

(Continued from

of a small van for transport of equipment, for use in the field for country work. A van has been promised to me but need at least another to effectively equip it and transport it on the road. What a fitting testimonial it would make to the Lord who will undertake it. Any readers who would like to see the quarterly "Prayer Book" and would like to see the great work of Evangelism by getting in touch with

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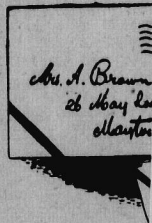
**"THE KESWICK**

The addresses given at the Keswick Convention in 1948. Speakers include: B. Revs. W. H. Aldis, G. H. B. Aldis, A. T. Houghton, J. O. Sanders.

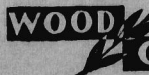
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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

13, No. 9

MAY 20, 1948

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**NOTES AND COMMENTS.**

Next Sunday marks the great day of the Christian year. From Advent to Whitsuntide our Church brings before us the great events of our Lord's life on earth, and the great doctrines which are related to them, beginning with the preparation of Advent and ending with the bestowal of the promised Gift from Heaven, the Holy Spirit, in whose power and under whose direction the Church of the disciples spread the good news of the Gospel, His Death, Resurrection and Ascension, and began the task of making disciples of every nation. Trinity Sunday is up all the umbrations and things concerning the Being of God, Father, Son and Holy Spirit, opening up to us all the warmth and strength of Divine Fellowship. It is a much needed doctrine in view of the pantheistic miasma of "modern thought" and "free thought," so called. The latter half of the year, comprising the days after Trinity emphasises the living of our Lord's acts and teaching in the life of the Christian. The doctrines of Christ are no barren doctrines, they lay hold of men's hearts and become the governing elements in their lives. For instance that great teacher, St. Paul, even in his highly doctrinal epistles always reverts to the practical issues of these doctrines in the Christian's life in the world. In life amongst men here on earth the Christian has to make manifest the values of the world to come.

In these days of shadow, there is the greater reason for a thoughtful regard for Empire Day on the part of all patriotic citizens. A great demonstration of loyalty such as Empire Day makes possible, would do much to enhearten our kith and kin at the centre of the Empire who are

passing through a time of grave anxiety and severe trial. The memory of Victoria the Good, whose great reign caused the anniversary of her birthday to be stereotyped in Empire Day, reminds us of those strong foundations of righteousness and truth upon which our throne is builded. The outstanding valour of the sons of the Empire has enhanced the meaning of the day. It is a Day of Sacred memory, it is a Day of Thanksgiving for the mercies of the past. It is a Day of Challenge, as we think of the great opportunities which have come to us for service in the highest sense to other peoples and the place God has assigned to us for future world ministry. There are forces at work today that would destroy the British Empire, some forces that have relentlessly in the past sought its downfall, some newer forces like Communism, which would deprive us all of any liberty worth the possessing. We must not be like the foolish ostrich and shut out of our minds all regard for these evil forces. We must be ever on the watch lest we and generations to come lose our heritage. We are citizens of Great Britain and we glory in our calling. Let us seek ever to live up to our responsibilities.

**GOD SAVE THE KING!**

The item of news containing notice of the death of Mr. Arthur George White and the provisions of his will remind us of the loyal churchmanship that has from the early years of the Newcastle diocese characterised the White family. Several parishes and funds of that diocese have much reason for gratitude to members of that family. It was the late Mr. Edward White, of Belltrees, who formed one of a triumvirate of generous and large-hearted churchmen who pulled the Newcastle sheep stations out of the fire in the late nineties. And now a truly substantial bequest has been made to that

A Thoughtful Churchman.

diocese characterised the White family. Several parishes and funds of that diocese have much reason for gratitude to members of that family. It was the late Mr. Edward White, of Belltrees, who formed one of a triumvirate of generous and large-hearted churchmen who pulled the Newcastle sheep stations out of the fire in the late nineties. And now a truly substantial bequest has been made to that

same diocese and The King's School, Parramatta, by the late Mr. A. G. White. It is generous consideration of this kind that make it possible for the Church to carry on her work efficiently and men of his mind are needed in greater numbers if both pastoral and educational work are to be kept up to a fruitful standard.

Incidentally St. Matthew's, Windsor, had a disappointment over a recent bequest. There was the "will" but not the power to perform in the absence of any assets in the estate. We all sympathised with the rector and church people in their disappointment.

"Rome or Moscow"? What a choice! In spite of the attempted evasion of the direct inference of Monsignor Sheen's words by a well-known Roman controversialist, the report of the speech seems to have been sufficiently accurate to have shown what was in the speaker's mind. Taken together with the unblushing publication of the purpose of the great service in St. Patrick's Cathedral, Melbourne—to consecrate Australia to the Immaculate Heart of Mary, we see the Roman Church in its relentless endeavour to use any means, fair or foul, to accomplish its subtle purpose, mainly political, of attaining a dominating power over men's minds and consciences. We are glad to know that the A.B.C. received a strongly worded protest against the impudently publicised use of a national broadcast station to scatter propaganda all over Australia. The Australian public, overwhelmingly non-Roman, has a right to know that the A.B.C. official responsible for the publication of that offensive and to our way of belief, blasphemous purpose of the service has been called very seriously to book. It is just another illustration of the subtle means by which the Roman Church seeks its own advantage. However, in spite of all these unsavoury methods, "Great is the

Truth and it will prevail." "The Lord God hath purposed and who shall disannul it?"

So, in spite of the prophecy our visitor has so impertinently uttered, we are confident that such a choice as "Rome or Moscow" is never likely to be ours.

The dedication of Australia to the Immaculate Heart of the Virgin Mary by the Roman Catholic Mariolatry hierarchy in Melbourne recently draws attention to this aberration of Christian doctrine which has entwined itself so firmly in Roman Catholic worship. In theory the Roman Church draws a distinction between the worship due to God and the worship they give to the Virgin. But in practice it is difficult to see where the distinction lies. In the Roman Breviary there is the prayer "Hail, O Queen, Mother of Mercy! Hail, our life, our sweetness, our hope! To thee, we fly, the banished sons of Eve." And again, "O Holy Mary, be thou a help to the helpers, a strength to the fearful, a comfort to the sorrowful, pray for the people, plead for the clergy, make intercession for all women vowed to God . . . . To take, in this way, of the prerogatives of God and to offer them to a creature is idolatry. Nor will any reader who has travelled in Roman Catholic lands need proof of the idolatrous nature of the worship offered to the Virgin Mary.

Christians have always honoured the memory of the Virgin; for God greatly honoured her in that Christ took of her substance and was made man. But the cult of the Virgin did not begin to appear till the Fifth Century. Sir W. M. Ramsay is of the opinion that it was the recrudescence in a baptised form of old pagan rites in which female deities figured prominently. Epiphanius tells of a heresy in Thrace

where women offered cakes to the Virgin. Epiphanius rebukes them: "Let Mary be had in honour, but let the Lord be worshipped." (Haer. 79.9.)

Whatever its origin, the cult grew slowly. No prayer to the Blessed Virgin is to be found in the voluminous works of St. Augustine. Both St. Bernard and St. Thomas Aquinas denied her Immaculate Conception. But in spite of these great names the cult grew till finally it reached its fruition in 1854 when the Pope, declaring that from the moment of her Conception, Mary was free from sin, made this dogma an article of faith to be received by all Christians. The Roman Doctor, Liguori, of whom the Pope has declared that there is "nothing worthy of censure" in his writings, taught that it is not only useful, but necessary to invoke the intercession of the Virgin, who thus takes the place of the one Mediator between God and man.

The cult of the Virgin, now so prominent in Roman Catholic countries, yet absolutely unknown in the early centuries of the Christian era, its growth easily traceable in history, is a clear example of how the Roman Church has added to and indeed subverted the Christian Gospel.

A recent gallop poll reveals that less than half the population of Great Britain have a belief in life after death. The figure 49%, compares unfavourably with France 58%, U.S.A. 62%, Norway 71%, and Canada 78%. We fear that a similar poll of opinion in Australia would result in a percentage comparable to Great Britain.

Belief in a future life is essential to the Christian religion. Without such a belief Christian theology and Christian morality do not make sense. It is

a waste of time expounding the refinements of Christian doctrine when the hearers disbelieve the fundamental presuppositions. It is to inculcating conviction on the key Christian tenets that modern teaching and preaching should be more constantly directed.

For example, belief in an after-life springs directly from belief that God has created us for the purpose of living not only temporally, but eternally. Today the hold on the truth that we are God's creatures is weak; as a consequence, a belief in life after death is denied by so distressingly large a proportion of the population.

Those to whom falls the responsibility of teaching the young should aim to instil into the minds of their charges the half dozen fundamental doctrines on which the Christian Faith is built. Frequent repetition is necessary because the atmosphere of thought in which we live is opposed to these truths and unless the children take firm hold of them it is impossible to build any superstructure of Christian belief or morals.

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### THE JUBILEE OF THE PARISH OF ST. PETER'S, HORNSBY.

Fifty years ago, on 16th April, 1898, the first Church of St. Peter, Hornsby, was dedicated by the Archbishop of Sydney, the Rt. Rev. William Saumarez-Smith, D.D., during the ministry of Rev. R. Raymond King, who was Rector of the parish of Gordon-Hornsby, which extended from Roseville to the Hawkesbury River.

For some years previous to this date services had been held in the School of Arts, records of which are in existence, but before this the parish was under the supervision of the Incumbent of Castle Hill and was called South Colah.

The first Church, although constructed of brick, was almost totally destroyed by a bush fire in January, 1913. It was rebuilt according to the original design and now serves as a Parish Hall.

The present handsome church was built in 1923—during the ministry of Rev. A. L. Wade, now Archdeacon Wade. It was dedicated on 6th May, 1924, by the late Bishop D'Arcy Irvine, and after having the nave completely refurbished, was consecrated on 18th Nov., 1945, by the Rt. Rev. C. V. Pilcher, Bishop Coadjutor of Sydney, during the ministry of the present Rector, Rev. G. T. Earp.

The first division of the Parish occurred in 1901, when the Parish of Wahroonga-Hornsby was formed, which extended from Wahroonga to Hawkesbury River.

The second division of the Parish took place in 1912, when Hornsby, from being a daughter church became the Mother Church and main centre of a parish extending from Hornsby to Brooklyn.

The third division occurred in 1946 when the Northern Centres, having consolidated their finances and having grown sufficiently strong, were formed into a new Provisional District of Berowra-Asquith. Thus Hornsby Parish, after 48 years, at last became a separate unit.

The following is a list of Rectors:—Rev. R. R. King, M.A., Rector of Gordon-Hornsby, 1898-1901; Rev. R. Livingston, Rector of

Wahroonga-Hornsby, 1901-1902; Rev. S. E. Langford-Smith, 1902-1912; Rev. A. L. Wade, Rector of Hornsby cum Asquith, Berowra, Brooklyn, 1912-1924; Rev. W. G. Nisbet, Th.L., 1924-1930; Rev. E. Cameron, 1930-1937; Rev. C. E. B. H. Burgess, Th.L., 1937-1944; Rev. G. T. Earp, B.A., Th.L., Rector of Hornsby, 1944.

By its intimate association with Gordon and then with Wahroonga, St. Peter's has played its part in the development of the Church on the whole North Shore Line.

Miss Faith Ward, who was both a Sunday School scholar and a Sunday School teacher in Hornsby, later trained as a nurse and offered her life as a missionary. She is now in charge of a leper station in Tanganyika.

There have been many devoted labourers in this part of the Master's Vineyard during the past fifty years whose life and works are commemorated by some beautiful memorials.

The Memorial East Windows were given by the parishioners in memory of those who gave their lives in the last two wars and as a thanksoffering for those who returned. These windows greatly enhance the beauty of the Sanctuary.

The Rev. G. T. Earp, speaks in terms of deep appreciation of the loyal co-operation of the parishioners of St. Peter's.

In the first fifteen months of his ministry they eliminated the debt of £1040 which still remained on their Church, and recently they have purchased a rectory and had it completely renovated the total cost of which has already been more than half paid off.

It may not be out of place to quote his own words from the brochure which was published last month to mark the jubilee.

In conclusion may I, as your pastor, on the occasion of the 50th Anniversary of your Church of St. Peter, Hornsby, express my gratitude to my friend, Mr. John Braithwaite, for the article which bears his signature, and may I thank you all for your generosity (you have subscribed approximately £2400 over and above the general expenses for capital expenditure, in the last four years) and above all may I express my very deepest thanks to all those who have helped and are helping to spread the gospel of Christ in this Parish.

### HAPPY OLD AGE.

Unexpectedly called to Melbourne last January, and then when my particular task was over, unexpectedly I enjoyed a rich spiritual experience with a friend whom I had not seen for some years. He invited me to spend a few weeks with him. He is now 88 years of age, and an example of the full beauty of old age, and of the serene happiness of a dedicated Christian life. Strangely enough, he came to Australia for health reasons when 16 years of age, and was refused insurance on his arrival.

Landing in Melbourne about 72 years ago he entered Griffiths Bros.' establishment and was afterwards ordained. When leaving England one of the Church leaders at Leicester gave him a verse from the Bible, which he never forgot, and which has been the inspiration of his long and fruitful ministry: "In all thy ways, acknowledge Him and He shall direct thy paths." This text is now displayed prominently on his study table, and every visitor hears why it came to be there. His chief hobby at the present time is the making of handbaskets from palm sprays, and pine cones, all solidly and attractively constructed. He has sold hundreds to Melbourne people. All the proceeds are given to the Church Missionary Society, and to the Food for Britain Appeal. Every basket buyer hears the story of the text on the study table. His mind is as keen as ever. After listening to a forum of the air about Belief in God, he said that while intellectual arguments had their place, the real verification of the matter was a spiritual one—the experience of those who knew and loved God. He finds great comfort from the wireless—listening to the singing of hymns, and sacred music in the early morning, and the devotional half hour at 10 a.m. He knew the leaders from all denominations who had a helpful message and those who had not. What was wanted in these services was, not good advice, but the Gospel of the grace of God. Though a staunch Anglican he believes that Anglicanism was not the whole truth, and hopes that the Bishops at Lambeth may take a decisive step in promoting closer unity between the churches. Occasionally he takes services, and loves to emphasise the reality of the Presence of Christ with his people at all times, and in all places.

His favourite hymn is "Abide with Me," and the verse he likes best is:—  
"I need Thy Presence every passing hour;  
What but Thy grace can foil the tempter's power?  
Who like Thyself my Guide, and Stay can be?  
Through cloud and sunshine, Lord, abide with me."

He is often to be seen at the organ in his study, playing and singing heartily well-known hymns. He uses the postal service to send messages of comfort to distressed ones who write to him about their problems.

And last, but not least, of all, he would approve of the saying: "My greatest workers are sometimes those who are laid aside from active service in order that they may learn to wield the weapon of prayer."

The Reverend John Carrington of Olinda, Victoria, is the name of this hidden saint of God, who still exercises a very helpful ministry for Christ.—L.A.P.

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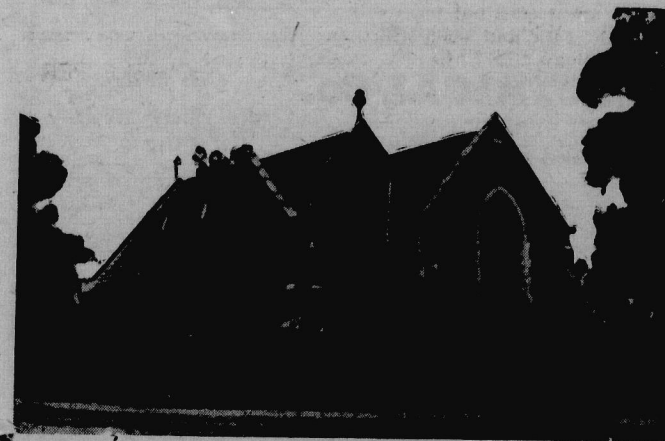
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### ADDRESS BY THE HON. J. M. BADDELEY.

At the Annual Diocesan Festival of the Home Missionary Society, of the Diocese of Sydney, the Speaker was the Hon. J. B. Baddeley, M.L.A., Deputy Premier.

Mr. Baddeley said:—

It is indeed a very real pleasure for me to be present this evening, and to join with you in the annual festival of your society.

I prefer to feel that I have come amongst you as a layman of the Church of England rather than as one holding any special office. I am proud of my membership of the Church. I have had the privilege and pleasure of contacts with His Grace, the Archbishop, who has given such a fine lead to the community on many matters of public interest and concern. Bishop Hilliard helped me considerably on a war-time problem of considerable importance—Sunday entertainments for the troops—and the presence of leaders of the Church on the sub-committee, which was set up at that time, proved a great help to me and to the Government.

As one who comes from the principal industrial areas of the State, where coal mining and heavy industries are the principal occupations of the people. I am aware of the value of the power and force of great engines in keeping the wheels of industry turning. It makes me think therefore of the Home Mission Society as one of the great engines of the Church in this Diocese.

The Society supports and stands behind the magnificent work which is being undertaken at the Children's Court, at housing settlements, youth centres for young people, in providing nursing facilities in parishes, in solving family problems, and helping to keep the family unit, which is the basis of Christian living, from breaking up.

I was particularly interested to hear of the unusual work being performed on the Hawkesbury River where families are scattered along almost 100 miles of the Hawkesbury, on islands or in remote parts of the hills and valleys. I have heard of the unusual methods the society uses in bringing the people to the services of the Church. These include transport by flying foxes. It shows that the Church is obeying the Divine

Command and sparing no effort to see that all people in the Diocese have the opportunity of taking part in the life of the Church.

Recently I paid by first visit to Lord Howe Island and there was gratified to see that the small group of people belonging, after all, to the Diocese of Sydney, were being cared for spiritually and that the Home Mission Society was standing behind the work.

I have been told that if it were not for grants made by the Home Mission Society to cover the stipends and expenses of rectors, it would be virtually impossible for some of the smaller or poorer type of parishes to continue. In this respect alone, the Society justifies its existence and is deserving of the utmost support. Since the earliest days, Christianity has concerned itself with the poor and we have countless examples in the New Testament of the importance of helping and serving the poor people. Remember the words of the New Testament: "Inasmuch as ye have done it unto one of the least of these brethren, ye have done it unto me."

It is very pleasing to see that the Society while caring for the spiritual needs of men, women and children in the Diocese is not neglecting their material welfare. In the first years of Christianity the healing of the sick and the feeding of the people were practised. The Church, if it is to continue to be a real force, must convince the people that it is concerned in the welfare of their bodies as well as in the care of their souls. The action of the Society in providing trained nurses to visit the sick poor, such as old age and invalid pensioners, who are bed-ridden and cannot find accommodation in public hospitals, is an example of the manner in which the Society is caring for the physical as well as the spiritual and moral needs of the community.

### THE CHURCH AND THE GOVERNMENT.

I have always felt that in democratic communities the Church and the Government should co-operate in promoting the welfare of the people. Fundamentally we are a Christian Society and many of our basic laws and customs are the outcome of Church teaching since the earliest times.

To-day people all over the world desire to live peacefully. Since the beginning of this century the shadow of war has hung almost continually over the world. The great

problem facing the people of the world is how peace is to be brought to the nations. It is so easy to say this, yet often no solution is offered. It seems to me that peace between the nations can be won only by first winning it ourselves as individuals. We could do this by the simple application of Christian principles. The Church itself has a big part to play, probably no organisation has a bigger one. The Church in its missionary work does not recognise colour, class, or creed. It takes its message to the four corners of the globe and it cares for the sick and suffering in the same manner. Surely then the Church has a great opportunity for breaking down prejudices between the people, for removing fears and for proclaiming over and over again the need for peace in the home, peace in industry, and peace between the nations.

I say to you to-night, that we as church people, must keep this ideal constantly before us. On the agendas of conference and other places where church leaders meet, world peace should be the No. 1 item. We must sink petty differences and the small things that divide us as Christians and devote our energies to the great problems of mankind.

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## CANON HAMMOND IN ENGLAND

### An Account of his Mission in Oxford.

The Porter's Lodge of every college in Oxford is a mine of varied information. All forms of political and religious thought vie with each other to capture the minds of the leaders of the future. It is against this background of a plethora of meetings that the unremarkable statement that the Debating Hall of the Oxford Union was filled every night for Canon Hammond's mission takes on a real significance. What lay behind this wide interest? There were no American methods of high-pressure evangelism employed, for the preliminaries consisted of a period of complete silence for private prayer and the realisation of the presence of God, a hymn, notices, and then the Canon's address, which lasted a full forty-five minutes every night. Although these addresses were shot through with his own irrepressible Irish humour and remarkable personal anecdotes and accurate quotations, all delivered without a note, they were deep in their thought and profound in both their theology and their philosophy, as well as heart and conscience searching in their appeal. They followed a logical sequence from the uniqueness of man and then his fall, the subsequent initiative of God, and "Why the Cross?" to "For you to decide" on the Sunday evening, and ending with talks on the Holy Spirit and the new life in Christ. On most evenings "the Canon," as he came to be known throughout the University, also gave a brief instruction talk to men and women who were definitely seeking Christ. A large number stayed to these, especially on the Sunday night. Those present included many brought by O.I.C.C.U. members, or those contacted in the sectional meetings, but there were also many from the other Christian societies, especially the S.C.M. The O.I.C.C.U. has probably never been so large in numbers or so respected by other Christians as in recent terms, and the scope, organisation, and methods of this Mission have made that posi-

tion more secure. At the Daily Prayer Meeting each day, although there were often evangelistic lunches at the same time, there was an average of ninety present. Quiet, steady, believing prayer has been the driving force behind the work from man's side, so that the Mission seemed a natural growth from a year of prayer preparation, in which there have been a steady stream of conversations since last October. I noticed a number of these converts already taking an active part in bringing their friends to these meetings.

The seventy sectional meetings during the week did more than merely act as a feeder service for the main addresses, for they were direct evangelistic opportunities in their own right. The ex-Service meetings at lunch-time were very well attended, and the Principal of Wycliffe Hall chaired one for ordinands at which Canon Hammond spoke, and at another lunch for ordinands Major W. F. Batt spoke on "Some Problems of the Ministry as Seen by a Layman." From these informal meetings Canon Hammond's team of twelve assistant missionaries, mostly staying in the guest rooms of various colleges, were able to make so many appointments for personal talks that their time was wholly taken up with men and women eager to talk of the things of God, and to find a personal knowledge of the Lord Jesus Christ. Canon Hammond had a steady stream of interviews in his rooms in the Randolph Hotel and also took two afternoon question hours.

What results are to be seen? This is a dangerous question to answer. It was a quiet mission outwardly. It would not be profitable to try and assess the large number of men and women who professed conversions, nor would it be right to give stories of some of the outstanding cases, but it was privilege of a high spiritual order to attend the meetings of the assistant missionaries and the Mission Committee for prayer and reports, and hear how God had been working on the day previously in

the bringing of many out of darkness into the light of the glorious Gospel, found personally for each one in the face of Jesus Christ. The "follow-up" continues through the various activities of the Union, through special Bible readings for young converts held weekly on Wednesdays, and through the responsible loving care of members of the O.I.C.C.U. themselves finding, some for the first time through this Mission, the joy of helping another young Christian into a deeper experience of Christ. Will readers of this article who have the University work at heart pray much for the new converts, for those who were brought back to full allegiance to Christ, and for a tremendous number of others, nominally religious, who were touched by the Holy Spirit and are in contact with the O.I.C.C.U. but are still in the darkness of spiritual doubt. The Mission ended with a meeting for Senior Members in the University in the Old Library of the University Church, when Canon Hammond gave a clear analysis of the state of mind and soul that he had found in the average post-war undergraduate, and outlined some constructive suggestions for the future. — M. A. P. Wood, in the "Record."

### Proper Psalms and Lessons

#### May 23. Trinity Sunday.

M.: Isa vi 1-8; Mark i 1-11 or I Pet. i 1-2. Psalms 29, 23.

E.: Exod. xxxiv 1-10 or Numb. vi 22 or Isa xl i 1-12; Matt. xxviii 16 or Eph. iii. Psalms 93, 99, 115.

#### May 30. 1st Sunday after Trinity.

M.: Josh. i or Job i; Mark ii 1-22 or Rom. i. Psalms 1, 3, 5.

E.: Josh. v 13-vi 20 or Job ii; Matt. i 18; Acts viii 26. Psalms 4, 7, 8.

#### June 6. 2nd Sunday after Trinity.

M.: Judg. iv or v, or Job iii; Mark ii 23-iii 19 or Rom. v. Psalms 10, 12, 13.

E.: Judg. vi 33-vii 23 or Ruth i or Job v 6; Matt. ii or Acts ix 1-31. Psalms 15, 16, 17.

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QUALITY AND SERVICE

## THE HOME MISSION SOCIETY.

The 92nd Annual Gathering of the Home Mission Society, Diocese of Sydney, was held on Monday, May 3rd. Although the day was very wet it was very gratifying to see such a splendid response in the numbers who came to the Cathedral Service and to the Sydney Town Hall. Bishop Hilliard was the Preacher at the Annual Service and urged support for the Society and its many activities. It was estimated that some 1500 people were present at the Tea held in the Upper and Lower Halls of the Sydney Town Hall, and under the direction of Mr. Hunter and his helpers all the arrangements were smoothly carried out. The General Secretary of the Society desires to express appreciation to those parishes that had tables and to the many helpers who came to make preparations for the tea, and to those who assisted in other ways, also to Bishop Pilcher, who presided at the public meeting, for his words of good cheer and encouragement. The Wollstonecraft Male Choir excellently rendered a number of items for which they received much applause from the large number present. Here we would like to say it was very gratifying to see the galleries and the main Upper Hall well filled. The Hon. J. M. Baddeley, Deputy Premier and Chief Secretary, of the New South Wales Government, gave an interesting talk and expressed appreciation of the work the Society was doing and urged for it, generous support. The General Secretary showed fine lantern slides of the Society's various activities which showed the extensive work that was being done in the Diocese spiritually, and socially. Dr. F. Cash was the Lanternist, and Archdeacon G. T. Denham presided at the organ.

The General Secretary presented the Annual Report and in the absence of Sir George Mason Allard the Hon. Treasurer, the Financial Statement.

It was very encouraging to see such a fine gathering in spite of the inclement weather and one of the results should be continued support for the Society's activities.

## CHRISTMAS IN IRAN.

(Extract from Dr. Kathleen Taylor's Letter.)

We had a truly lovely Christmas. We were working up to it for ages before but really began to sense Christmas the Saturday before when a whole lot of pine trees were lopped. They had to be cut because they were in a place which would make a wind-break for the windmill, and so they served a useful purpose as well, providing masses of greenery for the two churches and all the wards and our houses.

On Monday they started decorating the wards. I found the Acrelevine and Picric and Gentian Violet (in very weak solutions be sure), were going out from the dispensary; soon we saw the effect in festoons of yellow, purple and red balls, made from cotton wool and rag. Also all the beams in the Men's Hospital were covered with yellow and purple bandages, and now the patients with wounds present a very colourful appearance.

The wards really looked lovely and gay. The Church was done chiefly in greenery but had some really nice paper flowers to give touches of colour. There were Christmas trees in each of the wards also, and on Wednesday afternoon, just before it was getting dark, Father Christmas, very correctly dressed, came to the Women's Hospital and gave a present from the tree to each patient. The staff had previously bought little things to make up these presents: combs, soap, rings (4d. each) and earrings and mirrors.

Christmas started at 8 a.m. with tea and hymn and reading (John i) in Peter's big sitting room with all the staff, and they each received their Christmas bonus, 25 toman each. Altogether about £100 (nearly broke the bank!). It is a great gift for some of the juniors, more poorly paid members of the staff. None are paid well and some are very low. Then we flew to the wards and did a round which concerned itself with giving oranges (6d. each!) and saying, "Happy Christmas," rather than with the health of the patients.

Then everyone—patients, staff, friends, outsiders, went to church for the evangelistic service. It was quite full. Then Father Christmas, with a swag, visited the men's

wards with much singing and laughter, and we had no time to breathe before the English service was upon us, about 20 English speaking folk—Greeks and Germans, Afghans and Americans. Phil took it beautifully and even the one with the poorest English amongst them must have understood his sermon for he phrased it so simply and slowly. They all came in for a cup of tea and some cake afterwards, which was good. After lunch I slipped off to see a patient and we all got to Church about 2.30 p.m. for the Church Social which lasted a couple of hours with games and tea and biscuits.

Then followed the Communion Service of which Hakime, Phil's teacher, read most of the service, Phil taking the essential bits, the Prayer of Consecration in English, but the Absolution, the Communion words and the blessing in Persian.

Boxing Day brought our hospital servants lunch, Christmas tree and games. I had trinkets we had bought for the women and we gave the men one English cigarette each and a box of matches, and some safety pins and some sweets. All off the Christmas tree—great fun!

We finished celebrations with the nurses, men and women, party on the Monday night. Again a Christmas tree, the Women's Hospital were thrilled with a head scarf for each, and the men had silk handkerchiefs. Sunday evening's service took the form of a carol service in which some of the children took part.

(The names Peter and Phil refer to Dr. Peter Wild and Rev. R. F. Taylor.—Ed.)

## ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



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## JONATHAN.

It is interesting to note the germs of a spirit of chivalry in the Bible. The uniqueness of the position of the Hebrews scarcely admitted of their being a chivalrous nation. Their sympathies were too narrow, the range of their interests too restricted. The requirements of the Divine Code under which their national life took shape went deeper than any mere code of honour. In a sense no room was left for this. Theirs was emphatically not a state of freedom. They were those whom God had separated and was training for a distinctive object.

All the more interesting is it, then, to note such traces of early chivalry as the Biblical records supply. We glean some few instances without claiming to exhaust the field.

Surely there was a touch of the knight-errant about Moses when in the land of Midian, undiscouraged by his previous futile efforts elsewhere to intervene as the champion of the oppressed, he stood up alone with that authority apparently natural to his gentle soul and refused to remain a passive spectator of the molestation offered the women by the shepherds (Ex. 2:15-19). Again, there was chivalry in the attitude of Ittai the Gittite, when, in view of the impending vicissitudes of exile, David offered to release him from his recently pledged fealty (2 Sam. 15: 19-21). "In death or life." The order is significant. Truly a noble answer! The spirit of chivalry meets us also in the exploit of the three mighty men who "went in jeopardy of their lives," and brake through the host of the Philistines, and drew water out of the well of Bethlehem that was by the gate, and brought it to David—a spontaneous tribute of personal devotion. (2 Sam. 23:13-17). Consider, too, the courtesy to a fallen foe mirrored in the high-souled disdain of Elisha's words in 2 Kings 6:22: "Wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow? set bread and water before them...."

But undoubtedly the flower of Old Testament chivalry meets us in Jonathan. What manner of man was he? Of the influences that moulded his early years we know nothing. His name ("the gift of Jehovah") may warrant us in thinking that at his birth Saul's life still possessed religious quality. Bishop Hall tends to overlook this when he says in his quaint, trenchant manner: "Worthy Jonathan, which sprang from Saul, as some sweet imp grows out of a crab-stock, is therefore full of valour, because full of faith."

He appears for the first time in full light upon the scene as the adventurous young warrior advancing single-handed against a garrison of the Philistines (1 Sam. 14:4-15).

Later we find him in a most trying position. There was enmity, inveterate enmity, between his father and his best friend; yet through it all he was true to his father, and true to his friend. Had he allowed himself to be swayed by perfectly legitimate ambition, or to be carried away by the romance of friendship, he must have broken with one or the other. It was only the self-discipline of a really God-fearing man that enabled him to go straight. What made it harder for him was the fact that his father tried to inspire him with his own jealousy (1 Sam. 20:30-31). But Jonathan knew what he was about. He had plighted troth deliberately and advisedly, and his chivalrous spirit would never permit him to turn traitor even to win a crown.

It has been suggested, pleasingly, we suggest, that David had Jonathan much in his thoughts when in later days he portrayed "the figure of stainless honour" in Psalm 15.

The last recorded meeting between the two friends is described in 1 Sam. 23:15-18. We are amid the darkest days of David's chequered career. He is an outlaw, in constant peril of his life. Saul's malice knows no bounds. He is determined to hunt him down. He is like a bloodhound on his track. The future is inky gloom. Hope is almost gone. Faith totters on the verge of utter collapse. But Jonathan has not forgotten him. "Jonathan Saul's son arose," we read, "and went to David into the wood, and strengthened his hand in God." Are not the closing words exquisite? Many are the kind services that we may render one to another, but this is the kindest and help-fullest of all.

Picture that immortal scene in the wood, perhaps in the stillness of the night beneath a sapphire, star-lit, eastern sky! Often in after years must David have recalled the wonderful unselfish generosity of his friend; often, as he fought strenuously to hold his own against the masterful Joab—"These men, the sons of Zeruiah are too hard for me," he says (2 Sam. 3:39)—must he have longed to have Jonathan once more beside him, must have yearned

"... for the touch of a vanished hand,  
And the sound of a voice that is still!"

The bloody fight on Mount Gilboa has had a fatal issue (1 Sam. 31). The new king writes the inexpressibly touching composition preserved in 2 Sam 1:7-27. In its inception it strikes one as a studied effort, along the lines of a national ode—the sort of thing, perhaps, we might associate with a

Poet Laureate. It is the nation's point of view that is adopted. The Saul commemorated is worthy to live in popular recollection. He is the nobler Saul of better days, the king in all things kingly. And Jonathan his soldier son, his inseparable comrade in all his martial exploits, receives equal meed of praise. If their two swords could not purchase victory, they together could but die. It is at this point (v. 26) that David's personal feelings fairly master him. The words are few and simple. His whole soul quivers with one emotion, a yearning regret for the "fastest, fondest friend" man ever had.

And the moral of our study? Sometimes when the future is leaden, and the present tearful and irksome enough, the murky foreground may be relieved by light streaming from the past. Christian experience is not infrequently enriched by the "Morning-star of memory," and lives strengthened by the recollection of contacts which helped in bygone days—services great and small, and words of counsel and encouragement on the part of those who wished us well and did their Christian best for us.—H.R.M.

## B.C.A. NEWS.

Sister Portch, of England, is due to arrive in Sydney early in June to join the Nursing Staff of B.C.A.

The Rev. E. J. Beaven, accompanied by his wife and children, is expected to leave England shortly to join the Mission Staff of B.C.A.

Sister M. Torrington has been accepted for service with B.C.A. She will join the West Coast Hospital system in South Australia on June 1st.

Sister V. Page, of the B.C.A. Hospital at Tancoola, S.A., has made a miraculous recovery from an attack of infantile paralysis. She will resume duty at the end of this month.

At the recent annual meeting of the Ladies' Auxiliary of the B.C.A. the Organising Missioner, the Rev. Tom Jones, outlined plans for many extensions of the work of the Society. A substantial offertory was given to help finance the proposals and offers of further help were made.

Miss E. M. Page, of Haberfield, Sydney, has commenced duty with the Bush Church Aid Society. She is the Pharmacist of the B.C.A. Medical System in South Australia.



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## TO AUSTRALIAN CHURCHMEN.

## TRINITY SUNDAY

(By the Ven. Archdeacon S. M. Johnstone.)

## The Nature of God.

The writers of the several books of the Bible assumed that their readers were believers in the Supreme Being. They did not always assume, however, that the readers had a clear and adequate knowledge of the nature and character of the Being in whom they believed. The supreme function of the writers was to reveal God as God had been revealed to them.

They sought to remove erroneous and unworthy conceptions of Him by proclaiming these as misconceptions and by persistently asserting what was truth. By denial and affirmation they taught both negatively and positively.

The revelation that they made was enshrined sometimes in history, sometimes in allegory, sometimes in prophecy and sometimes in moral doctrine. The result is the emergence of a picture of God sufficiently clear and adequate for the salvation of man's soul, the satisfaction of his heart and his guidance along the road of Life from time to eternity. They made it quite clear that the picture in its various parts was not a discovery but a revelation. They also made it perfectly clear that the nature of God was so mysterious and wonderful that it was beyond the limited powers of man's mind to comprehend it in all its fullness.

The greatest of the revealers—and he was more than a revealer—was Jesus Christ Himself. The supremacy of His revelation was enriched with the uniqueness of His Person. He was not only man; He was God.

This brings us at once to the consideration of the Doctrine of the Trinity. There were intimations in the Old Testament, that the only God was not a lonely God.

## God a Fellowship.

He is a unity that is a Fellowship—a Fellowship that is a Unity. At Creation He said: "Let us make man." After the fall of man He said: "Behold the man is become one of us." On the building of the Tower of Babel He said, "Let us go down and see this tower which the children of men have builded." In the book of Isaiah, we read: "Holy, Holy, Holy, is the Lord of Hosts." In the Godhead there is Communion, God is essentially a fel-

lowship, and He is changeless. It is impossible for love to exist except in fellowship. Before anything was created from all eternity, His whole nature was and is a Fellowship.

This Fellowship is expressed in the terms, "Father, Son and Holy Ghost"; three Persons in one God.

## The Deity and Humanity of Christ.

In Christ two natures were combined. There was His Divine nature existing from all eternity with the Father and Holy Spirit. There was His human nature, which He assumed at His Incarnation. The Union of these two natures is well indicated in the first Chapter of the Gospel according to St. John, "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." Christ is therefore the keystone completing the arch between Divinity and Humanity, broken by sin. On the one hand, He is perfect God, and on the other He is perfect man. By Him we come back to God; by Him God comes back to us. He is the way.

Unless we understand this, much in the Christian Faith becomes unintelligible and even contradictory. However, it is in this that the power of Christ resides to reveal God to man and to save and redeem him to the uttermost.

Thinking of His Divine nature, He could say, "I, and my Father are one"; "He that hath seen me hath seen the Father." Thinking of His human nature He could say, "My Father is greater than I." In His Divine nature He is eternal, in His human nature He was born of a woman, grew both in body and mental capacity, hungered, thirsted, was weary in body, suffered, died and rose again from the dead.

As in the natural universe there is much that the mind of man cannot grasp, so it is and must be with the nature of God and with the incarnation of Christ and His atoning death upon the cross, "The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehen-

sible." That is to say—beyond the power of the human understanding fully to grasp. Yet just as we know enough about the universe for the practical purposes of life so we know enough about God to lead us safely from time to eternity.

## The Deity of the Holy Spirit.

The Deity of the Holy Spirit and consequently His equality with the Father and the Son need to be emphasised in the teaching and life of the Church. This is emphasised in the three Creeds, although, the necessary elaboration of the doctrine of the nature of Christ receives fuller statement. In the story of Ananias and Sapphira it was made definitely clear that to lie to the Holy Ghost was to lie to God—because the Holy Ghost is God.

Here we have in One God Three Persons of one substance, power and eternity.

They are distinct, but not separate. Varying in function the Three Persons in the One Godhead act as one in the plan of man's redemption—designed by the Father, carried into execution by the Son and applied by the Holy Ghost.

## BIBLE SOCIETY ANNUAL MEETING.

For 34 years Mr. Ernest Tipson, of the Singapore Bible House, was in the hands of the Japanese. He saw the Bible Society premises damaged and looted, and he remained at his post. Arriving in Malaya in 1908, Mr. Tipson worked among lepers for 20 years. He then served the Bible Society from 1928 onwards, travelling widely in the Archipelago.

Mr. Tipson will address the Annual Public Meeting of the Bible Society in the Central Baptist Church, 619 George Street, on Friday evening, May 28th, at 7.45 p.m. The Chairman, Rev. B. T. Butcher, who served with the London Missionary Society in Papua for over thirty years, will give a ten minute talk on "The Bible Among Headhunters of Papua."

Miss Elsie Findlay, the soloist, will sing "Hear Ye Israel" and "God is our Refuge," and the North Sydney Salvation Army Male Voice Choir will render two numbers.

Bible Society friends are urged to be present.

## BIBLE COURSE BY POST.

The Cranmer Bible College is providing a correspondence course in Bible exposition and exegesis for those who are not able to attend the lectures in person. The term commences on June 7. Full particulars may be obtained from the Dean's Secretary, St. Andrew's Cathedral, Sydney. MA 2927.

## RE-BUILDING IN GERMANY

It is better to be a gatekeeper in the tent village of Boys' Town than a profiteer on the Frankfurt blackmarket.

That fact was evident from the welcome smile of the slightly ragged but clean lad who raised the railroad type of barrier at the "city limits" and proudly directed visitors down the "main street." Like the other 120 boys in the village, he had come to this new life from the streets and blackmarket in Frankfurt.

From one of the tents emerged Alfred Rahn, the young churchman who serves as director of this new venture in character training for homeless boys begun by Hillswerk, the Protestant Relief Agency. Himself a refugee from the part of eastern Germany which was given to Poland, Rahn understands the plight of the boys among whom he and other youth leaders work.

There were few of the "citizens" in the camp during this particular day since most of them were out working in road or building construction, but those left on the grounds were doing work for their community. Several of the lads were building the foundation for a new barracks which had been sent by "Die Junge Kirche," the youth organisation of the Reformed Church in Switzerland.

One of the boys passing bricks up the line to the brick layer was 16-year-old Gunther from Dresden. He had lost his father, mother and two sisters in the terrible night when his home city was virtually wiped out in a raid which left 200,000 to 300,000 dead. He had safely escaped and had gone to his aunt's home, but she had no understanding of boys. He ran away to Frankfurt, joined the blackmarket gang, and later was invited by a Boys' Town member to "join up."

When he arrived in Boys' Town, he was as small as a boy of 12, because he had been retarded in his physical development. He was dirty, neglected, lacking a sense of moral behaviour or cleanliness.

Then, in a month's time, his weight increased from 68 to 90 pounds. His attitude changed so that he is a clean, cheerful, and sociable citizen taking pride in doing a good job at his post in the kitchen crew. It was a happy moment for Gunther when he was given a pair of trousers which had been sent by Church World Service.

## FLOTSAM AND JETSAM.

All of the Boys' Town members have had terrific war and post-war experiences. Some have lost their families in the flight as refugees from the East. Others have been prisoners-of-war in Russia, France, or England, and are now uprooted and alone—unable to find living relatives in post-war Germany where an additional 13 million new refugees have been crowded upon the population of 40 million in the western zones.

Then, lost and uprooted, these boys have wandered aimlessly and later joined gangs in cities. In Frankfurt alone, there are 6000 of these homeless youth, most of whom are engaged in blackmarket activity because it is much easier to make a living that way than to work. They trade chocolate, cocoa, cigarettes, and other scarce items for 50 to 100 times their official prices. Even potatoes sometimes slip out on the blackmarket with the result that one person does not get

his share in the store because someone else is making a big profit selling it illegally. A black marketeer could get 20 marks for a box of chocolate or a cake of soap—equal to almost half a week's wages. A small sack of potatoes is worth 100 marks or 20 weeks wages in factory work.

## CHRISTIAN RE-HABILITATION.

Seeing youth in such a situation, Rev. Otto Fricke and Mr. Adelbert Fischer of the Frankfurt Hillswerk office realised that preaching to vagabonds would not be enough. They needed a chance to work for themselves, and for each other. Thus, on a former Nazi military training ground at Vilbel near Frankfurt has grown up the boy's town. Adjacent to it is a community also begun by Hillswerk for homeless families from the East. Here refugees are building their own homes from sun-baked bricks.

Collaborating with the German church youth workers in the administration of Boys' Town are two men from the American Army. They have not only provided tents and equipment from army supplies, but have also lived with the former law-breakers as friends, playing volleyball with them and helping in the community life. One day Captain West, one of the army men, took the boys to see Max Schmelling in a boxing match.

The Christian basis of the town is reflected in different phases of the camp programme. Early in the morning all gather in their nissen hut for morning devotions. Then each goes off to his day's work to jobs which camp leaders have helped find. Each boy is given fifteen marks, out of 50 marks earned in a week, as his allowance. The rest is saved for the boy to take when he leaves the town to settle down somewhere. Boys not able to do heavy work perform tasks in the camp.

## TRAINING FOR COMMUNITY.

On certain evenings there are discussions and joint planning for the welfare of the camp. Democracy, war, and honesty are common topics. One person in each tent is elected as a responsible leader and representative in the Community Council.

A welcome and regular visitor to the Boys' Town is Dr. Adolf Freudenberg, who serves as pastor of the nearby refugee community. Freudenberg was once a diplomat. But when he saw the trend Germany was taking under Hitler he studied theology and became pastor in the "confessing church." This part of the German Church, inspired by the leadership of Niemöller and other courageous churchmen, resisted Hitler. Later, Dr. Freudenberg headed the Refugee Department of the World Council of Churches which ministered to refugees all over the continent. Now he has returned to Germany to work personally among the victims of modern mass uprootings of populations.

One of the communion services which Dr. Freudenberg administered in Boys' Town was to him a "moving experience." It was rather late before the worship began because the boys had to unload a truck first. Only two candles provided the light in the room. Most of the 24 who attended had had communion once in their life—the day of confirmation. During recent years life had been very abnormal. When Dr. Freudenberg gave a short instruction on the Lord's Supper and administered it, some wept as chil-

dren. All that was dear to them returned in their consciences, the teaching of their parents and church school teachers in their childhood. They had not heard such words in many years. Dr. Freudenberg said it was a real experience of Christ who said, "Go ye into the highways and byways and bring them in."

While the Boys' Town life has changed many young men, there have been real obstacles in the way of successful community life. The working day doesn't offer enough opportunity for real fellowship, since the young men are too tired to do much in the evening but "Hit the hay." Sometimes, boys leave the camp before they have caught the spirit of the place. Stealing has not yet entirely disappeared.

Nevertheless, some of the problems are being solved. Carl Merryman, a young American from the Congregationalist Church who recently joined the staff, has been helping to form regular discussion groups, a choir, and various classes. Craft projects will begin as soon as materials are obtained. Personal counselling is increasing. German and American leaders are determined to work together to realise their goal of a true Christian and democratic community that develops "dangerous nobodies" into responsible citizens with a Christian world outlook.

## INTERNATIONAL EFFORT.

The summer Boys' Town members will have contact with youth who will come from France, America, and Britain to join in an international work-camp in the nearby refugee community of Vilbel, where Dr. Freudenberg is pastor. Here they will help work with refugees from East Prussia, Czechoslovakia, Yugoslavia and elsewhere to build homes and community centres. This work-camp is being sponsored by the Congregational Service Committee in co-operation with the Youth Department of the World Council of Churches. In the future, exchanges of personnel for short periods may take place between the Vilbel Boys' Town, Le Chambon in France, and other youth centres in various European countries.

This significant step in Christian rehabilitation would not be possible without the gifts of food and clothing from Church World Service in America, Swedish and Swiss and other Church relief agencies, as well as the collections of the German churches themselves. On one occasion Rev. Otto Fricke appealed on the radio for donations of potatoes. Despite the drought and universal hunger, the church people in Germany have given considerable quantities to the relief programme.

As youth abroad support their church relief programme they not only help to relieve suffering, but also make possible such projects as Boys' Town in Vilbel. They help to replace cynicism and hopelessness of many youth aboard with the new confidence and Christian understanding needed for a peaceful world.

## A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Secretary, C.R. Office. Mr. B. Henniker, 5/-; Mrs. J. J. McDonald, 8/6; Mrs. R. G. Moon, 10/-; Rev. Canon F. de P. St. John, 10/6; Rev. J. H. Frewin, 8/-; Mr. R. Newin, 10/-.

## ARCHDEACON D. HAULTAIN.

## SUDDEN DEATH.

(From a N.Z. paper.)

Archdeacon Donald Haultain, Vicar-General of the Diocese of Nelson in the absence in Britain of the Bishop of Nelson (the Rt. Rev. P. W. Stephenson), died in hospital on 3rd May, 1948.

He took services in his parochial district of Suburban North, and returned to his home apparently in normal health. After supper he was retiring when he collapsed. He was taken to hospital, but did not rally. He was about 60 years of age. Throughout his career in the Church Archdeacon Haultain was a successful parish priest and an able administrator.

Archdeacon Haultain, who was born in New Zealand, was educated at Moore College, Sydney, and was L. Th. of the University of Durham. In 1914 he was ordained by the Archbishop of Sydney to the curacy of Wahroonga, New South Wales. In 1916 he went to East Africa under the Church Missionary Society, and in 1917 and 1918 he was chaplain to the Australian forces in East Africa. Returning to Australia in 1919 he became Canon of Gippsland and Rector of Sale. In 1924 he was appointed Vicar of Kyneton in the Diocese of Bendigo. Four years later he became Vicar and Dean of Bendigo and Rector of All Saints' pro-Cathedral.

Archdeacon Haultain came to New Zealand in 1932 when he accepted the appointment as Vicar of All Saints, Nelson. In 1936 he was made a Canon of Nelson Cathedral, and in 1939 he transferred from Nelson to become Vicar of Blenheim. He was made Archdeacon of Marlborough in 1940. Retiring from the position of Vicar of Blenheim last year he returned to Nelson and took over the small parish of Suburban North.

Archdeacon Haultain was appointed Vicar-General by the Bishop before he left for England to attend the Lambeth Conference. Bishop Stephenson was to have arrived in London recently.

Archdeacon Haultain leaves his wife and daughter Margaret. There were two daughters of a previous marriage.

The funeral service took place at the Nelson Cathedral.

## THE LATE THOMAS GEORGE ROBINSON.

On Monday, May 10th, Thomas G. Robinson, of "St. Andrew's," Gale Rd., Maroubra, passed away at the age of 63 years. He had been a chorister of St. Andrew's Cathedral for the past 53 years, from the time he entered the Choir School in the days of the Rev. G. D. Shenton, B.A., Precentor-Headmaster, and later of the Rev. P. J. Simpson, in whose time he won the "Maria Logan" Music Prize. He later became a leading bass soloist and took an active part in the choir right up to the week before his death. The Precentor, the Rev. M. C. Newth, in his address to the very large congregation who attended the Funeral Service in the Cathedral, quoted the words of his Grace the Archbishop which formed part of the beautiful testimonial presented to Mr. Robinson when he had completed 50 years as a Chorister. On behalf of the Chapter, his Grace said, "Your example has been a stimulus to others; your unobtrusive yet effective influence has al-

## PERSONAL

The Archbishop of Sydney preached in Westminster Abbey on Sunday, May 9th, at the Empire Youth Service. Her Majesty Queen Elizabeth and the Princess Margaret were present at the service. It is reported in the English "Record," that His Grace will be a speaker at the Keswick Convention to be held later in the year.

We are sorry to note that the Ven. Archdeacon Johnstone, the Archdeacon of Sydney and Registrar, has been laid aside with illness.

The death has occurred of Mr. T. G. Robinson, who had been a member of St. Andrew's Cathedral Choir in Sydney for more than fifty years. A funeral service was conducted in the Cathedral by the Dean of Sydney.

The new organist of St. Paul's Cathedral, Melbourne, Mr. Campbell Ross is expected to arrive in Melbourne on May 17th.

The Rev. and Mrs. J. R. Noble, of the Rectory, Erskineville, Sydney, are being congratulated on the birth of a daughter.

The Maori Bishop, Bishop Bennett, has been invited to preach in Westminster Abbey. The Bishop is visiting England for the Lambeth Conference.

The Dean of Sydney visited Melbourne recently and preached at the Annual Service of the Evangelical Union in St. John's, Toorak, on May 2nd.

Representatives of C.M.S. from various parts of Australia were in Sydney last week to attend the Federal Council of the Society. Bishop Hilliard presided.

Sister Kathleen Jones, one of the aboriginal Mission Sisters, is now working as a missionary at the Moore River Settlement (Mogumba), W.A. It is thought she is the first coloured woman to be appointed by the Church of England to a Mission Station. Her work is highly spoken about.

ways been exerted in the best interests of choir and Cathedral, and by your sound judgment, your consistent service and your personal worth you have won and retained the respect and affection of your colleagues." The Service in the Cathedral was conducted by the Very Rev. the Dean, the lesson was read by the Archbishop's Commissary, Bishop Pilcher, and the Organist was a close friend of the deceased and a fellow member of the Choir School O.B.U., Mr. Victor Massey, Organist of St. Mark's, Darling Point. The chief mourners were his widow, three brothers who also came from the Choir School and two sisters, Mrs. Gould and Mrs. Maltby, wife of the Rev. W. E. Maltby, Rector of Bexley.

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The Rev. H. Linton, Rector of Raymond Terrace, N.S.W., Diocese of Newcastle, has resigned the parish.

The Rev. K. L. McConchie has been appointed Vicar of Lorne, Vic., in place of the Rev. A. L. Coutarishe, who has taken up work in Melbourne.

We regret to note the sudden death of the Ven. Archdeacon Haultain, Vicar General of the Diocese of Nelson, N.Z., which took place on May 3rd. Detailed reference is made in another column, from a New Zealand paper, of the Archdeacon's passing.

The Rev. and Mrs. E. Harding, of Picton, Diocese of Nelson, N.Z., are in Sydney on holiday. Mr. Harding was formerly Chief Clerk at the Sydney Diocesan Registry.

The Priory in Australia of the Grand Priory in the British Realm of the Venerable Order of the Hospital of St. John of Jerusalem at a meeting of the Priory Chapter held on the 29th November, 1947, resolved that the special thanks of the Prior and Priory Chapter be conveyed to Mr. H. V. Archinal (the Diocesan Secretary, Sydney) for services rendered to the Order within the Priory. As the next meeting of the Priory will be held in Melbourne and it would not be possible for Mr. Archinal to be present to receive the special note of thanks, the formal presentation was recently made by the Registrar and Acting Priory Secretary (Commander R. Griffiths Bowen, K. St. J., R.A.N., (retired) on behalf of the Sub-Priory Group Captain Hugh R. G. Poate, M.V.O., K. St. J.)

The Rev. A. R. Ebbs, Rector of Manly, N.S.W., has announced his intention of resigning at the end of the year. Mr. Ebbs hopes to leave for England about that time.

Mr. H. H. Bancroft, F.R.C.O., Mus. Bac., the new Organist, at St. Andrew's Cathedral, and Mrs. Bancroft, will be arriving in Sydney on Tuesday, 25th May. A congregational welcome will be given Mr. and Mrs. Bancroft in the Chapter House on Monday, 31st May, at 8 p.m.

Mr. M. D. Davies, Catechist of Glen Davis, N.S.W., and the Rev. and Mrs. E. A. B. Champion of Lidcombe, N.S.W., have been elected members of the John Mason Neale Society.

News from China reports that the Rev. John Haynes and Mrs. Haynes are well and enjoying their work. Language study is still one of their main tasks. News has also reached us that they have a little son. Our congratulations.

The Rev. Roy Innes, rector of Ayr, N.Q., is spending a short holiday in Sydney.

## CALL TO YOUTH

## Youth Room.

Young people of the Church of England will welcome the news that at last the Youth Room on the flat roof of the C.E.N.E.F. Memorial Centre for Youth is available for their use.

This room is equipped with a radio, occasional furniture, ping-pong table, etc., and is designed for the use of young people who have time to fill in while in the City.

Now that winter is coming on, many young people who normally would go to the parks to enjoy their lunch hour in surroundings different to their sphere of work will be finding it too cold to do so, and will be able to make use of the room to meet their friends.

The room is open primarily to young people of the Church of England, but they may invite any of their friends to come along. A number of folding chairs are there for use, and can be taken out on to the flat roof so the young people may enjoy the sunshine. A deck tennis net will be erected shortly.

Any further particulars with regard to this room will be supplied by the officers of the Youth Department.

A special invitation is extended to members of the Girls' Friendly Society, Church of England Boys' Society, and Church of England Fellowship, to utilise these rooms.

If any readers have pot-plants, ferns, shrubs, or palms, etc., and would like to make a donation for the furnishing of this Youth Room and flat roof, if you would notify the Youth Department (MA 9641) we would gladly call out and pick up any shrubbery.

## Library.

With the invaluable help of some interested folk, the foundation of an extensive lending and reference library has been laid.

This Library is specially designed for young people, and contains books by the foremost authors. The section of Christian Literature has been given particular attention, and is intended to meet the need of thinking young people. The fictional and non-fictional sections have also received special attention.

The ultimate object of the library is to have something like 5000 books in current use, and already some hundreds have been purchased and donated. If any readers have any good books on their shelves which they would like to donate to the Library, we would be glad if you would notify the Youth Department, 201 Castlereagh Street. In particular, standard works by Dickens and Shakespeare, etc., and poetical works are needed.

It is expected that the Library will open on 3rd June.

## Rev. David Hood.

On Thursday, 6th May, the Rev. David Hood, visiting Mildmay representative from London addressed a meeting of Church of England Youth leaders in the C.E.N.E.F. Auditorium. He outlined the work of the Mildmay Movement and showed how it is connected with the great International Missionary Council and World Council of Churches.

He pointed out the tremendous need that exists throughout the World for the spreading of the Gospel. At the conclusion of his

address those present asked him many questions about the situation of Christian work in various countries.

## YOUTH CENTRES, PORT HACKING.

An interesting fact came to light when the Annual Balance Sheet of the Port Hacking Management Committee was presented last month. Expenditure over the last 12 months amounted to £1500, or the equivalent of nearly £30 a week. Almost half of this amount has been found by donations and special efforts or interested friends and young people.

Over the last twelve months many improvements have been made to the properties, including the removal and re-erection of the Robinson Hall, the purchase of two rowing boats, alterations to "Chaldercot" Youth Centre, and the painting of the properties.

At the present time working parties of young people are going down every month and painting the Leaders Training Centre, "Rathane." This work is all done voluntarily by young folk who give up their Saturdays to this work, and we want to take this opportunity of expressing our deep appreciation for what they are doing.

One of the methods that the young people have followed in raising money for these properties, is to take Port Hacking Power House Boxes by which means those who have received real spiritual help are able to put aside regularly a certain small amount which goes direct to the maintenance and upkeep of these properties.

## CHURCH OF ENGLAND BOYS' SOCIETY.

## Diocese of Sydney.

The C.E.B.S. 16th Annual Meeting was held in the C.E.N.E.F. Auditorium on Tuesday, 4th May. The Rev. L. S. Richards

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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occupied the chair and Rev. G. R. Delbridge (Chaplain for Youth) addressed the meeting. The Annual Report presented by the Secretary, indicated the steady growth of the organisation in the Diocese. Ten new branches have been formed during the past 10 months.

The election of officers for the ensuing year resulted as follows:—

President: The Most Rev. the Archbishop of Sydney.

Vice-Presidents: Rt. Rev. C. V. Pilcher; Rt. Rev. W. G. Hilliard; Rev. G. P. Birk; Rev. C. E. Hulley.

Chairman: Rev. H. Dixon.

Clerical, Vice Chairman: Rev. L. S. Richards.

Lay Vice Chairman: Mr. A. W. Moin.

Hon. Secretary: Mr. W. R. Bailey.

Hon. Treasurer: Mr. R. Hawkins.

Executive Committee: Revs. G. Christopher, G. Rees and G. Tooth, Messrs. G. J. Allcorn, E. Barker, B. Close, O. Laws, R. Roberts, A. Thomas and K. Warton.

## C.E.B.S. CAMP.

Over 50 junior and 20 senior members attended the C.E.B.S. Camp at "Chaldercot," Port Hacking, during the May vacation.

The Rev. G. Rees was the Camp Commandant, and he was assisted by Mr. J. Potter (Adjutant), Mr. W. B. Clarke (Quarter Master), and Mr. R. Roberts (Camp Secretary) and several branch leaders who acted as junior officers. Country branches were well represented at the camps, as many of the boys came from Lithgow, Corral, Wollongong, and Mulgoa.

## MISSIONARY RALLY.

A combined Missionary Rally will be held in the C.E.N.E.F. Auditorium on Friday, 18th June, when cheques will be presented to C.M.S. and A.B.M.

(Continued on page 16)

## THE WORLD OF BOOKS.

## NEW ENGLISH BOOKS.

(By the Rev. T. H. L. Parker.)

Dr. C. S. Lewis has gained a great reputation by his fine prose, his witty imaginative thought, his uncompromising standpoint and his burning sincerity. What he says is worth saying and worthily said. His latest books, "Miracles" (Geoffrey Bles, 10/6) places us still more in his debt and advances yet further his reputation as a writer and as a Christian thinker. Of the former attribute we need not speak long now. It is sufficient to say that, looking for the standard set by "The Screwtape Letters," "The Pilgrim's Regress" and "The Great Divorce," we are not disappointed. Dr. Lewis shows us that theological writing, need not be jargon, but can be easy, pleasant and moving.

The sub-title of the book, "A Preliminary Study," means not that Dr. Lewis promises a "full" study one day, but that it is a study to be undertaken preliminary to investigating the historical evidence for miracles. Or, in simpler language, he sets out to answer the question, "Can miracles happen?" and not "Do (or did) miracles happen?" Many criticisms of Christianity and of the Bible start out from the idea that miracles are impossible. For example: "In a popular commentary on the Bible you will find a discussion of the date at which the Fourth Gospel was written. The author says it must have been written after the execution of St. Peter, because, in the Fourth Gospel, Christ is represented as predicting the execution of St. Peter. A book, thinks the author, cannot be written before events which it refers to. Of course it cannot—unless real predictions ever occur. If they do, then this argument for the date is in ruins. And the author has not discussed at all whether real predictions are possible" (p. 12). If we can prove that miracles can happen, we can then go on to ask whether any particular miracle did happen.

Now, can we prove that miracles are possible? Dr. Lewis' starting point is the difference between naturalism and supernaturalism. "Unless there exists, in addition to Nature, something else which we may call the supernatural, there can be no miracles" (p. 15). Miracles are ruled out if we choose Naturalism; whereas, if we choose Supernaturalism they are possible, but not certain. "Our first choice, therefore, must be between Naturalism

and Supernaturalism" (p. 22). His attack on Naturalism, follows the line that the validity of thought is central: "Unless human reasoning is valid no science can be true" (p. 26), and all argument would be reduced to nonsense—even the argument itself that all argument could be reduced to nonsense! Now this means, says Dr. Lewis, that Naturalism is a self-contradiction, for it holds that "all thoughts whatever are . . . the results of irrational causes, and nothing more than that. The finest piece of scientific reasoning is caused in just the same irrational way as the thoughts a man has because a bit of bone is pressing on his brain" (p. 28). But "rational thought is not part of the system of Nature" (p. 35). Nor, on the other hand, is it the "eternal self-existent reason which neither slumbers nor sleeps" (p. 36). And so the conclusion is reached: "Yet if any thought is valid, such a reason must exist and must be the source of my own imperfect and intermittent rationality. Human minds, then, are not the only supernatural entities that exist. They do not come from nowhere. Each has come into Nature from Supernature; each has its taproot in an eternal, self-existent, rational Being, whom we call God" (pp. 36-37).

It is still not proved, however, that miracles must happen because God Himself might be a being of such a kind that it was contrary to His character to work miracles. Or again, He might have made Nature the sort of thing that cannot be added to, or subtracted from, or modified" (p. 55).

And there, like the writers of serial stories, I will desert you at the most exciting point in the story, and leave you to read "Miracles" for yourself!

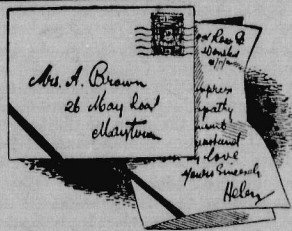
From theology we turn to history. Mr. Gordon Rupp, who is well known in this country as a student of Luther, has now given us "Studies in the Making of the English Protestant Tradition" (Camb. Univ. Press. 8/6). This sounds heavy going, and certainly, Mr. Rupp is most knowledgeable about his subject. But he carries his learning lightly (perhaps at times too lightly, I thought) writes wittily, and sympathetically, and says about the English Reformation what most certainly needed saying.

"The English Protestant Tradition" consists of nine essays on detached but related aspects of the English Reformation during, mainly, the reign of Henry VIII. They are "The Secret Multitude of True Professors," "The Cambridge Reformers," "Home

Truths from Abroad," "The Early Career of Bishop Barlow" (a masterly piece of historical detective work, this), "Of Christian Obedience," "Henry VIII and the German Protestants," "Confessional Literature, 1537-47," "Justification by Faith and the English Reformers" (here is a thorough refutation of A. H. Rees who claimed the English Reformers were "catholic" on this doctrine), and "The Protestant Martyrs of the University of Cambridge, 1531-58."

What makes this book outstanding to my mind is not merely that it is good history well written, but far more that it is good and impartial history that takes the religious aspect of the English Reformation seriously. "The English Reformation is not wholly to be explained in terms of that conspiracy by which a lustful monarch and predatory gentry combined to plunder the Church and rend the unity of Christendom. It had, after all, something to do with the beliefs of Christian men (p. xi).

It is not a large book, but it is important. It would be claiming too much to say that it will mark the beginning of a new turn in Reformation studies, but it certainly shows the trend of thought. Its chief significance lies in the fact that it does for the English Reformation what has often been done for the continental, but not, so decisively, for the English before.



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## CORRESPONDENCE.

## JEWS AND ARABS.

(The Editor, "Australian Church Record.")  
Dear Sir,

On Sunday, 2nd May, I attended the Sesquicentenary Celebrations of St. Philip's Church Hill. The Governor of this State and the Lord Mayor were present, the three services were represented by high-ranking officers, and large contingents of V.A.D.s, Girl Guides, and Boy Scouts were also there. After a sketchy history of the parish the preacher gave us a lengthy harangue on the political problem in Palestine, beginning by reading a telegram of congratulation on the doings of our Australian representative on UNO, which was an unfortunate introduction of controversial politics into a sermon. Then he strongly sponsored the Partition Plan which many of the representatives now wish to reject, and which, if carried out, will in the opinion of many persons lead to war; this view was expressed in front of these service officers who would perhaps have to take part in such a war, and to whom a means of reply was not given by the visiting preacher.

Reference was then made to all the sufferers in Germany who are languishing in prison camps and whom the preacher thought should be released. But it was not mentioned that these men are Nazis, those who were largely responsible (largely, for clerical visionaries and pacifists must bear some of the blame) for the last war, and there was no reference to the tens of thousands (some drawn from countries whose national church is in communion with our own) who are lodged under far more terrible conditions in the concentration camps behind the Iron Curtain. And, of course, none of this had anything to do with St. Philip's Sesquicentenary.

Surely the best way for clergy to influence the political life of the nation is to teach people the only solution for all our national and international troubles, that love which makes all men one in Christ Jesus.

Yours truly,  
E. C. B. MACLAURIN.  
Lecturer in Hebrew,  
Board of Studies in Divinity.

Wentworth Falls,  
5/5/48.

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## ROME AND MOSCOW.

(The Editor, "Australian Church Record.")

Dear Sir,

Might I express my deep appreciation of the contribution made by Bishop Hilliard and the Rev. S. W. McKibbin to the press discussion under the above head. It was certainly in sharp contrast to the shuffling evasive, not to say misleading, statements of Dr. Rumble.

Monsignor Sheen's words read in the light of the occasion and place of their utterance were of deep significance. He said, "In the future there will be only two capitals, Rome and Moscow."

I myself wrote a short letter, to the "Sydney Morning Herald" which was not published owing perhaps to the correspondence being already closed.

What I said was: "Only two capitals—Rome and Moscow—would mean the suppression or non-existence of Reformed Christianity."

"The essence of the Reformed Faith is the acceptance of Holy Scripture as the sole supreme authority in both faith and conduct."

"The age-long contest is between the Word of God and the Word of Man."

I am, etc.,

DAVID J. KNOX.

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## In Singapore Under The Japanese

Mr. Ernest Tipson, Bible House, Singapore, who was a prisoner for 3½ years in Japanese hands, will speak at the Annual Public Meeting of the Bible Society in the Central Baptist Church, 619 George Street, on Friday, 28th May, at 7.45 p.m.

Chairman: Rev. B. T. Butcher.

"The Bible Among Head-Hunters of Papua."

Soloist: Miss Elsie Findlay.

Male Voice Choir—North Sydney, Salvation Army.

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## THE KING'S WITCH.

That night she (Kagei) went to the King (of Toro) and told him about the resolve (to become a Christian), asking him to pray for her and to help her. "O king, my heart is very sad," she said when they were alone together. "I had set my face against this new religion and I tried hard to hate the wonderful Jesus, but I could not. When I heard that service read in the church just now, and listened to the man who talked about Him, and heard him repeat over and over again that Jesus was calling to us all: 'Come unto Me all you who are weary and heavy laden and I will give you rest,' I could not resist the call and I had to give myself to Him, for I feel my heart is breaking for love of Him."

## THE WORLD-VIEW

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## Australian Church News.

## NEW SOUTH WALES.

## Diocese of Sydney.

The annual meeting of the L.H.M.U. will be held on Friday, 28th May, in the Chapter House at 2.30 p.m. Canon H. W. Barder will be the chairman, and speakers will include The Lady Mayoress, Canon R. B. Robinson and Rev. G. J. King. Mrs. James Wilson, baritone, will sing during the afternoon. We would ask all our friends and members to make this meeting widely known and to come themselves.

Then on Friday, 18th June, in the Chapter House we are arranging to have a Bring and Buy Sale as a kind of central effort and for this purpose, we will welcome goods of all kinds that can be sold. There will be a musical programme during the afternoon and afternoon tea. Please make a note of this date, too, and come and help to make this effort a success. We would like to thank all those who have sent in gifts for sale, a beautiful white satin blouse has been sent in to us amongst other things. Please accept our thanks. This year we are trying to raise our income for the year to £3,000, so that we can extend our work. Someone may say "It can't be done," but it can be done if we all do what we can.

Here is some news from the storeroom. We have now three machines, all in working order. It sounds like an advertisement in the daily paper, "Wanted Machinists, Cutters-out, Hand Sewers, for L.H.M.U. workroom. Wages — the Joy of knowing that Mothers with their family problems, boys and girls and young children have been made happier because the clothing problem has been solved. We could make up lots of frocks and boys' pants out of used material, and these are always in such demand. Could you help us by coming in one day a week, or even one day a month. We have some who come in every Tuesday and Thursday, and would welcome anyone else who can spare the time to help our work in this way.

## DEACONESS HOUSE, SYDNEY.

On 29th April about 70 young people came to our Drawing Room meeting at Deaconess House. Our Lecture Hall was truly transformed into a "Drawing Room"! Five students talked about the various phases of their work. Then came the important part of the meeting—a group of "Junior Associates" of Deaconess House was formed! We prayed that God would choose a Secretary for us—and He chose two Secretaries—Miss Betty Lucas and Miss Laurel Wright, and a Treasurer, Miss Betty Brown. The very next week a group of these young people met again, this time at the C.E.N.E.F. Centre, to make plans for the future. A Prayer Secretary, Miss Heather Sanderson, was elected. Members plan to visit Pallister Girls' Home, the Home of Peace, and other places connected with our work. They are also making arrangements to help us in very many most practical ways. They extend a warm welcome to any who would like to join them.

As our "Youth Meeting" last October, was appreciated by so many young people, we have decided to make it an annual fixture, and to hold it in Trinity Term. We have already booked Tuesday, July 6th, at 7.45

p.m., for our next meeting, and the Ven. Archdeacon F. O. Hulme-Moir, Senior Chaplain, A.M.F., has consented to be the main speaker.

## Diocese of Bathurst.

## 78th ANNIVERSARY OF DIOCESE.

The 78th Anniversary of the foundation of the Diocese was celebrated on May 1st last.

The official re-opening of Marsden Church of England School for Girls was the first event in the celebrations. It began with a service in the school Chapel of The Annunciation, which was crowded to the doors.

Over 300 people attended at the dedication service in the school chapel all seating accommodation was taken up and nearly 100 were forced to stand outside when available standing room in the chapel was taken up.

During the afternoon the visitors were allowed to inspect the school to see the various alterations being made.

The school was closed down for the duration of the war, when it was occupied by the Army.

## SYNOD.

Despite the inclement weather All Saints' Cathedral was well-filled for the Synod Communion Service on Sunday morning, 2nd May, at 9 a.m. The Bishop of Bathurst celebrated, assisted by the Archdeacons of the Diocese.

After the service a buffet breakfast was served in the Cathedral Hall for the clergy and their wives and the lay-Synodamen. This breakfast had been prepared by the Cathedral Guild who had gone to a great deal of trouble to ensure that the standards of hospitality for which the Cathedral is renowned were upheld.

## VISIT TO ALL SAINTS' COLLEGE.

It had been arranged that a garden party should be held at All Saints' College on the Sunday afternoon. However, heavy rain fell on that afternoon and the gathering had to be held within the building. Despite the weather a large number of Synod representatives, clerical and lay, made the trip out to the College and expressed themselves highly delighted with the improvements that had been made since they saw the College last year.

During afternoon tea which was served in the large dining hall, the Bishop introduced the new headmaster, Mr. E. C. Evans, a former scholar and master of All Souls', Charters Towers. Replying to his welcome, Mr. Evans stressed the great educational improvements that were being made at All Saints'. The College had great traditions that had been built up over the years and he wanted to build on those traditions and make All Saints' equal to the best. The headmaster appealed to the clergy and Church people of the Diocese to stand behind him in his ambitions for the College.

## EXPRESSION OF AFFECTION FOR BISHOP.

On the second day of the Bathurst Diocesan Synod, Mr. A. Foulkes, of Mudgee, moved the following motion: "Realising with affectionate pride that the 21st anniversary of our Bishop's consecration occurs this year Synod tenders to His Lordship heartfelt congratulations and affirms its unqualified loyalty and support."

Synod carried the motion with prolonged acclamation and then rose to its feet and sang "For he's a jolly good fellow."

## Diocese of Newcastle.

## A GENEROUS BEQUEST.

Mr. Arthur George White, grazier, of Belltrees, Scone, who died on January 23, aged 82, left an estate of £567,372.

Mr. White left £2,000 each to the Scott Memorial Hospital, Scone, and the Gundy parish of the Church of England.

He left the income from £30,000 to his wife, Mrs. Millicent White, and the income from £20,000 to his niece, Dorothy Ebsworth Minell.

He also bequeathed £5,000 and a half-interest in the properties Belltrees and Terrel, Scone, to Arthur Charles Ebsworth.

He directed that the residue of his estate should be divided between the council of the King's School, the Church of England Newcastle Diocesan Fund, for increasing the stipends and benefits of the clergy of the diocese, and their dependants; and the Salvation Army "for the relief of poverty."

Probate of the will was granted in the Supreme Court on May 11.

## FROM THE BISHOP.

The following extract is taken from the Bishop's Letter, written from England for the "Newcastle Diocesan Churchman."

"Since I last wrote I have had many interesting experiences. The first was a preaching engagement at St. Paul's Cathedral. I have only twice before lifted up my voice alone in that vast and august shrine. The first occasion was very many years ago when I read the Gospel in the Service at which I was ordered deacon; the other was fourteen years ago when the Bishop of London kindly gave me the opportunity to preach. This time the invitation came from the Dean (Dr. Matthews). It was for the mid-morning service which attracts the largest congregation of the day. It was naturally a thrilling experience to me to climb up the steps of that pulpit, thinking as I did of all the great ones of the past who in my youth and since I had seen make the same ascent. I thought of Henry Scott Holland, Charles Gore, Frederick Temple, Archbishop of Canterbury, and William his son and successor, and I thought of the Bishop who ordained me, Arthur Foley Winnington- Ingram. Indeed the whole place was peopled for me with the ghosts of the past, and I counted it a high privilege to be, even for twenty minutes, of their company. The congregation was a good one, about eight hundred I was told, and I learned afterwards that it had included Lord Wakehurst, our late Governor. In accordance with a centuries-old custom the morning preacher of St. Paul's is handed a cheque for £2 11s. 8d. and a small bottle of sherry. Both the money and the wine come from the Lord Mayor of London and are said to be in lieu of the dinner at which it was once His Worship's custom to entertain the morning preacher at the conclusion of the service. (Even at present prices, it must have been an extremely good dinner!)"

## Diocese of Grafton.

(From the Diocesan Correspondent.)

The Annual Clergy Conference and Retreat were held at Grafton from April 12th to 15th.

The subject of the conference was "The Anglican Communion: Unity with Diversity of Interest," and papers were read on the following topics: "The Evangelical Emphasis"; "The Catholic Emphasis"; "The Liberal Emphasis"; and "The Distinctive Value of the Anglican Communion (its Worship, Witness and Work) in a Materialistic and Divided World." The guest speaker was the Rev. W. J. Siddens, of St. Thomas', North Sydney, and the papers produced some thought-provoking discussion.

The Retreat which followed the Conference was conducted by the Rev. W. J. Siddens, and in his addresses he developed the thought of the clergy as ambassadors of Christ, emphasising their high calling and the responsibilities which were laid upon them.

At evensong on Monday, the Rev. T. M. P. Gerry, Rector of Port Macquarie, was collated as Archdeacon of the Southern Rivers of the Diocese, and the Rev. O. C. J. Van, Finance Commissioner of the Diocese, was installed as an Honorary Canon of Christ Church Cathedral.

During the Conference, a small presentation was made to the Bishop on behalf of the clergy. Archdeacons Warr and Garry and the Rev. G. H. Williams assured the Bishop and Mrs. Storrs of the good wishes of the clergy for a safe and successful journey to England for the Lambeth Conference. The Bishop and his wife sail on the "Orion" on May 4th.

## DEACONESS INSTITUTION, SYDNEY.

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The Hon. Treasurer, Rev. A. N. S. Barwick, will be glad to receive subscriptions and donations before that date.

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## SOUTH AUSTRALIA.

## Diocese of Adelaide.

The following is taken from the Parish Paper of St. Luke's, Whitmore Square:

Mr. W. J. England, who retires from the position of Rector's Warden, served in the Sunday school from 1890 to 1935, being Superintendent from 1901 to 1935, was a Churchwarden from 1913 to 1948, and has been a Lay-reader from 1896, Synodman from 1914, and Trustee from 1930. Mr. Appleby has also given years of faithful service to St. Luke's but he has not been well for a long time. Fortunately, we shall be able to retain the interest, help, and prayers of both our former wardens, and we trust that, relieved of some of the cares of office they will continue to find the joy of service at St. Luke's for many years to come.

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## CALL TO YOUTH—from page 11.

## GIRLS' FRIENDLY SOCIETY.

On Monday, the 9th May, about 45 girls had a very happy day at Lane Cove National Park. It was a grand opportunity for the girls of different branches to meet one another, and have a time of fellowship together. There were races and games, and after a picnic lunch, they all sat round on the grass and sang C.S.S.M. choruses, after which Miss N. Wallace gave a short gospel message.

CHURCH OF ENGLAND FELLOWSHIP,  
DIOCESE OF SYDNEY.

Full preparations have been made for the holding of the Annual Conference in Bible House, Bathurst Street, on May 21st, at which function representatives of the branches will elect the Diocesan Committee for the year.

The next Devotional Rally will be held on Saturday, 29th May, in the C.E.N.E.F. Auditorium.

The Director of Education, who is a Vice-President ex officio, and also the Organising Secretary of the Fellowship, is looking for a motor car. If successful in finding one which can be purchased for a suitable price he will be able to keep in closer touch with the branches.

The new publication, "Fellowship," is being received with some interest and the Committee are hopeful that its circulation will increase sufficiently to cover the cost of its production.

The Committee have decided to award miniature cups to each branch that succeeds in winning possession for a year of either the Sports Trophy, or the Swimming Cup. Accordingly, six miniature cups will be presented at the Rally to branches which were successful in the past in winning one of these trophies.

## CHRISTIAN YOUTH FELLOWSHIP.

The Christian Youth Fellowship Harbour Excursion and Picnic will be held on Monday, 14th June (King's Birthday Holiday). The Ferries will leave No. 7 wharf, Circular Quay at 9.30 a.m., for Palmer's Pleasure Grounds, Middle Harbour.

You will enjoy the music, the fellowship, the sports programme, the lunch and tea and the Camp Fire Finale, with a friendly talk from the C.Y.F. President, Rev. Graham Delbridge.

Tickets are obtainable from Dalrymple's Book Depot, C.E.N.E.F. and Office of Chaplain for Youth.

## COMMUNIST YOUTH.

For some time the Eureka Youth League has been working in this country, and has headquarters in the City. Recently they established a youth camp at Springwood where camps are held every week-end. A monthly paper called "Advance" is published, and has a circulation in N.S.W. of three and a half thousand. This paper has now gone out of circulation, and in its place has come a Commonwealth paper called "Youth Voice." Ten thousand copies of this are circulated.

It is clear from the context of this journal that the Eureka Youth League is a political organisation of the most subtle form. The League is mainly working with industrial youth.

Church youth leaders must take note of such activities, and realise that this work

tends to undermine the work of the church among young people.

The constructive answer to the Eureka Youth League and other such organisations is the building up of efficient and spiritual youth activities in the Parish Church, and the supporting of youth organisations which are essentially Christian in their programme.

## C.M.S. YOUNG PEOPLE'S UNION.

The Y.P.U. Beach Rally held at Balmoral on Saturday, the 19th April, was a very happy occasion. Leaders and members from twenty branches were present, as well as many parents and friends.

Several branches arrived quite early and spent the morning playing games on the beach and swimming and at half past two the programme commenced.

The sand-modelling competition was in two sections—juniors modelling a birthday cake decorated to commemorate the Triple Jubilee of C.M.S., and seniors a Chinese rice field, as members are studying China this year. All the models were very good. The junior competition was won by St. Andrew's, Lane Cove; second, St. Thomas', Auburn; the third, St. Peter's, Neutral Bay; the Seniors by St. Peter's, Richmond; St. Thomas', Enfield, second place, and St. Peter's, Neutral Bay, third.

Then followed the Treasure Hunt, which proved to be most exciting. St. Peter's, Neutral Bay, found the treasure, but were very closely followed by St. Clement's, Mosman, St. Andrew's, Lane Cove; St. Andrew's, Wahroonga, and St. Thomas', Enfield.

We gathered on the beach for some chorus singing led by Mr. R. Dakeyne, after which the Rev. G. Christopher spoke to us about "China To-day." The Rev. R. C. Kerle closed the meeting with prayer.

The programme concluded with afternoon tea, after which we left for home, knowing that it had been really good to be there to have fellowship with each other and with Him Whose we are and Whom we serve.

## C.M.S. LEAGUE OF YOUTH.

Annual Houseparty. — The League of Youth Annual House Party is to be held at "Chaldercot," Port Hacking, over the week-end, 11th to 14th June (i.e., King's Birthday Week-end). Any young person, 14 years of age, or over may attend. The tariff is 25/-.

The Rev. and Mrs. R. C. Kerle are to be houseparents. Time will be spent in Bible and Missionary Study, hiking, games, fun and swimming (for icebergs).

All applications or enquiries may be directed to Miss G. Funnell or Miss R. Short, St. Stephen's Rectory, 211 Mowbray Road, Chatswood.

## WHICH BONE ARE YOU?

A Negro preacher spoke in the Church one Sunday on "Bones." "There were," he said, "some people in the Church like 'wish bones,' wishing, but never doing anything. Then there are the 'funny bones,' who are so touchy and easily hurt; the 'jaw bones,' the 'dry bones,' who are always prim and proper but dead as a door knob; the 'tail bones,' who are always behind in their work and in their subscriptions. Then there are the 'back bones,' who are the spiritual support of the whole Church." To which of these bones would you be likened?

The Bishop of Barking, Dr. Inskip, has announced his intention to resign. Dr. Inskip is a noted Evangelist and chairman of the Council of St. John's Hall, Highbury.

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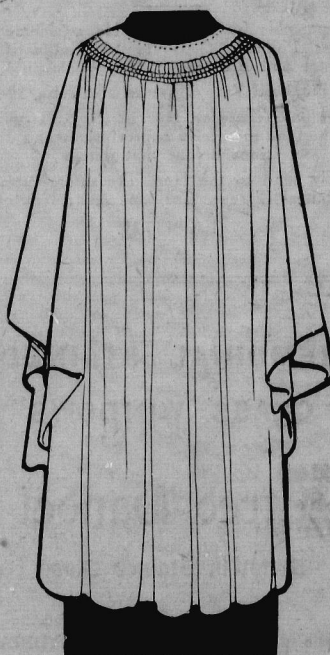
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