

UNITED CHURCH ACTION.

In observance of this Pledge and Covenant

REQUIRED URGENTLY:

Survival and progress each challenge as it challenges the present day. The consequent threat may well be

"The children of this generation wiser than declared our Lord who of the Unjust Steward reason why it should to execute its policy. every opportunity to thing is too much sacrificed; convenience matters but the attainment and clearheaded of Light?"

Is it too much to expect of men do the good men do the future of Australia the answers we give

The United Church came into existence as a result of the national forces of the nation whose voice and weight in the warfare business.

Only a spiritual and materialistic atmosphere therefore, of interest emphasis in the Covenant

THE COVENANT

Being convinced in certain factors (hereinafter mentioned) that the national, commercial and economic conditions of the Commonwealth are not of a social, but are definitely of a materialistic nature, the existence of the Church standards she proclaims

I, the undersigned, do hereby declare myself before Almighty God and His Holy Spirit, a member to renewed of our Lord Jesus Christ, and at all costs the Church to take united action, and to further promote the Gospel of Christ, both individually and collectively, and to further declare that we will resist and combat

- 1. Any flagrant deviation from Christian Sunday.
- 2. Any subtle profligacy or lawlessness of the Liquor Traffic.
- 3. Any gross corruption in commerce.
- 4. Any grave interference with the Civil Rights of the National minorities.
- 5. The alarming Standards.

"ABBOTS CHURCH OF AUSTRALIA"

For Prospect

The Australian Church Record



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NOTES AND COMMENTS.

The Primate has issued a Pastoral Letter to Australian Churchmen. In it His Grace refers to "The

menace of disruption under which the whole social structure labours." The Pastoral.

The Primate practically emphasises the saying of our Lord that the Kingdom of God cometh not by outward observance. Spectacular movements in order to strike men's imagination and press home lessons he rightly says, "are too often a mere concession to weakness and impatience and a waste both of time and energy." He recalls the Church to a sincere personal religion — "Clergy and people re-arming themselves in strong earnestness of purpose with those tried weapons which God has provided for us — the daily use of private prayer, the prayerful and thoughtful use of the Word of God (with such help as is provided, for instance, by the Bible Reading Fellowship), and that great strength of corporate worship, most specially in the Holy Communion, by which men are bound in fellowship with our Lord and with each other for the doing of His Will and the building of His Kingdom in the affairs of daily life."

The Pleasant Sunday Afternoon in the Lyceum, Sydney, on February 24th, was an historic occasion.

The speaker was Rev. Canon T. C. Hammond, M.A., Th.D., who represented the Alliance of Honour.

In a splendid address upon social immorality, the Canon made those present realise that psychology was not the "cure-all" that so many imagine it to be. Those acquainted with psychology know that there are many different psychologies conflicting even upon fundamental principles.

Some unsound psychologies suggest that the individual's satisfaction or development should be the criterion of behaviour. Free expression of unbalanced desires is recommended, provided safeguards are taken to prevent or correct unhappy physical consequences. Thus the other person becomes less valuable than the person seeking expression. An immortal soul is reduced to a degraded instrument. Such teaching is anti-Christian and unrighteous. The Alliance of Honour stands for the propagation of purity by the spread of proper knowledge concerning the facts of life, and by the giving of counsel and advice to parents, teachers, and young people.

Above all, the Alliance believes in a life of victory over besetting sins through faith in the Lord Jesus Christ. Further information may be obtained concerning literature, etc., from the Hon. Secretary, 65 The Boulevard, Dulwich Hill, N.S.W., or 317 Collins Street, Melbourne.

It has been decided to dissolve the Leicester Christian Council because

Roman Catholic representatives on it have been forbidden by their new Bishop of Nottingham to join in the corporate, silent prayer with which

the Council was in the habit of beginning its meetings. The Council, which was composed of Churchmen, Roman Catholics, and Non-Conformists, was formed about three years ago, and has done useful work of a social and national character. Comment is unnecessary. Rome is becoming blatant in some directions. We regret that the Council did not decide to go ahead without those to whom silent prayer was repugnant.

The unpalatable case of the "Yoisuki" has shocked the community and created grave misgivings in the minds of many concerning the reliability of the governing powers. The ship was sent under orders from General MacArthur's G.H.Q., to embark 948 Formosan and Korean male internees for repatriation. On March 7, over 1000 were embarked including 200 women and children. So unsatisfactory was the accommodation on board that army officers delayed embarkation and asked for further instructions from an undisclosed "higher power." In spite of their representations, completion of embarkation was ordered. Further dis-

Inhuman
Officialdom.

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gress was added to the repatriates by the fact that they had not been told where they were going until the Chinese Consul addressed them from the wharf and told them that they were not going to Japan, but to their home country.

On board the "Yoisuki" was no provision for privacy or for segregation of the sexes. All were packed into the destroyer's limited space to lie side by side upon sleeping platforms with little air or light. Among the unfortunates placed on board was a mother with her eight-weeks old infant, and a woman who was in the last stages of pregnancy. It is known now that four doctors are on board. They each cannot do much in the conditions which exist and will have to crawl or crouch on his heels to interview or examine his patients, unless they are exposed to tropical weather on deck. No dining space, laundry, or living space is available. The "Yoisuki," moreover, is a disarmed destroyer, a type of boat not designed for smooth riding like a passenger boat. Protests from every section of the community were received by the Federal Government, but the ship was not recalled. The distressing inhumanity of such action is made more alarming by the revelations appearing in the Press. On the night following departure of the "Yoisuki," Mr. Makin (Minister for the Navy) in his repudiation of Mr. Anthony's statements, is reported to have said: "We were to provide canned food for 1200 persons for 20 days, vegetables for 14 days, and one ton of meat. It was a direct instruction from the Supreme Commander of Allied Forces in Japan."

General MacArthur's G.H.Q. have cabled a complete denial stating that it had no knowledge of any intent to load women internees, that the loading responsibilities and authorities were the local commanders (Mr. Makin and his officials), that General MacArthur now requested the Australian authorities to recall the ship and would send an 11,000 ton relief ship. General MacArthur's message stated that a previous request from Australia to increase the stipulated load on the "Yoisuki" (948 passengers) had been refused. Now, our experience of General MacArthur forbids us question the accuracy of such official statements. We hope that the public will be reassured by some reasonable explanation of the apparent contradiction between it and Mr. Makin's statement. Meantime, whatever be the explanation, Australia has been disgraced by

such inhumanity. When the Japanese loaded their ships in this fashion with our men and women, we called them "hell ships." The plea raised by Government spokesmen that Japanese standards of travel are lower than ours would be childish, if it were not so deplorably immoral. Do these spokesmen really suggest that Australia, a Christian country, should lower her standards to the Japanese level? If not, Australia was under obligation to assure those unfortunates now on board the "Yoisuki" reasonable conditions of travel judged by her own higher standards.

DECLINE AND RECOVERY.

(By the Rev. W. F. Pyke, B.D.)

The present day political events both nationally and internationally cause a great deal of thoughtful criticism in the press and challenge our way of life. Political power and control have involved the whole fabric of our civilisation and every new phase of it seems to leave the final solution more remote than ever. The individual is becoming less important in our social fabric.

The problem of human government still remains unsolved and by itself is insoluble. It only becomes soluble when it is placed in strict subordination to other questions that are far more vital than itself.

There are eternal values which if ignored will only bring chaos and disillusionment in the end and make the final solution more difficult.

What as a nation have we learned from the war? What do people really believe? What is the leading interest of the masses to-day, pleasure? All these things are living questions and harass our governments and leaders to-day. The post-war world is still in a state of flux.

We believe mankind needs "spiritual enlightenment" more than anything else. Our schools and universities are packed with youth who are eager for education which will fit them in their struggle for a place in life. They need that creative spirit of goodwill and fellowship that is to be found in our best institutions that are capable of producing a rich and varied type of social structure in the world at large.

The Church of God is in the world for the purpose of setting our feet along the path of progress that leads to an "abundant life," the life that Jesus Christ came to give and for which He died. If we love Him we

will keep His commandments. God and my neighbour become vital factors in our lives.

But our ideals must be practical. God is not interested in property, but in human hearts. It is the moral world within us, in the brotherhood of life, in good faith and feeling that will create mutual confidence and bring true freedom. We can get together, and make our Christian relations real; we can learn the art of living together as persons and brothers. If we do this our social reforms and politics will be based on realities.

God demands everything in a Christian to accomplish the gigantic work of saving this crazy world. Calculated goodness never impressed Jesus Christ. It is in the generous spirit of those who are willing to give their all that God's work will be accomplished in the world.

There are signs of spiritual awakening in the Church. We need more corporate action. There can be built more bridges of truth and love over the many chasms which have separated us from one another. Then clarity and unity would be given us about the next steps we should take together.

Christian men and women are needed in the secular world of the market place, the council chamber, and community life. The call of Evangelism is urgent to church members to bear their witness to the faith of the Gospel. We need to "launch out into the deep" and spread the nets. Christianity sacrifices its very soul when it abandons its missionary character and despairs of the conversion of sinners, when it becomes no more than an institution of improvement or a machine for social reform.

"When the power of reclaiming the lost dies out of the Church, it ceases to be the Church."

No man living can remember the sky so thick with tokens of tremendous change. The world is seething and fermenting with new ideas and hopes, making new experiments which bring new opportunities.

In the swift unfoldings of such days as ours, when it seems as though anything might happen before this generation passes away we can lift up our heads and rejoice in the confidence that He who is the "Eternal Reconstructor" rules over all our mortal confusions and will bring order out of chaos. "He must reign till He hath put all enemies under His feet." The dawn of a New Day is bright with promise.

AN APPEAL.

HOMES FOR EX-SERVICEMEN UNDERGRADUATES.

A large number of married and single ex-servicemen and women desire to avail themselves of the benefits of the Commonwealth Reconstruction Training Scheme and wish to enter the Sydney University this year. This will not be possible unless suitable homes and flats can be found for them and their families. It is desirable that they should find accommodation in suitable religiously sympathetic homes. Many of the students will be prepared to share rooms and the tariff should be within the students' means.

Among the estimated 200 married ex-service students there will be a high proportion of the fifty New Zealand Government students doing Veterinary Science who will need accommodation. These men have already been separated from their families for five or six years and if they can not be accommodated in Sydney, it will mean an absence of another four years from them.

Should anything come under your notice, please contact the Housing Officer, Sydney University. MW 2541.

Special Psalms and Lessons.

March 17. 2nd Sunday in Lent.

M.: Gen. xxvii 1-40 or Eccus. iv 11-28; Matt. ix 1-17 or Heb. ix 11. Psalm 119, 1-32.

E.: Gen. xxviii 10 or xxxii 3-30, or Eccus. v 1-14; Mark xiv 27-52 or 2 Cor. v. Psalm 119, 33-72.

March 24th. 3rd Sunday in Lent.

M.: Gen. xxxvii or Eccus. x 10-24; Matt. xviii 1-14 or Heb. x 19. Psalm 119, 73-104.

E.: Gen. xxxix or xlii or Eccus. xvii 1-26 or Gen. iii 1-15; Mark xiv 53 or 2 Cor. v 20-vii or Rom v 12-21. Psalm 119, 105-144.

March 31. 4th Sunday in Lent.

M.: Gen. xliii or Eccus. xxvii 30-xxviii 9; Luke xv or Heb. xii. Psalm 119, 145-176.

E.: Gen. xlv 1 - xlv 8, or xlv 16-xlvi 7 or Eccus. xxxiv 13; Mark xv 1-21, or 2 Cor. ix. Psalms 39, 40.

LOOT FROM ETHIOPIA.

(From the London "News Chronicle.")

When Mr. Churchill was in Rome he had a long conversation with the Pope, in which, it is reported, he was "in great form," and revealed to the full his immense capacity for expounding difficult situations.

In the course of these massive expositions did he have time to mention the loot the Italians took from Ethiopia in their own campaign of aggression and to suggest that his Holiness might with propriety call for

QUIET MOMENTS.

GOD IN CHRIST.

Our Lord sometimes surprises us by declaring the profoundest truths to the most unpromising people, evidently expecting them to sink into unwilling hearts and minds. The woman of Samaria would seem to be one of the last people in the world to be interested in the things of the spirit. Yet it was to her that our Lord said God is Spirit.

The comforts and pleasures of home and the cares of a household seemed to be her chief concern, the things of real solid value. As to religion the great thing was to worship in the right place, the Person or the method seemed quite secondary. How simply and naturally does our Lord meet her on her own plane and sweep away the obstacles to a religion which must be pure and undefiled. He needs something quite material, a cup of cold water. Unconsciously she tells Him that the condition of such a gift is a knowledge of the only true God. Without that, earth with her bars of race and sex and place dams the springs of human kindness and defeats every generous impulse. So the Lord passes from his material need to her own spiritual poverty. If thou knewest the gift of God, Jacob's Well would shrink to a very little thing, this mountain of Samaria whereon you worship, a matter of small importance, your Samaritan Pentateuch fatally imperfect, compared with the living water now offered that it may become a perennial spring welling up into eternal life, a river of water of life freely bestowed that life may be life indeed. It is now the woman who says, give me to drink. But before the gift can be bestowed it must be shared with him for whom she had come to draw water. That demand involves the disclosure of a past and a present which brings her face to face with her real self and the need of true worship. The place does not consecrate the worship but the worship the place, and the worship is not merely bodily but in spirit and truth for the God whom we worship is Himself Spirit.

That God is Spirit is, says William Temple in his Readings in St. John's Gospel, "the most fundamental proposition in theology. God is not the totality of things—the All; nor is He an immanent principle to which all things conform; He is Spirit—active energy, alive and purposive, but free

from the temporal and spatial limitations which are characteristic of matter. Consequently there is no need to seek Him in a local habitation. The kind of persons whom He seeks for His worshippers are those who will worship in spirit and truth."

Throughout the Bible, from Genesis to Revelation, the word used for spirit always includes the thought of movement, power, direction, it may be the breath which distinguishes the living from the dead, when Thou takest away their breath they die; the wind which is always in motion, like the great and strong wind which rent the rocks in pieces before the Lord; the spirit which animates all creation, as we read in the first chapter of Genesis that the Spirit brooded over the formless deep inaugurating the first creative word, Let there be light.

The spirit of man, we are told, is the candle of the Lord, lit by Him and glowing for Him, the point of contact between the human and the divine, the vital spark which shines more brightly as time shades into eternity. When the Lord was able to say "It is finished," He added, "Father, into Thy hands I commend my spirit."

To this Samaritan woman, living her earth-bound life, comes this revelation as to the Being of God. God is Spirit, completely independent of Time and Place, requiring a worship partaking of the same eternal quality, accepting the limitation of place but sanctifying every place where spirit with Spirit can meet, worshipping always, everywhere in spirit and truth, with undivided heart and unclouded mind. Such lofty heights of thought and action must wait, says the woman, till Messiah comes, only to learn the final truth that she may receive the needful power, "I that speak unto thee am He," or as we are told the words may be translated, "I that am talking to thee I Am."

St. John has two other wonderful names of God besides this of Spirit; the first Light, the second Love. In 1 John 1: 5 we read God is light and in Him is no darkness at all and as in the case of Spirit, our human weakness prevents us from profiting by this tremendous truth without Messiah's help.

This pure light in whom is no darkness is so dazzling as to be blinding. "No man hath seen God at any time" is we know profoundly true, but thanks be to God, the only begotten Son hath declared Him. Is He not Himself the Light of the World, a light not merely to be looked at, or admired, or talked about, but to be followed? "He that

the prompt restoration of the obelisks, church ornaments and other treasures greatly prized by our Ethiopian Ally?

Probably not. Yet it should be a point of honour with the British and other Allied Governments to insist on the return of this stolen property; and it would not come amiss for the Pope, who has shown so much righteous zeal for the preservation of the treasures of Roman Catholic churches in Italy and elsewhere, to identify himself publicly with this necessary act of restitution.

The Vatican has a lot of leeway to make up if it is to recover, in any degree, from the grave loss of prestige it has suffered in all parts of the world as the result of its feeble and vacillating attitude to the great moral issues of the anti-Fascist war.

JOTTINGS FROM IRAN.

(By Rev. and Mrs. H. C. Curney.)

Staff.—Conference had the knotty problem of making 19 missionaries do the work of 45. Recruits, one nurse (arrived), doctor and wife, a worker from the Institute of Blind (expected). Three new nurses urgently needed.

Islam.—Staging a come-back. Boys of 12 and 14 in priests' robes. Shrines fixed up; prayers and addresses heard in mosques; veil reappearing, literature increasing, and festivals and fasts widely observed.

Contrasts.—People seeking Christian message.

Splendid Youth Movement in Isfahan. Questions prepared on Bible and meaning of Faith, discussed at Club. Big literature drive to unite Church centres in active fellowship. Mrs. Curney in charge of its newssheet. Plans being made for a Training School for Christian Evangelists, ordinands, etc. Joy Centres for youth in every city, many attending. Subject, "Fitness of Life."

Work.—This year Mr. Curney remains at Isfahan, while Mrs. Curney takes charge of the Yezd School to enable a furlough to be taken. She says, "If families are separated for war, they surely can be in emergency in the field."

Incidentals.—Prices still very high; tea and soap given by Australian friends received with deep gratitude. Travelling most arduous (i.e., 26 hours to do 190 miles). All surplus Australian weight lost by Mrs. Curney. Trunk opened and things stolen, but layer of books hid typewriter and camera.

Conclusion.—"It is forever a mystery to us how the Church grows. It is not because of personnel, but because of the lives of the Christians, a growth of the Spirit; how and why being past our comprehension."

followeth me shall not walk in the darkness but shall have the light of life." So is that pure Light in whom is no darkness at all, upon which we cannot gaze, ministered to us by Him who is the Light of this world of ours in order we may follow Him and possess for ourselves that light of life which shall never be quenched but shineth more and more unto the perfect day.

The most familiar, the most welcome, the most deeply treasured of the wonderful names of God preserved for us by St. John is Love. "God is love, and he that abideth in love abideth in God, and God abideth in him" (1 John 4: 16). No one will ever exhaust the meaning of these great words. But the only begotten Son reveals their meaning for every one of us by His life, His teaching, His healing work, His death, His resurrection, His ascension to the glory which He had with the Father before the world was. "God so loved the world that He Gave," that is the essential quality of love, "God commandeth His own love to us in that while we were yet sinners Christ died for us," "God's love floods our hearts through the holy Spirit which has been given to us." Here is Love in Action, and as with the woman of Samaria the splendour of the teaching and the urgency of the call brought the knowledge that the preacher is indeed the Saviour of the world, so illumination of soul and direction of life come with the revelation of Eternal Light by Him who is the Light of the World, and in like manner but even more strongly, the appeal of love is irresistible so that nothing can separate us from the love of God which is in Christ Jesus our Lord.

"Come, almighty to deliver,
Let us all Thy grace receive;
Suddenly return, and never,
Never more, Thy temples leave.
Thee we would be always blessing,
Serve Thee as Thy hosts above;
Pray, and praise Thee, without ceasing;
Glory in Thy perfect love."
—"The Record."

AN APPEAL FROM KOREA.

The Korean Christian Community in Chungking has launched an appeal for help to the Church in Korea from which we quote the following:—

"The Korean Christian Community Church in Chungking hereby expresses very warm and heartfelt greetings in the sacred

and all embracing brotherhood of Christ to all Christian Protestant Churches in the United States of America, Canada, Great Britain, Sweden, Norway, Denmark, Holland, France, Belgium and other countries in Europe, Australia, New Zealand, etc., and take this occasion to render most respectfully joyful congratulations on the ultimate victory of the Allied Nations, by the will of God, in both East and West.

At the same time we wish hereby to make a brief but earnest appeal that Korea, a nation that had been the first victim of Japan's fascist military aggression and had undergone untold suffering and sacrifices under the regime of horrors for the past forty years, should be adequately remembered at the present time of universal rejoicing.

Please remember that the Church of Christ in Korea, which at one time at the peak of its expansion had numbered well over a million believers, to-day lies prostrate, bleeding, almost expiring, crushed relentlessly and methodically under the iron heels of the Japanese military fascist rulers.

We now only undertake to make an appeal to all the Christian Churches as well as individual Christian friends in America and throughout the world along the following few suggestive lines:—

All possible and effective aid materially and methodically in thorough co-operation with the Korean Christian Church, enlisting also the assistance and co-operation of the overseas Korean Christian constituencies.

Barring all the very aged and the invalid, most of the 400 and more American and other foreign missionaries that were forcibly expelled from Korea by the Japanese should be asked and enabled to return immediately to Korea to take a leading hand in the restoration and reconstruction work.

Korean Christian leaders and workers outside Korea, especially those in China and in America, should be rendered all possible assistance and facilities immediately to return to the homeland to exert all efforts and co-operation in this urgent task.

As all hands were joined together in the righteous cause in war, let us also in peace

join all hands, brains and strength in establishing the Kingdom of Heaven in Korea, so that the real Prince of Peace may also reign in the far-away Land of the Morning Calm where calm was unknown for more than two score years." — I.C.P.I.S., Geneva.

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PERSONAL.

Our congratulations to Rev. and Mrs. F. Taplin, of Wilberforce, N.S.W., on the safe arrival of a daughter.

The Sunday School of St. Paul's, Bendigo, has suffered a severe loss through the death of Miss Fanny Friswell. For more than forty years she had been a most regular and one of the most efficient of our teachers. She loved her Church, but her service was given mainly to the work of teaching the young.

Mr. C. G. Brownrigg Sutton, of Minto, N.S.W., we believe, holds a record of length of service as a churchwarden in the Church of England—for some 64 years partly in the Diocese of Bathurst, but mainly in the Diocese of Sydney. Mr. Sutton has for many years represented the Parish of Campbelltown, N.S.W., in the Synod of the Diocese. This surely is a record of devoted service.

The Rev. E. S. North, of Taralga, N.S.W., has been elected a member of the John Mason Neale Society, Cambridge, England. The President of the Australian Branch of which is the Bishop of Willochra and the Secretary the Rev. P. R. Westley, St. Thomas' Rectory, Auburn, N.S.W.

Major John Pearce, son of the Rector of Bowral, is returning to Australia. He went abroad in 1935 with the Broughton and Forrest Exhibition from The King's School, Parramatta, and gained his M.A. at Oxford. After a year's study of colonial law, and practice he went to East Africa as an administrator. Joining the Army in 1941 he saw service in Abyssinia and Burmah. He has been in close contact with the troops from Tanganyika and is much impressed by their character and efficiency. He hopes to resume his administrative work in Tanganyika towards the end of this year.

The engagement is announced of Dr. Kathleen Blackwood, daughter of the Bishop of Gippsland, Vic., to the Rev. C. G. St. C. Tisdall, B.A., both of Iran.

Our sincere congratulations to two of our oldest subscribers, the Misses Paton, of Summer Hill, N.S.W., who will attain their 80th year on Friday, March 1. They have been for many years regular attendants at St. Andrew's Church, Summer Hill.

Rev. A. J. Withers, Th.L., has been appointed to Bowraville (N.S.W.).

Rev. B. B. Lousada has been appointed mission chaplain at the Lake Tyres (Vic.) Aboriginal Settlement.

Rev. W. J. B. Clayden resigned his charge of Warragul (Vic.) as from January 3, and has commenced duty at Yarram.

Canon G. W. Selwyn, who has been for 33 years with the Church Missionary Society in India, has been appointed to succeed Bishop Stephen Neill in Tinnevely.

The Bishop of Newcastle (N.S.W.) recently licensed Rev. A. J. Cook to Adamstown. Mr. Cook was formerly assistant at St. Mary's, West Maitland, and at St. Peter's, East Maitland.

Archdeacon H. S. Kidner (N.S.W.), of the Church Missionary Society, has been released from his work as secretary of the C.M.S. in Tanganyika to become Principal of the Kongwa Training College (C.M.S.) for African pastors, teachers and evangelists. Both he and Mrs. Kidner are very delighted to begin the work to which they feel God has called them. One of the African chaplains, Yakobo Mheta, who has served for some time during the war years, has returned to become Vice-Principal of the College.

We regret to announce the death of Mr. C. W. Sloman, of Epping, N.S.W., father of Rev. T. H. Sloman, Rector of St. Mary's, N.S.W.

Rev. E. C. Forrest-Sale has been appointed rector of St. Margaret's, Tumbly Bay (S.A.).

The Bishop of Gippsland has appointed Rev. Chas. Spencer, of Bairnsdale, assistant to the rector of Morwell (Vic.).

The Rev. George Bennett has been appointed Chaplain for the Church of England at the Children's Court in succession to the Rev. Gordon Smee, who recently retired from the Chaplaincy. His office is at Diocesan Church House, George Street, Sydney.

THE NAZIS ON THE OXFORD GROUP.

NEW SECRET DOCUMENT DISCOVERED.

The determination of the Nazis to eliminate Christianity is shown in a 60-page secret report on the Oxford Group made by the

Head Office of the Reich Security Department in 1942, which has just been discovered.

The Nazis denounce Dr. Buchman and the Oxford Group for "the unequivocal taking up of a frontal position against National Socialism" because "they encourage their members to place themselves fully beneath the Christian Cross, and to oppose the cross of the swastika with the Cross of Christ."

The document reveals that the secret police regarded the Oxford Group as "the pacemaker of Anglo-American diplomacy" and as a force working "to bring about new political and ideological conditions in the Reich." "The Group as a whole," it says, "constitutes an attack upon the nationalism of the State and demands the utmost watchfulness on the part of the State. It preaches revolution against the National State, and has quite evidently become its Christian opponent."

This report formed the basis of the directives by the Gestapo and German military authorities to suppress the Oxford Group in all countries under Nazi control, and to confiscate its offices and act against its leaders in Britain after the proposed invasion.

Nazism and Christianity.

There is included a detailed analysis of the teachings, methods and "ideological basis" of the Group, running to over thirty pages. This section openly reveals the hostility of the compilers of the report to Christian teaching in general. "Frankly," states the Report in a section on sin, "the importance of the Group lies here. At the very time when we are making efforts to suppress Christian conviction of sin, which is regarded as the first step towards the enthralment of the German, a movement is emanating from the Anglo-Saxons, who are racially related to us, which regards just this consciousness of sin as a basis for change in personal and national relationships."

The report also attacks the Group for its belief in the democratic principle of the value of the individual, and for its desire to break down racial barriers: "the Group movement teaches the equality of all men... No other Church movement has so strongly emphasised the supernatural and raceless character of Christianity as the Oxford Group. Particularly in our time, when national and racial consciousness is breaking through, this has special significance. It frantically advocates making all men brothers."—"The Record."



STERLING HOME PAINT

AUSTRALIA'S BEST

STERLING VARNISH CO.

ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

UNDER WHAT FLAG?

The Constitution seems to be like tail two of them, leaving the third for a further discussion.

The poor—always with us. If only the rank and file of the Church of England can be induced to take an intelligent interest in the problems that are discussed that will be all to the good. But that day has not yet dawned. As a preliminary to it we hope from time to time to supply information to those who care to receive it. A certain section of the clergy will have nothing to do with information unless it is supplied from the source to which they have been accustomed to look. This is not a new phenomenon. The translators of the Authorised Version in vigorous Jacobean English wrote, "If, on the other side (from Popish Persons—this is not now quite so apt!), we shall be maligned by self-conceited brethren, who run their own ways, and give liking unto nothing, but what is framed by themselves, and hammered on their own anvil, we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicity and integrity, before the Lord." That is all that can be done where inveterate prejudice shuts out alike the plea and the pleader. But there are others, representative of very different types of theology, who are prepared to weigh the position with such impartiality as belongs to frail humanity. To them we make our appeal.

We are told in influential quarters that the whole responsibility for the present disruption in the Church of England can be laid on the shoulders of The Judicial Committee of the Privy Council in Ecclesiastical cases. We are told that this body has never been entrusted by the Church with the duty of determining its doctrine. We are told by some that it has usurped the functions of the Episcopate. We are told by others that it was ill-informed on the matters with which it dealt and that Bishop Stubbs has proved conclusively that the advice which it tendered to Her Majesty, Queen Victoria was so glaringly out of accord with facts as to constitute almost a scandal. We propose from time to time to deal with some of these positions. We begin to-day by asking: "Under what flag is the new Church of England in Australia to march?" To help to elucidate this question we shall suggest three flags and examine in de-

tail two of them, leaving the third for a further discussion.

The Flag of Complete Episcopal Authority.

There are those who contend that the Bishops in their united strength must be the final authority on all questions of doctrine. Synods may indeed pass Prayer Books but the consistency of what they pass with sound Catholic principles must be determined by the Bishops of the Church in Australia. We venture to submit to those who advocate that opinion the following relevant fact. Sixty years ago in the Church of England a Committee was appointed to examine the question of Reservation of the Sacrament. As a result of its inquiries both Upper Houses of Convocation in England passed unanimously a resolution which declared, "No Reservation of the Sacrament for any purpose is consistent with the rule of the Church of England." That this was not a mere snatch determination dictated by the excitement of the moment may be gathered from a charge issued by The Archbishop of Canterbury in 1898—thirteen years after the Committee had been appointed—there we read: "There are some things which are forbidden by positive enactment, and must not be done either ceremonially or not, such as the reservation of the consecrated elements after the office is over, or carrying them out of the Church, for any purpose whatever." In the same year the Archbishop of York wrote:—"The opinion of the bishops was absolutely unanimous. It has therefore all the weight that it could possibly have from the Authorities of the Church." We are entitled to ask: How was this unanimous judgment of the bishops received? The answer is: It was received with contemptuous indifference by the very people who were claiming that the Privy Council should be disregarded in favour of an episcopal court which would have full authority. Some have felt the weight of this argument and have fallen back on Mr. Gladstone who wrote "So many other qualities are of necessity to be regarded in the choice of Archbishops that they can very rarely be the best theologians of the Episcopal Bench." They have extended the remark to Bishops generally and have asked to be judged by the opinion of theological experts.

The Flag of Theological Experts.

We wonder if those who seek this line of procedure are aware of the difficulties that beset them. It is not possible to outline fully the argument in one Article. Here is a quotation from a theological expert in the Church of England. Richard Crakanthorp wrote a Defence of the Anglican Church in 1625. It was republished in The Library of Anglo-Catholic Theology. It was a reply to the Archbishop of Spalatro, Anthony de Dominis who left the Church of Rome, joined the Church of England, returned to the Roman Church, was imprisoned by the Inquisition at Rome and died "not without suspicion of poisoning" as Crakanthorp's editor succinctly puts it. Here is what Crakanthorp writes on an important matter: "You have said that heretical Churches ought to be esteemed sound members of the Catholic Church. Now you amend this. But you amend as those concerning whom the Poet says: While the foolish avoid faults they run into opposite ones. Heretical Churches now have not power at all to be even Churches. There is no church for you now accept the Roman only. As if there were no measure in things; as if there were nothing between the greatly desired and the worthless. You, as you avoid Scylla, hurl yourself on Charybdis. Heretical churches are sound members of the Catholic Church; heretical churches are not churches at all nor members of the Church. Both are absurd. And your drug is more deadly than the disease itself and death dealing. He who thinks heretical churches to be sound members of the Church is unsound of necessity. If they are sound members wherefore do you say they are heretical, that is, not sound? If they may be both sound and not sound, you may be at once sane and insane. But if they are not members of the Church at all why do you bring to your judgment seat those who are without? Who do you judge those that are without? Why, your Alphonsus thus confidently declares: 'I confess, and no one is able to deny my judgment, a heretic is part of the Church, and he is a member of the same, and not to be wholly separated from her.' Of a truth—not wholly. For as touching the Christian faith and the Word of God, as touching the administration of the Sacraments; as touching some dogmas of the faith received by them (in which the visible church places its very essence) they are not separated. But nevertheless as touching the integ-

rity of the faith, as touching inner virtues, as touching sound doctrine, they are separated from the Catholic Church. As Sacraments among them are true but not profitable to them even so they are truly in the Church, but because they have not been connected truly by faith and charity with Christ the Head on that account they are not healthfully in the Church. To be in the true Church yet not to be healthfully in the same is not profitable to them nor yet to any Catholic. If heretics may not be in anywise in the Church how could Ambrose say concerning them: The Apostle said a great house, not the world but the Church in which all (heretics at the same time as Catholic) are by name under one Lord. All are esteemed indeed by the one name of their Lord, that is, Christians. Why does your Cardinal teach from Augustine—it is allowed that heretics even after they go out are in the Church on account of the administration of the Sacraments, that is, are in the Church in one degree but not directly in the Church. But if thou remove heretical churches completely from the approved Church you manifestly do so in the matter of thy Anti-Christian Roman which is not only heretical but also idolatrous and which contains in itself all heresy and slime of impieties and poison. Notwithstanding these things thy Roman itself is in the Church and ought to be esteemed a Church, not indeed directly, not according to the integrity of the faith, not according to any internal virtue, not healthily, so that to be in the same may be profitable to anyone for salvation, but nevertheless it is a church in a certain degree, according to the external profession of the faith, and the word of God, according to the administration of the Sacraments, according to some dogmas of the true faith by which as by certain external bonds it is still connected with orthodox and Catholic Churches. As all other heretics, thus also this thy Roman we do not deny to be a church. But nevertheless it is a Church not in the same manner as all the rest of the heretics. Do they not labour as it were by a certain extravagance under one or another error or heresy? But thy Roman is weighed down by the mass and multitude of her heresies and by the extreme of deadliness. A pernicious gangrene of heresy thus spreads through the whole of her body, all the veins, limbs, arteries, all the joints of faith, nay rather she has disposed her seat and sway in them. So that thy Church is not only in danger

with regard to life but now evidently is close to death only just feebly draws its vital breath and only just does not pour out into the air its slender soul."

Would our modern advocates of theological expert decisions record their vote for a judgment like this? Would it not fare equally badly with the unanimous vote of Convocation? Our space is exhausted. But these are matters that as the French have it "give us furiously to think." How many will dare to think them over?

WHITHER INDIA . . . ?

(By Rev. R. Ben Gullison, B.A., M.B., Ch.B.)

India is a vast continent, approximately half the size of Canada, but packed with a population equivalent to that of the North and South American continents together. Here, from the tropical South, to the temperate North, and the Arctic Himalayas, are to be found all sorts of climates, and all geographical conditions of flora and fauna. Here is the anthropologist's paradise, "The Mother of Religions," the common ground where many races meet, and man speaks to man in over two hundred languages.

This is a land of divisions, chief among which are two, namely—British India, and Independent India, or the India of the Princes.

British India consists in, approximately, five-ninths of the territory, and its three hundred million population, governed along democratic lines, is the responsibility of the British Parliament.

Independent India, consisting of over five hundred and sixty States, supports a population of about one hundred million, and covers four-ninths of the country. Some of these States are small, no larger than the smallest county in Ontario; others are larger. The State of Hyderabad, for instance, is as large as the whole of France.

But the outstanding feature in common with all these States is that their internal control is not the responsibility of Parliament, but the individual Rajah, or Ruler. Conditions vary—some States are in the vanguard of democratic progress, leaving little to be desired; in others, the Rajah rules with a complete autocracy which is as outmoded as the feudal ages. But the point to be remembered is this: each one of these five hundred and sixty-two States is bound to Britain by solemn treaty. The Princes pledge their fealty, as we do, to the Crown. Britain is pledged to protect the heritage of their States from wars within and without. The Princes, in their turn, pledge to come to the aid of Britain whenever she may be in need. The rally of the Princes to the call of Empire, and to the cause of the United Nations, in the early days of this present war, is one of the happiest memories of those dreadful days. They are our friends—trusted, tried and true.

If one were to stand on a railway station in Madras, Calcutta or Bombay, watching the ebb and flow of the kaleidoscopic crowds in the course of six hours one would see a greater variety in races, languages and religions than in a journey from Vancouver,

across Canada and the States, over to The Isles and through all the Continental countries, from Portugal to Istanbul.

With this much of an introduction to the immensity and complexity of India, you will realise how difficult it is for one to dogmatise, to make general, sweeping statements of recrimination of the past, possibilities of the present and prophecies of the future. I shall leave this doubtful duty to interested writers or politicians, who may visit certain sections of the country in the delightful cool weather, and spend there, perhaps, a few months, weeks, days—or even less. I would not presume to make any such statements. I have spent only twenty-three years in the country. However, there are a few outstanding considerations with which I feel that we, as intelligent members of the British Commonwealth, should be conversant. These present some aspects to the problem of India, and I shall deal with them briefly, under the following five titles: Economic, Social, Political, Administrative, and The War Effort.

ECONOMIC.

The first and outstanding consideration is the poverty of the people. We find a hundred million people whose concern it is not to procure to-day food for to-morrow, but food for to-day, and for whom two relatively sparse meals would be the daily average. Now, this poverty is maintained, in spite of a century of peace and progress. There have been no terrible, devastating famines in the country for the last fifty years, because, although the rains and crops may fail, food is rushed over the forty-three thousand miles of State-owned railway. Government engineers have constructed thousands of miles of canals which irrigate many times the area of irrigated lands in the U.S.A.

People often speak of the terribly unhygienic conditions in the villages, of the short expectancy of life, and of the high mortality. But if the death rate is appalling, the birth rate is alarming. This is attested by the fact of India's population increase. A hundred years ago there was a population of two hundred and twenty-five million; now, it is nearly four hundred million. The population of the country is increasing at the rate of three times the population of Canada every ten years! Here, then, is one outstanding reason for poverty, a reason which is also a very knotty problem in domestic economy. There are other reasons, however.

The Cow.—It is estimated that there are approximately sixty head of cattle per one hundred population. Many of these are totally unproductive. Their drain upon the good earth's provender may easily be imagined. These might form a very valuable source of food, but, as you know, the cow is sacred to the Hindu, and to these religionists the teaching of the first chapter of Genesis is anathema. The Hindu people regard the slaughter of a cow with a horror born of a very deep and abiding sentiment. An expert has stated that the greatest single economic drain upon the life of the country is "the millions of useless cattle."

The Rat.—This is the agriculturist's pet aversion, in India no less than in Canada. But the Indian farmer may not kill this pest, for it is the vehicle of god Ganpati. Those who know, tell us that the amount of food destroyed by the rat would feed forty million people yearly.

The Monkey.—Swarms of monkeys may descend upon a village, destroy the crops,

tear up the roofs of the houses and assault the villagers; but these sacred members of Hanuman's family may not be injured.

The Snake.—Twenty thousand people die annually by snake bite. Yet, a resident grows accustomed to the sight of crowds carrying ill-spared offerings of milk, eggs and butter, to place at the snake holes in connection with their worship of god Nag.

Through these four little glimpses into everyday village life, you see ample room for reform. But from whence is it to come? Britain is pledged not to interfere with the religion of the people. So, until reforms come from within, these and many other evils — products of ignorance, superstition and fear—persist, shrouded by the cloak of a religion.

SOCIAL.

For well over two hundred and sixty million people living in India, every aspect of life, from birth to death, is decided at the moment of birth—decided by the caste into which they are born. The five main castes; Priests, Warriors, Merchants, Farmers and Workmen, are subdivided into hundreds of sub-castes, watertight compartments which govern the life of the outcaste criminal tribesman as rigidly as that of the priest. By meticulous observance of caste rules, a person may obtain, not so much "salvation" as we regard such, as the boon of being reincarnated after death into the next higher caste. So the soul travels on, either up or down the ladder, until eventually, released from the body of a saintly priest, it is merged into the soul of the great god himself — Brahma. This age-long round of rebirths is controlled by Karma—the inexorable Law of Fate. Karma and Caste—these two form the bed-rock of Hinduism, and "Caste," says Mr. Gandhi, "is the cancer destroying the soul of India. Caste must go!" If Caste goes, Hinduism goes; yet, Mr. Gandhi is unquestionably the champion of Hinduism. He would like to make this the national religion of the country. He, and other reformers, have initiated many crusades against caste; and while it is true that in the larger cities these, together with the practical effects of the Christian and commercial West, have resulted in an apparent weakening of the system; one may safely say that in rural India, where eighty-five per cent of the population live, caste is very nearly as strong as ever.

By way of explanation: The "Untouchables," a political party, formed by union of all Hindu outcaste groups, have as their leader, Dr. Ambedkar. Born of Hindu parentage, in an outcaste village, as a boy Dr. Ambedkar showed great promise, and, making the best possible use of every opportunity that came his way, he finally won a scholarship which brought him to Chicago University where he earned his Ph.D. He is now the Principal of the Law College in Bombay, and one of the eleven Indian members of the Viceroy's Executive Council, the highest in the land. Yet, if Dr. Ambedkar were to return to his own village, where he is known to be an Outcaste, he would not be allowed to draw water from the central well. This problem of Caste is entirely religious.

POLITICAL.

May I make it quite clear that what I have to say along this line has to do only with British India. This does not, in any way, refer to the States, the internal management

of which is solely the concern of the ruling Rajah. In British India, and among the eleven Provinces of which it is comprised, all the rights and privileges of the British democratic way of life enjoyed by a people who cannot, or will not, agree among themselves sufficiently to undertake the full responsibilities appertaining thereto.

There is universal franchise in India, and we find that women are coming progressively out of the background. Mr. Jawaharlal Nehru's sister has served as cabinet minister in one of the provinces.

Here we find a dozen political parties, all crying aloud, and demanding self-government. Yet no two of them can agree with regard to the way this is to be achieved, nor upon the use to which it is to be put afterwards. As we acquaint ourselves with existing conditions, we find that here, a man's caste or religion very often decides his politics.

Congress.—The outstanding political part, the loudest, and probably the largest, is the Indian Congress, presided over by that very shrewd combination of politician, saint and sinner, Mr. M. K. Gandhi. In the first place, may I make it perfectly clear that this is not a representative body, and is in no way to be compared with the Congress of the United States of America. Indian Congress is a political party, one of the many, and no more representative of the whole country than is any one of our parties at home representative of the nation. This Congress was founded by Lord Dufferin, one of India's Viceroy's, as a means by which the people

might be brought into a knowledge of self-government.

We are all acquainted with the Party's slogan of "Physical non-violence," but we may not be acquainted with the fact that their policies are pursued with a verbal violence far beyond the limits of the blue horizon. Generally speaking, it may be said that the majority in this party are from the Upper Castes. They demand that Britain should "quit India", that the whole country should be utterly dependent, outside the stranglehold of the British Commonwealth of Nations. At the peak of their power, in 1937, at the polls, Congress won the election in nine of eleven provinces, there was a membership of four million. Now, since the war, and particularly since the resignation of one of their outstanding leaders, Sri Chirunjeevi Chakravathi Rajagopalachariar Pantulu Garu, the membership has fallen markedly; at the end of last year it was about a million and a half—this among four hundred million. Their position with regard to the war effort is well known. Perhaps it is not so well known that one of their past presidents, Subhas Chandras Bose, is now in Rome, where he is directing fifth column activities.

(To be continued.)

Teach me your mood, O patient stars!
Who climb each night the ancient sky,
Leaving on space no shade no scars,
No trace of age, no fear to die.

—R. W. Emerson.

Church Missionary Society

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ARLMARGU
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ST. PETER'S, COOK'S RIVER.

This historic church is the oldest church within the city area, privately financed and built with free labour.

When the parish was first formed in 1835 it included South Head and Cronulla. The first rector having to travel long distances on horseback.

Many interesting items on local church expansion may be gleaned from a study of the parish's history. St. Mark's, Darling Point, was first a temporary church, the locality then being called Alexandria.

The foundation stone of St. Peter's was laid by the Governor, Sir George Gipps, on the 9th July, 1838. The consecration was performed by the Lord Bishop of Australia, on Wednesday, 20th November, 1839.

In the early days the churchyard was the burial ground for many of Sydney's notable citizens, the last interment taking place in 1897.

The interior of the Church is supported by hardwood pillars, which were obtained locally. The eastern pillars record the names of the bishops and archbishops of Sydney; the other pillars carry the names of the rectors of the parish.

The first rector of the parish was the Rev. Thomas Steele, D.D. The twentieth and present rector is the Rev. W. K. Deasey, Th.L.

"I AM NOT ASHAMED OF THE GOOD NEWS."

Why should we be? This last great war has ended with the vindication of right over wrong. It is a fact that history has proclaimed, century after century, that mere force is never triumphant for ever. The empires have crumbled, but the Church grows. To-day in every nation and every tribe there are those who name the Name of Christ, and whose brotherhood leaps over the barriers of nationality.

These are times when both class and national consciousness have been pressed to their extreme, and have been found wanting. Men are wanting something which will knit them together in a brotherhood which will solve the problems which these forces have made acute. And we Christians hold the Message which is the key to the World Problem, Christ the Creator and Redeemer lives to-day. Through Him and through His Death and Resurrection there is Life and true brotherhood. We know it to be no theory, for the World-wide Church proclaims it to be a fact.

Then no matter what the opposition, heedless of the sneers and indifference of others, let us enter upon this winter's work with hope and enthusiasm. We know that "victory is of the Lord." We know that the Gospel is the only message for present-day needs. Then let us by life and lip show that we are "not ashamed of the Good News of Christ."—Church and People.

EVERY CHURCHMAN SHOULD READ:—

What is "THE RED BOOK"? An account of the Bathurst Case. Price 3d.

On sale at A. C. Record Office.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SUNDAY SCHOOL TEACHERS' ASSOCIATION, PARRAMATTA.

Bishop Hilliard's Presidential Address on World's Need To-day.

"Peace having been declared, great problems confront the world and world conferences to-day," said the Bishop at the 35th annual meeting of clergy, officers and teachers, held at St. Paul's, Harris Park, on February 18th.

"Foundations for a new order, world peace and contentment do not remain with material comforts, prosperity, and more money for less work, but on the basis of true religious education, better character and a righteous and God-fearing community.

Scientific knowledge, economics, and organisation are of tremendous importance and value when used by the right people for rightful purposes and direction.

Therefore the human factor is of most importance when applying these in principle and in practice.

The Sunday School teachers' task is of infinite value, as its service is to the glory of God and welfare of mankind in helping to build a better world for the rising generation.

Accepting Christ's teaching of The Sermon on the Mount is not enough. We must accept also His Divine Authority, His Person

and His redeeming grace from that other Mount of Calvary. We must present Him as God the Son, the Second Person of the Holy Trinity, as well as the Greatest Teacher of all time, having pre-eminence in all things, and as the only Redeemer regenerating souls from sin. The unchanging gospel simple, joyful in its message of salvation as triumphant over sin and death, bids us preach and teach to the uttermost parts of the earth, such is the great message committed to each, and what the world needs to-day."

The Rev. E. G. Mortley officiated as chairman to the Conference and tea, and conducted the service in the Church. Officers, teachers and helpers contributed to the welcome and success of the gathering, representing 16 Sunday Schools of the district.

Annual reports disclosed continued activities during the war period, with profitable results. Increased attendances were recorded for 1945. The General Committee was extended to comprise all clergy, superintendents and kindergarten leaders throughout the Rural Deanery.

Projects decided upon for 1946 include a Quiet Day at St. John's, Parramatta, on April 27th, a social evening on June 24th, and a Kindergarten Teachers' Training Course later in the year, also participation in the United Witness of Christian Youth Mission, May 5th to 12th.

It was decided to visit St. Thomas', Auburn, for the next quarterly conference 20/5/46.

Votes of thanks were conveyed to all who had helped in the work of the association over the past year and at the annual meeting. The meeting closed with the Doxology and Benediction.

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THE JUBILEE FESTIVAL.

The Mothers' Union will be celebrating its Jubilee in St. Andrew's Cathedral on Monday, 25th March, 1946.

Holy Communion, 11 a.m.; Afternoon Service, 2.15 p.m. Preacher: The Most Rev. the Archbishop of Sydney.

Choir members and banner-bearers are asked to meet before Service (on March 25) in the Chapter House at 1.15 p.m.

LADIES' HOME MISSION UNION.

We would like to say, "Thank You" for the two Bibles which came in to us as a result of the appeal made in the last issue of the "Church Record." The person will be pleased to know that the Bibles are already being used. If any one has a Bible at home not in use we will be pleased to have them for Scripture classes in schools and Mothers' Meetings.

We are still needing more clothing for men and boys.

More helpers are needed for the work in the storeroom. At the present moment there are just four people who do this voluntary work and they come in every Tuesday. They have been doing this for a long time and have done excellent work. We could do ever so much more if we had more helpers. So we are hoping to form another working party to come in on Thursdays. Could you make one? Or do you know someone who may be interested? The storeroom is a very necessary part of our work. There are so many people who look to us to supply them with clothing, and we are grateful to those who send in gifts of clothing to be distributed. Sometimes garments need repairing or remaking into something else. If you are handy with the needle we will find you a job.—The Secretary, L.H.M.U.

MEMORIAL WINDOWS.

At a service in St. Andrew's Cathedral on Wednesday, March 13th, at 10 a.m. to mark the Twelfth Anniversary of the translation of Archbishop Mowll to Sydney, two stained glass windows will be unveiled. Part of a series of eight windows executed by Mr. Norman Carter, they have been given in memory of the late Emily Robson.

The first window depicts pioneer missionaries, Maclaren and Copeland King with natives of the New Guinea Mission, and the second shows the Rev. James Stewart teaching a group of Chinese students, amongst whom is S. T. Song, now the Bishop of West China. Other windows in the series to be provided later depict scenes of historic interest in connection with the planting of the Christian faith in Australia and New Zealand and its extension to the Aborigines and to the natives of Melanesia and Tanganyika.

The windows are being erected in the clerestory, the first two being on the south side.

NEWS FROM THE PARISHES.

St. Peter's, Neutral Bay.—The rector of St. Peter's is calling a meeting on March 26 to finalise the Victory Thanksgiving effort. The amount aimed for was £1,000 for the reduction of the church debt, and £730 has been received so far.

St. Barnabas', Mill Hill, Waverley.—On Sunday, February 17th, at 11 a.m., the Rev. J. R. Le Huray, of St. James', Croydon,

dedicated a memorial tablet to the late Rev. J. F. G. Huthnance. The inscription is:—

"To the Glory of God and in affectionate memory of the Rev. John Francis Gilbert Huthnance, Rector of this Church, 1931-36. Entered into rest 4th July, 1945. Erected by the Parishioners."

St. John's, Darlinghurst.—A few months ago a parishioner wrote to the Rector, the Rev. C. A. Lucas, pointing out the need for voice amplifiers in St. John's and enclosed £5 towards the cost thereof. A further donation of £7/15/- was later received from the same person. Several appeals have been made in church with the result that we now have in hand £54. It will cost £90 to install the amplifiers. It is hoped that the balance required (£36) will soon be subscribed.

St. John's is a very fine specimen of early twelfth century Gothic architecture, but, like so many other churches of its kind, more attention was given in its construction to other features than acoustics. The introduction of amplifiers will help the clergy as much as the congregation, for not only will the words of the preacher be heard distinctly in every part of the building, but he will require only to use his conversational tone, enabling him to speak with more expression and feeling as he gives forth the message of the Gospel.

St. Andrew's, Sans Souci.—Chaplain George Christopher has sent down from Ambon a beautiful mother-of-pearl shell for use at the Font and also a large hand-made flag of St. Andrew (white cross on blue background).

St. Michael's, Vacluse.—On Monday, February 25th, at a private service the Rector unveiled a brass tablet on the south wall of St. Michael's Church, in memory of William Patrick and Martha Elizabeth Macdermott, the late parents of Mrs. Martin, of this parish, and Messrs. C. J. Macdermott, of Byron Bay, and P. S. Macdermott, of Manly. Mrs. S. Hampshire, of Perth, another daughter, was prevented by distance from attending.

Churchpeople will remember the late Mrs. Macdermott who worshipped at St. Michael's Church every Sunday morning, and sat in the front pew, until sickness and old age prevented her from attending.

Dedication Festival.—St. Michael's Church, Flinders St., Sydney, was dedicated on Thursday, 12th March, 1857, by the Lord Bishop of Sydney, and the sermon preached by the Rev. W. Macquarie Cowper, from the 17th verse of the 17th chapter of St. John's Gospel. The "Sydney Morning Herald," in reporting the service, says: "The Church is a fine and handsome edifice of stone; it is seated to accommodate six hundred persons; the sittings are all let excepting a certain number reserved as free. It is worthy of remark that this church has been built without the aid of State funds, and the minister is entirely supported by his people." With the passing of years a few alterations have taken place. The church is not as long as originally. With the widening of Flinders Street (known earlier as Old Botany Road) the Church was made 14 feet shorter and the present seating accommodation is 450 and all seats are now free—there are no paid sittings. This year, therefore, marks the 89th anniversary of the dedication, and the services on Sunday, 10th, will be of a special nature.

St. Michael's, Wollongong.—Congratulations are extended to Mr. Abbott for his recent achievement in winning the prize for the highest aggregate marks for the first year in the Sydney Preliminary Theological Course. He secured 97 per cent. in the final exam., Church History. Miss K. Newmarch also scored well, and both will be continuing their studies in the Course this year.

A daily pre-school kindergarten has been commenced at St. Michael's and much constructional work has been carried out to provide the essentials for such an undertaking.

St. Columb's, Flemington.—Chaplain J. R. Noble, of the R.A.A.F. is to be the speaker at the Fellowship Tea on 17th March at 4.30 p.m. The work of the Diocesan Church of England Fellowship is being carried on with great vigour at this church.

St. Paul's, Chatswood.—St. Paul's branch of the Missionary Service League will meet in St. Paul's Parish Hall, on Tuesday, April 2, at 8 p.m.

Miss Mary Andrews, who recently returned from West China, will be the guest speaker.

Mr. Don Hood has been appointed Fellowship leader in succession to Mr. David Warren, who has left St. Paul's to take up teaching at Geelong Grammar School, Victoria.

St. Clement's, Marrickville.—Mr. Lionel Neate gave a very instructive and informative address on Radar at the February meeting of the C.E.M.S. It is an abstruse sort of subject, but most vital to the life of the world. It helped so signally to give the Allies victory over Germany and Japan. It is one of the outstanding scientific developments of this world war. Indeed Radar, electronics and television are all associated. The men present were most interested.

St. Clement's Harvest Services were inspiring and full of the note of praise. The Rev. L. Gabbott, B.A., preached at 11 a.m., and the Rev. C. Rogerson, M.A., at 7.15 p.m. The groceries and eggs which came in were taken to the Home of Peace, while the fruit and vegetables went to the Marrickville Hospital.

Diocese of Armidale.

A WELCOME LETTER.

The Acting Vicar, Rev. H. E. S. Doyle, has addressed the following letter to returning men of the Forces:—

"Permit me, on behalf of your Church and Churchpeople, to extend to you a very hearty welcome again after your period of service with the Forces.

"We rejoice with you that your time of service is over, and that you are able once more to return to your home and family.

"During the years of warfare that are past we have followed with deep concern and many prayers the course of world events and the activities of our men and women in the Services. As far as was possible, we have tried to keep in touch with each member of our Parish who was in uniform, but in many cases we were not able to do so owing to frequent changes of address, or because we were not notified that one or another was away on service.

"But, week by week, we have remembered all the members of our parish family, who

were serving in the Forces, before the Throne of Grace, praying for each one God's blessing and guidance and constant support.

"And now we are glad to know that our prayers have been answered and so many are returning home again.

"May I say how very happy we shall be to welcome you to our worship now that you are back home, and to your place in the life and witness of your Church? The tasks that confront us in the days that lie ahead, and above all the great task of making real to men the good news of the love of God, and of extending His Kingdom, will seem lighter if we can have the assurance of the co-operation of yourself and your comrades of the Services in meeting the problems and overcoming the difficulties that the future may bring.

"If there is any way in which, as your Minister and friend, I can be of any assistance to you as you seek to settle back into civilian life, do not hesitate to call on me.

"Yours sincerely in Christ's Service."

Diocese of Grafton.

The Bishop (the Right Rev. C. E. Storrs, M.A.), is to meet the clergy of the northern part of the diocese in conference at Lismore on 18th March. The Conference will commence with prayer in St. Andrew's Church at 2.15 p.m., and afterwards adjourn to the Parish Hall. Topics listed for discussion include "The Church and Children," "The Church and Young People in the Diocese," "Church Music," and "Chapter Meetings."

Archdeacon E. S. Benyon, Rector of Lismore, is arranging hospitality for the clergy and the conference will continue on 19th March, commencing with an early celebration of Holy Communion.

The conference will provide the clergy with their first opportunity of close personal contact with their new Bishop.

Diocese of Newcastle.

BELMONT.

Our new parish hall is to be officially opened by the Lord Mayor of Newcastle on Wednesday, 27th March, at 3 p.m. You are asked to assemble in the grounds not later than 2.50 p.m., as we must keep to a strict time-table. A special form of service will be printed for the occasion, and the Very Rev. the Dean of Newcastle has kindly consented to conduct this. There will be many distinguished visitors and a number of old friends returned for the occasion. It is an event of considerable historical significance in the life of this parish, and I know that all our people will want to be there.

Then lastly, I am intending, with the full support and approval of my advisors, to establish a Church day school. It will take the form of a Nursery School for children from two and a half years. Miss Threlfo, well known to many of you, has kindly agreed to act as teacher and help me with the organisation. Our plans are well advanced, and in the current issue of the parish paper you will find a notice calling a meeting of parents to discuss the scheme.

DUNGOG.

Pastoral Report of the Rector dealt with all our activities and called upon us to give

to God thanks and praise for blessings received. If in "all our ways we acknowledge Him," success was definitely assured. The past year was notable, for it gave us three records—Communicants, 3,000; Freewill offerings, £235; and total direct giving, £451. These records indicate a godly and spiritual significance. God the Holy Spirit was with us in our united labours, and results were apparent.

More was given to Missions than for years past. Papua, Polynesia, Africa, Aborigines, Children's Homes, Soldiers' Welfare and England's Bombed Churches received ready help from the parish. It is because we consider the needy in their affliction that blessings abound at the home base.

While we are more than grateful for a successful year, yet much remains to be accomplished. We are conscious of a divine discontent because sin is still in the ascendancy, many are still outside the fold and not a few lapsed communicants. As Lent, Holy Week, Good Friday, and Easter are upon us, let Christ take possession of us and use us as never before for an "awakening" in this parish.

VICTORIA.

Diocese of Melbourne.

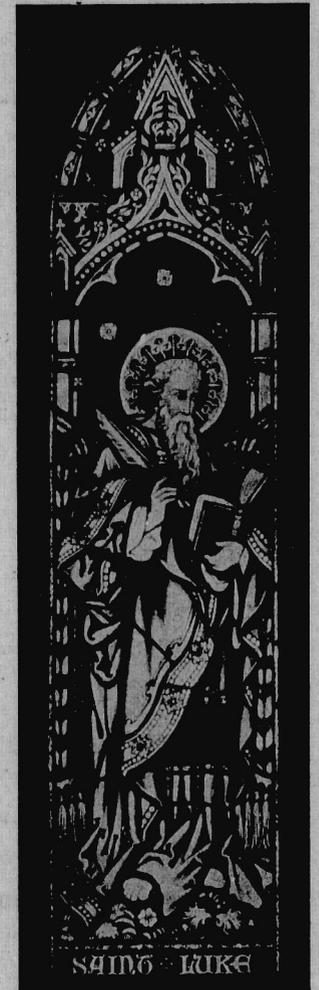
A WORTHY OBJECT.

At the Harvest Festival Service at Holy Trinity Church, Hampton, members of the congregation brought gifts of food suitable for shipment to Britain. Rev. A. C. Mee, the vicar, said that the idea had appealed and the response had been generous.

OBITUARY.

The funeral of Mrs. Eirene Rose, wife of Major David W. R. Knox, and only daughter of Sir William and Lady Angliss, at St. Columb's Church, Hawthorn, was attended by a large congregation, among whom were many of Melbourne's leading citizens. Mrs. Knox was baptised, confirmed and married at St. Columb's. The organist, Mr. A. Pickering, played the Chorale by Bach (who was Mrs. Knox's favourite composer). "Jesu, Joy of Man's Desiring," as the congregation assembled. The chancel steps and the pulpit were banked with beautiful floral tributes of respect and tender affection. The service opened with the hymn "Rock of Ages," which was sung with great feeling. The Shepherd Psalm followed, led by the choir. The lesson from 2nd Corinthians was read by Archdeacon Schofield, who officiated at the marriage of Sir William and Lady Angliss.

The address by his Grace the Archbishop of Melbourne was brief, yet most appropriate. He referred to the winsome personality of the deceased, and to her gracious, kindly, and unassuming influence. The sad blow to her parents and her husband would be softened by the knowledge that their loved one was safe in the Everlasting Arms. As his Grace spoke, all present felt it was a day of sorrow for all. He assured those who mourned the deep sympathy of their wide circle of friends, and commended them to the everlasting Love of the Eternal God. Prayers were offered by Canon Wenzel. The service at the graveside was conducted by his Grace the Archbishop and Canon Wenzel.

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SOUTH AUSTRALIA.

Diocese of Adelaide.

Under A.B.M. news the following appears in the "Adelaide Church Guardian":—

The Paschal Candle at the Cathedral, Dogura. — Nurse Bromhall, a Queensland nurse, writes as follows: — "Lighting the Paschal Candle on Holy Saturday was one of the most impressive services I have ever witnessed. After the first part of Evensong was said the priest, crucifer, and his attendants processed from the sanctuary to the west door. The Cathedral was plunged into darkness, and the darkness of a New Guinea night is indeed black. All was still. We only heard the sound of sticks being rubbed together by a crouching Papuan. Soon small sparks flew upwards, coconut shavings were added to the pile which soon blazed and from it the censer was lit, then one single candle. The priest and the boys then processed back to the sanctuary and we saw the little star-like light shining more brilliantly as it approached the altar through the velvety darkness. Then broke out a paean of praise and we realised that light indeed had been established in Papua. The large Paschal candle was light from that tiny flame, then the sanctuary lamp and the altar candles were lit and the whole building flooded with electric light.

Anthropologists claim that when missionaries convert primitive people their ceremony and ritual is taken from them, but it seems to me that the Holy Catholic church is able to give them all they need and they do respond to it.

Our incense is the gum from certain trees behind Dogura. The boys collect this gum and grind it up and sometimes put a large piece in the collection plate. The oil for the sanctuary lamp, too, is home-made, that comes from the coconut. Six coconuts will make a pint of sanctuary oil." Thus in New Guinea the life of the people is being gathered up and dedicated to God in the liturgical form beloved to Christians all over the world.

[Comment is needless!—Ed.]

TASMANIA.

MISSIONARY OPPORTUNITY IN CHINA.

Contrasting the friendly attitude of the Chinese with that in India, where so many were trying to cramp the activities of the Church, the Archbishop of Sydney (Dr. Mowll) in an address at the Hobart Town Hall recently emphasised the wide scope for missionary work in China.

The address was given under the auspices of the Church Missionary Society.

Paying tribute to the growing power of the Chinese Central Government and the capacity and character of Generalissimo Chiang Kai-Shek, Dr. Mowll said that the friendly attitude of the Chinese welcomed the right type of Christian missionary to work in co-operation. There was no antagonistic national feeling such as existed in India and Japan.

"So many in India are trying to cramp the activities of the Church," said Dr. Mowll. "This attitude and persecution at Travancore, in the south, makes more vivid China's friendliness and eagerness for co-operation."

China's optimism, despite the difficulties of reconstructing her national life, expressed itself, not in words, but in hard work determined to make the new China stronger and better than the old.

There existed a firm bond of mutual understanding, and with it a wonderful opportunity for winning the youth of China, especially in influential circles, to the Christian outlook.

Archdeacon W. R. Barrett was chairman, Mr. J. W. Nicholls was organist.

Lantern slides and motion films taken by Mrs. Mowll, who accompanied the Archbishop on his visit, were screened.

C.M.S. SUMMER SCHOOL.

The C.M.S. League of Youth tea opened the 26th Annual Summer School at St. George's Church Hall, on Saturday, February 16, at 6.15 p.m. The visitors to the tea included the team of speakers, the Right Rev. Bishop Blackwood, of Gippsland, Miss Nora Dillon, Rev. L. Harris and Deaconess Doris Crawford, and also Miss Anderson, and Deaconess Dorothy Bransgrove, both on a visit to Tasmania.

A short session of prayer in the Church was followed by the main meeting in the hall at 8 p.m. Archdeacon Barrett occupied the Chair for the purpose of welcoming the team of speakers with Bishop Blackwood, and the latter then took over the chairmanship of the meetings for the rest of the Summer School.

Archdeacon Atkinson, in the absence of the Bishop of Tasmania who is indisposed, addressed the meeting and welcomed Bishop Blackwood and the speakers. Miss Henslow, representing the State Committee of the Australian Board of Missions, welcomed the Summer Team on behalf of the A.B.M.

A play, "The Leaves of Healing" was given by the League of Youth.

Miss Nora Dillon, the first speaker in the team, commenced her short address by correcting the impression that she had been an internee in Hong Kong during the Japanese occupation. She was one of ten Britishers out of about 3000 who were left free, and she was able to carry on her work. Miss Dillon's message was one of thanksgiving and praise to God for His wonderful keeping

power during almost four years of Japanese occupation. Prior to going on furlough in 1941 she was asked to relieve at an orphanage 13 miles out of Hong Kong along the Canton Road, for six weeks, but she ended up by being there for four years for the Japanese marched in before she was able to get away. One hundred women and sixty girls in her charge were cast upon the mercies of God when on 8th December, 1941, the enemy army marched in. The Japanese official who proceeded the soldiers assured them of their safety, and produced a Bible testifying that he was a Christian. Later he gave Miss Dillon a letter which was intended to provide them with more rice, but although the order was never fulfilled, the signature of this high ranking officer proved useful on many an occasion. During the awful months of privation there was not one death through malnutrition.

The Rev. Len Harris, speaking of his experiences on Groote Eylandt, said that there was a time during the war when the Japanese were only five miles away from Groote. The Aborigines gathered round with their spears to defend those who had brought them the Gospel message. In mentioning the work of translating of the Scriptures into the language of the people, Mr. Harris told of one old man who walked 300 miles back to his people, gathered a number of them together, and then set off by canoe down the Gulf of Carpentaria and back to where Mr. Harris was stationed, to have him read to them the Gospel in their own tongue.

Deaconess Doris Crawford spoke of the great mass movement in Africa which is still going on. "We have been privileged to see the results of this spiritual awakening."

On Monday night, 18th February, the Summer School continued, the speaker for the evening being Miss Nora Dillon, of China. She told a stirring story of hardships and triumphs of Japanese occupation days. On December 11, 1941, the Japanese opened fire from a little hill not far from the orphanage on Kowloon. If the Allies had returned the fire they would not have survived to tell the story. The most serious problem of the staff of the orphanage was confronted with was that of food. With the winter upon them, the children cold and underfed, they found the easiest way of retaining their strength was to go early to bed and get as

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CORRESPONDENCE.

A PLEA FOR UNITY.

(The Editor, "Church Record.")

Dear Sir,

Your correspondent, Mr. Shevill, hardly sizes up the problem in his rather silly letter. A.B.M. describes itself as representing the whole Church of England in Australia and the whip sent by the two bishops stigmatises churchmen who do not support A.B.M. Missions. We pointed out the nature of the difficulty that Evangelical Churchmen feel in being asked to support missions which are quite frankly Anglo-Catholic. The C.M.S. is frankly evangelical and has no expectation of any support from a section of Anglicans to whom the Reformation is anathema. We think such Anglicans are untrue to the principles of the Church of England. The crocodile tears of our "Church Standard" would amuse us if the subject were not so serious.

Yours, etc.,

"TWO CHURCHMEN."

SCHOOL OF CHURCH MUSIC.

(The Editor, "Church Record.")

Dear Sir,

I was among those who were unable to attend the recent School of Church Music. I would like to ask if it would be possible for you to publish part of the lectures in your paper; or could they be published in pamphlet form as there are many country organists and choirs to which such knowledge would be most valuable.

Yours faithfully,

"FORMER ORGANIST."

Churchman's Reminder

"Protection involves Dependence, and Dependence Protection"

"Without Me ye can do nothing." — Words of Jesus.

17th.—2nd Sunday in Lent. "God our Protector" is the theme of this day. It is necessary to remember this, for self-righteousness is the cause of empty prayers and empty churches. How beautiful and how eloquent of every one's need of God in our very religion, is this ancient collect.

24th.—3rd Sunday in Lent. This collect carries on the thought that we need defending in ourselves, in our minds and in our devotions. We can never rest satisfied even in our best efforts of prayer or service.

25th.— The Annunciation of the Blessed Virgin Mary. How inconsistent are most Christians in their remembrance and regard for the Blessed Virgin. Either there is exaggeration almost to deification, or there is utter neglect, as if non-existent. By both the Church loses greatly. The balanced and proper place given in the Prayer Book is in accord with Holy Scripture, and therefore is right and helpful. The Reformers rightly excised any reference to the Virgin's intercessions for mankind. Scripture shows Her as dependent on the Lord as were the disciples. So are we, but too often do we forget it.

much sleep as possible. For a great part of the time they were only allowed two ounces of rice per day per head. They also had vegetables from their garden. This only enabled them to have two meals a day. To obtain their rice it meant a three day walk, and sometimes the thirteen miles into Hong Kong, carrying back perhaps 500 lbs. of rice at a time between them, until they were given two carts to haul it in. Miss Dillon told of the liberal gift of 10,000 yen of a Chinese philanthropist. With this they were able to buy their rice and also some pigs which they reared and sold. They also bred rabbits and ate them for special treats on festive occasions. Another great gift came in their being able to obtain 2,000 lbs. of sugar, which had been salvaged from a bombed Japanese ship. It was flavoured by the salt water but of great value to them for they were able to barter some of it for dried beans and other things. Miss Dillon spoke, too, of the visit of a Japanese pastor who was ministering to the Christians in Hong Kong. He took an interest in the orphanage and spoke up for them on several occasions when he saw them in need.

On Tuesday, 19th, the speaker was the Rev. L. Harris, who gave a lantern address on Groote Eylandt.

On Wednesday, 20th, Deaconess Doris Crawford addressed the meeting on witchcraft in the tribes amongst whom she worked in Tanganyika, basing her message on the text, "I will make darkness light before them and the crooked things straight." The characteristics of the witchdoctor is his possession of a large black coat without spot for sacrifice, and his three pronged stick. Deaconess Crawford told a story of rescue in which she and two Christian girls participated, of one who was carried off to the domain of a witchdoctor, and of their terrible experience in the house of evil and fear. Deaconess Bransgrove assisted Deaconess Crawford by showing the curios which they had brought with them and singing two hymns in the language of the people about whom they spoke.

Each evening a Bible study was conducted by Bishop Blackwood, and the meeting closed with a short devotional talk, also taken by the Bishop.

Afternoon meetings were held at St. George's, St. Stephen's, St. John Baptist, Holy Trinity, St. Peter's, and St. John's New Town. The team was kept busy going from place to place throughout the week.

On Thursday, 21st, there was a service of Holy Communion at St. George's, at 11 a.m. and in the evening a thanksgiving service with special offerings. The preacher at this service was Bishop Blackwood.

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LIFE AND CHARACTER.

O the Poet of the future! He will come as man to man,
 With the honest arm of labour, and the honest face of tan,
 The honest arm of lowliness, the honest soul of love
 For human-kind and nature-kind about him and above.
 His hands will hold no harp, in sooth, his lifted brow will bear
 No coronet of laurel—nay, nor symbol anywhere,
 Save that his palms are brothers to the toilers at the plow,
 His face to heaven, and the dew of duty on his brow.

—J. W. Riley.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough.—Phillips Brooks.

ST. THOMAS' CEMETERY, ENFIELD.

(By A.H.)

In smiling contrast with the Bunnerong Cemetery which formed the subject of an article in the "Sydney Morning Herald" recently is the old cemetery which surrounds the Broughton Church of St. Thomas', Enfield, erected in 1848.

Handsome trees, flowering shrubs, and a number of stately palms, are the principal features of this quiet, well-kept resting place of many who served their day and generation in the unhurried days of the buggy and the horse drawn waggon. The whole cemetery, with its geometrically laid brick paths and well kept plots probably approaches the Park Cemetery envisaged by the "Herald" correspondent more closely than most of the old burying grounds in and about the metropolitan area.

The cemetery is recognised as an active responsibility by the churchwardens who seek to keep it from the reproach of the neglect that is unfortunately apparent in most of the smaller cemeteries about Sydney.

What has been described as the most interesting tomb in the grounds is that of Edward Smith (Monitor) Hall, journalist, philanthropist and fine citizen, who in Governor Darling's day spent more than one period in goal in his fight with splendid courage for the wider civil liberties that we accept to-day as a matter of course. A history of his time records that he was the friend of Wilberforce and Canning and the founder of the Sydney Benevolent Society.

Among notable civil servants who were laid to rest in the cemetery, were Captain W. Colbourne Mayne, who died at the age of 94, and of whom his headstone records that he held a number of important posts including somewhat incongruously, those of Inspector General of Police, Auditor General and Agent General; David Kircaldie, one of our ablest Railway Commissioners; S. H. Lambton, Deputy Postmaster General in the days before Federation; W. R. Dove, Stipendiary Magistrate, and W. R. Beaver, Clerk of the Peace and a prominent member of the Synod of his day.

On one of the stones appears the name of a lady well known in the social circles of Sydney in those early days; Sarah, Mary,

wife of Henry Hobart Bouverie, relict of Henry Hobart Seymour of H.M. 99th regiment and youngest son of Sir Michael Seymour, Bart., of Blandford House, Hampshire. Mrs. Bouverie died at the early age of 37 in 1857. At the entrance to the grounds is the lych gate standing on two large stone pillars erected to the memory of Montague Stone-Wigg, the first Bishop of New Guinea. Many years earlier, the Rev. Devenish-Mearns, formerly colonial chaplain of Pitt Town and Wilberforce was buried not far from one of the early rectors of the parish, the Rev. Geo. King, LL.D., the father of the late Sir Kelso King.

The pastoral and agricultural industries are identified with the names of Thomas Hyndes, who built the church and gave the ground surrounding it for a cemetery; H. A. Kater, one of the pioneers of the wool industry who lived close by; the Hon. Richard Jones, Mr. Arthur Yates and Richard Wynne, who in 1879 became the first Mayor of Burwood.

When the cemetery was opened in 1848 it was well beyond the outer suburban area, surrounded by fine trees and pasture lands, while to-day it stands as the principal landmark of one of our progressive suburbs.

HONOUR FOR ARCHDEACON S. M. JOHNSTONE.

Archdeacon S. M. Johnstone, Archdeacon of Sydney, has been notified from London that the King has sanctioned his promotion in the Order of St. John of Jerusalem to the grade of Chaplain of the Order. This is the highest distinction which can be awarded to a clergyman in the Order who is not a Bishop. By the statutes of the Order only thirty of such chaplains are permitted throughout the Empire. For several years past the Archdeacon has been Sub-Chaplain with the grade of officer. He lectures upon the history of the Order and has raised considerable funds for its Ophthalmic Hospital in Jerusalem. He has also for many years taken an interest in the well-known establishments of the Order—the St. John Ambulance Association and the St. John Ambulance Brigade.

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