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Crux Ansata.—H. G. Wells' brief history of the Vatican. His last work. Posted, 2/8½.

Behind the Dictators.—L. A. D.D., ex-priest, writes inside story of the Pope used Hitler, Mussolini and destroy the Protestant nations in attempted Counter-Reformation. 2/8½.

Life of Our Lord.—Chas. Dick Gospels story he wrote for his own. Posted, 1/9½.

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Much sympathy will be felt for W. R. Brown, Rector of Cobbit on the death of Mrs. Brown, who died last week in the Camden Hospital.

The Rev. K. L. Loane, Assistant of C.M.S., N.S.W. Branch, has been inducted to the parish of Kiama, 1

The Rev. R. B. R. Gibbs, Curate, N.S.W., has accepted nomination to the parish of Guildford, Sydney.

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

No. 7

APRIL 8, 1948

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AND COMMENTS.

generally throughout the Empire thoughts and good wishes go forth to our gracious King and Queen on the occasion of their Silver Wedding next Monday. Hearts also will every-where be lifted up in praise to God blessing that has come to our life in that ideal couple's years of service and fine example of a Christian home life that King George and Queen Elizabeth have provided. We have much indeed to be thankful for the simple piety of those who follow in the Lord and the devotedness of their duty at all times and in all places. They manifest themselves in their walk with their people. They succeed in establishing in the hearts of our British people by outstanding examples of truly Christian sovereignty and loyalty the Good and the Beautiful, carried on by her son and daughter and now by her great-grandson, King George 6th, and his gracious Queen Elizabeth. No doubt in places there will be services giving to mark the interest of April 26 and from hearts throughout the Empire there will be a God Save the King.

Sunday is Anzac Sunday — a proud remembrance, touching with a sense of sadness, when we remember the brave men who suffered and died on Gallipoli. Their memory lives on although another has come and passed, for we set a standard of loyalty and that will for long years challenge Australia's sons whenever the help comes from our mother

The easy gibes that come from little minded men, although, forsooth, they may occupy positions of honour and responsibility in the Commonwealth will not lessen the regard which the great majority of Australian people have for their motherland and the whole British Empire. It is easy enough when skies are dark, to shed veritable crocodile tears and talk glibly about the weakness of Great Britain and her loss of prestige amongst the Empires of the earth. Sometimes it is wishful thinking as eyes are turned now to the United States of America and now to Russia; sometimes it is a fresh manifestation of that want of loyalty to the British throne which somehow finds utterance in our midst. But however it comes, it is not a true declaration of Australian sentiment, and we imagine, only makes the great mass of loyal citizens anxious to get rid of such scaremongers from the important offices of state they fail to adorn. The enthusiastic regard for Anzac Remembrance is the true test that the Empire has not passed, but will again attain, it may be slowly, most surely that leadership among the nations for which her true ideals make her worthy.

There is a movement in the Church in England for a revision of Canon Law. The Canons that are binding on the Church of England are these of 1604 and confessedly many of these are out of date and should be jettisoned. But in the main those Canons lay down regulations that should be observed and the Convocations which are now dealing with this Revision require to be reminded that if Canonical authority is to be recognised as binding the bishops should be setting a good example. The episcopal attitude towards the 1928 attempted revision of the Prayer Book and their issue of what is termed "The Shortened Prayer Book," hardly command the respect of a law abiding people. Moreover the

modern revival of the use of the mitre as an episcopal vestment seems to be another open disregard of Canon 18 which forbids any man to appear in Church with a covered head except in cases of old age or infirmity. Considering the well known pre-Reformation usage this canon seems to reflect very strongly and clearly, on this revival of the use of the mitre in the midst of the congregation. We should be interested to hear what justification for this revival of its use can be given.

The discussions in the two convocations of Canterbury and York frankly expect a disregard of Canon law at a clergyman's own sweet will.

The proposal to incorporate some regulation of food in Lent was practically laughed out in the York Convocation. In the absence of such regulation by canon or rubric we wonder where some of our fathers in God get their authority for their Lenten dispensations to the faithful in their respective dioceses.

The University is the training ground of the future leaders of the community. Here above all the church should be more active. One excellent way of furthering the influence of Christianity in the University is through Christian colleges. There is a pressing need for more church University Colleges. For example the only Anglican College within the Sydney University was founded half way through last century when the University was a fraction of its present size. Two more church colleges could immediately be founded, one for men and one for women. Their accommodation would be full to overflowing from the moment they opened their doors.

Thus it was with dismay that we read in the daily paper last week that the Church authorities have agreed to the sale of a large part of Camperdown Cemetery to be turned into a

Rest Park. This cemetery is within a few minutes walk of the University. It comprises 12 acres of open ground in a district otherwise entirely built up. If it is no longer to remain a cemetery it could not have been put to a nobler use than to build on it a college for the nurturing of the spiritual life of university students. The splendid parish church that stands in its grounds might well serve as the college chapel. It should be remembered that the idea of erecting buildings on ground previously used as a cemetery is not new. Sydney Town Hall and Sydney Railway Station are both built on old cemeteries. The suggestion that the ground should be used as a park is otiose as the large Camperdown Park is little more than a hundred yards away.

The Church authorities are no doubt congratulating themselves on the £4000 that they are obtaining for a new hall, and the money that is to be provided for the upkeep of the church grounds. But what an opportunity is being let slip! Perhaps even now the negotiations might be halted. Where there is no vision the people perish.

In view of the discussion in our correspondence columns of what are the elements of Christian worship, a paragraph from Justin Martyr, written about 150 A.D., describing the worship of the church of his time, makes interesting reading.

"On Sunday all meet together and the memoirs of Apostles or the writings of the prophets are read, as long as time permits. Then when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and when our prayer is ended, bread and wine and water are brought and the president offers prayers and thanksgiving according to his ability, and the people assent, saying Amen, and there is a distribution to each and a participation of that over which thanks has been given and to those who are absent a portion is sent by the deacons. Then the well-to-do, being willing, give what each thinks fit, and the collection is deposited with the president who succours the orphans and widows and the sick and those in want or in bonds and the strangers sojourning among us." (ap. 1.67.)

This description is interesting for the prominence it gives to the reading of the Bible and the preaching of the sermon, and for the fact that reading, preaching, praying, communion and offering of our money form a whole, one unified movement which makes up Christian Worship.

The wish to exalt the Holy Communion Service above the other elements of Christian worship springs from the unscriptural theology which sees in the Communion an immolation of Christ. When this thought is pruned away as false the Communion resumes its proper place as a very sacred element of worship, but no more sacred than, for example, baptism, whereby we share Christ's death, or that obedience to the Sacred Word of God, which is mediated through the submissive hearing of the Scriptures.

The Scriptures are the basis of all Christian knowledge. As a writer in a recent issue of the *Eng.* *Bible College*. "Guardian" puts it, "Anything that will lead people to turn to the Bible again, and read it intelligently is really the first step towards the moral regeneration of which the nation (not to say the world) stands in need." Thus it is with the greatest pleasure that we hear of the foundation of a Church of England Bible College in Sydney. A report appears elsewhere in this issue. From the calibre of its lecturers and the high standard of Biblical exposition which is aimed at in the course, those who attend the lectures should be well equipped for their position as members of the Christian community.

There is a great need for well instructed Christian laymen, both for teaching in Sunday Schools and in day schools. The proposed Bible School will supply this need as well as the need of other spheres of Christian witness. Lectures will be at night.

No doubt at its commencement, the Bible School will need the financial support of its well-wishers and we commend it as a worthy object.

We regret to note the death of Miss Colvin, sister of the late Rev. Andrew Colvin, of Sydney.

The death is reported in England of Canon S. A. Alexander, Canon and Treasurer of St. Paul's Cathedral, London.

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CHURCHES OF AUSTRALIA.

St. Michael's, Wollongong.

On what is recognised as the best site in Wollongong stands the church of St. Michael which dates back to the year 1859. But this was not the beginning of Church life in the district, for it started many years prior to that date, and was intimately connected with the settlement of the civil population.

The first settlement in Illawarra took place at the "Five Islands" (now Port Kembla) in the month of April, 1826. Captain Bishop was sent there in charge of a company belonging to the 40th Regiment, as Captain Flinders had reported favourably on this district, considering it very suitable for settlement. In the years 1825-1826 a number of sawyers, attracted by the cedar and other valuable timbers came to the district, and Governor Darling sent Captain Bishop with his company to afford the settlers protection from the aborigines who proved to be rather troublesome. In 1826 Mr. Charles Throsby Smith, of Bustle Farm (now Smith's Hill) the chief magistrate of the district, and Captain Bishop, were authorised to conduct religious services for the people of the new settlement. So that the beginning of the Church of England can fairly be said to date from 1826 though many years elapsed before a resident clergyman was appointed.

The Early Church.

In the years 1830-1834 the military settlement was removed to Flagstaff Hill, Wollongong, where the stockade and military barracks were constructed. The town was laid out, and the Anglican Church and Court House were built. Prior to the appointment of a clergyman and the erection of the church, Mr. Reddall, rector of Campbelltown, visited Wollongong occasionally to conduct divine service in Mr. Charles Throsby Smith's barn.

The First Incumbent.

On 31st March, 1838, the Rev. M. Devenish Meares, M.A., was licensed to the cure of souls in Wollongong and Shoalhaven. Two years later 27 candidates were confirmed, and in 1848 the original church and cemetery were consecrated, this first church being on a site somewhat removed from the present one of two acres which was given by Mr. Throsby Smith.

"Dean" Ewing.

On 1st September, 1857, Rev. M. D. Meares was succeeded by the Rev. T. C. Ewing, who held the position for 36 years being affectionately known as "Dean Ewing." During his incumbency the present church was built to meet the needs of the parish, which included Balgownie, Fairy Meadow, Port Kembla, Figtree, Keiraville, Mt. Keira and Mt. Kembla.

At a meeting of parishioners convened in 1857, the Rector submitted the first resolution, "Drawing attention to the insufficient accommodation of the existing church and urging that immediate steps be taken to remedy the evil." He stated that there were 1000 members of the Church of England within a radius of four miles. A strong committee was appointed, a subscription list was opened, and the result was that the foundation stone of the present church was laid by Bishop Barker on 8th September, 1858. In the course of his address the bishop said, "It is indeed a most lovely situation, and we cannot but rejoice that the tall spire pointing towards heaven should indicate to the mariner, as from the distance he looks upon this spot, that Christianity has taken possession of this land." But, alas, the "tall spire" is not yet erected! On the 14th April, 1859, old St. Michael's was pulled down and the stone incor-

porated in the new church—the only condition on which Bishop Barker authorised the sacred edifice to be razed. In the meantime the parishioners worshipped in a building kindly lent by Mr. Haworth. The new church, when completed was consecrated on Thursday, 15th December, 1859.

The New Church.

Thus the Rev. T. C. Ewing's vision of the "Church on the Hill" was realised. The building is truly beautiful, of simple Gothic design and cruciform in shape, a credit to the great ecclesiastical architect of those days, Mr. Blackett. A movement is now on foot to add to it choir and clergy vestries linked by cloisters, which have been sorely needed for many years past.

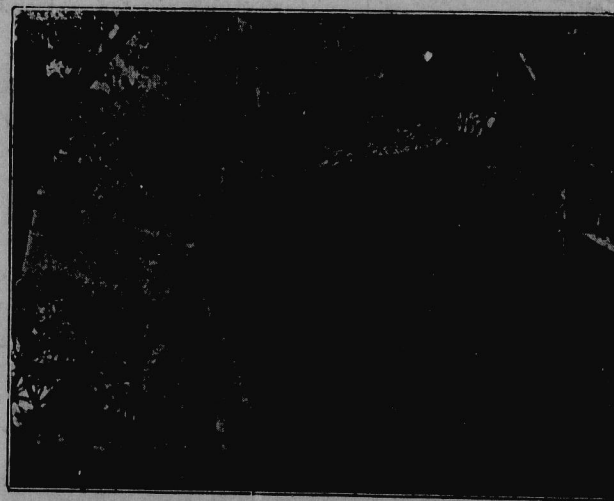
Future Plans.

These additions will be in the nature of a War Memorial, towards which the stone and £1000 have already been given in the past year.

In the years succeeding Dean Ewing's incumbency there have been the following rectors: — Rev. F. R. Elder, B.A.; the Right Reverend G. A. D'Arcy Irvine; Rev. E. Lampard, M.A.; Rev. W. Newmarch; Rev. C. A. Stubbin; Rev. D. J. Knox, Rev. E. Walker, and the present Rector, Rev. R. C. M. Long, B.A.

Consequent upon the establishment of the steel works and allied industries at Port Kembla the population of Wollongong has in recent years grown enormously, so that it is now regarded as the third city in the State outside Sydney, having been declared a city with some 26,000 citizens some years ago.

The importance of this centre of the South Coast cannot be over-estimated as one looks into the near future, and St. Michael's, the Mother Church from which so many parishes and parochial districts have been formed, will remain in its fine position a rallying place for Church of England people on the coast, and we trust a spiritual home where the evangel of God's redeeming love is proclaimed.



St. Michael's, Wollongong, the Mother Church of the Illawarra.

FORGIVENESS.

(By Canon F. W. Tugwell.)

Forgiveness has been called the most beautiful word in the Bible, for just as the rainbow contains all the primary colours of the Creator, so the word Forgiveness reflects all the beautiful attributes of God — Love, Wisdom, Power, Holiness, Justice, Goodness and Truth.

As another writer has said, "It shows us the face of God in all His beauty."

Forgiveness is a distinctly Christian characteristic. The writer is not going to say that before Christ came forgiveness was unknown, but he is going to say that forgiveness was not absolutely expected of anyone. It was regarded rather as a weakness. Here is the boast of a great man: "No man," said Sulla, "ever did me good, and no enemy ever did me harm but I repaid him with interest."

But into this age of so-called strong men came Christ, with His large soul, saying not "an eye for an eye and a tooth for a tooth," but "Love your enemies and pray for them which despitefully use you."

And Christ not only said it, He did it. "Father, forgive them, for they know not what they do." Was not that the first utterance from the Cross?

Forgiveness to-day is such a fundamental thing in the character of a Christian man that no man can really claim that title unless he has the spirit of forgiveness.

When the sea-worm perforates the shell of an oyster, immediately the oyster closes the wound with a pearl. Christ expects the same of us — wounds must not fester with grudges and bad feelings, they must be closed with a pearl—the pearl of forgiveness.

"O man, forgive thy mortal foe,
Nor ever strike him blow for blow,
For all the souls on earth that live
To be forgiven must forgive.
Forgive him seventy times and seven,
For all the blessed souls in Heaven
Are both forgiving and forgiven."

As a small boy hailed his little playmate next door and caught up his cap to run out for the usual morning together, "What! going to play with him again? I thought you quarrelled only last evening and were never to have anything more to do with each other. Funny memory you have." Jimmy looked a little abashed, dug the toe of his shoe into the carpet, and then flashed a satisfied smile as he hurried away. "Oh, Roland and me's good forgetters."

Bad grammar, but the right spirit. It is a great thing in this connection to be a good forgetter.

Forgiveness is really a very stern, vital thing. We all need the forgiveness of God. We are surely deeply conscious of that fact. But forgiveness cannot possibly come to us unless we forgive others. That is the condition and it was laid down by Christ Himself. Here it is: "If ye forgive not men their trespasses neither will your Father forgive you."

In plain words, our forgiving spirit breaks the bridge over which God's forgiveness must pass to us.

There is rather a telling story in one of Rita Snowden's books. I pass it on to you just as she has written it:—

"Two Belgian children, frightened and suffering, were saying prayers in one of the great churches in wartime. They began the Lord's Prayer until they came to 'forgive us our trespasses . . . then somehow they stopped. They could not say, 'As we forgive them that trespass against us,' for that would mean the Germans. But while they hesitated, a deep, steady voice was heard to continue. The children looked up to see who had joined them in their prayer, and were surprised to see their King Albert himself."

It was said of Jesus that He breathed God. If that story is true methinks on that occasion King Albert breathed God, too.

Some years ago, the writer heard a sermon with the title, "How God gets through to men." The preacher spoke of nature—the wondrous beauties of nature—and said that through nature God gets through to men. Then he spoke of God's Book, the Bible, and showed in a most telling way how God gets through to men through His Book. Further, as you would expect, he showed his hearers the glory of God in Christ and quoted these telling words of our Lord, "He that hath seen me hath seen the Father." But here was the climax — he showed, with great humility of spirit that God can also get through to men through men. And no doubt the reader can already see how that comes about, but here were the preacher's words: "In forgiving-love God's grace shines through."

A young man filled with wrath and indignation at an injury he had received from a person high in power, said to a Christian knight, Sid Gardley Wilmot: "I must resent it, it is the only manly thing to do." And the Christian knight replied: "Yes, it may be manly to resent it, but it will be God-like to forgive it."

"In forgiving-love God's grace shines through."

Crowds of folk need the example of forgiving men before they can cross the chasm that lies between them and God, and may it be said with the deepest humility that God needs this bridge of loving men that He may make these folk conscious of His own forgiving love.

Yes, forgiveness is the most beautiful of all words. But can we pronounce it? Can we freely, from the heart, forgive one another; even as God for Christ's sake has forgiven us?

If not, remember the words of Jesus: "If ye forgive not men their trespasses, neither will your Heavenly Father forgive you your trespasses."

So let us give ourselves no rest until we can pronounce this, the most beautiful of all words.

HELPFUL BOOKS.

"Possessing our Possessions."—A personal testimony and a Keswick Message. By Bishop Handley Moule. 2d.

"The Pathway to Victory," by W. L. Wright. 3d.

"The Conquest of Life," by Pastor W. Mallis. Bible Readings given at the Missionary Bible School, Sth. India. 1/1.

"The Greatest Thing in the World," by Henry Drummond. 1/8.

"Power from On High," Articles on the Spirit-filled Life. By Charles G. Finney. 2/7.

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NEW THEOLOGICAL
LITERATURE.

This month we have one large book and several little ones. Let us start with the minnows, proceed to the mackerel, and finish with the whale—all these denoting quantity, not quality!

Lutterworth Press are producing a series called Brief Biographies. "A new series outlining the lives and achievements of pioneers and reformers from the sixteenth century to the present day." They are most attractively produced and cost 3d. each. Twelve numbers have so far appeared: "Cranmer," by R. S. Martin; "Luther," by A. Ehrhardt; "Calvin," by E. Northcott; "Knox," by J. Macrae; "Lincoln," by E. M. Lawson; "Wilberforce," by M. Hennell; "Wesley," and "Barnado," both by J. Powell; "Latimer," by C. S. Carter; "de Coligny, Joan of Arc," and "Oberlin," all by H. J. Cowell.

From Lutterworth Press also comes "Nothing Can Stop It Now," by Gordon Hewitt (price 1/-). This is the story of Frank Lanbach, a pioneer in the literacy movement, whom you probably know well in Australia. Personally, I found this more than just a very interesting and well-told story. As I read it, I thought of the young people in my own village parish. What do they read? Low comics, low magazines, Sunday newspapers. Not much else. Are they better off than their illiterate mediaeval ancestors? But "nothing can stop it now" and the only answer is to provide more good literature, and use this as a quick means of evangelism.

In 1946 a big book was published called "The Apostolic Ministry." This was an Anglo-Catholic symposium. A series of reviews which appeared in "The Record" have now been published under the title of "The Ministry of the Church" (Canterbury Press, 2/-). It begins with an authoritative opening chapter by Bishop Stephen Neill, after which come "The Doctrine of the Ministry," by J. P. Hickinbotham; "The Apostolic Commission in the N.T.," by C. F. D. Moule; "The Ministry in the Early Church," by S. L. Greenslade; "Later Developments in the Ministry," by F. W. Dillstone and J. P. Hickinbotham; and "The Post Reformation Episcopacy in England," by F. J. Taylor. There is no need to give a detailed account of the contents, as I hope you will read the book. I feel its importance is greater than its size suggests. "Those of us who reject

the doctrine of the Church and ministry set forth in "The Apostolic Ministry" reject it . . . because we cannot recognise as Christian the doctrine of God, which seems to underlie this imposing theological edifice." (Stephen Neill.)

A new series, aiming at Bible study by way of modern problems, has begun with a really excellent booklet by Dr. Jakob Jocy on "The Jews in the Bible" (S.P.C.K. 2/-). I have memories of Dr. Jocy's brilliance at a Chapter meeting during the war. Here in these twelve studies we have abundant example of it. I most strongly recommend this book, rooted in Scripture, and yet so alive to the stir of modern thought, to all who lead Bible study groups.

Lastly, the big book, which should prove useful to clergy. It is Mr. A. G. Hebert's "The Authority of the Old Testament" (Faber and Faber, 15/-). The title expresses the problem he sets himself to answer: in what way is the Old Testament authoritative, and how should we read it? Owing to the work of criticism, many people refuse any authority to the Old Testament at all. If it is read, it is read as history, or literature, or for comparative religions.

The basic position Mr. Hebert takes up is that the Bible is "the Book of the Divine Kingdom." That is to say, "it tells the story of the Exodus, the Covenant, the Entry into Canaan, and the long period of education and discipline which was consummated in our Lord's coming" (p. 47). But more than that, "it must bear authoritative testimony to the events of the Redemption" (p. 53).

Mr. Hebert develops this with his usual clarity in chapters on "Faith & Criticism," "The Canon," "The O.T. in the New," "The Literal Interpretation of the O.T. and the Spiritual Interpretation of the O.T.," and "Scripture and Tradition."

To many Mr. Hebert will not seem to be going far enough. Certainly, he decisively repudiates Liberalism, and he insists on the necessity for holding to the historical inerrancy of the Bible. But he does not seem to have a strong sense of the indivisible relationship between the Bible and the Holy Spirit. True, he says, "The Bible as a whole is inspired" (p. 103) but he means that it is the Canon rather than the individual writer which is inspired. Hence the Bible does not appear in his view to be a book which becomes the authentic voice of God by the Holy

Spirit speaking through its words. Even in the chapter on Revelation, when there was every opportunity for him to do so, he avoids any definite pronouncement on the subject. This is certainly strange in one who is the translator of Swedish Lutherans!

Nevertheless, not only is this a book that helps us to work out our own thoughts about the authority of the Old Testament, but also the basis—the Bible as the Book of the Kingdom of God—is a very valuable contribution to the subject in the way in which Mr. Hebert works it out.

THE CHURCH OF ENGLAND IN
SOUTH AFRICA.

The following letter from Canon Pearce should prove of interest to readers of the "Church Record."

There are two sections of the Anglican Communion in South Africa, quite separately organised. The High Church section, which is much larger, is called the "Church of the Province of South Africa." This is strongly Anglo-Catholic. In many of its Churches Mass is celebrated, and private confession of sins to a priest is taught as a necessary Christian duty.

The smaller section is Evangelical, and is called the "Church of England in South Africa." Here you will find simple services according to the Prayer Book, and sermons based on the teaching of the Bible. Sunday schools, prayer meetings, and Bible readings, are held in connection with each Church, and conventions and evangelistic campaigns are conducted in co-operation with members of other Protestant Churches. A list is given below of the Churches of the Church of England; those who like a simple service and Bible teaching are recommended to seek one of these.

ORIGIN OF THE DIVISION.

How has it come about that there are two separate sections? There have been congregations of the Church of England in South Africa since 1805. In 1848 the first Bishop (Dr. Gray) was appointed. He was an ardent supporter of the Anglo-Catholic movement, and wished to lead the whole Church of England in that direction. He did his best to get rid of Evangelical chaplains, and recruited men of his own views. In course of time he appointed a number of Bishops of his own way of thinking, and in 1870 he persuaded the Bishops, most of the clergy, and some lay members of the congregations, to separate from the Church of England and form an independent Church, called "The Church of the Province of South Africa." In an important judgment, the Privy Council has declared it to be distinct and separate from the Church of England. The Bishops in England have decided to recognise this Church as "in communion with" the Church of England, but it is an independent and separate Church.

A number of Evangelical congregations refused to join in this new Church, and have remained in the Church of England. They form the "Church of England in South Africa," which has its own organisation and officers, like a diocese of the Church at home.

WITNESS FOR THE TRUTH.

We, who belong to this organisation, stand for the Bible as our one rule of faith, and maintain the doctrine and principles of the Church of England as contained in the Prayer Book and Articles. We refuse to join the Church of the Province, because their doctrine and practice is contrary to this in many matters, and their system is incompatible with the Gospel of free salvation through faith in Christ. We have no Bishop, because the Archbishops and Bishops in England do not approve of the stand we have taken for these principles. They would like us to join up with the Church of the Province. Many of them are Anglo-Catholic themselves; others consider it most important for the Church to have one united organisation. We are sure, however, that faithfulness to divine truth is more important than unity of organisation. We are resolved to maintain our witness for the truth, even though it brings us into disfavour. We invite all in South Africa who have the same convictions to join us.

OUR CHURCHES.

Capetown.

Holy Trinity Church, Harrington Street (turning off the Parade). Rector, Rev. S. C. Bradley, 3 Progress Lane, Cape Town.

St. Stephen's Church, Claremont. Rector, Rev. W. W. Brown, St. Stephen's Rectory, Keurboom Road, Newlands.

Johannesburg.

Christ Church, Hillbrow. Rector, Rev. W. H. Rowdon, 16 Bolton Road, Parkwood, Johannesburg.

St. Paul's Church, Kenilworth. Rector, Rev. A. H. Warner, The Rectory, De Villiers Street, Kenilworth, Johannesburg.

Holy Trinity Church, Bramley. Rector, Rev. J. Oliver, 43 Forest Road, Bramley, Johannesburg.

Christ Church, Boksburg North. Rector, Rev. D. G. Atkinson, 50 Fourth Street, Boksburg North, Transvaal.

Pretoria.

St. Paul's Church. Rector, Rev. R. J. Tyser, St. Paul's Rectory, 489 Proes Street, Pretoria.

Durban.

Christ Church, Addington. Rector, Rev. E. V. Constable, Christ Church Rectory, 147 Prince Street, Durban.

Missionary Work.

The Church of England has also extensive work among African natives. There are about 100 congregations in Natal, the Transvaal, and Basutoland, with ordained native pastors, lay catechists, church buildings, and schools.

R. F. PEARCE,

Vicar General,

Church of England in South Africa,
3 Progress Lane,
Cape Town.

WIRELESS EVANGELISM AT DARWIN.

An American exchange reports that the Christian Radio Missionary Fellowship has applied for a licence to establish a station at Darwin, Australia. This organisation hopes to broadcast by international short-wave—powered with 50,000 to 100,000 watts—to the East Indies, Palestine and southeast Asia, as well as to Australia and New Zealand. In addition, it will take advantage of existing commercial stations by buying time for religious broadcasts.

The men behind the project are President C. S. McLeod-Jones, a former missionary to Colombia, who has been on the staff of the government Commercial Broadcasting

Service; Vice-president R. S. Hartnell has had wide radio technical experience, and secretary-treasurer C. D'Evelyns, an expert in short-wave propagation, as well as former missionary to the Aborigines. The first two men spent last winter in Ecuador studying HCJB methods.

A unique feature of the plan is the "listening club" to guarantee an audience. Villages without radios will be provided with receivers tuned exclusively to the gospel station. As the people gather in a central location to listen, some strong-bodied young man will "turn on the power" by peddling a miniature generator in much the same manner as a sewing machine or bicycle is powered. As the American magazine puts it "In this way, with no possibility of hearing other programmes, the people will be unavoidably exposed to the message!"

CLERGY STIPENDS IN ENGLAND.

Success in securing £500 per annum, with a house free and dilapidations paid for all incumbents in Liverpool diocese is announced by the Ven. C. F. Twitchett, Archdeacon of Liverpool, secretary of the Liverpool diocesan board of finance.

The financial returns for 1947, reported to the annual meeting of the board of finance recently, showed that the response from the parishes had been very generous, as will be seen from the following comparative figures:

1946.—Receipts from the parishes, £13,959, 198 parishes having paid in full.

1947.—Receipts from the parishes, £19,055, 195 parishes having paid in full.

The payment of so large an increase is all the more remarkable in that substantial contributions have also been paid to the Archbishop's Service Candidates' Fund and other central appeals, for example clergy stipends.

The Chamber of Laity has been actively engaged in implementing the resolutions of the House of Laity of the Church Assembly. As a result, it will be able to report to the diocesan conference in May that all incumbents' stipends are now at a figure of £500 per annum, with a house full and dilapidations paid. Curates' stipends have also been standardised at £240 for a deacon and £260 for a priest, rising by increments to £300 per annum; married curates will receive an additional £50, or a house rent free, and children's allowances are provided for.

ARCHEOLOGICAL EXHIBITION.

An archeological exhibition, for the purpose of demonstrating the accuracy of the scriptures in their historical and scientific statements is being arranged in Australia by the Australian Institute of Archeology in association with the Inter-varsity Fellowship. It will be open in the Lower Sydney Town Hall for a month from June 19. Later it will visit Brisbane and Melbourne, and next year the other Australian capitals.

Several interesting competitions for Sunday School scholars are being arranged in connection with the exhibition. Information may be obtained from 239 Elizabeth Street, Sydney.

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ST. MARK FOR THE DYAKS.

Murut is the tongue of about 13,000 Dyaks inhabiting the interior of Borneo. Mr. C. Hudson Southwell, and Mrs. Southwell, Australian missionaries of the Borneo Evangelical Mission, were working among them in Sarawak and the Rev. J. Willfinger, of the Christian and Missionary Alliance, in Dutch Borneo. In December, 1941, when the Japanese invaded the island, Mr. and Mrs. Southwell took refuge in the interior, in a populous valley near the junction of Sarawak, British North Borneo and Dutch Borneo, where later they were joined by Mr. Willfinger. Here in exile they had more time at their disposal than they would have had when engaged in their normal activities. Jointly they translated, revised and re-revised the Gospel according to St. Mark in Murut. Then the Japanese heard of their presence and sent an ultimatum demanding their surrender or they would massacre the tribe that had given them hospitality. Whether the enemy could have carried out their threat in a country where there are no roads, is doubtful, nevertheless the missionaries, fearing for safety of their hospitable hosts, decided to give themselves up, but before doing so they took off three copies of the Gospel on a typewriter, one they gave to the chief for safe custody, one was taken by Mr. Willfinger and the other by Mr. and Mrs. Southwell.

Mr. Willfinger returned to Dutch Borneo and surrendered; the Japanese immediately killed him. His copy of the Gospel was found among his effects after the war, but was lost when a canoe carrying it to the coast was overturned in the rapids. Mr. and Mrs. Southwell gave themselves up at Brunei in October, 1942, and were taken to the internment camp at Kuching, where they remained for three years. Never did they forget during

this long period of waiting that they were the custodians of a document essential to the spiritual life of one of the youngest Churches in Christendom. The Japanese seemed to suspect the existence of the precious manuscript, for they thoroughly searched the camp again and again. For a time the Gospel was hidden in the lining of Mr. Southwell's overcoat, then his wife took it to the women's camp—on one occasion she hid it on a clothes-line and put wet garments over it until the search was over. And so the precious seed came safely through and is now on its way to the people for whom it was prepared.

A TEN-COMMANDMENT CRUSADE

At a recent meeting in Caxton Hall, London, the Lord's Day Observance Society commemorates the 117th year of its foundation. At the present time the society is engaged in a crusade for the display of the Ten Commandments in a million homes up and down Great Britain.

The "Back to the Ten Commandments" campaign was also the theme of a meeting in Islington Town Hall.

On Feb. 12 last the Anglican churches in Islington, under the leadership of the Rev. H. R. Gough, combined during Lent to inaugurate this local effort. The Mayor of Islington welcomed the speakers. Mr. Denis Compton, the cricketer, sent a message in which he cordially associated himself with those who were seeking to lead the nation back to those higher moral standards "which alone can make us great as a people."

The Bishop of London, who presided, said that the Ten Commandments expressed the fundamental moral values of civilisation, and were the foundation of the more elaborate moral codes that were to be found throughout the Old Testament. The proposed campaign was vitally necessary.

Dr. E. Fletcher, M.P. for E. Islington, and the Bishop of Chelmsford also spoke.

BEDS.—The C. of E. Family Service Centre would be grateful for any spare beds and bedding for its needy clients. MA 4137. Miss Bennett, Church House.

FIRST CHURCH OF ENGLAND FILMS.

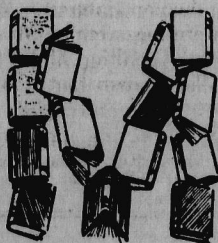
The first films to be made officially by the Church of England were shown at a private view in London recently. They have been financed by the S.P.C.K. The first, "The Coming of the Light," was produced in consultation with the production committee of the Church of England Films Commission. It is the first of a series of historical instructional films, and it illustrates the history of the Church of England from the earliest times to the sixth century. The second film, "Your Inheritance," is primarily meant to bring before adult Church goers what the Church can mean to them.

Both films are experimental and are attempts to achieve a high standard of technique and art.

"Abide with Me."

The J. Arthur Rank Organisation and Religious Films Ltd. have produced a 20-minute documentary film, "The story of 'Abide with Me'." The film was prepared by Victor McClure, and is a useful contribution to the religious history of our times. Mr. McClure, in presenting what he describes as Brixham's "most famous story" has wisely rejected the many legends which have grown around the writing of the famous hymn, and has based his story on the official record given by Walter Maxwell-Lyte, a great grandson of the author of "Abide with me", who revised the script. The result is a film of absorbing human interest. Many months of careful research by Mr. Lyte have gone to the making of the film. Mr. McClure has shown that it is possible to create a film on a religious subject which makes a strong appeal to an ordinary cinema audience, and this in itself is no small achievement.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

THE "RED BOOK" APPEAL.

After weeks of silence, our contemporary, the "Church Standard," has commented on the effects of the recent "Red Book" judgment, in an editorial which occupies more than a quarter of the paper. The whole argument of the article is based on a serious misconception. It concludes "Nothing of course would be more futile than for priests to modify their pastoral practice in the hope of approximating to the law of 400 years ago. . . . The Church will always try to accommodate her practice to the Laws of the State; but when it is an issue, faithful Christians, priests and laymen, know that they must obey God rather than men."

The issue is not State versus Church, as the article implies. The law which Mr. Justice Roper interpreted is a law which the church framed for itself. When the judge decided that "it is a fundamental rule of the Church of England that public services conducted in its churches should be conducted in accordance with the form and order prescribed by the Prayer Book," he so decided because the church itself had adopted this rule from its commencement in this State. And, indeed, twice within the last century, the Diocese of Bathurst, together with the other dioceses of N.S.W. have reaffirmed this rule, once in 1866 and again in 1902. Thus it is not obedience to a state-imposed law that is in question, but obedience to a rule which the Church framed for itself. The law which the Church has drawn up for itself can be altered at the instance of the Church. Till this is done, members of the church should obey the law.

It is important to realize that the Church in New South Wales is its own lawgiver. The State courts merely apply the laws which the Church itself has drawn up.

If the consequences of Mr. Justice Roper's judgment are disliked, the way to avoid them is to alter the rule on which the judgment is based.

If parties are dissatisfied with the judgment they can exercise their right of appeal (as they have done) in the hope that the judgment will be reversed, but while the judgment stands it is obviously wrong for anyone particularly a churchman, to suggest or countenance disobedience to it, as the "Standard" does.

If the Church as a whole is dissatisfied with its status as defined in the judgment or dislikes the consequences of the judgment, it can take the appropriate steps to alter this status and change the rule on which the judgment is based. (This might have been the wiser course for the Bishop to have taken rather than by spending further money on an appeal.) For it is the Church itself that chose that status and framed that rule in the first place. Further, there is no need, as is sometimes suggested, to have a new constitution before this change can be made. Provincial Synod already exists. Provincial Synod framed the present constitution of the Church in N.S.W. and Provincial Synod could alter it. More attention should be paid to this organ of the Church.

A CHURCH OF ENGLAND BIBLE COLLEGE.

A Church of England Bible College, to be known as Cranmer College, is being founded in Sydney. The Dean of Sydney, The Very Rev. S. Barton Babbage, Ph.D., has accepted appointment to the position of first President of the College. The object of the College is to train Christian laymen and laywomen in the contents and doctrine of the English Bible so that they will be equipped more adequately to teach in the Sunday Schools and the day schools and in other fields of Christian work.

The full course will cover the entire Bible, though not every book will be given the same detailed attention. In addition optional subjects from which a choice may be made, will in-

clude elementary systematic theology, English Church History, the Prayer Book, Teaching Methods, Elementary Greek and Missionary subjects.

Lectures will be at night in the Lower Chapter House, George St., Sydney. The first term will commence early in June. Those interested should apply for further particulars to the Dean's Secretary, St. Andrew's Cathedral, George St., Sydney.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CHURCH MISSIONARY SOCIETY NEWS.

Archbishops and Bishops' Commendation.—Twenty episcopal signatures are appended to the Third Jubilee Appeal for a gift to England, including that of our own Bishop of Adelaide. The Parent C.M.S. has to find £100,000 in addition to its budget of £450,000 at this time of great stringency in England, and the Archbishops and Bishops of our own Church are commending this appeal to the Church in Australia to help our English brethren. Gifts can be sent to the Hon. Treasurer, C.M.S., Worando Building, Grenfell Street, Adelaide, and marked "Gift to England." Let it be a practical way of showing our gratitude for all that English Church people suffered during the bitter period of war. Watch out for the special leaflet.

PRIMATE IN SOUTH AFRICA.

The Archbishop of Sydney visited Cape Town on his way to England for the Lambeth Conference. He stayed with Archbishop Derbyshire, and with Archbishop Derbyshire's approval held a Confirmation Service in Holy Trinity Church, Cape Town, on Sunday, January 4. In the absence of the Rev. Stephen C. Bradley (who was ill) he was assisted by the Rev. Canon R. F. Pearce, the Vicar-General, and the Rev. Warren W. Brown, Rector of St. Stephen's, E. Claremont. There were 37 candidates confirmed. Holy Trinity is one of the original Church of English parishes in Cape Town, and is not part of the Church of the Province of South Africa, which was formed in 1870.

Bishop Houghton conducted a further Confirmation in Holy Trinity Church on March 1, as well as holding Confirmations in Church of England Churches in Durban and Johannesburg.

The Book of Common Praise.

(By Bishop C. V. Pilcher.)

The Book of Common Praise was made available for the Church of England in Canada—the first edition in 1908, the second edition in 1938. No Church had any obligation whatever to adopt the book. As a matter of fact, however, the book was immediately adopted in almost all the individual Churches of the Anglican Communion in Canada. A small number of extreme Churches either refused to adopt it in its totality. One of the most interesting incidents was the case of a certain Church, which, while adopting the book, arranged that all the hymns which seemed to differ from the particular theological viewpoint of that Church should be cut out. The result was that visitors visiting that Church would pick up a hymn book only to find it strangely mutilated, and to go away wondering why such destructive methods had been used. I need hardly point out that it really was quite unnecessary to cut out the hymns which expressed a different point of view. Each rector, of course, had the right to choose the hymns which he wished to choose and leave the hymns which he did not like in complete and silent oblivion. Thus, if he had been of the school of thought which particularly likes evangelistic hymns, he need never have chosen any hymn of the Plainsong type; on the other hand if he were a Plainsong enthusiast, quite obviously it would be unnecessary for him to choose evangelistic hymns. It is well for me to make this point quite plain, since here in Australia churches have been, to a large extent, in the habit of using hymn books which reflect their own particular viewpoint. If, however, a hymn book is compiled for the use of a whole Church and to be used throughout a whole Church, quite naturally it must contain hymns representing different schools of thought in order that all schools of thought may be able to find in the hymn book exactly what they want.

Hymns and Tunes.

The revised edition of the Book of Common Praise naturally showed the influence of the hymn books which had come into wide use since the publication of its first edition in 1908. Perhaps the most influential of these hymn books were the "English Hymnal" and "Songs of Praise," both published by the Oxford University

Press, the words being largely influenced by the work of Canon Percy Dearmer, and the music by the well-known musician Vaughan Williams. The Book of Common Praise in this second edition still showed the influence of "Hymns Ancient and Modern," "Hymnal Companion," and "Church Hymns," but such new hymns as Blake's "Jerusalem," John Bunyan's hymn "He who would valiant be," together with such other hymns as "Rise up O men of God," "City of God," "Thy Kingdom come" — on bended knee," "O brother man, fold to thy heart thy brother," "Judge eternal, throned in splendour," "Where cross the crowded ways of life," "They who tread the path of labour," "Once to every man and nation," "Praise to the Lord, the Almighty," "Mine eyes have seen the glory of the coming of the Lord," "Break, day of God, O break," and many others, hymns which strike a note which was less emphasised in the earlier hymns.

The tunes also show a great advance on the tunes of the earlier edition. We notice the larger use of Plainsong Melodies (put in, I need hardly add, for those whose taste enjoys the oldest form of Church music). German Chorales from the land of Luther and of Bach are also prominent. So, too, the Genevan Psalm tunes from the City of John Calvin. The Editors have also drawn largely from the well, pure and undefiled, of our own Elizabethan music. A distinctly new element is the French Church melodies — tunes which came into use in France during the 16th and 17th centuries, and which are remarkable for a style at once simple and noble. The Editors have also drawn on folk tunes of the British Isles, both English, Irish, Welsh and Norwegian. The music of the Book of Common Praise is also strengthened by many of the robust and tuneful melodies from the England of the 17th and 18th centuries.

Nor are tunes from the times of Queen Victoria lacking. Dykes, Barnby, Stainer and others have won for themselves a prominent place in the hearts of our congregations. Tunes written by a new school of Church musicians are also included. Some of these are composed expressly for unison singing, while the melodies in many cases are strong and vigorous. There are also tunes used in evange-

listic missions of the type made famous by the well-known Moody and Sankey hymn books and later by the Alexander Hymns. In fact, while every taste of theological opinion has been catered for in the selection of the words, every possible taste in the music of the hymns has been catered for in the matter of tunes. To many of the hymns three or even four different tunes are assigned in order that in the singing of that particular hymn the predominant musical taste of the congregation or of the Organist and the Choir may be gratified.

Frequently, also, if the tune printed over the hymn seems unsatisfactory there are tunes in other parts of the book or in a special appendix of Additional Hymns which may be called in to supply the deficiency.

Many of the hymn books edited by individual committees are marked by the predominance of a certain type of hymn tune. Thus the "Ancient and Modern" type, the "Hymnal Companion" type, and the "English Hymnal" type are fairly well defined. In the Book of Common Praise all types of beauty are included. The Editors might almost have been said to proclaim as their principle (to modify the well-known phrase of Terence, the Latin comedian), "I love music. No type of musical beauty is alien from me."

The Book of Common Praise.

Another interesting point to remember in connection with the Book of Common Praise is its completeness. The hymns are numbered from 1 - 812, No. 1 being the well-known hymn of Bishop Heber, "Holy, holy, holy," while No. 812 is the hymn called "St. Patrick's Breastplate." After the portion of the book in which the main body of hymns is printed, there follows a section devoted to Plainsong Melodies and their accompaniment.

After this is printed Merbecke's music for the Holy Communion. Merbecke wrote the first music to the English Prayer Book at the request of Archbishop Cranmer. After Merbecke there follows a section containing 59 additional tunes. Then comes an appendix of Chants and Kyries.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged in these columns within a month kindly write to the Secretary, C.R. Office. A. B. Young, Esq., 6/-; Mrs. J. Allen, 10/-; Miss Taylor, 10/-; Mrs. D. J. Brownhill, 10/-; A. Valentine Soul, 10/6; Rev. R. S. Walker, 8/-; Rev. H. R. Smith, 10/-; Rev. G. P. Birk, 10/-; Mr. H. B. Squire, 10/-.

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CALL TO YOUTH

CONTINUE AS YOU BEGAN!

"As ye have, therefore, received Christ Jesus the Lord, so walk ye in Him." (Col. 2:6.)

Very often when a young person comes to a new beginning in life, started at a new school or a new job or left home, he is advised "Begin as you mean to continue." It is excellent advice, as we all realise, but probably there are very many of us who have discovered that it is not always easy to carry it out; indeed, the continuing is generally even more difficult than the beginning.

The Christians at Colosse discovered this. They had begun well but there came false teachers who, with strange doctrines and theories, sought to lead them astray. Paul therefore, inspired by the Holy Spirit tells them, "As ye have therefore received Christ Jesus the Lord so walk ye in Him." He was urging them not to be led away by new and strange theories, but to continue as they began. In so doing he was revealing a vital secret of the successful Christian life. Have you been searching for the secret of the victorious, spirit-filled life? Here it is—continue as you began. Let us therefore ask ourselves how we began our Christian life. I would suggest that there were four stages, and as we think of them we shall see that there must be the same four stages as we go on in our Christian life.

1. Conviction.—We would all say that the first step towards salvation is to realise our need of a Saviour. We turned to Christ as our Saviour because we knew, whether we felt it deeply or not, that we were sinners; and we knew that we were sinners because the Holy Spirit convicted us of sin.

Now, just as the first step towards our salvation was to admit the fact that we were sinners and that we could do nothing at all towards getting rid of the guilt of our sin, so also the first step towards the life of victory is to realise that we are still sinners; that we are not sinners just because we commit sins, but that we commit sins because we are sinners, and can do nothing at all, of ourselves towards breaking the power of sin. Our only hope is our Lord Jesus Christ.

2. Revelation.—The next stage in our salvation came when we saw that our sins had been placed upon Jesus and that He carried them in His own Body on the Cross. What a wonderful day that was when we came to realise that Jesus died for us, personally and individually. We must not for a moment imagine that we have finished with the Cross when we come to it as sinners and receive salvation. The Holy Spirit goes on to reveal that in the Cross not only is the problem of sin's guilt dealt with, but the problem of sin's power as well. As we realise more and more our sinfulness there comes an increasing revelation of all that God has done for us in the Cross of Christ. We shall see that not only did the Lord Jesus deal with our sins in His Cross, but He dealt with our sinful selves also. Read the sixth chapter of Romans and ask God to reveal to you what it means until you are able to say with Paul, "I have been crucified with Christ." (Gal. 2:20.)

3. Appropriation.—Our sins were dealt with on the Cross by Jesus nearly two thousand years ago, but we were not cleansed from their guilt until we received Christ as our Saviour. Not until we appropriate by faith what Jesus did for us then, can we enter into the experience of the Christian life.

Now, when we receive something we do so once and for all, but walking is a process. Carefully remember that the text says: "As ye therefore received . . . so walk." Living the Christian life is like taking a long walk. It is made up of a succession of steps and we shall never come to the place where we have no further step to take until we come to the end of our earthly pilgrimage and enter into the immediate presence of our Lord.

4. Confession.—It was probably the case with us all that we did not receive the full joy of our salvation until we confessed Christ openly. Of course, we were saved the very moment we received Christ, but our assurance and our joy grew with confession. As we have seen that conviction, revelation and appropriation must continue, so also must confession.

Let us remember, however, that we do not testify to an experience, wonderful though that may be. Still less do we testify to ourselves. We testify to Him, our blessed Lord and Saviour Jesus Christ. If we experience victory, then it is not a victory we have won; it is the victory He has won for us. If we are holy, it is not our holiness; it is that holiness which is the work of the Holy Spirit in us.

Let us therefore confess Him and seek His glory alone in our lives. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty . . . and Thou art exalted as head above all." (1 Chron. 29:11.)

—J. Pritchard.

A SOLDIER'S DEPORTMENT.

When a soldier walks down a street, the quality of his regiment and its spirit are shown by his very deportment and his actions. So we as Christians are witnesses to Christ by our daily walk.

We are instructed in Eph. 5: 15, "See then that ye walk circumspectly, not as fools, but as wise."

"See then"—take heed to your walk; be severely strict with yourself about your whole manner of living; check up on your walk with the deliberate purpose of correcting every wrong move. "Stop, look, listen." If you are standing before the world as "light in the Lord," be very sure that the light that is in you be not darkness (Matt. 6: 23). The story is told of a lighthouse off the coast of Florida, which became the instrument of death and destruction rather than of preservation and safety. A window in the lamp room had broken; there was no time to repair it, and a piece of iron was substituted. That night, during a furious storm, a vessel beating up the coast was sent astray by the one dark part, with results fatal to the crew. How absolutely consistent in each smallest detail the Christian's life must be!

"Walk circumspectly." Literally, exactly. All about us are the devil's snares and pitfalls. Be scrupulously careful about every detail of conduct, for nothing is trivial or unimportant. Our manner of speech, companions in pleasure, use of time, choice of magazines and books, expenditure of money, are all indicative of the degree of supremacy of light over darkness in our lives. Strictest consistency in common things is obligatory. Refrain from doing both that which could give rise to scandal and evil-speaking, and that which belies the sanctity of our life in Christ.

"Not as fools." Do not walk as an unthinking person; going with the crowd; taking the easy way of least resistance; doing something because everybody does it, with no thought of the consequences, fearing otherwise to be thought peculiar; voting with the majority, even if the action is a direct departure from the plain teaching of God's Word and a violation of one's own conscience.

"But as wise"—as one with eyes, mind and heart open Godward to see and to seize upon the light Christ promises to give (Eph. v. 14); alert and eager to follow it, whether you travel alone or in the company of other Christians. Countless Christians are lax and careless in their walk because they have no definite purpose. They never get anywhere because they never have a goal in mind. The wise Christian has a definite goal (Eph. 1: 4), and purposes to have every step take him nearer to it.—R. Paxson (Extract).

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PERSONAL.

Mr. Willis J. Williams, M.B.E., Treasurer of Moore T. College and Commonwealth Treasurer of the British and Foreign Bible Society was appointed at the Annual Conference of the Commonwealth Council of the Bible Society, held in Adelaide last month, to represent the Australian Organisation at the Conference of the United Bible Societies to be held in London in 1949.

We express sympathy with Mr. R. Lindsay Little, well known Architect in Sydney Church Circles on the death of his father. A funeral service was conducted in St. James' Church, Croydon.

Our congratulations to the Rev. and Mrs. Theo Hayman, of B.C.A., Streaky Bay, Sth. Australia, on the birth of their daughter, Rosemary Joy.

News has been received from West China of the birth of a son to Rev. and Mrs. John Haynes, formerly of Sydney, who are working in connection with the Church Missionary Society, to whom we offer our congratulations.

We are glad to note that the Rev. Bruce Reed of St. Clement's, Mosman, is recovering after his recent operation. He is leaving the hospital this week.

The Rev. K. L. Loane, who will take up his duties as Rector of Kiama, in May, will be farewelled by the Church Missionary Society Committee at its Committee Meeting on the 4th May.

Mr. P. W. Petter, an English business man who has been in Australia visiting his daughter and who spoke at the Reformation Rally in the Chapter House in November last will address a meeting in the Assembly Hall, Sydney, on the 22nd April.

The Archbishop of Sydney, and Mrs. Mowll have arrived in England. They were present at the recent Inter-Varsity Fellowship Conference at Swanwick, at which there were 500 delegates from various parts of the world. Canon T. C. Hammond and Messrs. Alan Friend and Don Robinson, of Sydney, were amongst the delegates.

Word has been received by the Rev. B. C. A. Eva, St. Peter's, Brighton Beach, Vic., that his brother, the Rev. C. H. V. Eva, died suddenly on Good Friday, March 26. After graduating in Arts at Trinity College, Melbourne, Mr. Eva was ordained in 1908, and assisted at All Saints', St. Kilda, until 1912, and was at Hastings, 1912-1914. He then left for England and held a general licence in the Diocese of Llandaff, Wales, 1914-1917, and was then appointed to Shipdam, Thetford, Norfolk, in the Diocese of Norwich, where he served until his death. In 1933 he was appointed Rural Dean of Mitford.

The Rev. Peter Patrick Maclaren died in Adelaide on March 23. A graduate of Adelaide University, he was ordained in Melbourne in 1916. After serving as Assistant Chaplain of Melbourne Grammar School and Headmaster of Berwick Grammar School, All Saints' Grammar School, he became Assistant Chaplain of St. Peter's, Adelaide, until his death.

The Rev. S. S. Viney has been appointed to the Parish of St. John's, West Brunswick, Vic.

Bishops of New Zealand who will attend the Lambeth Conference from July 1 to August 8 are the Primate of New Zealand, Archbishop West-Watson; the Bishop of Nelson, Bishop Stephenson; Bishop Simkin, and the Bishop of Aotearoa, Bishop Bennett. Bishop Bennett was farewelled by the Maori people at Gisborne on April 9 and 10.

Rev. P. F. and Dr. Kathleen Taylor recently took part in a medical evangelistic mission in Seer-John, 130 miles from Kerman, Iran. The trailer was loaded with all the necessary things to set up a small theatre, and to provide many medical aids. They arrived just at dusk, and were besieged with crowds of people who knew that the Honom-Hackime (Lady Doctor) had come. Dr. Taylor saw lots of patients during the three days' stay and the evangelistic team did good work. There is a little band of Christians at Seer-John, who meet each week in one of the homes, and it is a very long time since they were last visited and encouraged. If it can be managed regular visits will be made in future.

Following soon after the death of Rev. Agha Rezavi in London, the other Iranian clergyman in charge of Kerman had a heart attack. He will be confined to bed for a few months, and will never be able to do a full job again.

The Archbishop of Brisbane has licensed Rev. Canon F. B. C. Birch as Archdeacon of Lilley, and Rev. Canon A. W. Hardie, M.A., B.D., as Archdeacon of Moreton. These appointments are to two new archdioceses.

The C.M.S. Secretary for Aborigines, Rev. J. B. Montgomerie, will be visiting the three C.M.S. stations in North Australia during the months of May and June. He expects to be at the Roper River Mission at the same time as the Scientific Expedition, which will be there under the leadership of Mr. C. P. Mountford.

Mr. C. P. Taubman and his daughter, Miss Marie Taubman, will also visit North Australia at the time of the expedition.

As the result of a suggestion by the C.M.S. Secretary for Aborigines, Mr. John Moody, a graduate of the University of Melbourne, has accepted a Government appointment in North Australia, as a Dentist to the Aborigines. The location of a sympathetic Christian dentist to North Australia will prove to be a great asset to the three C.M.S. Mission Stations. Mr. Moody has given an example which may well be followed by others. There are further vacancies of a similar nature in the North, especially for doctors, each of which provides a wonderful opportunity for Christian service.

The death occurred in Sydney on April 16th of Benjamin Singleton Coughlan, at the age of almost 76 years. Member of a family well-known in Singleton and the Hunter Valley, he served as lay reader, Sunday School Superintendent, and choir master in Armidale, Singleton, Quirindi, Werris Creek, and Aberdeen before coming to Sydney eighteen years ago. Mr. Coughlan is survived by a widow and five sons, the second eldest of whom — the Rev. W. G. Coughlan — is Director of the Christian Social Order Movement.

The Rev. and Mrs. F. H. B. Dillon, of Holy Trinity, Adelaide, have been on holiday in N.S.W. this month.

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.

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THE WORLD OF BOOKS

"William Temple"—by R. S. Dean; number 6 in the Great Churchmen Series, published by the Church Book Room Press Ltd.

This very readable study of the late Archbishop of Canterbury, should appeal to all members of the Church of England. It consists of three sections. The first is a life sketch in which the Author passes under review the landmarks of a short, but extraordinarily full, life. He begins with a quotation from Richard Hooker; "Ministers of good things are like torches, a light to others waste, and destruction to themselves"; and he argues that this was splendidly exemplified in the life of Archbishop Temple.

The Archbishop obtained a double first in the Classical Honours School at Oxford, and was elected to a Fellowship and Lectureship in Philosophy at Queen's in 1904. He was closely connected with the Oxford Bermondsey Mission for some ten years, and was Ordained by the Archbishop of Canterbury in 1908. He spent four years as Headmaster of Repton, and four more years as Rector of St. James, Piccadilly. One of the remarkable features of his life appears to have been the fact that no period of service, however short, could be passed over as without significance. It was while at Piccadilly that he preached systematically through the Gospel of St. John and so laid the groundwork of the readings in St. John's Gospel, which were published in 1939. In 1921 he became Bishop of Manchester, and in 1928 Archbishop of York. He made a tremendous impression on the shrewd people of the North, to whom he was known as "our Billy." In 1942 he became the Archbishop of Canterbury, but his tenure of office was almost the shortest in history. His sudden death came as a shock to British people throughout the world. It was felt that one of the greatest Englishmen of the day had passed away.

The second section deals with the man and his message. The author emphasises that the primary conviction of the Archbishop was summed up in his own often repeated phrase: "For the Christian, loyalty to Christ comes before every other allegiance." The general public may not perhaps have been so aware of his profound theology of sin and the need of salvation as they were of his outlook on social and economic issues. This was largely due to the disproportionate attention which the press gave to statements which made good copy. It was a cause of distress to the Archbishop that the press made so much of one side of his message to the almost complete neglect of the far more numerous statements in which he asserted the primacy of conversion. He declared more than once that at least four-fifths of his preaching, speaking and writing were devoted to the proclamation of the Gospel of our Lord and Saviour. This must be appreciated in order to see his social doctrine in its right perspective. The fundamental idea which he sought to put forward was that Jesus Christ is the Lord of all Life; that no part of human life is outside the Lordship of Christ.

The third section is a brief summary of his significance for to-day. The author says that it was a favourite thought of Temple's that a man's real and ultimate worth is his value in the sight of God, and that the most tremendous sign of his real value is the Cross of Christ. This led Temple to insist that a right relation to our Redeemer is

paramount, and the author maintains that without doubt this is the main significance of the man for his age. It was not a new significance, but it was given a sharpness of focus which the age requires.

There is also a discussion of the Archbishop's enthusiastic advocacy for the unity of the universal Church of Christ. He would aim at nothing less than the goal for which our Lord prayed; that they all may be one. But he refused to seek such unity on easy terms, just because the need was so imperative. He was convinced that a unity so established would soon break to pieces in manifold divisions. Closely akin to this was his Missionary enthusiasm and his interest in the student world.

All those who read this booklet will be filled with admiration for the untiring energy and extraordinarily varied interests of the late Archbishop of Canterbury.

—M.L.L.

"Towards A Common Life."

This booklet of fifty-five pages is the report of the Social and Industrial Commission of the Church Assembly in England, published recently. The report attempts "to investigate and assess present opportunities for creating anew community values in English society as we find it." It concentrates on "those fully personal relationships which are the growing-root of community in the most complete sense of the word."

The report is comprehensive. Part One deals with the nature of common life, defines the term "community" in its various aspects, and shows that the Church has a responsibility to bring the community into obedience to God. Part Two treats of family life and the wider community. It contends that the essential act of marriage is the establishment of a home, where procreation of a "community of persons" can be based on a unity of persons. However, the family frequently no longer thinks of itself in responsible relationship to the building of the wider community, but stands confronted with it in the "Welfare State," which, ever coming to the rescue of the small family tends to sap its independence, and therefore, social services must be wisely applied. Communities spring from homes, not houses. The Coventry Experiment is quoted as an instance of a community built up not on the basis of ideal house-planning, but on the association of its residents one with another. The interests of home and neighbourhood are essential to the fulfilment of man's nature.

Part Three deals with the secular community and the responsibilities of the Church within it, especially in organised units such as Community Centres. Part Four stresses the importance of the common life within the Church, and shows how spiritual unity and effective Christian living in the local church will help to create true fellowship in the community, conquering what is hostile, redeeming what is debased, and elevating what is deficient in secular life. In all this there will be problems arising from the tension that exists on account of those origins and objectives of the Church and "the world" that are contrary.

The report sets forth certain conclusions, and makes recommendations along the lines of Christian vocation in the secular world, and the idea of family and fellowship in the local church. The report is valuable for its analysis of the present condition of community life and for its advocacy of ade-

quate action by the church for the improvement of community life. (Published by the Press and Publications Board of the Church Assembly, Church House, Dean's Yard, Westminster, S.W.1 Price 2/6 sterling.)

—C.A.B.

CORRESPONDENCE.

EVANGELICAL LIBRARY.

(The Editor, "Australian Church Record.")

Dear Sir,

I was very pleased to receive a copy of the "A.C. Record" for October last, and to note the splendid articles contained in it, especially the one on page 9. It has occurred to me that you might be interested in the Evangelical Library project. We have established branches in many parts of the world, including New Zealand, and I am very anxious to get in touch with leading evangelicals in your country, with a view to discussing the question of a branch in Sydney.

Sincerely yours,

GEOFFREY WILLIAMS.

78 Chiltern St., London, W.1.

"STUDIES IN THEOLOGY."

(The Editor, "Australian Church Record.")

Dear Sir,

Loraine Boettner, the author of a book entitled "The Reformed Doctrine of Predestination," has now published a second volume, "Studies in Theology."

The publishers' price in America is 3½ dollars. Mr. Boettner however has written to say that he will be glad to send copies privately at half price.

I would be pleased to supply the particulars to anyone who may desire to avail himself of this offer.

Yours sincerely,

MARCUS L. LOANE.

Acting Principal.

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Newtown, N.S.W.

HEADMISTRESS.—Applications are invited for the position of Headmistress of St. Catherine's School, Waverley, Sydney, New South Wales, a Church of England Day and Boarding School for Girls. Salary £500 p.a. rising by annual increments of £25 to £600 p.a., together with Board and Residence. Applications should include particulars of age, qualifications, and experience, and be accompanied by copies of testimonials, addressed to the Hon. Secretary to the Council at the School. Applications close on May 15th, 1948.

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Tyrrell House (P.O. Box 185),
Newcastle, N.S.W.

COMMERCIAL EXPLOITATION OF CHRISTIAN SENTIMENT.

(The Editor, "Australian Church Record.")

Dear Sir,

In a contemporary a few days ago appeared an exultant statement by certain manufacturers of Easter eggs that they had had a bumper harvest this year; and they went on to "gloat" at the coming of Mother's Day in May (and presumably of Father's Day later on), as affording a further opportunity for exploiting religious sentiment to their own gain.

This is simply an awful indication of prevalent materialism! What should right-thinking men and women, in the Church and out of it, do to frustrate, at least in part, these mercenary aspirations?

The idea of specially honouring parents on set occasions is altogether admirable, and it has deservedly a wide appeal. But do we best show our filial affection and respect by lavishing on our parents expensive gifts? What those parents most appreciate is constant love and tendance throughout the year; and if, on a special day, we give them something concrete, they do not gauge the warmth of our love by monetary standards.

After careful thought I make the following suggestion. Let us all get into touch with those we desire to honour, and tell them that "the Day" will mean for them a gift, but that with it will go a further gift of the money that would otherwise have been spent in buying something more costly so that they may be able, as naturally we may assume from our knowledge of them they would like to go, to forward our monetary gifts as a donation towards the relief of distress at home or abroad.

Would not this be an expression of our assurance that they would rather help the needy than be themselves the recipients of more or less costly gifts? It would be a real tribute of our respect for and our confidence in those whom their children delight to honour.

Yours,

Greenwich.

C. BLUMER.

CORRECTION.

The photograph of St. John's Church, Launceston, in our last issue, should have been described as the church as it will appear when completed.

THE EDUCATION CENTENARY.

(The Editor, "Australian Church Record.")

Dear Sir,

The month of April, 1948, brings to an end a century of State Education. The tremendous advance made during the century will receive much public attention, and well-deserved credit will be given to the teachers and other officials to whose skilful and devoted service so much success has been due.

The purpose of this letter is to point out the need for an immediate step towards further success by making 1948 the year in which religion is given its proper place in our educational system.

Reports from Britain show that in the Home Land people have awakened to the need of recognising religious education as being of supreme importance. The New Education Act now in operation was prepared for years of co-operative work done by the leaders of all non-Roman churches. And now we find that every State school begins its daily session with an act of corporate worship of God—a charge which has been welcomed, one rejoices to know, by the rank and file of teachers. Further, in all the various educational centres, we find in use "Agreed Syllabuses" of non-denominational teaching as an integral part of the school curriculum; and the fear impressed by well-wishers that regular members of the school staffs would object to teaching religion as an ordinary subject has proved to be unwarranted. On the contrary, on every hand present teachers and aspirants for admission to the profession are making eager use of the Provision by Universities and teachers' colleges of courses of instruction in religious pedagogy. This is glorious news which should go far to reassure those of us in Australia who have long deplored the religious ignorance of the present generation, but have feared that the difficulties involved in such a change would here be unsuperable.

What more fitting inauguration of a new century of State Education could be conceived than the re-organisation of our local system on these lines?

It is up to all of us as Christians to make our voices heard by educational authorities when we ask for radical changes, and by our Church authorities when we call on them for full and trustful co-operation in the use of an agreed syllabus, approved by Church heads and by educational experts.

It is known that some progress has been made by non-Anglican Churches towards this end; but so far our own denominational

leaders for reasons that are hard to understand, have not fallen into line with the brethren outside our fold.

Summing up what seems to be absolutely necessary and as proved by British conferences to be quite practicable, we need—

(1) Departmental action in directing that every day's session should commence with an act of corporate worship.

(2) Church Action to draw up approved Syllabuses of non-denominational teaching.

(3) (and vastly important) the arrangement of classes for visiting teachers of religion according to status in school and not on the basis of denominational allegiance.

A unique opportunity is given us just now to start a "New Order in education" in our State schools.

Are we, the rank and file of the Church, and our ecclesiastical leaders prepared to let slip the chance of co-operation with fellow Christians in the work of instructing our young people in the basic facts of religion held in common by all Christian Churches?

Yours, etc.,

"Ex-TEACHER."

"CARRY ON" COOKERY BOOK.

We have received a copy of the above book from the Totally and Permanently Disabled Soldiers' Association. This book was written by Mrs. A. King of Alstonville, New South Wales.

During the first war 22,000 copies of this book were sold. The whole of the proceeds were handed to various patriotic organisations.

The book has now been revised by Mrs. King and brought up to date. Mrs. King has given the copyright to the Totally and Permanently Disabled Soldiers' Association, and the whole of the proceeds from the sale of this book goes to this worthy organisation.

We suggest you ask the local bookseller for a copy of this book to-day.

Mr. J. G. Harris, who has been a missionary of the C.M.S. in Arnhem Land since 1935 has resigned from the work.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

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Australasian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

HOME MISSION SOCIETY.

We draw attention again to the Annual Festival of the Home Mission Society to be held on the 3rd May. There will be a Service in the Cathedral at 5.0 p.m. and the Tea in the Sydney Town Hall will commence at 6.15 p.m. to be followed immediately by the Annual Public Meeting. All are very cordially invited to be present.

ST. PHILIP'S, CHURCH HILL.

The Centenary of the laying of the foundation stone of the present church and the sesquicentenary of the commencement of the building of old St. Philip's will be commemorated in the church on Friday, 30th April at 8 p.m., when a historical lecture by Mr. P. W. Gledhill will be given. Inspection will be made of the Belfry, also the Vestry, where the historic Communion set given by King George III will be shown and also the Bible and Prayer Book that came out in the First Fleet. On Sunday, 2nd May, special Thanksgiving Services will be held, the preacher at the morning service being Rt. Rev. C. V. Pilcher, Bishop Coadjutor of Sydney at which His Excellency the Governor will be present and in the evening Canon H. W. A. Barder, Rector of St. Mark's, Darling Point.

A Back to St. Philip's Social will be held on Friday, 7th May, in the Parish Hall at 8 p.m. A lantern lecture will be given by Mr. P. W. Gledhill, on the subject, St. Philip's Parish 100 years ago.

ST. MICHAEL'S, FLINDERS STREET.

A Hymn Writers' Service will be held on the first Sunday night of each alternate month. The idea for these services came from the favourable comments about the Abide With Me Service which was held in November last.

The Rector is glad to report that the staff at St. Michael's has been further strengthened by the addition to the staff of Sister Isabel Pullen. A marriage re-union service will be held on Sunday, 2nd May, at 7.15 p.m.

ST. JOHN'S, BEECROFT.

The five gentlemen who are named below are or have been parishioners of this parish and are at present studying at Moore College in preparation for either the ordained Ministry or service in the Mission Field. Parishioners are asked to pray for them in this time of training. They are:—

Mr. D. G. McCraw, Catechist of the Parish.

Mr. K. H. Marr, formerly Catechist of the Parish.

Mr. Harlin Butterley, formerly a Provisional Catechist and Sunday School Teacher.

Mr. John Bootle, son of the former Rector.

Mr. Douglas Lack, a Sunday School Teacher.

ST. FAITH'S, NARRABEEN.

The Annual Parish Festival will be held on 21st April commencing with a parish tea at 6.15 p.m. and a concert at 8 p.m. Parishioners are working for the success of this venture.

ST. PAUL'S, CHATSWOOD.

The Rector in his monthly Gazette concerning the destiny of Palestine and Jerusalem writes "I propose preaching a short series of sermons on this topic at the morning services on the five Sundays after Easter. There is no doubt whatever that prophecy is being fulfilled in that country today but whether contemporary history is now climbing the great peak of 'the fullness of time' with the imminency of the end of all things, or it is climbing but the foothills yet remote from the grand fulfilment, only the years will declare."

Miss Elizabeth Ward, who gained the highest percentage in the Sydney Preliminary Theological Certificate exams, last was awarded the prize for the year.

ALL SAINTS', NOWRA.

The Rev. E. L. Millard, Rector of Holy Trinity, Dulwich Hill, will be the special preacher at the services on April 18, the forty-eighth anniversary of the consecration of All Saints' Church. On Monday, April 19th, an Anniversary Evening will be held, for which a suitable musical programme is being arranged.

ST. PAUL'S, WEST MANLY.

The Rector writes: "For six months now the lack of roofing tiles has caused the suspension of building operations on the new church and consequently once more we are disappointed over the date of the opening of our new church. The Minister for Building Materials has promised to look into the question of supply. We urgently need some £500 for cost of building and furnishing."

ST. PAUL'S, COBBITTY.

On Sunday, 18th April, a special service was held at St. Paul's, Cobbitty, when the Rev. K. W. Pain, M.A., rector of St. Paul's, Wahroonga, and brother of the late Rev. Alan Pain, was the special preacher. This was in connection with the Back to Cobbitty celebrations.

CAMPERDOWN CEMETERY.

The N.S.W. Government has completed arrangements with the Church of England to resume part of the historic Camperdown Cemetery for a rest park.

The Minister for Lands, Mr. W. F. Sheahan, announced this recently. He said he would soon bring down a bill in Parliament.

The Government will resume 8½ acres of the cemetery, leaving about 4½ acres as church ground for St. Stephen's Church and for a cemetery.

In return for the land the Government has agreed to:—

Provide £4,000 for the building of a parish hall on the unresumed part of the land.

Pay to the church £10,000, the income from which will be used to maintain the new cemetery area.

TO MOVE GRAVES.

Mr. Sheahan said the Government would transfer about 50 historic graves to the new cemetery. It would also transfer all other

graves, where practicable, unless relatives wished to arrange the transfer themselves. Up to 1867 about 1600 people had been buried in the cemetery, he said.

In 1868, burials were prohibited there, except in instances where burial rights had already been granted. Only about 200 people had been buried in the cemetery since that time.

Camperdown Cemetery, one of the most historic in Australia, was consecrated in 1849 and was part of a grant made to Governor Bligh.

It contains many notable graves, including that of Surveyor-General Sir Thomas Mitchell but is probably best known as the burial place of the Dunbar disaster victims.

The Dunbar was wrecked at The Gap in 1857, all but one of the 122 passengers and crew losing their lives.

FOOD PARCELS FOR BRITAIN.

Two years ago the Parish of St. James', Croydon, "adopted" the Parish of St. Peter's, Croydon, Surrey, England for the purpose of forwarding food parcels to the parishioners. During that period 500 food parcels have been sent, and St. James' Parish is now sending 30 parcels each month.

The method adopted was that the Vicar forwarded the names of his parishioners to the Rector of St. James', and parcels have been sent individually. Each parcel is packed separately, the goods most needed being purchased, and sent direct to the individual.

Hundreds of letters of appreciation have been received, and we take the following paragraph from the "Parish Magazine" of St. Peter's, Croydon, England:—

"At Christmastide, the season of good will, the ties of kin and friendship are joyfully renewed and strengthened by the exchange of greetings and other tokens of regard. Amongst the friends of St. Peter's none are more highly esteemed than the Rev. J. R. Le Huray and the warm-hearted people of St. James' Church, Croydon, N.S.W., who have so self-sacrificingly demonstrated their Christian fellowship and love for us by providing many hundreds of food parcels to supplement our own restricted supplies."

"As an expression of our own gratitude and regard, it was resolved to cable them the Season's greetings, and the following messages have been exchanged:—

"To the Rev. J. R. Le Huray, Croydon, N.S.W.:

"Vicar and people of St. Peter's send greetings yourself, wife and family and brethren of St. James', with warmest wishes for a happy Christmas festival and a New Year of blessing."

"To the Rev. Canon Renshaw, St. Peter's, Croydon:

"Thrilled with your Christmas wishes. We pray that God will give you all at St. Peter's a holy Christmastide and a brighter New Year."

"For their prayers and their many kindnesses, we thank our brethren of St. James' most sincerely.—W.J.S."

DEACONESS HOUSE.

During the term a new student came to us—Sister Mary Jones—who has just spent two years in the Croydon Bible College. This brings our number up to fourteen.

On the afternoon of 22nd April, there will be a meeting at Deaconess House of the Deaconess House Associates, who want

to express their appreciation of all Mrs. Bode has done for them during the many years in which she has been Secretary. We do regret that her present state of health does not allow her to carry on. Deaconess Dorothy Bransgrove will be welcomed as she takes on the position as Secretary of the Associates.

NEWS FROM THE PARISHES.

Vacluse.—Mr. Colin Gilchrist, Sunday School teacher and Fellowship member, left on Easter Monday to take up missionary work among the aborigines in Northern Australia at Groote Island. On the previous Saturday, the St. Michael's Fellowship made him a presentation and farewelled him.

On Sunday, March 28th, at the close of the service, the Rector offered prayer and referred to the work that Mr. Gilchrist is taking up. After the service the congregation said good-bye to him.

This is the third young man associated with St. Michael's to go forth in Christ's Name to carry the Christian message to coloured races. The Rev. Roderick Bowie, one-time Sunday School teacher with us, is now a Christian teacher in China. Dr. Norman S. Powys (the Rector's son) is a medical missionary in Africa, and has been adopted by the parish as "our own missionary."

HOME CALL.

Concord West.—On Sunday, March 21, Joseph Edgar Davidson passed into the presence of his Lord, whom he had served so faithfully throughout his long life of 90 years. Left as an orphan at the age of nine years he never failed to attend his Church as a boy and then later he also served on the Parish Council wherever he resided. For many years he was closely associated with St. James', Croydon, and for the past 20 years he has laboured at Holy Trinity, Concord West. As a member of the Parish Council, as a District Visitor and as Hon. Verger he became well known for his willingness and sense of loyalty to duty. In 1946 the Annual Vestry Meeting made him an Hon. Life Member of the Parish Council. A more loyal friend and faithful witness to his Lord and His Church it would be hard to find.

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Proper Psalms and Lessons

April 25. 4th Sunday after Easter.
St. Mark's Day.

M.: Deut. iv 1-24 or Isa. lx or Ecclus. li. 13; Luke xvi 19 or Acts iii 19 or Acts iii or xv 35. Psalms 128, 129, 130, 131.

E.: Deut. iv 25-40 or v or Isa. lxi or lxii, 6; Luke vii 1-35 or Revel ii 18-iii 6 or 2 Tim iv 1-11. Psalms 145, 146.

May 2. 5th Sunday after Easter.

M.: Deut. iv or Isaiah lxii; Luke xx 7-xxi 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x, 12-xi 1, or Isaiah lxiii; John vi 47-69 or Rev. iii 7. Psalm 107.

May 6th. Ascension Day.

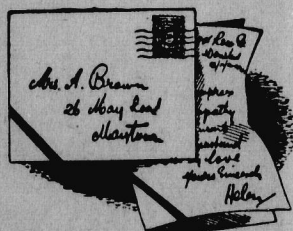
M.: 2 Kings ii 1-15; Eph. iv 1-11. Psalms 8, 21.

E.: Dan. vii, 9-10, 13-14; Heb. i. Psalms, 24, 47, 110.

May 9. Sunday after Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14 or Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxiv or Isa. lxv 17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.



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April 25. 4th Sunday after Easter.
St. Mark's Day.

M.: Deut. iv 1-24 or Isa. lx or Ecclus. li. 13; Luke xvi 19 or Acts iii 19 or Acts iii or xv 35. Psalms 128, 129, 130, 131.

E.: Deut. iv 25-40 or v or Isa. lxi or lxii, 6; Luke vii 1-35 or Revel ii 18-iii 6 or 2 Tim iv 1-11. Psalms 145, 146.

May 2. 5th Sunday after Easter.

M.: Deut. iv or Isaiah lxii; Luke xx 7-xxi 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x, 12-xi 1, or Isaiah lxiii; John vi 47-69 or Rev. iii 7. Psalm 107.

May 6th. Ascension Day.

M.: 2 Kings ii 1-15; Eph. iv 1-11. Psalms 8, 21.

E.: Dan. vii, 9-10, 13-14; Heb. i. Psalms, 24, 47, 110.

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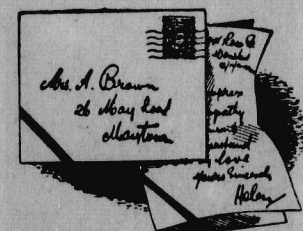
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