaning of that baptism and confirmation. And when young people are married in the parish Church of one of them, that keeps before their minds their membership of the community and the fact that as married people they are now in a position to render fuller service to the district where they live.

So in preparation for Confirmation we

Handwritten notes: *Handwritten notes*

teach that the candidate in that completion of his baptism is assured of his right relationship with God, and with the Church; but also that he is thus put in a better position to serve the community.

Witness Through Service.

And by serving the community we do not mean only trying to convert souls. We mean witnessing to God's will for the way we should live together with other people; in plenty and health and safety, in co-operation and growth and the knowledge of God. Our deepest desire is to win more comrades for Christ in this service; but we must also sincerely serve the place where we live; quite apart from our desire to win souls. We must so truly love our neighbours that we give our lives to sharing and backing every good movement for justice and culture and freedom and growth.

That is the enterprise to which in baptism and confirmation the child of God pledges himself as a member of the brotherhood; and, likewise the child of God who wants to serve his fellows in this way can do so most effectively as a member of the brotherhood of those who have publicly committed themselves to the service of God.

EVANGELICAL CLERGY TO-DAY.

"They fall short in doctrine. They are neither so full, nor so distinct, nor so bold, nor so uncompromising. They are afraid of strong statements. They are too ready to fence, to guard and qualify all their teaching, as if Christ's Gospel were a little baby, and could not be trusted to walk alone. They fall short as preachers. They have neither the fervour, nor fire, nor illustration, nor thought, nor grand simplicity of language which characterised the last century. Above all, they fall short in life. They are not men of one thing, separate from the world, unmistakable men of God, ministers of Christ everywhere, indifferent to man's opinion, regardless who is offended, if they only preach truth, always about their Father's business, as Grimshaw and Fletcher used to be. They do not make the world feel there is a prophet among them, and carry about with them their Master's presence, as Moses when he came down from the Mount."

—Bishop J. C. Ryle, from "Christian Leaders."

THE ADVANTAGES OF A TRUST

The object of the Church of England Evangelical Trust (N.S.W.) is to provide security for gifts and bequests for religious charitable and educational purposes.

The advantages of this Trust are easily stated and can be readily understood.

(1) This Trust provides security. Most gifts and legacies have a condition attached to them. Money is given or money and property are left by will for definite and specific purposes. These are usually clearly and plainly stated. Some Bodies have, however, power conferred by Act of Parliament to vary Trusts. The Church of England Evangelical Trust (N.S.W.) has no such power. If for any reason it became impossible to carry out the terms of any Trust the Church of England Evangelical Trust (N.S.W.) would then by law be compelled to apply to the Court for power to vary the Trust. In that case it would be the duty of the presiding Judge to decide the next nearest object to which the income could be applied.

(2) This Trust is definitely and distinctly Protestant and Evangelical. The Trustees must each of them sign a declaration to that effect each year. Failure to sign would disqualify the Trustee and render his office vacant.

(3) Members of the Board of Management of this Trust can only hold office till the age of 65 except by special resolution passed year by year. This and the preceding provision are very important. In some Bodies Trustees grow inefficient and sometimes they change their views and still hold on to office. That cannot be so in this case.

(4) The Members of the Board of Management of this Trust are not allowed to receive payment for their services as such or to receive any pecuniary

advantage either direct or indirect from their office.

(5) This Trust is a Company Limited by Guarantee and is incorporated under The Companies Act (N.S.W.) 1936.

It will be seen from the above that this Trust is made as reliable and secure as is humanly possible. Persons thinking of making gifts or bequeathing legacies for any special religious purpose should write to the Hon. Secretary, c/o The Church Record Office, Room 6, Diocesan Church House, George Street, Sydney, who will forward a copy of the Articles of Association. The Trust already controls a considerable amount of property and money. Recently a special Trust Deed has been prepared and registered which controls the Endowment Fund of a Protestant and Evangelical Church newspaper, (now The Australian Church Record). This calls for liberal support. The income only is used. Money is also urgently needed for evangelical and protestant literature. And money is needed for aggressive evangelism. But this list could be greatly extended.

If we give or leave our money to this Trust we are thereby enabled to go on sowing the seed of the Word of God through the hands of others after our own life-day here is ended. This Trust and the cause for which it stands deserve large and liberal gifts and bequests.

Enquiries may be made in writing to the Secretary as above or by telephone to any member of the Board of Management.

The names of the members of the Board of Management are: Archdeacon T. C. Hammond (Chairman), Canon D. J. Knox (Deputy Chairman), F. Langford-Smith (Hon. Secretary), A. L. Short (Hon. Treasurer), Archdeacon John Bidwell, Archdeacon R. B. Robinson, Canon M. L. Loane, Rev. K. N. Shelley, and Messrs. H. M. Bragg, H. G. Corish, and C. P. Taubman.

The late Archdeacon H. S. Begbie

At the funeral service St. Andrew's Cathedral seemed filled with people. The attendance of the Clergy was truly remarkable. It recalled the scene at Bishop Kirkby's funeral, a friend of the late Archdeacon. Only we remember that on that occasion sorrow predominated—sorrow that one should have been taken from amongst us from whom many years of useful service might still have been expected. But on Tuesday last the note of praise seemed to rise above all else—praise that one who had lived a long and strenuous life in his Master's service should have been allowed to finish his course with joy.

The mention of Bishop Kirkby recalls a matter of interest in the Archdeacon's ministry. When he accepted the invitation more than fifty years ago to go to Bendigo to assist the aged Dean McCullagh, a friend of the then Principal of Moore College, Canon Jones, it was thought by many that the Diocese of Sydney was losing one of the most promising of its younger clergy all of whom were badly needed in this growing city. But who could have foreseen God's gracious purposes? That young clergyman was given liberty at St. Paul's, Bendigo, to hold a week-night Bible Class for young people with the view of conserving and increasing the fruits of Evangelism on Sunday. This class was largely attended. Memory looking back over fifty years now speaks of the church as nearly full. The point of interest for us is a matter that was mentioned by the Archbishop in his address in the Cathedral. There were two young people who regularly attended that class, Sydney James Kirkby, about 19 years of age; and Ethel Godfrey two years younger, who later became the wife of S. J. Kirkby.

What a gift those two lives have been to the Church in Australia, and particularly to the Diocese of Sydney. Did not our Saviour say, "give and it shall be given to you." If our giving be according to his will and in faith it will certainly not fail of its reward.

And the subject of giving reminds us of a resolution passed a few weeks ago at the monthly meeting of the N.S.W. Branch of the Church Missionary Society noting with gratitude that Archdeacon Begbie's own private missionary box had by that date contributed £900 to the funds of the Society. We know it was the Archdeacon's habit since and before his student days to save small sums of money wherever

he could and to put them into his missionary box. Before he became a student for the ministry he served in the Bank of New South Wales and there learnt the importance of care in the use of money, whether the sums be large or small. And we might remark that young as he was then his merit was recognised and he began to be employed as an Acting Inspector.

Canon Marcus Loane of Moore College, Sydney, has lately published a book "Oxford and the Evangelical Succession." We have read a number of tributes to the value of that book but none of these have mentioned what is to us its outstanding message. There is a spiritual succession. Souls have a pedigree. St. Paul could speak of Timothy as "my son in the faith." The apostle had been used of God to bring Timothy to Christ. We were grateful to hear the Archbishop in the Cathedral pay a tribute to the mission in Sydney long ago of the Rev. George Grubb, and also to the ministry of Canon A. E. Bellingham, rector of St. Clement's, Marrickville. Mr. Grubb's mission meant much to young Herbert Begbie; and A. E. Bellingham was used of God to lead him into the ministry. It would have been very difficult (and might well have seemed impossible) for a young married man to leave his employment and enter College to study for the ministry if he had not a stout and sympathetic friend to help him. Mr. Bellingham was a bachelor in those days and a whole-hearted evangelist. He also conducted regularly at that time what we believe was the best attended week-night service in New South Wales.

The Church in Australia has had many evangelists but we believe none more used of God than the late Archdeacon. All over New South Wales and Victoria are men and women who claim him as their spiritual father. Well might the Archbishop feel constrained to say, "it will be long before we see his like again." The Archbishop mentioned the names of several clergy who in their early years had been won for Christ by him. And we ourselves could add to that list not only from Australia but now from far beyond it.

We print herewith a testimony kindly written by the Rector of Gladesville, N.S.W. This could be multiplied many times. These facts certainly should stir us all. If souls are to be won for Christ we must win them. The Lord still says, "Come ye after me and



I will make you fishers of men." No Christian, young or old, should turn a deaf ear to that call. We may not all become as expert or be as widely used as the late H. S. Begbie. So many gifts and graces met in him. But all will be used who are as wholly surrendered as the Archdeacon was and as wholly obedient to the will of God.

We might truly say that the Archdeacon represented the churchmanship of the Diocese of Sydney at its best. Would God that all of us men and women alike from the least to the greatest would rise up and follow his example. The call is to put first things first. And surely evangelism is first both for young and old. The Archdeacon was as eager to win children as he was to win the adults. And his objective as the Archbishop put it was ever twofold to win them for Christ and then for his service.

The Archbishop in closing told how he last visited the Archdeacon on the morning of what proved to be the last day of his life. Asked what scripture he would like to hear read he replied, Romans, chapter 8, beginning at verse 35, "Who shall separate us from the love of Christ? . . . Later, in conversation, the Archdeacon lamented he had nothing to leave to the church.

But what a legacy he has left! In addition to what we have tried to indicate above, his family are all workers in the Kingdom. His daughter, Miss Charis Begbie, served in the Mission field and was awarded the O.B.E. for

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her hospital work. And the Archdeacon's four surviving sons are all serving in the sacred ministry of the church within the Diocese of Sydney.

But perhaps his greatest legacy is the memory of what he, by God's grace, was himself; so courageous, so loving, so faithful, so humble, so joyous, so earnest, so whole-hearted . . . so Christ-like.

We would extend our sincere sympathy to Mrs. Begbie and the members of the family. And we are not unmindful of the fact that the Archdeacon wrote from time to time most helpful articles for this paper.

We also remember with gratitude the service that he rendered by helping so often at Conventions for the deepening of the Spiritual Life. As late as January of this year he shared the chairmanship of the Katoomba Convention with Archdeacon R. B. Robinson. He also presided at the Chatswood Convention in June; and only a few weeks ago he was invited to give a series of addresses in the New Year at a Convention on the North Coast of N.S.W. He did not feel well enough at the time to accept this and suggested that his friend, Canon D. J. Knox, might go instead. This had hardly been arranged when news came of his death.

And we ought to add at least one other word: There was no theme nearer to the heart of the late Archdeacon than the hope of our Lord's return. That was the subject of many of his addresses. And in the light of that hope he worked assiduously, he waited patiently and he watched joyfully.

A REMINISCENCE OF THE LATE ARCHDEACON H. S. BEGBIE.

(By the Rev. R. C. M. Long.)

Archdeacon Begbie, then Mr. Begbie, came into my life at a time of personal crisis in my young manhood. It was about the year 1906, my mother had recently died, and I had joined the Y.M.C.A. in Melbourne.

I first remember him coming into the gymnasium one night, and, after watching us for some time, he peeled off his coat, and joined in with zest during the free exercise period, laughing and chatting with us, so making a deep and lasting impression.

A few weeks later he was the speaker at a Pleasant Sunday Afternoon gathering in the Lounge. All I

remember of his address was "Young men, you cannot live without Christ."

The shot went home to me, at any rate. His clear-cut message with its ringing challenge, plus the warm-hearted handshake at the close somehow gripped me.

I went to his crowded church at St. Mary's, North Melbourne, for a few Sunday nights and to his week-night devotional services, in all of which his forceful and faithful preaching, backed by his consecrated personality, led to a memorable interview in his study where with open Bible and prayer he led me to my Saviour. He followed this by giving me the tract, "Certainty, Safety and Enjoyment," and set me to work immediately by giving me a class of boys in his Sunday School.

After some six weeks I entered the Victorian Education Department as a teacher in a country school near Daylesford, but Mr. Begbie in the greatness of his heart and with zealous care had written to his friend, the vicar, Rev. Robert H. Holmes, with the result, under the guidance and blessing of God, I later became a candidate for the ministry under him in the Bendigo diocese.

My experience was, I know, that of scores of other young men, scattered now in the mission field and home Church serving their Lord in the ranks of the clergy or laity. A band of keen young men gathered round him for training at North Melbourne, amongst whom was the late Rev. Rex Joynt, pioneer missionary of the Roper River Mission.

Well did he deserve the title given to him in those days and retained ever since, "Greatheart Begbie."

ARE YOU A LOVER OF LITTLE CHILDREN?

There are the following interesting positions waiting for suitable people at the C. of E. Girls' Homes, Carlingford. Assistant and relieving House-Matrons, a lady experienced with club work for occupying children during their leisure hours. Help is required urgently to train the large number of children entrusted to the care of our Church.

Kingly telephone Matron at UW 8420 for further particulars.

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Pictures include some from P. J. Wiseman's books, and the New York Museum of Art. 6/.

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BIBLE SOCIETY PUBLICATION.

The Commonwealth Council of the British and Foreign Bible Society has now published — in one volume — an edition of 1000 copies of the books Genesis, Nehemiah and Psalms in the Mwala-Malu language. This is the first publication of any of the Old Testament Portions in this language.

This Melanesian language is spoken by some 5000 people living on the north-west coast of Malaita, British Solomon Islands.

The translation of these Old Testament Portions is also the work, in chief, of Miss C. Waterston of the South Sea Evangelical Mission. In this work of translation she was assisted by five Solomon Islanders.

Amongst other language difficulties, the word for "forgiveness" was not easy to translate into this language. The earlier word was found to be inadequate and the word now used is "manata-lube", which means literally "loosed as from the heart." It is interesting to note that this change was suggested by the Solomon Islanders themselves.



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PLEASE . . .

PRAY . . . Call or write for a Prayer Card, which will assist you to pray for a different aspect of the work each day.

WORK . . . Do all you can to help the Society, tell others about its work, become a local secretary, organise evenings, drawing-room meetings, stalls, etc.

GIVE . . . Send a donation, become a box-holder, become a parish collector, etc.

Full details may be obtained from—

THE GENERAL SECRETARY, THE HOME MISSION SOCIETY,
DIOCESAN CHURCH HOUSE, ST. ANDREW'S CATHEDRAL,
GEORGE STREET, SYDNEY TELEPHONE: MA 5632

Hon. Lay Treasurer:
SIR GEORGE MASON ALLARD, Kt.

General Secretary:
The Rev. R. G. FILLINGHAM, Th.L.

NOTES AND COMMENTS

We are afraid that the leader of the Opposition in the Federal Parliament has lost his way. His one cry is to the fears of his hearers and he cannot paint our great national leader in sorry enough colour. His vivid imagination has led him to find evil where no evil possibly exists. Because a few M.P.'s deplore the emergence of some Church leaders as protagonists for the Noes, Dr. Evatt scents "a conspiracy against Church leaders," some people may think he has discovered a mare's nest too ridiculous for description, and has passed over what may appear to other people a conspiracy of some churchmen to hamstring the Government in its policy of saving the country from the evils and evildoings of Communists. We might well suggest that "the cobbler should stick to his last," and not attempt to enter the arena of legal discussion. We do not think it fair that men who in the past were sympathetic with or gulled by communistic philosophy and have not disavowed it, should seek to pass off as unprejudiced critics of the Government's policy in its attempt to outlaw communists from strategic positions in the unions and community. At a time when our soldiers and our allies are dying in defence of the world against communistic domination, it ill becomes patriotic citizens to leave treachery undisturbed in the homeland to hinder our nation from doing its due part in the conflict.

The Mothers' Union has become a centre of interest in the homeland by reason of the difficulties due to the development of the Church of South India. In the erstwhile Anglican communities the M.U. has had a successful history. The Empire wide union has had a very special appeal to India's women who have accepted Christ as Saviour and Lord. The central authorities have decided that the C.S.I. is incapable constitutionally to have part in the Mothers' Union and there have been great heartburnings because of this decision. In some Anglican quarters there is a complaint that the central executive have acted rather arbitrarily and given the branches no opportunity to consider the matter. We publish in another column a very poignant letter from the columns of the

Church of England Newspaper indicating the very real difficulties the executive's decision has caused. It is to be hoped that some really Christian way will be found of solving the problem.

Some very encouraging news has come from Germany. So often, through the press, we hear only the seamy side of things. We are told, for instance, that "In Germany itself the younger generation have, for a large part, lost all faith. They are nihilist in everything." But on the other hand, news comes of the 1951 session of the German Evangelical Church Congress held in Berlin. The policy of choosing Berlin was justified by the large number who came to the Congress from the Eastern or Russian zone. Some 100,000 or more were regularly in attendance for the whole time of the Congress. While an additional 200,000 attended over the week-end, and the final Sunday afternoon drew an attendance of over 300,000. The main subject of the Congress was "Christian Brotherhood" and the study meetings were preceded by an hour's "concentrated and most

devotional Bible study." Fellow Christians in allied lands may well thank God and have courage in their constant prayer for the growth of Christ's great Kingdom of Peace in the hearts of the people of nations like Germany.

Early in July a momentous service was held in St. Paul's Cathedral, London, attended by Her Majesty the Queen, the Empress's royal princesses and a very large congregation. The occasion was the presentation by General Eisenhower of a Roll of Honour commemorating 28,000 Americans who lost their lives fighting from bases in England during the last war. The Roll of Honour is to be kept in the North Transept of the Cathedral until the American Chapel is completed. The Archbishop of Canterbury was the special preacher for the occasion. To some of us the information regarding the 28,000 fallen Americans who were based on England comes with a surprise. But this interesting ceremony will serve to cement the ties of kindred and friendship between the British Commonwealth and a nation that has taken its rise from Great Britain and seeks to preserve in its own land the British way of life.

Missionaries of Your Church are Asking for Your Help!

NEW GUINEA.—The Headquarters at Dogura has an excellent library from which missionaries gain books and periodicals. Canon Palmer inquires whether some friend in Australia would subscribe to the following periodicals for the Mission—Sydney Morning Herald, Times Weekly, Times Literary Supplement, Illustrated London News, The Geographical Magazine, Wild Life, Oceania.

POLYNESIA.—The Rev. Whonsbon-Aston appeals for a 16 m.m. sound projector for use in visual training on his mission at Apia.

If you can assist by helping these missionaries write to

The Chairman,
AUSTRALIAN BOARD OF MISSIONS
14 Spring Street, Sydney

C.M.S.

The C.M.S. Women's Executive Annual Sale of Work was held in the Lower Town Hall on Tuesday, the 21st August. Mrs. Wynn Jones officially opened the sale. Proceeds, including donations, amount to approximately £1500.

The Annual Business Meeting of the Society will be held in the Cowper Room, Diocesan Church House on Friday the 14th September. The Federal Meeting will take place at 5 p.m., and the Branch Meeting at 5.30 p.m.

Our Annual Meeting will be held in the Chapter House on Friday, the 5th October. His Grace the Archbishop will be the Chairman, and the Bishop of Central Tanganyika, the Right Rev. Alfred Stanway, will be the speaker. The meeting will commence at 8 p.m., but at 7.30 p.m. there will be a preview of the new C.M.S. film "Frontier Interlude."

A League of Youth Team, led by the Rev. R. W. Bowie, and the Rev. A. Kimmorlev visited Brisbane during the first week of September, and spoke at a number of C.M.S. and youth meetings. Other members of the team were — Misses A. Doyle, E. Bree, H. Hughes and I. Faulkner, and Mr. J. Dowe.

Deaconess Mary Andrews will spend the greater part of September in the Goulburn Diocese, on deputation.

A Farewell has been arranged for a number of missionaries who leave for Tanganyika on the "Strathnaver" on the 28th September. They are—Deaconess Ruth Jackson and Miss Bessie Parker, returning from furlough, and Miss Jean Parr and Mr. George Hart, going out for their first term of service. A Farewell Communion Service will be held in the Cathedral on Friday, the 21st September, followed by a Valedictory Meeting in C.M.S. House at 8 p.m. Miss D. McLeish and Miss Ronalds, of the Victorian Branch will join the "Strathnaver" at Melbourne.

The Y.P.U. 58th Annual Demonstration will be held in the Sydney Town Hall on Saturday, the 13th October, at 2.15 p.m. Members will present the Pageant: "On Wings of Prayer." The Right Rev. A. Stanway, Bishop of Central Tanganyika will be the Speaker. The Rev. R. W. Bowie will be compere, and Miss Beryl Evennett will present the prizes.

The Rev. J. B. Montgomerie, Secretary for Aborigines, will spend the first half of September in North Australia.

The 1952 Summer School, from the 4th to the 12th January, will be held at Thornleigh once again. The Chairman and Bible Study Leader will be Bishop Baker of Ridley College, Melbourne, and Missionary Speakers will include the Ven. Archdeacon O. T. Cordell (Tanganyika), the Rev. C. W. J. Gumbly (Hyderabad), the Rev. R. W. Bowie (China), and the Rev. L. L. Nash (Indonesia). Application forms are available at 93 Bathurst Street, Sydney.

A POIGNANT APPEAL.

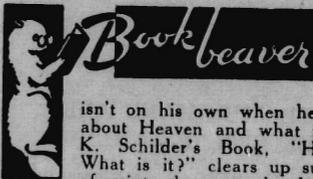
The following letter appeared in the C.E.N. of July 27:—

MUST FELLOWSHIP BE BROKEN?
Sir,

Mothers' Union has been an integral part of our Church life in Travancore for 42 years. We are immensely grateful for all the help received throughout the years from M.U. Headquarters in England. If you could visit us, I think you would agree that help has not been in vain. We have some 5000 members in 200 branches, many of them active in the life of the Church and in evangelism, both direct and through the powerful witness of the Christian home. Even illiterate members have brought others to a living faith in Christ. Three years ago we built a Mothers' Union House for the diocese, largely through the efforts of our mothers.

Nearly four years ago, a short time after I had been asked to take over the M.U. secretaryship in this diocese, our horizons were suddenly widened. The C.S.I. came into being, and leading women from non-Anglican uniting churches wished to have a Mothers' Union within it. What a boundless opportunity for the existing M.U. to spread its aims and spirit, to be leaven in a quarter of a million homes!

It was at this point that the sad chapter of our rejection by the Headquart-



isn't on his own when he wonders about Heaven and what it is like. K. Schilder's Book, "Heaven — What is it?" clears up such a lot of points that seem hard to understand. You can buy a copy of this book from Dalrymple's Book Depot in 20 Goulburn Street, Sydney, for 16/-. Don't forget to enclose a further 11d. should you rather have it posted to you.

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ers of the M.U. began. At first we were told that only the official position was changed; the M.U. would still cherish links of fellowship and prayer with us. This illusion was soon shattered by the cancelling of newly-proposed links (which exist for mutual prayer and interest between home and overseas branches) by Headquarters. During the present controversy about M.U. and the C.S.I., much has been written about support of official workers; to us the more vital issue is, are we to be a part of the world-wide Mothers' Union? While I was in New Zealand and Australia recently I found that M.U. leaders and members often fixed on this point, and said they had not been given an opportunity to express an opinion apart from one or two members who attended Central Council in England in 1950. Others said they had hoped—but in vain—that Mrs. Fisher would have made some statement on the position during her recent tour.

I must end with a confession. Our M.U. leaders in the Central Travancore diocese, who are very advanced, are, of course, fully acquainted with the facts of the situation. But what of our groups scattered all over the countryside, drawn during mass-movement days from the backward classes? Many of the older ones are illiterate but have a flaming love and loyalty for the M.U., for are they not members with those of many lands of a world-wide Union? Am I to disillusion them, explaining (if I am capable) constitutional points and by-laws? I have not done so. Time is far too precious on our occasional visits, and my Indian colleagues and I do not feel this is among one of the most vital issues in building the Kingdom. May we not also feel that we are in fellowship with thousands of Christian mothers throughout the world, whatever is decreed by those who shape the present policies of the M.U.?

(Miss) E. M. DALTON,
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(The Editor declines to be held responsible for the opinions of his correspondents)

FAMINE IN INDIA.

(The Editor, "Australian Church Record.")

Dear Sir,

I will be grateful if you will call the attention of your readers to the famine conditions which at present prevail in India.

A recent letter from the Metropolitan of India provides the following information:

"The food position in India will considerably improve with the arrival of wheat from U.S.A., but this will not solve the food difficulties of the parts of the country where the people depend entirely on rice. These areas are chiefly Bengal, Bihar and the Madras Presidency.

The food position in Pakistan we are told is satisfactory, and the whole of that kingdom is regarded as self sufficient in food.

Though it is not possible for you to send foodstuffs to this country, a gift of money will be also welcome to give relief to people in non-rationed areas where food cereals are available at a tremendously high cost and for that reason people are unable to buy sufficient for their needs. We have been able to help our very poor people in our villages in Bengal and Bihar by buying for them rice, though at a very high price. Furthermore, in addition to the staple food which is rice and wheat, the cost of other foodstuffs, e.g. vegetables, fish and fruit are beyond the means of most of the people in our village areas. Since India is a country of villages most of our people therefore are in distress for lack of funds at their disposal. Any help given to us will be appreciated very much specially at this juncture when foodstuff will be scarce until the arrival of the next crop in December.

In the rationed areas of Bengal the quota allowed per head is now only 9 ounces a day which is quite insufficient for our people in view of the fact that they cannot supplement it with other foodstuffs, e.g., fruit, meat and fish, which are available at a very high price. It is very difficult to say which part of India does not need help, but the people who are suffering most acutely are those in Bengal and Bihar, and Madras."

If any of your readers are willing to subscribe to the fund for Famine Relief in India, gifts can be sent direct to the Ven. Archdeacon C. S. Robertson, The Chairman of the Australian Board of Missions, 14 Spring Street, Sydney.

Believe me,
Yours sincerely,
HOWARD SYDNEY.

5th September, 1951.

THE REFERENDUM ISSUE.

(The Editor, "Australian Church Record.")

Dear Sir,

I read in last night's "Mirror" part of an article purported to have been printed in the "Church Record" regarding Dr. Burgmann's argument, the Referendum issue. The part I object to is that Dr. Burgmann is using his office as Bishop to persuade others to follow his example.

Long before Dr. Burgmann was a Bishop when he was ministering in the Newcastle

district I had occasion to congratulate him for an article in one of the newspapers where he bemoaned the injustice meted out to the unfortunate sufferers in the depression; it would be about 1932, and for many years following I have heard him preach (although I am not Church of England) against the injustices and also the apathy of so called Christians. A few years ago we had a visit from Cardinal Spellman and his associates and from one of them came the statement "It is either Rome or Moscow to rule the world," and if you and your church had only the foresight and Christian outlook Dr. Burgmann possesses you would not be crying out at the fall off of Sunday worshippers.

"Ye are neither cold or hot, but luke warm," and therefore likely to be destroyed and out of the ruins will arise True Christianity, which will live forever in the hearts of men. What have we to show Communism that would draw them to our churches? Divorces by the hour, not communists, most of our so called aristocrats have not only been divorced once, but sometimes three or four times, and we see men honoured for their position and wealth. The best pews in the churches and the masses are only called brethren on Sundays, the rest of the week they are alluded to as "the working class," and then only to be told that they are not producing enough wealth for the privileged class.

There should be no classes in a Christian world as Christ's order to His disciples, "He that is greatest among you let him be your servant."

Until we forget the word of Democracy for Christianity the world will be in turmoil.

I trust that you will print the true Christian part Dr. Burgmann played before he was a Bishop in fairness to him as—

"He who speaks the truth,
And trembles at the dangers he must brave
Is not fit to be a free man,
He at best is but a slave."

Yours truly,
ELLEN SCANLAN.

65 Cowper St., Randwick.

BISHOP BURGSMANN AND THE REFERENDUM.

(The Editor, "Australian Church Record.")

Dear Sir,

In your "Notes and Comments" of the 6th inst. you say that the Bishop of Goulburn tosses a bomb into the Referendum conflict and misuses his office as a Bishop of the Church to influence others to follow his example and has brought forward arguments in order to frighten men and women into a negative vote.

Might I as a Lay Canon of my Cathedral, a member of all Synods, and a churchwarden of St. Mary's, Caulfield, say how much I feel indebted to the Bishop of Goulburn and the Bishop of Armidale for helping churchmen to make a correct vote based on all information possible.

The political prejudices of the daily press denies that to most of us and so when a Bishop of the Church speaks we listen, thank him and vote as free men; and as Anglicans are not frightened either into a negative or a positive vote.

Yours truly,
F. H. GAUNSON.

Austral House, 501 High St.,
Prahran, S.I., Vic.

THE LORD'S DAY.

(The Editor, "Australian Church Record.")

Dear Sir,

I thank Mr. Deck for his kind answer to my letter. If the issues under discussion were not of paramount importance I would be disposed to write no more. However, I still maintain that the use of the phrase "not under law as a rule of life" is full of possible dangers. For example, some years ago I stayed with folk who, like Mr. Deck, evidenced love and loyalty to our Lord Jesus. On the Sabbath afternoon they suggested my going sightseeing. This I declined to do.

The love of these folk needed that guidance which the Sabbath law "throws on the Christian path," to use a phrase from your last leader. As Mr. Deck says, the principle re-appears in the N.T. But does Mr. Deck (and many others) agree that the whole of the Sabbath principle (vide the Fourth Commandment) re-appears in the N.T.? In Isaiah 58, v 13, we read, if thou turn away thy foot from (treading on) the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words . . . I wholeheartedly believe that love and loyalty to the Redeemer needs the wholesome instruction of the law. Moreover, the principle of Sabbath keeping is not of Jewish but of primeval origin — it originated in Eden, as saith the Scriptures, is binding on all men to-day, and therefore is rightly included in the laws of the land. Both in church and in state our Society is pledged to uphold the law of God.

Yours sincerely,
CAMPBELL P. KING,
Secretary Lord's Day Observance Society,
Taree, N.S.W.

THE LORD'S DAY.

(The Editor, "Australian Church Record.")

Dear Sir,

Your article on the Lord's Day and the letter of Mr. Deck is just another example of the muddled thinking that comes of writing of a Christian nation.

We will never arrive at clear thinking till we realise the O.T. is the standard for the natural theist. The N.T. is the standard for the few, who are born again and can rise to the standard of the sermon on the mount and Christ's teaching on marriage. He tells us, not one tittle of the law shall fail. It is part of the very structure of the physical universe itself. He fills it full with the law of grace for His followers, not for the natural man. If we are not prepared to apply the 4th Commandment to the first day of the week, then let the State enforce the Saturday or 7th day. One has not to be a Jew to be under its obligation.

In Africa I always found the tribal law was Mosaic, or a degenerate version thereof. In the beginning before there was a Jew, God rested the 7th day and hallowed it.

We will never get anywhere, as to the restoration of a quiet Sunday or Saturday till we have the 4th Commandment enforced. Episcopal Pastoral letters always let the natural man get away with a commercialised amusement, or sporting rest day, by speaking of it, as a day of worship, and refreshment, or recreation.

The Lord's Day of Rev. 10, according to Hort, to whom we are told Westcott and

DEVOTIONAL

EIGHTEENTH SUNDAY AFTER TRINITY—23rd SEPTEMBER, 1951.

Lightfoot turned for the last word in Greek definition, teaches it means John went forward in spirit to the Day of the Lord, to the events bound up with His second coming, and that it does not mean he had his vision on the Sunday. A day of rest is a biological necessity as anyone knows who tries to work continuously. It leaves the way open for the Church to influence the children and for adults to attend Sunday Schools and Church without distraction or opposition, and makes for character and national greatness, of which the history of the Scottish Sabbath is clear witness.

Yours faithfully,
B. B. LOUSADA.
St. Matthew's Vicarage,
Bruthen, Victoria.

NAVAL CHRISTIAN FELLOWSHIP

(The Editor, "Australian Church Record.")

Dear Sir,

A group of ex R.A.N. men in Sydney have felt for some time real concern for the lack of true Christian fellowship for Christians in the R.A.N. Welfare work such as is permitted in the Army and Air Force on a small scale and where the Gospel preaching, Christian Fellowship, and the personal ministry of a true man of God exists are denied Naval men both in ships and shore establishments.

Because of this and the expansion of the Navy—the Naval Christian Fellowship has been formed with Ben Ewing, the "Singing Sailor" Evangelist as President.

The immediate aims of the Naval Christian Fellowship are:—
To link serving Christian sailors with the N.C.F. and to invite ex Naval men to join and give support.

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To establish representatives in each Australian capital city port, who can welcome those men when their ships call, or those who are stationed in shore establishments other than their home port and introduce them to Christian Fellowship and service.

We shall be pleased to receive names and addresses of Christian people in the Commonwealth who are willing to co-operate or help in any way by contacting me at the above address.

Yours sincerely,
DON. C. MacDONALD,
8 Southern St., Oatley.

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The Call of South America

ARTICLE No. 2.

South America! What romantic and thrilling stories of adventure these words bring to the mind. Since Columbus discovered the World of the West—though he thought it was the East—many have heard the call of the Unknown Continent, and have responded to its lure. Following Columbus was a turbulent onrush of "conquistadores" who staked out vast areas of the land as their own. Pope Alexander VI had divided the New World between Spain and Portugal, and the conquest of the country was carried out with amazing speed. Millions of Indians were conquered and subdued, and the rule of Spain was established over at least 8,000,000 unmapped square miles. Pizarro vanquished the formidable mountain empire of the Incas with only 183 men and 37 horses. It was the greatest "blitz" in history. With the "conquistadores" came many free-booters and adventurers who looted, despoiled, and plundered the gold which was regarded as a sacred metal by the Incas, and was used by them to adorn their palaces and temples.

Since those days many have gone to South America in search of El Dorado, the Golden City about which a legend has grown up from the accounts given by the Indians of a magnificent capital somewhere in the interior of the continent. This city, populated by civilised folk, is said to contain unheard of wealth, temples made of gold and silver, even the floors and walls of the houses being lined with gold plate, and studded with precious stones. Numerous expeditions have set out through steaming pestilent swamps and dense jungles, over mountains and across plains; they all ended in disillusionment and failure. Many bodies have been left to rot in the humid, dripping jungles.

Missionary Adventurers.

There have been adventurers of another sort, pioneers who went to conquer not with the sword, but with the Cross. They came not to destroy and loot, but to tell the tribes and nations of the love of the Lord Jesus Christ,

and to persuade them to become His disciples. Foremost among these Christian heroes was Allen Gardiner, who first visited Chile in 1822 as a captain in the British Navy. He later resigned his commission and resolved to make his life's work the glory of God in the salvation of the souls of men. In 1844 there emerged the South American Missionary Society, which has maintained uninterrupted work in the continent ever since. Gardiner and many of the early pioneers died as martyrs, some of them cruelly murdered by the hostile natives. The blood of the martyrs was the seed of the church of South America, but the age of the heroic did not die with them. The Gospel torch has been handed on, for the Spirit of Christ is ever at work among those who allow Him to have His way with their lives. The story of the adventures of such pioneers as Bishop Stirling and Brooke Grubb—the "Livingstone of South America," would make a romance in itself. South America owes not a little to these devoted men who heard the call of her spiritual need, and spent their lives for the word of God and the testimony of Jesus Christ.

350 Aboriginal Tribes.

South America is a continent of contrasts. The great capital cities like Buenos Aires, Rio de Janeiro or Montevideo are much like towns in the United States with broad boulevards and neat suburban homes where society, moneyed and luxurious, takes its pleasant ease. What a contrast to the realities of forest life in the Gran

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Chaco, a thousand miles inland. Here, in a wild country where the puma and jaguar roam, the Indians living there have no intercourse with white men. In the headwaters of the Amazon the Jibaros still hunt the heads of their enemies, which can be purchased, shrivelled to the size of an orange, in the west-coast shops.

There are about twenty million pure Indians in South America, varying from the naked savage of the tropical Chaco forest to the practically civilised Araucanian Indian of Southern Chile, tilling his own soil and proud of his great traditions. For the most part throughout their 350 tribes the aborigines of South America are extremely poor, and sunk in ignorance and superstition. Their religion is a crude form of Animism, a belief in evil spirits which must be avoided or propitiated. These invisible powers play a very large part in the life and thought of the natives, and all unusual events, disease and disasters are attributed to the displeasure of the spirits. The Indian knows nothing of the Love of God, his whole life is spent in an atmosphere of fear and degradation.

"Come Over and Help Us."

Evangelistic work has yielded much fruit, and many of the Chaco Indians have experienced the uplifting work of the Gospel and have joined the Christian Church. In Chile the ideal of an indigenous Church has been obtained, and two Indian clergymen have been ordained to minister the Word and the Sacraments to their own people. Medical and industrial work has done much to alleviate the pain and poverty of these primitive folk, while the Mission's schools are removing the great hindrance of illiteracy, and enabling them to read the Gospel in their own language for the first time.

A vast amount of work remains to be done however. In all the fields of the Society's work appeals are constantly being received from native chieftains for missionaries and teachers. It will not be possible to answer these calls unless young men and women volunteer for service in this needy land, and unless more support for the Society's work is forthcoming.

If, then, you feel, as many others do in these days, that your interests ought to be wider than your own home church, your own town, your own country, here is a field of service which may help to satisfy your need. Membership of Christ's Church means membership of the Universal Church, and the acceptance of the responsibility of making the Gospel available to every creature. South America needs pioneers, evangelists, teachers, and nurses. The call of the native peoples of that vast continent is clear and insistent. "Come over and help us."

A BIBLE WORD STUDY.

THE PARABLE OF THE UNJUST STEWARD.

(Read Luke, chap. 16:1-10.)

This parable is a crux interpretum—a puzzle for interpreters. There is probably no page in the New Testament which has perplexed and confused to anything like the extent that this parable has done. From the time that Porphyry, that bitter enemy of the Christian Faith in the third century, and Julian the Apostate in the next, attacked it on the ground that it made our Lord hold up a dishonest transaction for the praise of men, it has been pressed into the service of unbelievers again and again and has occasioned not a few misgivings in the Household of Faith.

The standard or prevailing view of the parable is that the steward, manager or factor, having already defrauded his landlord by converting part of the latter's income to his own use, crowned his dishonesty by committing the crime of forgery to ingratiate himself with his master's tenants.

The point of the parable, we are told by most expounders of it, is obvious enough if we are careful not to place significance on details which are merely pictorial and unessential. Thus Dean Farrar writes: "The parable of the Unjust Steward is simply a parable of the duty of prudently adapting means to ends. As in the case of the parable of the Unjust Judge, the worldly common sense and astuteness of a bad man is meant to inculcate a fortiori (i.e., with stronger reason, more conclusively) how far more strenuous should be the aim and conduct of good men in the infinitely more important aims of the spiritual kingdom. The Lord does not praise the 'steward of injustice' because he acted wisely (Greek *sophos*), but because he acted prudently, sensibly (*phronimos*), i.e., with a clever and active use of the methods which best

sued his designs." (F. W. Warner, "Texts Explained," Longmans, 1899, p. 77.)

The "orthodox" exegesis is put well by P. N. F. Young ("The Good News of Luke the Physician," Lutterworth, 1937, p. 321): "(The chapter) begins with a parable which has exercised unduly the ingenuity of commentators; unduly because its point is clear enough if unessential and pictorial details are not pressed into use. The main point is that the world would be a much better place if those who seek for spiritual riches shewed in their search as much determination and resource as those whose ambition is material wealth. The rest is setting. It might be called the parable of the 'Smart Business Man.'"

The steward is commended for his prudence. This is the feature of the parable, it is contended, that must be isolated from his complex action. Everything else, his forgery, cheating and deliberately involving his debtors in complicity in a reprehensible proceeding must be ignored.

And yet the unsophisticated are not edified. Ordinary folk remain unconvinced or only half-convinced by the explanation so frequently given. "Every year, the laity ask the clergy, in angry tones," says Mgr. Knox, "what this parable means, and are uniformly disappointed with their explanations" (R. A. Knox, "Epistles and Gospels," p. 198).

And when one thinks the parable over there does seem to be an inner unreality in the action ascribed to the steward. The rebate which he granted to the debtors on the assumption that he had entire control of his master's property, could only aggravate his already precarious position for his employer must inevitably learn the whole story and had ways and means at his disposal of making the new agreements so much waste paper. We seem to be out of harmony with life and on this ground it is hard to see just why praise is so warmly bestowed.

Is there a simple and natural explanation of the parable, an explanation completely and obviously consistent with the purity and directness of our Lord's teaching and released from all sense of strain?

In this article it is our design to draw attention to a solution put forward about half a century ago—in 1903, to be precise—by a Miss Margaret Dunlop. The article in question appeared in the *Expository Times*, XIV (1902-3), p. 334ff. It escaped notice apparently at the time and has only recently been resurrected.

Miss Dunlop who had been in the Orient herself, wrote: "It has been a puzzle to many to know why, for remitting on his own authority a portion of the debts that were due to his master, the steward should have been commended by him. It seems to me that the difficulty lies simply in our not being sufficiently familiar with Eastern customs. . . . I know that at the present time, wherever Orientals are left to their own methods, uncontrolled by any protectorate of Europeans, the plan is to farm out taxes and property of any description. The steward would therefore demand from the cultivators much more than he would pay to the overlord, perhaps even double, and pocket the difference himself. This is so usual in the East that those who were listening to our Lord, many of whom were themselves publicans, i.e., farmers of taxes, would understand the situation intuitively, and would not need any explanation. They would know that the steward, in telling the cultivators to write less in their bills than he had originally demanded from them, was simply renouncing his own exorbitant profits, without in any way defrauding his master."

He was only cutting his own middleman's profits by way of currying favor in the district.

We propose to examine the parable from the angle advocated above.

—H.R.M.

(To be continued)

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THE WORLD OF BOOKS.

Archaeology Gives Evidence, by A. Rendle Short. The Tyndale Press, London, 1951, pp. 64. Aust. price 3/6. Our copy from C.S.S.M. Bookshop.

The trouble with books on archaeology is that they so quickly become out of date. Evidence has to be reviewed from time to time, and of course new discoveries are made. New surveys are therefore frequently called for. Here is an excellent booklet from the practised hand of Professor Rendle Short, which, in reliable and readable form, correlates Bible history and archaeological discovery in the East. It is very well compressed, and is specially designed for "those who have reached the final stage of their school course, or who have recently begun studying at a university or college." It is a sane and attractive introduction for the younger student, and every Christian will find a large number of new facts of interest for understanding the Bible story.—D.R.

"Sky Pilot's Log," Drake's Drum and other Stories, by K. Langford-Smith. Christian Press, Sydney, 1951. pp. 141. Our copy from the publishers.

Those who have listened to the Sky Pilot's wireless sessions will be glad to have even so few of his many stories in print. Mr. Langford-Smith has a rare gift for story telling, and for capturing the spirit of the far north of our own land. For this reason

alone this kind of book would make an appropriate gift for overseas friends.

But the stories have a deeper charm, which theologians and Bible students may analyse to their profit, for though the circumstances are quite different, there is much here which reminds us of the conditions under which many Bible stories came to be recorded. "In this land of few books or papers," writes the author of Arnhem Land, "the men had developed a remarkable gift for story telling." Keith Langford-Smith resists the temptation (which presents itself to many teachers) to put too many "points" into his stories. Here he follows the incomparable example of Jesus' own parables. And the following passage from the introduction shows that the author has used exactly the same types of material used by Jesus: "Ever a lover of nature, I took my stories from the birds and beasts, from everyday happenings and personal experiences, and, later, from the real life stories of the men I had met and learned to love."

The result is not only entertainment, with the humour and pathos of all "real life" stories, but a splendid vehicle for passing on the word of God.—D.R.

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PERSONAL

Mrs. C. Ernest Young, of Khandala, Katoomba, has recently received news of the death at Tunbridge Wells, England, of her sister, Mrs. Curwen Campbell, widow of the late Archdeacon of Bathurst, and for many years rector of Kelso. Mrs. Curwen Campbell was in her 89th year.

The death is announced of Miss Florence Australia Wilson, eldest daughter of the late Archdeacon F. S. Wilson, of Dubbo, N.S.W. at the advanced age of 85 years.

Dr. Thalben Ball, distinguished English organist, gave an organ recital at St. Paul's Cathedral, Melbourne, on Sept. 9, after Evensong. Dr. Ball and his choir at the Temple Church, London, became world famous when the boy soprano, Ernest Lough, was soloist with the choir in "Hear My Prayer."

The Rev. John Robinson, Rector of Casino, N.S.W., has accepted nomination to the parish of Lismore in succession to the late Eric H. Parsons.

The Bishop of Central Tanganyika and Mrs. Stanway arrived in Melbourne on Monday last from East Africa. They will remain in Australia for several months for deputiation work. The Bishop will meet the Federal Council of the Church Missionary Society in Melbourne on September 25th.

Archdeacon and Mrs. Cordell, of Central Tanganyika left England for Australia on September 13th for furlough.

Mr. George Hart, a builder, who also has completed four years' training at Moore College, Sydney, has sailed for East Africa in connection with the Church Missionary Society.

Mr. Alex Brown, staff worker, of the Children's Special Service and Scripture Union Adelaide, visited Sydney last week for the Annual Meetings in Sydney. He spoke at St. Stephen's, Willoughby Sunday School Anniversary on Sunday afternoon last.

The Rev. L. B. Buckman, Curate of St. John's, Parramatta, has accepted nomination to the parish of St. George's, Eastwood, Diocese of Sydney.

The Rev. R. Flateau has returned from China to Sydney. Mr. Flateau was ordained in Sydney in 1943, and served in the parishes of Parramatta, Marrickville and Lithgow. His ministry in West China was from 1947 in the Diocese of Schwezan, and in connection with the China Inland Mission.

Mr. Ray Cowan, a former student of Moore College, Sydney, is at present at Lord Howe Island, in connection with the work of Home Mission Society, Diocese of Sydney.

The Bishop of Gippsland was presented with three valuable books on St. James' Day, the 9th Anniversary of his consecration. The presentation was made by the Archdeacon of Gippsland on behalf of the Clergy of the Diocese.

Canon K. W. Pain, has, on his doctor's advice, sought leave of absence from his parish, St. Paul's, Wahroonga. He is at present enjoying a well-earned holiday at Wentworth Falls. He has been 17 years at St. Paul's.

Canon Bryan Green has concluded missions in Dunedin and Wellington, in New Zealand. The Bishop of Auckland refused permission to Canon Green to conduct services in the Diocese of Auckland. We understand that Canon Green plans to return to Australia in the latter part of 1953 and to visit places which he was not able to visit on his recent tour.

The Rev. Dr. R. Alan Cole arrived in Sydney on Friday, Sept. 14th, from London. Dr. Cole is a graduate in Arts and a Doctor of Philosophy in Classics of Trinity College, Dublin, and has recently obtained the Master of Theology degree of London University. Before his ordination in 1950, Dr. Cole was Tutor at Oak Hill Theological College, London. In Sydney, Dr. Cole will be on the staff of Moore Theological College.

We offer our congratulations to Miss Shirley Powys, elder daughter of Canon H. N. and Mrs. Powys, of St. Michael's, Vaucluse, and to Dr. Alan Cole, on their marriage at Vaucluse on Friday, Sept. 21st.

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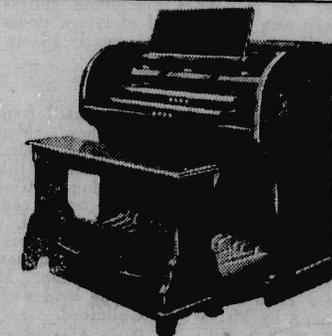
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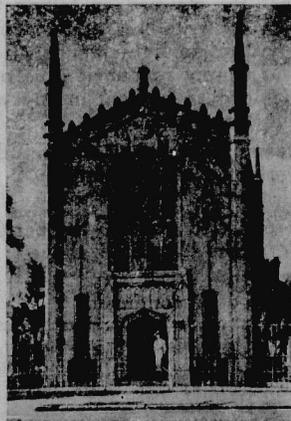
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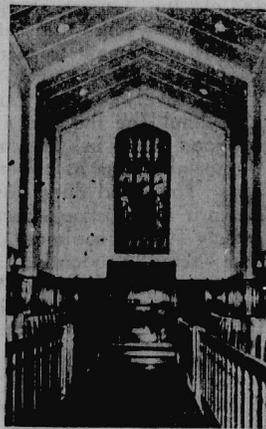


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Gifts may be sent to the Rev. S. G. Stewart, Hon. Organising Secretary, Diocesan Church House, George Street, Sydney.

Diocesan News

SYDNEY

● Wahroonga.

Owing to the increased need for a permanent assistant minister in the Parish of St. Paul's, to care for the growing population in the Normanhurst district, the people of the Parish have decided that a house is a definite necessity for the branch Church, St. Stephen's, Normanhurst. The curate, Mr. R. Patfield, at present lives in a house rented by the churchwardens, but from which it is urgent that he move soon owing to the needs of the owner. Last year, therefore, the parish decided to build a home for the assistant minister adjoining the Church and Hall in Pennant Hills Road, Normanhurst. Recently, the walls of a Monocrete cottage were erected, and the building is proceeding at a satisfactory rate. So much so, that it is intended to dedicate the house on Saturday, 20th October, and it is expected that Mr. Patfield and his family will be able to move in the following week. The generosity of the parishioners may be gauged from the fact that already over two-thirds of the money needed to pay for the building has been subscribed. It would be interesting to know whether any other parishes in the Diocese of Sydney have either built, or seriously considered, building a permanent home for their assistant minister? The house, incidentally, is not a small one, having, besides a study facing the Church, three bedrooms and a completely glassed-in sunroom, and will be supplied with its complete plumbing services in copper (including gutters) thus removing a good deal of future worry about maintenance costs. It is nearly 14 sqs.

● Mission to Manly.

A mission is being conducted from Sept. 16th to 26th at St. Matthew's, Manly, by Dr. Howard Guinness. The main series of evening addresses are under the title "Ten good reasons for not being a Christian." When such difficulties are being considered as "You can't prove there's a God," "Faith is wishful thinking," "The Church is full of hypocrites," "Christianity and business don't mix," and "Death ends everything." Meetings for children are also being held each afternoon by Mr. W. A. Guildford.

The Rector, the Rev. Alan Begbie, recently announced that the gift of an amplification system and an electronic carillon was being donated to the church as a memorial and that the first part of the amplification system would be installed in time to be used during the mission.

● Sydney University E.U.

The 21st Annual Meeting of the Evangelical Union was held in the Great Hall of the University on Wednesday, September 12. A large number of members, graduates and Christian friends attended.

Reports on the year's work with special reference to the Mission in the University

conducted by the E.U. in the previous term, were given by the Secretary and the retiring President, Mr. Warren Adkins. Dr. John Hercus, who has been in close contact with the E.U. almost since its inception, and who was its President in 1940-41, gave a brief historical sketch of the Union's life, and described its growth from weakness and comparative insignificance to stability and maturity.

Canon Marcus Loane was chairman, and he read a message from the Archbishop of Sydney, who was to have given the address. In the latter's absence Dr. Howard Guinness gave the concluding message.

Mr. Richard Tisher was introduced to the meeting as the President of the S.U.E.U. for 1951-52.

● Deaconess Institution Fellowship.

The Annual Quiet Day for the Deaconess Fellowship was held at Deaconess House on Saturday, 8th Sept. After a service of Holy Communion, when the celebrant was the Deaconess House Chaplain, Archdeacon R. B. Robinson, Canon M. Loane led us in a very helpful Bible Study from Phil. 2:1-13. The afternoon sessions were led by Deaconess Best, Deaconess M. Fuller and Deaconess D. Harris, on "Hospital Visiting," "Home Visiting," and "How to contact and hold the Youth of the Present Day," respectively. In the Discussion time following each paper many questions were asked and we heard how others were solving similar problems. The closing devotions were given by Deaconess Dixon, on the challenging note of our Vision in the Service of the Master. We are most grateful to Deaconess Stokes for her kind hospitality and help in making the day so profitable.

● Home of Peace, Petersham.

On Tuesday, 2nd October, at 2.30 p.m. the Archbishop of Sydney will open and dedicate the Extensions to the Nurses' Home, of the Home of Peace. Mr. E. J. Hallstrom will speak, and later propose a vote of thanks to His Grace. The completion of this section of the building contract at the hospital is a cause for Thanksgiving as the work has been in progress for over 2 years, and the extra bedroom accommodation for the staff has been a long-felt want.

● Dedication Ceremony at Pallister Girls' Home.

On Tuesday, 7th August, about 80 representatives from parishes in Sydney met for lunch at Pallister to discuss arrangements for the sale to be held on Sat., Oct. 20 at 2 p.m. After lunch in the entrance hall the Rev. J. Le Huray conducted a short service before dedicating the staff sitting-room which had been refurbished to the memory of the late Mrs. Bates. Mr. Le Huray reminded those present of all Mrs. Bates had done for the home. He then dedicated the room, opened the door and invited Mrs. Bates' sons and their wives to enter. Later the room was inspected by all present, and the Principal has since expressed the thanks of the staff for giving them such a comfortable room.

● Braeside Hospital.

Braeside Church of England Maternity Hospital at Stanmore, which is under the direction of the Deaconess Institution, Sydney, has been very busy during the past twelve months. Extracts from a letter from Dr. C. W. Abernethy printed below and forwarded quite voluntarily, speaks for itself:—

"As you are probably aware I have been attending Braeside Hospital for many years, 39 in fact, and have very happy associations with it. I thought that it might not be unfitting if I told you what I thought of it since the change from a general to an obstetric hospital, and more particularly of its present condition as I see it.

"The first thing that appeared to me just lately is its neatness in approach. No hanging gates, neatly cut grass and edges, no papers in the front and some flowers coming on. I think the removal of palms in front an improvement.

"On entering the front the Secretary's annexe is an advantage, and one immediately notices the cleanliness of floor, furniture, etc.

"The doctors' bell is answered promptly. "The wards and rooms are clean and tidy and always have had fresh flowers and clean and tidy beds.

"The outback grounds are immensely improved and garden, both vegetable, and flower, coming on well. (I was rather shocked to see Matron and Sister having to do the washing one day.)

"I have attended my patients, both maternity and surgical, and vouch for the excellent preparation and care both in accouchment and theatre. In fact, I am completely satisfied with the manner that Matron and Sisters and Staff generally carry out the vital work in these departments. It shows the great care and interest by Matron and her Staff.

"I would like you to let the Committee, of whom I was a member, know that they are to be congratulated on obtaining a Matron and Secretary who have been so keen and efficient, and always courteous. I hope that the Committee may be able to extend to its Staff, amenities, so that it may induce them to remain and continue the good work they are doing. If your Staff is good, you will have more and more doctors seeking to have his patients admitted. Evidence of this is the number of surgical cases, (Caesarian births) that have recently occurred there.

"In the nursery I have noticed one thing in particular, that the babies are dressed properly and comfortably, and that the room is healthy and sweet.

"I wish you more and more successes and improvements."

● Camperdown Cemetery.

The Annual Commemoration Gathering was held in the Cemetery on Saturday, 18th ult., when a very large number of friends and relatives were present.

The service, which was conducted by the Rev. Clive Steele, rector of St. Stephen's Church of England included hymns appropriate to the occasion as "O God, our help in ages past," "For all the Saints who from their labours rest," and "Abide with Me."

Psalm 39, which was used at the Consecration Service by Bishop Broughton in 1849 was read. The General Thanksgiving was said by the gathering as an Act of Praise and Remembrance, and a Special Prayer of Commemoration was recited and Mr. Aubrey Halloran read the lesson.

The address was to have been given by E. C. Rowland, Esq., Headmaster of Canbrook Junior School but he was unfortunately confined to his room with a severe attack of illness and was unable to be present. His address was read by the Rev. Clive Steele as the hearers gathered round the tomb of the Dunbar, and the history of that ill-fated vessel was told from the time of its leaving

Plymouth on 31st May, 1857, to her destruction when she hit the rocks below Jacob's Ladder during a severe gale when 121 lives were lost and only one person survived, an able seaman named James Johnson. This disaster would probably not have occurred had the pilot system arrangements been more adequate. The stirring address concluded by showing that such a dreadful tragedy had occurred owing to inaction on the part of the authorities and the writer said that the world is drifting into a hopeless position to-day through the same cause. He urged that something should be tried seriously, namely Christianity, which means unselfish co-operation which alone will get things done before it is too late.

An old anchor presented by the Mort's Dock Engineering Co. was unveiled by Major Swinbourne, O.B.E., a former Administrator of Suva, Fiji, in memory of many sailors' graves in the Cemetery. Mr. G. A. King, a member of the Historical Society, read the names of the South Sea Islanders whose bodies were laid to rest in this hallowed spot and a tree was planted in their memory.

Mr. Spencer Lowe read a list of over thirty ships from which vessels many sailors are peacefully sleeping in this well-known cemetery.

The service concluded with prayers in the Church after which the National Anthem was sung. A very successful ceremony was brought to a close by Mr. and Mrs. Steele kindly entertaining some friends and visitors to afternoon tea in the Rectory.

● Visit of the Archbishop of York.

There will be two occasions only when the Archbishop of York will be addressing public meetings. These will be: Wednesday, 24th October, at the Assembly Hall, Margaret St., Sydney, at 8 p.m. and Saturday, 1st December, at the Sydney Town Hall, at 8 p.m.

The Archbishop of Sydney ask all rectors to give publicity, especially through their parish papers, to the Archbishop of York's visit, and also from their pulpits.

The Archbishop of York is a most vigorous and thoughtful speaker, and it will be a unique privilege for Church people to hear him.

MELBOURNE

● An Interesting Centenary.

A little more than 100 years ago Heidelberg was a village known as Warringal. It had three shops — butcher's, baker's, and general store—and a blacksmith's shop.

Water was carted from the Yarra, and there were no roads or hotels.

Early in 1848 the village was visited by Melbourne's first bishop, Dr. Charles Perry, who had landed from the sailing ship, Stag, on January 23.

In his description of the journey, he said: "Yesterday we drove to Heidelberg, which is the most settled part of the country. The distance is about eight miles, and the road is the only one made in the Colony.

"You can't think the refreshing sight it was to us to see a toll-bar; a real toll-bar it was not, but a bar across from rail to rail and the man who took the toll emerged from a kind of native hut. I have never grudged a shilling less in my life! . . ."

On board the Stag with Bishop Perry had been Revs. Dr. H. B. Macartney and Francis Hales.

After the bishop's visit to Heidelberg he appointed Dr. Macartney vicar, and the parish of St. John's had its beginning.

Mr. Hales became vicar in the following year, and during his ministry the foundations of the present church building were laid.

The total cost of the church, completed in 1851, was £1343 12s. 4d.

The first service was held on April 15 that year, and the church was consecrated on September 8, 1861.

When St. John's, Heidelberg, celebrated its centenary on Sept. 9, the Bishop of Geelong (Bishop McKie), whose father, the late Rev. W. McKie, was a former vicar of that church, preached at the morning service.

Bishop McKie, emphasising the vital importance of Christianity for the community in family life, municipal affairs, business and politics, said it was character that counted, for these activities could not be maintained without mutual trust and confidence.

"The Christian faith offers an ideal of character and grace to assist its attainment. "Christianity is the guarantee of individual freedom. Everything to-day is on such a vast scale that individuals are liable not to count.

"It is only if men are believed to be children of God, destined for eternal fellowship, that they have a personal significance which cannot be taken from them," he said.

● New Building Sites.

The Church of England, in the past four years, has secured 40 sites in the Diocese of Melbourne for new churches, Sunday schools, kindergartens and other activities.

They were bought through the Archbishop's reconstruction fund, inaugurated by Archbishop Booth during the last war.

Many of the sites are in newly developed areas.

They include East Coburg, Heidelberg West, East Geelong, Sandringham (2), Fawkner, Jordanville, Ringwood East, Ocean Grove, Heathmont, North Essendon, Box Hill South, Frankston East, Burwood East, North Balwyn (2), Bentleigh East, Belmont (Geelong), Deer Park, Maribyrnong, Ashburton, Norlane (Geelong), Brighton (Lucas-street), Nunawading, Syndal, Box Hill North, McLeod, East Ormond and Pascoe Vale.

In some cases, churches have already been erected, or buildings moved to the sites.

The reconstruction fund is now exhausted, and Archbishop Booth is launching an appeal for £50,000 to meet these and other responsibilities confronting the Church.

The Governor (Sir Dallas Brooks) will open the appeal at a Jubilee festival and pageant in Melbourne Town Hall on Friday, September 28.

Rev. W. R. Tyler, vicar of Holy Trinity, Balacava, has been released from parish duties to organise the appeal.

Mr. Milton R. Mitchell, producer of the Church of England centenary pageant, will produce this one. St. Paul's Cathedral choir will contribute to the programme.

TASMANIA

● Sister Evelyn Mace.

On Friday, 27th July, there passed quietly to the Higher Life Sister Evelyn Mace. Hers had been a life of quiet, devoted service to God and His Church.

Sister Evelyn trained at Deaconess House, Sydney, and was ordained Deaconess in St.

Andrew's Cathedral by Bishop Saumarez Smith. Returning to Tasmania under Bishop Mercer, she became Matron of the Home of Mercy, then situated at the Cascades. There was a debt of £2000 on the Home when she took charge, and she refused to have any salary until that was paid off. At the same time she earned quite a lot of money with her needlework to help reduce the debt. The Home moved out to New Town, still under her care, and at last was free from debt. Approached again about salary, Sister Evelyn pointed out that the Clarendon Children's Home was just starting, and she would like to see that established first. The result was that for 25 years she gave her best to God's work without any salary.

Many of the girls who passed through her hands have been in touch with her right to the last, coming to her for help and advice, as to a Mother. She was affectionately known as "Grandma" to their children.

After her retirement from the Homes, Sister Evelyn worked as probationary officer in the Hobart Children's Court, and many a youngster put in her care was helped to find the way back to better things, and to a higher life. In addition she maintained her interest in the Homes by going to them to conduct weekly Bible Classes with the girls, and also at the Industrial School at New Town, and Woodlands Hostel for High School girls.

Those who have come under her influence and older people who have been privileged to be amongst her friends in recent years, will remember her with hearts full of thankfulness to God for her life. Quiet, humble, retiring, she was indeed a Christian gentlewoman, and only God knows the extent of her work and influence. For her, indeed, the trumpets have sounded on the Other Side, and she has gone into the nearer presence of Him Who she loved and served so faithfully, to hear His "Well done, good and faithful servant."

—Clare H. Yolland, Deaconess.

● Jubilee Day of Prayer.

I am Chairman of the Hobart Branch of the Tasmanian Council of Churches. The Branch Executive came to a strong conviction that a Day of Prayer should be a special feature of this our Jubilee Year. We have much to thank God for during the past 50 years. Many are also conscious of the need for personal and national reconciliation to God, and that we should pray for His continued blessing on our political, social and economic life. On Friday, September 28, therefore, it is hoped that all Churches in Tasmania will be open for prayer throughout the day. When possible, at each hour of the day from 9 a.m. till 5 p.m., short guided intercessions will be conducted by clergy and ministers; also, where possible, in the evening united acts of worship will be held in some central Church. In Hobart this will be in Wesley Church. Dr. Mowll, Archbishop of Sydney, and first President of the Australian Council for the World Council of Churches, has consented to be the speaker.

—From The Bishop's Letter.

8-HOUR DAY CONVENTION.

The 21st Annual Convention, for the deepening of the spiritual life, arranged by the Parramatta Intercessory Crusade will be held in St. John's Hall, Parramatta, on Monday, October 1st. The speakers will include Canon D. J. Knox, Mr. Norman Deck, Miss Mary Andrews, of C.M.S. and Rev. N. Reeve. Archdeacon R. B. Robinson will preside. There will be sessions, afternoon and evening. Further particulars from Mr. C. J. Hughes, 42 Marsden St., Parramatta.

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Various others available.

Proper Psalms and Lessons

Sept. 23. 18th Sunday after Trinity.

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

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

Sept. 30. 19th Sunday after Trinity.

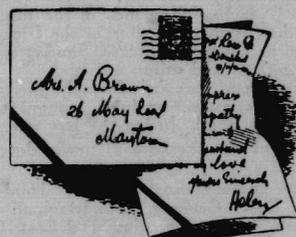
M.: Jer. xxxi 23-37; Luke xii 35 or 1 Pet. ii 11-iii 7. Psalms 111, 112, 113.

E.: Jer. xxxv or xxxvi; John xiv or 1 John ii 12. Psalms 120, 121, 122, 123.

October 7. 20th Sunday after Trinity.

M.: Ezek. ii; Luke xiii or 1 Pet. iii 8-iv 6. Psalms 114, 115.

E.: Ezek. iii 4-21 or xiii 1-16; John xv or 1 John iii. Psalms 124, 125, 126, 127.



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Lessons

Sept. 23. 18th Sunday after Trinity.

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

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

Sept. 30. 19th Sunday after Trinity.

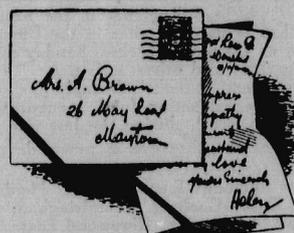
M.: Jer. xxxi 23-37; Luke xii 35 or I Pet. ii 11-iii 7. Psalms 111, 112, 113.

E.: Jer. xxxv or xxxvi; John xiv or I John ii 12. Psalms 120, 121, 122, 123.

October 7. 20th Sunday after Trinity.

M.: Ezek. ii; Luke xiii or I Pet. iii 8-iv 6. Psalms 114, 115.

E.: Ezek. iii 4-21 or xiii 1-16; John xv or I John iii. Psalms 124, 125, 126, 127.



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