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THE AUSTRALIAN CHURCH RECORD

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

13, No. 6.

APRIL 8, 1948.

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

NOTES AND COMMENTS.

The Police report upon road accidents over the Easter holidays is interesting indeed. Only one serious accident! And when we come to consider the reason of things are, of course, not surprised that increase of "Road Courtesy" is given as the primary reason. We say course, for there are some great financial interests that would obscure the true reason. But the Police are not going to let them get away with it this time. The Beer Strike and its consequences are given by the Police as the true reason. There were fewer drivers with beer-fuddled brains, and the great majority of drivers were able to give full attention to the courtesies of the road because of the absence of opportunity to partake of the doubtful refreshment that, even when paraken of comparatively sparingly, soon unfits a man or woman to drive a car under the conditions of bright holiday weather. The crowds of cars that passed along the various highways during the Easter week-end must have been phenomenal. It was surely providential that the beer strike made the travelling conditions so wonderfully safe.

It is a fine thing to have a funk-hole when circumstances are so untoward in the social and political world as at present. The Blessed world over, Communism has drawn to itself a very unwelcome publicity, and in every land there is a feeling of deep concern over the subtle underground engineering that has given, and is giving, the men of that political belief power altogether beyond what they are entitled to.

The outspoken accusation of the Premier of Queensland that Communists outside that State are responsible for the regrettable strikes and their in-

terference with the welfare of the people has received a general support, and steps are being taken to divest the Communists of the strategic positions they have seized. Many of our leaders are inclined to go a step further and banish them from the Commonwealth. They are a public menace and a first-class nuisance. Yet the Federal Prime Minister seems to think otherwise and describes what is becoming a dreadful actuality, as merely "a political philosophy." Many people could forgive his use of that phrase at the beginning of the strike, when there was not the open confession of the Communists that would have shown who were the strike-mongers. But, after all these weeks of trouble, and in view of the blatant boasts and lawless defiance on the part of the Communists, most people will feel that such a description is beyond a joke, and that the seeming complacency of the Federal leader is almost a criminal neglect of his plain duty.

The following illuminating letter of protest appeared in the February issue of a Diocesan press organ—

A Righteous Protest. Sir,—In the November issue of the His Lordship the Bishop said, "I find that Patronage Councils in looking through the clergy lists in the Year Book choose 'young men of energy and ability who have capable wives.' This secret, although long suspected, came out officially at Synod, and many clergy wives resented the implication. Would husbands in any other profession tolerate this? I can speak with knowledge on this subject, as, at one time, I was 'reported' to an Archdeacon by a Churchwarden, and was also discussed at a meeting.

The Churchwarden said that "the trouble was that they got no help from Mrs. Rector." This was because I told him that he could not commit my Mothers' Unions to raising a yearly amount towards parish finances. Our Diocesan President told us that, under the M.U. Constitution which had been granted the Royal Charter, no money could be raised except for its own side fund. The M.U. members and I, as women Church workers, organised and helped in all the usual money-making efforts. In that extensive

parish we have three Mothers' Unions, three Girls' Friendly Societies, A.B.M. Auxiliary, and Church Hospital Auxiliary. I taught in Sunday School, was District Commissioner of Guides for four Church Companies, helped on State School committee and other public works as all clergy wives are expected to. I read widely and deeply in theology so that I could understand my husband's work, prepared and gave many addresses in our own and other parishes, and also did heavy parish visiting. I had no help in house or laundry, did all our own needlework and dress-making, helped on the Communicants' Guild entertained, etc. Will some authority please define the term, "capable wives"?

In common with other clergy wives I am glad to be able to do anything to further Christ's Kingdom on earth. Many feel that, through illness or trying to raise a family, they may become, in the eyes of Patronage Councils, definite handicaps instead of help-mates to their husbands. We should feel much happier if we had the assurance that we would not be made the subject of discussion or criticism at Council or Board meetings.—Yours, etc.

A CLERGYMAN'S WIFE.

This letter is a worthy one and describes the calls that are made upon the time and energies of a parson's wife, calls that are often most thoughtless, especially when, in addition to ordinary home duties, there is added the care of a family, large or small.

The Church will soon be finding it difficult to properly man her parishes, if considerations that are not fair, as for instance, the possession of a "capable wife," or a family or a motor car or a variety of other demands, is allowed to operate in the choice of a pastor. Bishops and Presentation Boards have it in their power to discourage an injustice of this nature by a rigid observance of their duty to the Church as a whole, including the clergy and their "capable" or "incapable" wives. The idea of such discussions in the councils of the Church is an affront to our Christian calling.

Christian burial has always been in the hands of the Church. The sexton —the earliest undertaker —was a Church officer. But in very recent times a new situation has arisen. Funeral

Funerals.

direction has become a commercial proposition. A glance at the Sydney telephone directory reveals the fact that there are sixty-three undertakers listed, many of them large firms. As a consequence of the new situation, two undesirable features arise. One, a funeral is sometimes made unnecessarily costly and elaborate, and, secondly, undesirable and unchristian elements may intrude.

The Church should resume into its control the conducting of funerals. A Church Funeral Society might be formed to handle Anglican funerals in the same way as the Church Provident Fund handles Anglican annuities. In this way, the Church would be in complete control of everything that is done at the funeral, while the profits from the undertaking might be used to endow Church schools.

THE SOUTH PACIFIC CHRISTIAN CONFERENCE.

At this, the first Pacific Conference of missionary workers, forty delegates of the missions and churches working in the Pacific area south of the Equator came together for discussion of problems and opportunities. Just two weeks have passed since the conference concluded, and it is possible to assess its results rather more adequately than hitherto.

The guest of honour was the Rev. Norman Goodall, M.A., Secretary in Great Britain of the International Missionary Council. Mr. Goodall paid a fitting tribute to the labours of the Pacific missionaries, and described the area as one of the "wonder areas" of Christian missions. He referred to the phenomenal growth of the "Younger Churches" which could be traced to "the blood of the martyrs, which is the seed of the Church."

It was agreed that the level of the training of the native ministry must be raised, and that the customs of the island peoples must be approached sympathetically and with every assistance that the study of social and cultural anthropology could give. Illuminating evidence of the loyalty of Christian people of the Pacific races was given by a Methodist missionary from New Guinea, who told how, in his area, as soon as the war was over the people set to work rebuilding the churches, content meanwhile to continue living in tunnels and under trees. Higher standards of education for the islanders was recognised as one of the claims upon the attention of the missions, but as against this the difficulty of the absorption of such native leaders into adequate employment in their own communities, was stressed. In many cases the indigenous Church was expanding so rapidly that the lack of scope for the better-educated Christians, for native leadership, was proving a disappointment. The smallness of the racial or language groups was one of the factors in this problem.

It was learned that dozens of Fijian nurses were working among their own people in Suva and Lautoka, and that many young women were at the Teachers' Training College in Suva, preparing for a life-work of teaching the children of the future. Women had proved their capacity for education and leadership beyond any doubt. Now the people were asking for secondary schools to be

established for both girls and boys, and the missions must rise to the challenge. One of the ways in which Christian people in Australia and other "sending" countries could foster Christian education was by supporting the work of the Pacific Christian Literature Society, which had as its immediate aims the supply of a Life of Christ and other books suitable for reading by the people in their present stage of literacy. Much had been accomplished by the British and Foreign Bible Society, in providing, for New Guinea alone, copies of the Scriptures in twenty-eight different languages. There were approximately four hundred dialects spoken in the South West Pacific area.

The Rev. R. J. Hewett made a strong plea, during a discussion of the financial needs of missions, for a revival of spiritual religion at home. He said that people whose hearts were warm with love for God and man were liberal in their giving. The Church must be spiritually reborn.

"THE AUSTRALIAN CHURCH RECORD."

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

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

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

Tasmania.—Hobart: T. A. Hurst, 14 Dymnryne Road, Sandy Bay.

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CHURCHES OF AUSTRALIA.

PARISH CHURCH OF ST. JOHN, LAUNCESTON, TASMANIA.

St. John's may justly claim to be one of the most historic and most beautiful churches in the Commonwealth. Built on cathedral lines, it stands as a noble witness to the Christian faith.

The parish was formed in 1818 but its records go back to 1811. Of special interest are the entries of the marriages of John Fawkner and John Batman, founders of the City of Melbourne.

The building of the church has been in three periods. "Old St. John's" was built by Governor Arthur in 1824-25, with convict labour. Each brick is marked by a broad arrow, and often with the thumb mark of the convict. Its early rectors were Government Chaplains, and the organists and clerks were civil servants, paid by the Government. The church was consecrated by Archdeacon Scott; there being at that time no Bishop in Australia, St. John's forming part of the Diocese of Calcutta, India.

The new chancel and transepts were built during a period from 1901-11 with day labour. Although long in undertaking, it produced a building of outstanding merit and represented an effort of real sacrificial giving on the part of a comparatively small community. This portion was consecrated by the late Right Rev. J. E. Mercer, D.D., Bishop of Tasmania at that time.

The present nave was erected in 1938 and was, strictly speaking, a reconstruction of the old nave, with all the old walls intact, but carried on to the present height and faced with new brick-work. Thanks to generous giving, this portion was consecrated by the late Bishop of Tasmania, Right Rev. R. S. Hay, D.D., free of debt.

Amongst many memorials in the Church to prominent citizens are those of the late Sir Richard Dry. Also to Charlotte, wife of Lieut.-Col. Balfour, Military Commandant of the early settlement. She died at Government House, Launceston, in 1824, and was buried in a vault beneath the church.

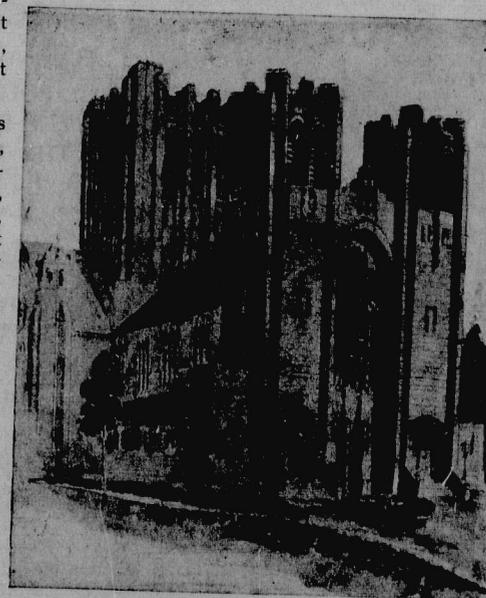
Her memorial tablet can be seen in the south ambulatory, and is the oldest memorial in Northern Tasmania.

The church is rich in stained-glass, a special feature being the rose window in the north transept, about 20 feet in diameter. This is a series of representations of Christ as the Lily of the Valley, Rose of Sharon, Lion of Judah, etc. Another window of note is to the memory of an officer who fought at Waterloo. The inscription reads: "To the Glory of God and in memory of Captain William Reilly, of Rostella, East Tamar, who served his country in the 40th Regiment in the Peninsular War and at Waterloo."

A striking feature of the church is the great dome that spans the central transept and rises 70 feet above the floor level. This had to rest on unequal sides and so the architect threw out flying buttresses on the north and south.

All ceilings of chancel, transepts and dome have been left faced with roughened concrete to carry Mosaics as in Eastern churches.

All the pillars of the new nave are carved with Tasmanian native flora, as blackwood, honeysuckle, fuchsia, etc. On the capitals of the main pillars



ST. JOHN'S CHURCH, LAUNCESTON, TASMANIA.

One of the most impressive parish Churches in the Commonwealth.

holding the dome are to be carved the arms of the four dioceses with which Tasmania has been associated: Canterbury, the mother diocese; Calcutta, of which the Church was once part; Australia, when it possessed its one and only Bishop; and Tasmania.

Another feature is the exceptionally large organ, constructed over a period of years by the late G. F. Hopkins, one-time organist of the church and a one-time organ-builder in England.

The church has a strong Evangelical tradition with a keen interest in the work of the Church Missionary Society. Its present rector is the Rev. Canon William Greenwood, who has been incumbent since 1933.

Proper Psalms and Lessons

April 11. 2nd Sunday after Easter.

M.: Exod. xxvi 2-15 or Isa. lv; John v 19-29, or 1 Cor. xv 35. Psalms 120, 121, 122, 123.

E.: Exod. xxxii or xxxiii 7 or Isa lvi 1-8; John xxi or Phil. iii 7. Psalms 65, 66.

April 18. 3rd Sunday after Easter.

M.: Numb. xxii 1-35 or Isa. lvii 15; Mark v 21 or Acts ii 22. Psalms 124, 125, 126, 127.

E.: Numb. xxii 36-xxiii 26 or xxiii 27-xxiv end; John xi. 1-44 or Revel. ii 1-17. Psalms 81, 84.

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

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

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

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"Every Man a Bible Student," by J. E. Church, M.A. What the Bible as a whole teaches on the great themes. 5/6.

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AUSTRALIAN HYMNS.

(By Bishop C. V. Pilcher.)

The first hymn in the Australian Supplement of the Book of Common Praise is a National Song called "Prosper the Commonwealth," by Sir Robert Garran, of Canberra. Sir Robert Garran was one of the lawyers intimately connected with the drawing up of the Constitution of the Commonwealth. When he had finished his legal work, being a poet and a churchman as well as a lawyer, he wrote a prayer asking for God's blessing upon the newly founded Commonwealth. His hymn consists of two stanzas of twelve lines each. We quote the second.

"Aflame with high endeavour,
Though stony paths be trod,
Keep us united ever,
One people, serving God!
Thou who, in peace and wartime,
Hast with ungrudging hand
Prosper'd our sires' aforeside,
Prosper'd our Motherland,
Guard thou the daughter nation
From danger, strife and stealth;
Through trial, drought, temptation,
Prosper the Commonwealth!"

The tune was written at Sir Robert Garran's special request. It is written in broad and simple lines and should be picked up almost immediately by any congregation. This is made easier because the theme with which the tune begins is repeated again in the 9th and 10th lines. The 11th line works up to the climax "Prosper the Commonwealth!"

The second hymn in the Australian Supplement is by the former well-known Bishop of our Church, Bishop Gilbert White. After two introductory verses which speak of Australian Nature, and which mention the sacrifice of the pioneers, Bishop Gilbert White ends with this challenge to the present Australian generation:

"O people of this dear land,
By Christ who endured the Cross,
Count nothing but honour gain,
Count all that is selfish loss.

Take up with a loyal heart
The burden upon you laid:
Who fights on the side of God
Need never to be afraid.

Be true to the great good land,
And rear 'neath the southern sun
A race that shall hold its own,
And last till the world be done."

The tune for this hymn comes from the pen of Canon H. P. Finnis, Organist and Choirmaster of St. Peter's Cathedral, Adelaide. This tune, too, is one which any congregation would pick up immediately. In fact, the Australian Church owes a debt of gratitude to the

musical editor, Dr. Edgar L. Bainton, who, wherever possible, insisted upon the melody of the tune being such that a congregation would understand it and enjoy singing it. This does not mean that harmony was sacrificed, but it does mean that melody, as well as harmony, was one of the great objects sought by the musical editor. Some of the hymns of the Supplement have already been sung by congregations. It was interesting to notice that almost at once they were singing the tunes as though they had known them all their lives.

The third hymn in the Supplement is also a National Hymn. In this hymn, after words in which we remember the deliverance of Australia during the recent war, we pray that God will grant us such grace that our national life may be inspired by a high purpose, and that we may become conscious of our place as one of the nations of the world united in the Fellowship of Mankind. After a verse which recalls some of the natural beauties of Australia, we recognise our place as a daughter of the Homelands set amid far northern seas, and pray that God will make Australia and all the world His own.

Australia, our Australia,
By God's protecting hand
Preserved through flame and conflict,
Our home, our folk, our land;
With all the King's Dominions,
In purpose high combined,
March on, March on, Australia,
In the Union of Mankind!

O land of the whisp'ring gum-tree,
Where Nature's music fills
With rare age-old enchantment
The silence of the hills;
O land of golden bounty,
Where, down the circling years,
Men build in a fabric splendid
The dream of the pioneers;

Australia, daughter of Homelands
Set far mid northern seas,
Thy flag of the Stars and Crosses
Fling out to the southern breeze!
Right, over wrong triumphant,
Shall rule, and rule alone—
God, make this fair Australia,
And all the world, thine own!

The tune is of the character of a march, but in church should not be sung too quickly.

The fourth hymn of our collection is again a National Hymn, and comes from the pen of the Rev. Kenneth Henderson, one of the departmental heads of the Australian Broadcasting Commission. Mr. Henderson writes in a style that is all his own. Here again we give three verses:

God, who hast saved from flame of foe
Our right to choose what free men do,
To-day make clean our hearts to know,
Our wills to cleave the false from true.
Through sunlit, and o'ershadowed days
Go, clad in light, before our ways.

O God, who changest not, may we
Shaken by change that shall not cease,
Turn weakness into strength in thee,
Fight thy clear warfare for man's peace;
The dark obscures our path untrod,
Meet us at sunrise, Christ of God.

End, Lord, in us self's bigot boast.
God, humble us to take thy power
To act through love that knows no coast.
To rise through act to worship's hour.
Come then on our day's work, and we
Shall there find thine Eternity.

The two tunes of this hymn are by Mr. T. W. Beckett, recently organist of St. Andrew's Cathedral, Sydney. The first tune is a tune of great strength, but is composed in a manner that is interesting but a little unusual. The second tune, which Mr. Beckett named after the male alto of the Cathedral Choir, Mr. Carleton, is a tune which would be picked up almost immediately by any congregation. It is at once strong and yet delightfully simple. Through these two tunes Mr. Beckett will still live on in the musical life of the Church of England in Australia.

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CORRESPONDENCE.

"A CRY FROM THE OUTBACK."

(The Editor, "Australian Church Record.")

Recently a B.C.A. Missioner was visiting a lonely sheep station. He was taking his leave after having conducted an informal service in the kitchen of the home when the manager of the station, a rough, bearded veteran of the bush cried, "You fellers don't come round often enough! You fellers don't come round often enough!"

By constant and arduous travelling, that home is visited by the Missioner once or twice a year, and that is the only opportunity those people have of any Christian worship.

The Missioner would like to answer that cry by visiting more often but his huge area of some thousands of square miles will not permit an adequate answer to be made.

It is true there is a great need for more clergy in the cities, but, after all, the city folk have their chance. Many churches are available several times each Sunday and often during the week as well, if they care to make use of them.

Outback the situation is very different. It is quite impossible for numbers of earnest members of our Church to attend the services for which they yearn because there are not enough B.C.A. Missioners available to minister to them.

The B.C.A. needs more missioners and needs them now.

The work has many difficulties but anyone who has ministered outback knows that such a ministry is a soul-enriching experience, which brings great spiritual benefit to the clergy themselves and, through them, to the life of the whole Church.

Will some of the clergy in our cities respond to that appeal and enable the Church, through the B.C.A. to respond adequately to the cry, "You fellers don't come round often enough!"

Yours sincerely,

D. G. LIVINGSTONE.

N.S.W. Secretary.

SYDNEY DIOCESAN FINANCES.

(The Editor, "Australian Church Record.")

Sir,

There are some aspects of Sydney diocesan finances which are disturbing.

I. A glance at the figures in the Year Book shows that the policy of the diocese has been to sell landed property and invest the proceeds in Government Bonds. In the past this policy has meant great financial loss to the Church. For example, years ago two-thirds of St. Philip's Glebe was sold in spite of the vigorous protests of the incumbent. The sale yielded a little over £3000. To-day the land would be worth a million. More recently, your readers will recall the loss the Church incurred through selling Old Bishopscourt.

The disadvantage of bonds as a form of security is that they lose their value as the pound falls in value. On the other hand land appreciates in value, as well as provides a better rate of interest. The extra cost of managing landed investments would be more than offset by these considerations.

2. Church endowments are being used unimaginatively. For example, St. Andrew's Cathedral has received £100,000 from the Government in compensation for land taken from it. This is at present invested in bonds. It ought to be invested in purchasing the freehold of properties adjacent to the Cathedral. Some time in the future the present Cathedral will be enlarged and the new Cathedral will need every inch of space between George Street and Kent Street. (Even so, it would be smaller than the average English Cathedral.) Diocesan offices, Chapter House and Choir School will have to be built elsewhere. Now is the time to secure the ground for them.

I draw attention to these facts in the hope that someone may be in a position to allay the disquiet to which they give rise.

Yours faithfully,
D. B. KNOX.

"BEWARE OF THE LEAVEN OF HEROD."

(The Editor, "Australian Church Record.")

Dear Sir,

My attention has been arrested by an article appearing in the current issue of "The Australian Church Record" entitled, "Beware of the Leaven of Herod."

Whilst I can concur in a very substantial measure with most of the ideas expressed, I feel that I cannot allow the last paragraph to go unchallenged.

To assert that to "a lesser degree in which the Leaven of Herod is seen working is the wearing of war ribbons and army Chaplain's scarves at Divine Services," is to my mind an affront to all members of the Church Militant who have worn the King's uniform.

It has been my conviction for a long time, that the war service of members of our Church is not only something of which they can be justly proud, but something that could be featured to the Church's advantage.

There is an altogether too common idea that prevails among the masses without the Church that it's sons are essentially effeminate, and the wearing of campaign ribbons with ecclesiastical dress would surely help to dispel this misconception.

I further contend that the witness value is of most significant proportions and should not therefore be under-estimated.

Finally, in considering the "Leaven of Herod," may I submit that it is found only in the Gospel according to St. Mark (8: 15) and that it is simply a reflection upon the corrupt doctrine of Herod and the worldliness arising from the Herodian hostility and scepticism to spiritual truths.

Yours faithfully,

L. K. WOOD.

20 Kent-st., Newtown, 30/3/48.

WORSHIP.

(The Editor, "Australian Church Record.")

Dear Sir,

I feel that some warning must be sounded against the present trend of placing the sacrament of the Holy Communion in the forefront of all worship. Even the Lenten Pastoral from the Archbishop and Bishops of Australia states that the service of Holy

Communion is the highest form of worship we can offer God.

While acknowledging the sacredness and the importance of the Sacrament of Holy Communion, I do question the statement that it is the highest form of worship.

Jesus Christ did not over-emphasise it. His last charge was to preach the gospel and baptise. Paul's last charge to Timothy does not mention the Last Supper, but he does say "Preach the Word."

The Bible emphasises the importance of preaching the Word. The charge to candidates for Holy Orders in the Prayer Book emphasises the Scriptures.

The downfall of the Church in the early middle ages was primarily due to the exaltation of this sacrament at the expense of preaching the Word, which is able to make us wise unto salvation.

The greatest act of worship, I believe, is to treasure the Word of God, to preach it, and above all, to obey it.

"To obey is better than sacrifice."
W. K. DEASEY.

St. Peter's.

CHANGING INDIVIDUALS, OR THEIR
ENVIRONMENT.

(The Editor, "Australian Church Record.")

Dear Sir,

The letter of the Rev. W. F. Pyke (A.C.R. 11/3/48) makes assumptions about the content of the Christian social challenge, and about the aims of those who express it, which are unjustified, and confuse the issue. As put forward by such men as William Temple, Reinhold Niebuhr, Nicolas Berdyaev, and Jacques Maritain, the Christian social challenge is not the naive and shallow thing which Mr. Pyke so easily demolishes.

Their contention—which is the contention of the Christian Social Order Movement—is that in the conditions of our industrial society the minds and characters and values of all of us are operated on continuously by a myriad of influences emanating from the "social context"; and that in a social context such as ours—secular, competitive, impersonal, acquisitive, glorifying

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and pursuing mammon—the effect of that impingement is to dispose the growing personality towards self interest, self defence, greed, anxiety, and lack of human concern. Such a condition is clearly a barrier to the offer and challenge of God and His Kingdom, and is therefore to be considered a hostile factor against which all who seek the establishing of God's Kingdom must struggle. And if that struggle is to be realistic and to have any chance of success, it must be waged in the economic and political arenas by relevant weapons and strategies.

This is not to deny, but rather to affirm, that it is "the spirit" that matters supremely. Spirit incarnates itself in persons, minds, attitudes, systems, institutions, customs. Our contemporary society, as a whole, presents a vast and solid opposition to the essential spirit of the Gospel. The preaching and action that will avail to undermine that opposition must relentlessly expose it. He who does so will not be proclaiming any "popular social gospel," but will be running headlong into the active antagonism of such a society's chief pillars and defenders. And of these, many of the most stubborn and fervent are within the ranks of those who profess to have been "individually converted."

That proves my point from another angle. The Gospel itself has been so permeated by the characteristic temper of this society that it has been robbed of its social challenge and diluted into a refuge for escapist bourgeois minds, whose real religion is capitalism and "free" enterprise. It is little wonder that such "converts" are not found in the vanguard of relevant attack upon the characteristic idolatry of our society, or upon the inhumanities which that idolatry imposes upon millions of the less fortunate.

Yours truly,

W. G. COUGHLAN,

72 Pitt-st., Sydney, 30/3/48.

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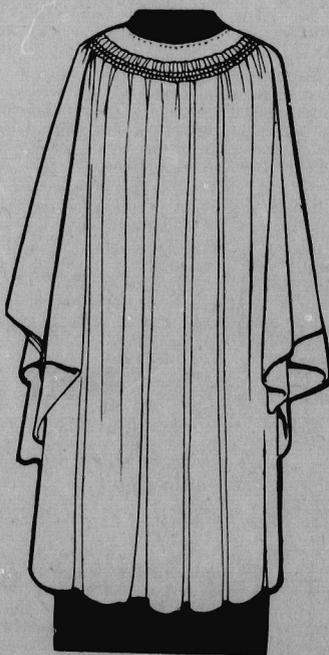
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ON PAYING TAXES.

(By Dr. Frank Cash.)

Of course, we all pay taxes—can you think of any sphere in which we are not taxed? For ever and forever we will ever be paying taxes. Consider the millions and millions and ever so many millions of pounds which the Government has borrowed from the people, the principal of which as a national debt can never be repaid. Someone must be taxed in order to find the interest on that huge national debt for a young country.

Taxes are as old as mankind—we discover them in the Old Testament, and they come before us in most striking fashion in the life of our Lord. They are of two kinds:

Taxes paid in Temple dues, called the Temple-tax.

Taxes paid to the Government, called Tribute to Caesar.

Let us examine the former on this occasion and at another time the latter.

The Temple Tax and the Stater in the Fish's Mouth.

The English reader simply cannot see the meaning of the story as it appears in the naked English text. Look at the 17th chapter of St. Matthew and the 24th and 27th verses. They run—

"And when they were come to Capernaum they that received tribute money came to Peter, and said, doth not your master pay tribute?"

"He saith 'Yes.'"

"... Jesus said,

"Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up;

and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

The difficulty is with the coin words, and you ask at once three questions—

What is tribute money?

What is a piece of money?

What is the connection between the two coin words?

Tribute Money.

That is a distinct coin amount, the exact word is didrakma, pronounce it as it spells, and it equals, let us say, a 2/- piece. This didrakma (tribute money) was to be paid to the Temple by every Jew over twenty years of age. It was something like our Church collection, given voluntarily: as no one could be compelled to pay them, so no one can be compelled in the Church of England to pay for the upkeep of the Church now.

Some give to-day more than a reasonable due; some give less, and some give nothing at all.

These Temple-Tax Collectors are not to be confused with that other group which collected taxes for Caesar, that is national taxes.

They said to Peter, "Does your Master not pay the usual tax?" "The didrakma?"

Peter makes a dramatic answer in the text: "He saith, Yes."

Peter had been approached by the Temple-Tax Collectors, and had made an answer on behalf of Jesus, himself not knowing whether he had answered rightly or not. He answers, as we would say, "Of course, He pays."

The miracle of the coin in the fish's mouth is not without its difficulties, but that is not our subject at the moment; we are dealing with taxes.

To Peter: When you have opened the fish's mouth, "Thou shalt find a piece of money."

Now, "A piece of money" is another proper coin word; it is a Stater, pronounce it as you spell it, and it is equal, let us say, to 4/-.

The "piece of money," or "stater," is therefore exactly double of the "tribute money" or the "didrakma."

The reader cannot tell from the sound of the coin words the relative value, as you cannot in English. There is no sound relation between our "sixpence" and "a shilling piece"; but the coin value between sixpence and a shilling is exactly the same as between the "tribute money" and "a piece of money."

When Peter had the piece of money in his possession, our Lord commanded: "Take that and give unto them (that is the Temple Tax Collectors) for me and for thee."

Jesus does not say, as we would, for both of us; He separates Himself from Peter. Possibly the meaning is that each person paid his voluntary tax for a different reason.

In paying our Temple Tax to-day we are following the Divine precept. The ideal is that if we, too, were asked, do we support the parish Church, like St. Peter, we should promptly answer, "Of course, we do."

URGENTLY REQUIRED by returned Missionary Deaconess, small house or three unfurnished rooms. Apply, "Missionary," "Church Record" Office.

The Church and Education in N.S.W.

When the British Government founded the Colony of New South Wales in 1788, it made no provision for the education of the children who would be born in the Colony. To the Chaplain, the Rev. R. Johnson, belongs the credit of starting the first school. This was in 1793, and it was held in the church that he himself had built. Johnson was ably helped by his colleague, the Rev. S. Marsden, in his efforts to ameliorate the condition of the children in the Colony. By 1797 there were six schools in N.S.W., all under the control of the two chaplains, and subsidised by the Society for the Propagation of the Gospel.

Captain P. G. King was the first Governor to take a personal interest in Australian schools. While he was Lieutenant-Governor in charge of Norfolk Island, he organised a school for the orphan children there. This was in 1795.

Five years were to elapse before a similar institution was begun on the mainland. Meanwhile, Captain King had been promoted Governor, and on taking up his appointment co-operated zealously with the two chaplains who were endeavouring to organise orphan schools at Sydney. There were at this time upwards of 1000 children in the Settlement, all of whom, according to Marsden, were virtual orphans. At last, in 1801, an orphan school for girls was opened in Sydney, and this was followed some years later by a similar establishment for boys.

The next twenty years saw an increase in the number of parochial schools, organised after the manner of the National Schools in England. When Archdeacon Scott arrived in the Colony, these schools were 17 in number, with a total enrolment of 1037 children, and an average attendance of

540. Scott was an ardent promoter of schools, and during his four years in N.S.W. nineteen additional parochial schools were opened.

The new Archdeacon was enabled to carry his plans for education into effect because the Home Government had changed its policy towards education in N.S.W. Up till this time, Government had been indifferent, but in 1826 it issued the Charter of the Church and School Corporation, under which one-seventh of the land of each county of the colony was to be set aside to maintain and promote religion and education. This scheme would have generously endowed education from the primary to the university. Unfortunately it was never worked, for religious jealousy and the avariceness of the colonists brought about its overthrow. The charter was revoked in 1833.

The parochial schools now reverted to the Church. The Governor, Bourke, wished to supersede these church schools for schools "unconnected with any particular church in which the particular tenets of any church would find no place as such." In this he was supported by the Roman Catholic Bishop but was thwarted by the opposition of Bishop Broughton.

Governor Gipps, who succeeded Bourke in 1838, had a similar scheme for uniting the Protestant schools, but again Broughton's adamant opposition defeated the proposal.

Education was left to the separate churches, the government subsidising denominational schools in proportion to the size of the denomination in the population.

The system of subsidising the schools of each denomination from colonial funds was regarded by the government as wasteful, for it led to unnecessary

schools being built in centres already well provided for. Where one school was founded, the fear of losing the children made other denominations follow. A further objection was that too much was left in the hands of the local minister, who appointed the teacher and supervised his work. In 1848 the dual system was introduced and two government boards set up, one to supervise church schools, for the salaries of which the government made itself responsible; the other to promote National Schools, which were to be under the control of the State and were to provide a secular education. Rivalry naturally developed between the two types of schools, and it became the government's policy to depress the church schools and to encourage and tend the national schools. Finally, in 1866 the two boards were abolished and a united board took their place.

In 1880 the Public Education Act brought to an end State aid to denominational schools. The opposition of the Bishop and the Church was unavailing. In the Public Schools provision was made under the Act for Religious Instruction; up to an hour a day was to be set aside in which the clergy or other religious teachers might instruct their flock.

This Act rescinded the proposals made by Bourke in 1836. But there was a curious change in the opposition. Then the Roman Catholics had advocated the system; but now they were bitterly opposed to it. In 1836 it was the Anglican opposition that defeated the scheme. But this opposition was not strong enough to defeat it in 1880. The upshot was that the Roman Church determined to continue their parochial and other schools, although they no longer received State aid. The Church of England acquiesced and decided to co-operate with the Act by allowing her numerous parochial schools to close

(Continued on page 10.)



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

"THE POWER OF HIS RESURRECTION."

The phrase is found in that passage in the Epistle to the Philippians in which the Apostle discloses to his intimate friends at Philippi the dominating desires of his heart: "That I may know Him and the Power of His Resurrection." Power is ability to do — to work, and in St. Paul's mind the first great work of the Resurrection was its manifestation of Christ's Divine Sonship (Rom. i 4). It did that for him, as for the other disciples, which brought him an assurance of Christ's Deity and satisfied him that every claim Christ had made was justified by that great event, and every promise made sure of fulfilment.

That vision of Christ on the Damascus Road changed the whole current of his life, because it assured him that the witness of the Christian disciples was perfectly true when "with great power they gave witness of the Resurrection of the Lord Jesus." So, then, St. Paul found, because of it, a firm basis for his life—the assurance that Jesus of Nazareth was really and truly the Christ for Whom His people were looking, and that this Jesus was God incarnate and Risen—alive for ever from the dead.

We find that same assurance was voiced by each of the Apostolic writers. "We have seen the Lord!" said St. John and the other disciples to Thomas, and there was a world of conviction in their utterance. "He Whom we have seen and our eyes have gazed upon and our hands have handled," writes St. John again, when he seeks to pass on the same strong conviction of the living Christ, Son of God, to other Christians for whom he writes. "We have not followed cunningly devised fables, when we made known unto you the power and coming (parousia, presence) of the Lord Jesus Christ, but were eye-witnesses of His Majesty," so writes St. Peter in his first letter to the scattered Christians of his day.

The Risen Christ, declared to be Son of God by the Resurrection from the dead, was the assured foundation of their life and work and witness.

What followed? With understanding now of our Lord's image of the True Vine, they knew that their lives had been quickened from above and the life of Christ was in them, "Christ liveth in me," says St. Paul, and know-

ing the full inference of Christ's words "Without me ye can do nothing," he was able to say, "I can do all things in Christ Who strengtheneth me." He realises that the Risen Christ is of unlimited power for the enabling of His disciples. "The Power of His Resurrection" is a power that works without limits in the believer.

Look at the examples of this unlimited power. The little band of disciples, untaught, without any great social standing or influence, received from the Risen Lord this tremendous charge, "Go ye into all the world and make disciples of all nations," with the promise, "Ye shall be endued with power . . . ye shall be witnesses unto Me, both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth."

Surely that was a staggering commission for that little band of men and women. Yet, as St. Mark tells us, "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

Consequently, after only a short time the Jewish leaders complain. "Ye have filled Jerusalem with your teaching and intend to bring this Man's blood upon us." Later on, when the disciples went further afield, into Gentile cities, the cry went forth, "These that have turned the world upside down have come hither also." And so the work has ever gone on in the demonstration of the power of the Risen Christ in Whom they put their whole trust.

"The Power of His Resurrection" means the giving of a new principle of life and power. Once again the Power of His Resurrection is seen in its challenge to a new plane of living. "If ye then be risen with Christ seek those things which are above where Christ is seated at the right hand of God." "Set your mind on things above; not on things on the earth, for ye are dead and your life is hid with Christ in God."

The Risen Christ has lifted us to a new life and that new life must be manifested in our own living. "Our adequacy is of Him." "In Him we are more than conquerors."

Then there is the new and assured hope of Eternal Life. A hope which St. Peter tells us is "living because of

Christ's Resurrection" (1 Pet. i 3). "He who died for our sins was raised again for our justification," so that "there is now no condemnation for them that are in Christ Jesus." Our forgiveness is sure for His Resurrection proves the acceptance of His sacrifice.

The great promise of Christ, as John records it in the 14th chapter of his gospel, "In My Father's House are many mansions . . ." also stands certain of fulfilment for the Christian. In all the epistles the splendour of this assured hope colours their exhortation and is seen to be their buttress as they face suffering, toils, and death for Christ sake. The power that raised Christ from the dead will also quicken us. "If Jesus died and rose again, them also who fall asleep in Jesus will God bring with Him." Words of comfort, words of strong hope for all who trust in Him.

Then, finally, there is the splendid hope of our Lord's Return—when He shall stand upon this earth, where they crucified Him, vindicated; when He shall come in all the glory of His Angels and His Saints to take the kingdom and reign; for "the kingdoms of this world shall have become the kingdom of our Lord and His Christ, and He shall reign for ever and ever."

To that great day, His Church triumphant, expectant and militant, ever looks as to the great crowning Day that is to come. And of the certainty of its coming St. Paul preached fearlessly when he warned the men of Athens of the coming judgment; "Because God hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

The Power of His Resurrection makes that great Day a Day of Victory and Triumph for all those that love "the Day of His appearing."

CHURCH OF ENGLAND CHAPLAINCY
FOR YOUTH
invites you to a
MUSICALE AND ENTERTAINMENT
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YOUTH AUDITORIUM
of

C.E.N.E.F. CENTRE
201 Castlereagh Street, Sydney, on
THURSDAY, 22nd APRIL
at 8 p.m.

ADMISSION 2/-.

Tickets obtainable at Chaplain for Youth Offices.

Proceeds for Purchase of Refrigerator for Port Hacking Youth Centre.

Czechoslovakia—

Stronghold of the Faith

(By Rev. R. S. R. Meyer.)

Christians everywhere will lament the fate that has overcome Czechoslovakia, better known in history as Bohemia. It has ever been a country which fought for religious as well as political freedom. It was a land which experienced a mighty revival of true scriptural religion 100 years before the Reformation came to other lands.

English-speaking peoples in particular, and not but be deeply interested in the land which was once ruled over by "Goode King Wenceslaus" of the old English carol, and by the blind King John, the news of whose valiant death brought tears to the eyes of Edward III; the nation which gave England one of its most popular queens, Queen Anne, wife of Richard II, and daughter of the greatest of the Czech Kings.

Great Bohemians.

Bohemia, though one of the lesser nations, has given the world more than one man, "revered in all hearts that love light." The world reveres John Huss, Apostle of Bohemia, who foremost among men on the Continent, began the movement which was to break the chains of ignorance and superstition which had long bound Europe in medieval darkness. Peter Chelcicky, founder of the Bohemian Brethren, foremost among missionary churches ever since; Comenius, great humanitarian teacher of nations, and Count Zinzendorff, whose influence was considerable in the 18th century Evangelical Revival, are but a few whose names shall endure.

Early Struggles.

The struggle for spiritual freedom in Bohemia has certainly not yet been won while the iron hand of Communism, with its violently anti-religious spirit rules the unfortunate land today. The beginnings of the struggle go back into the 14th century, when Milic of Kromerize, Conrad Wadhauer, Matthew of Janow, and Thomas of Stitny, began to preach a simple Gospel and agitate for church reforms. Milic, a canon of Prague, whose renunciation of titles and dignities, and whose new methods of preaching and teaching aroused interest even at Rome, died in 1374. He was the greatest precursor of Huss. When Princess Anne landed in England on

December 13, 1381, she had with her a copy of the Bible in Latin, Bohemian and German. Her correspondence with her Bohemian homeland may have helped to bring Wycliffe's teachings to Bohemia. These small things were the first rays of the new-dawning day.

Reforms Established.

John Huss became Rector of the University of Prague in 1402, although he had been accused as early as 1399 of holding the opinions of Wycliffe. His high post and his popularity at Court not only preserved him from attacks, but enabled him to propagate evangelical doctrines with impunity. Jerome of Prague was the outstanding contemporary of Huss, who spared not himself for the Gospel. Moved by the Spirit of God, the majority of the Bohemian nation were won by the reformers within a decade, but the leading figures were removed by martyrdom. Treacherously betrayed into journeying to Constance by specious promises, Huss was seized, tried and condemned of heresy. He was burnt at the stake, 6th July, 1415.

Romanism Triumphant.

The next 200 years of Bohemian history are years of strife and continual bloodshed in the struggle to maintain national integrity and evangelical faith. Arrayed against this small but courageous people were the forces of the papacy, the Holy Roman Empire, and latterly the Jesuit order. Meanwhile, with the coming of the Reformation to the rest of Europe, there grew up side by side with the Bohemian Brethren, a strong Lutheran Church. The unequal struggle ended on November 8, 1620, with the defeat of the national forces by the Roman Catholic forces of the Emperor Ferdinand.

The popular fallacy that maintains that in no country has the religious belief of a whole nation been entirely suppressed by brute force and persecution, is disproved by the fate of Bohemia. The complete extirpation of all creeds differing from the Church of Rome was decided on and obtained. For 300 years the nation was under a foreign yoke and its religion was truly driven into the wilderness and flourished only in exile.

After World War One.

In November, 1918, with the establishment of the Czechoslovakian Republic, freedom came to the land once again. Soon after this date, the Church of the Czech Brethren was formed with 300,000 members. There was a mass secession from the Church of Rome. Some 800,000 joined the Independent Church of Czechoslovakia, founded in 1920; 150,000 joined other Protestant bodies; and 600,000 remained unattached. In 1925, the anniversary of the death of John Huss was proclaimed a national holiday. But even after 510 years, Rome could never forgive the man who had broken her yoke by exposing her falsehoods. The Vatican immediately broke off diplomatic relations with Czechoslovakia, because of the proclamation of this holiday, and did not restore them until 1927.

The enemies of light and truth and liberty can never bring themselves to do honour to the memory of such as John Huss. That is why Czechoslovakia needs our prayers to-day. No doubt the national holiday will be abolished under the present regime.

250th ANNIVERSARY OF S.P.C.K.

The Society for the Propagation of Christian Knowledge was founded in the year 1689, and this year commemorates 250 years of devoted service to the Church of England throughout the world. The day for observance of this anniversary falls this year on April 18.

S.P.C.K. gives help—in some way or other, at some time or other to all Missionary Societies belonging to the Church of England throughout the world—in supplying literature, in educating men for the ministry, in training medical missionaries, in providing bursaries for native teachers, or scholarships for children, in building and repairing churches, schools and hospitals, and in establishing new bishoprics.

Seventy-three out of every 100 Churches throughout the world, including those in Australia, have had building grants, and it is estimated that grants given to Australia, in early and dependent days, have grown in value to £1,000,000 to-day.

Briefly put, S.P.C.K. helps to build a church somewhere in the world every second day, and a new church school every third week.

It is a great record, and the Society deserves the support of all Church-people, especially on its 250th anniversary.

On St. Peter's Day, June 29, all Overseas Bishops will present thankofferings at a great service in St. Paul's Cathedral, London, to the Archbishop of Canterbury, for the Society's work.

Contributions may be sent in through the local clergy, church wardens, Diocesan Registry, or direct to the Hon. Secretary of the Sydney Diocesan Branch, General the Rev. C. A. Osborne, Cathedral Buildings, George Street, Sydney.

CALL TO YOUTH

CHAPLAINCY FOR YOUTH.

Easter House-Party.

Eighty young people, representing more than 40 parishes, attended the house-party organised by the Chaplaincy for Youth at Port Hacking Youth Centres over the Easter period. The Rev. R. Clive Kerle, General Secretary of C.M.S., and Rev. G. R. Delbridge, Chaplain for Youth, were study leaders.

As the young people had parochial duties on Good Friday, and many took part in the Procession of Witness, the house-party did not commence until Saturday morning.

Recreation time was spent in playing puddox, swimming and hiking. Through the generosity of a Sydney business man, two buses were hired on the Monday to take the young people to Watermolla Beach. The early rise at 5.15 a.m. was not appreciated by all members of the house-party, but once we reached the picnic grounds we decided it was well worth-while. We had a most enjoyable day. After the picnic lunch we sang choruses and listened to Mr. Kerle's second address in the series "A Christian's Possession, Power and Purpose."

On Monday evening numbers of the young people spoke of the blessing and help they had received, and others of their acceptance of the Lord Jesus Christ as Saviour and Lord.

CHURCH OF ENGLAND FELLOWSHIP. DIOCESE OF SYDNEY.

Good Friday Procession.

It was pleasant to see the large number of young people who walked in the Fellowship section of the Good Friday Procession. When it is remembered that many others were taking their place in choirs, and other organisations, the response is encouraging.

The financial year of the Fellowship closed on March 31 and the Diocesan Committee is now preparing the agenda for the Annual Conference, which will be held in May.

The second number of "Fellowship" will shortly be published.

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

News from the branches tells of the very keen way in which the young people are carrying out their promise to Pray, Learn, Work, Give and Interest others in missionary work.

On Saturday, March 13, the Girls' Friendly Society and Young People's Union at St. Cuthbert's, South Kogarah, arranged a Flower Show and Needlework and Cookery Competitions. There was a miscellaneous stall for which members and friends made and gave many articles, and as a result of the afternoon function have sent a gift of £17/10/- to C.M.S.

The Branch at St. Augustine's, Bulli, which only commenced recently, is very active. Members worked for a Toy Bazaar last December and sent a splendid gift to C.M.S. Now they are planning a Missionary Evening, when Mr. Barton and Mr. Hodge will be welcomed home on their return from North Australia.

All the members share in these activities and help by prayer, too. It is a real joy to know that there is amongst the young people an ever-increasing realisation of what God can do through His willing servants for the extension of His Kingdom.

GIRLS' FRIENDLY SOCIETY.

The Girls' Friendly Society are holding a concert in the Auditorium, CENEV Memorial Centre, on Friday, 16th April, at 7.45 p.m. Items are being arranged by some of the branches. Do come along and encourage them in this effort.

The G.F.S. Hostel this year is accommodating 58 University and Teachers' College students. The students all attended the Sydney University Evangelical Union Freshers Squash this term, which gave them contact with Christian folk in their particular Faculties. The S.U.E.U. is also holding a "Squash" at the G.F.S. Hostel on April 6, when it is hoped Dr. Paul White will be the speaker.

NEWS FROM OVERSEAS.

Canada.

In a letter received from Rev. Vincent Craven, who is now working in Toronto, Canada, is a very interesting account of the work being carried on, particularly among young people in Pioneer Camps. The following is an extract from his letter:—

"I spent three months at Pioneer Camps preparing and taking part in the Camps. In addition to being Camp Chaplain, my assistance in the preparation of the Camp included painting, erecting buildings, building two docks (wharves) on the lake, digging, erecting tents and a hundred other jobs. It takes nearly five weeks with a team of men to get the Camp ready for action. Land has to be cleaned, canoes repaired and painted, buildings cleaned up after being closed for the fall and winter months.

Last Spring, when I returned from my trip to the West Coast, I took a month's "rest," with the advance party at Ontario Pioneer Camp. Each evening, after the day's work we met around the big log fire in the lodge and spent an hour studying the Book of Daniel. Many of the party were to be leaders at the Camp, so this was real spiritual preparation for the work that lay ahead. This advance party included American, Canadian, Jamaican, Norwegian, English and one lone Australian. It was a time of real blessing and happy fellowship for us all.

July 2nd, Camp opened with a roar. One hundred and sixty boys took up residence in the boys' camp and a similar number of girls on the other side of the lake. There followed six grand weeks of beautiful Canadian summer. What a time we had! At the end of two weeks some of the students went home and others took their place. The same applied at the end of four weeks. It would take many pages to tell the full story of the camp programme. Canoe trips, baseball, competitive waterfront programme, with a hundred varieties of activities. Bush craft and hobbies such as archery, riflery, boxing, wrestling, fencing and overland

trips, all contributed to a really first-class character-building camping holiday.

In Manitoba and Alberta there are similar Pioneer Camps, and it is hoped that a new one in Quebec will be established this coming summer. There is a possibility of a camp in British Columbia for the summer of 1949.

In all our Camp work last summer, over 200 campers professed faith in Christ. These folk have now spread out all over U.S.A. and Canada and we feel confident, their influence will mean much in the schools and homes to which they have gone.

It was a real joy to have Don Robinson with us at Pioneer this year. He received a great welcome from the campers and made a real contribution to the Camp. We were sorry when he left us to proceed to Queen's College, Cambridge.

In August we commenced what is called out-ten-day I.S.C.F. Conferences. Joe Curry led one and I directed the other. 160 students and leaders were accommodated in each Camp. God worked in a real way and a large number of the students came into real spiritual blessing.

In the Fall, I went with our Camp's Secretary and staff member for Quebec, and spent a week, looking for a suitable camp site for our work in the French speaking Province of Quebec. We travelled to Montreal, then into the Laurentian Mountains, so famous for their skiing facilities. A Christian business man has undertaken to buy a property for us and we are hopeful of acquiring a beautiful site of ninety acres facing two lakes. We hope to have the camp going next summer.

THE CHURCH AND EDUCATION IN N.S.W.

(Continued from page 7.)

and permitting her children to attend the State schools. These her ministers visited and there instructed the children as the Act provided.

This decision of our Church may have been mistaken. But if the government ever reverses its policy and once more gives State aid to denominational schools, it must do so (if it is to act justly) on a population basis, not on the basis of the number of pupils now in attendance in denominational schools. For the fewness of Church of England schools to-day, compared, for example, with the number of Roman Catholic schools, is due to the fact that in 1880 the Church of England, though opposed to the government's educational policy, co-operated with it once that policy became law. Her ministers gave instruction in the government schools and her own schools were allowed to close.

The Rev. F. Taplin has accepted nomination to the parish of Carlingford, Sydney, in succession to the Rev. R. H. Bootle, who has resigned.

PERSONAL.

Readers will be sorry to learn that the Rev. A. E. Rook, rector of Newtown, Sydney, is ill in hospital.

The Rev. Colin Craven-Sands, vicar of Redmuth, Cornwall, and formerly Chaplain, H.M.A.S. Australia, has been threatened with a lawsuit on account of a protest he made against the cruelty involved in fox-hunting.

The marriage of Miss N. N. Dangar, elder daughter of the late Major C. C. Dangar and Mrs. H. K. Gordon, of Gostwyck Station, Uralla, to Mr. Bertram Wright, son of the late Archbishop Wright, of Sydney, was solemnized in the little Church of England at Uralla, on Monday week. The church was dedicated to the memory of the bride's father some years ago. The bride's step-father, Rev. H. K. Gordon, officiated. The honeymoon will be spent in New Zealand.

The Bishop of Wanganatta and Mrs. Armour left in February for England by the "Boologena."

The Rev. G. H. Williams, M.A., Th.L., has been appointed Acting-Editor of the North Coast Churchman, the press organ of the Diocese of Grafton.

The Bishop of Melanesia was consecrated in St. Mary's Cathedral, Auckland, on February 2. All the Bishops in New Zealand were present except the Archbishop, who was prevented from attending owing to a car accident. The "Southern Cross," bringing some of the members of the Mission, arrived in Auckland in time for the consecration, and so the Bishop will be able to return to his Diocese in his ship when it has been reconditioned.

The Rev. A. E. Biggs is leaving the parish of Longford, Tasmania, to take up work under the Australian Board of Missions at Lockhart River.

The Rev. L. S. Richards will be inducted to-night (Thursday, April 8) by Ven. Archdeacon J. Bidwell to the parish of Sutherland, Sydney.

The many friends of the Bishop of Gippsland (Vic.) and Mrs. Blackwood will be glad to know that they were able to get transport by the tanker, "British Caution," which enables them to visit their daughter, Dr. Kathleen Taylor, a medical missionary in Iran. They will then proceed from there to the Lambeth Conference.

The Archbishop of Perth, W.A., the Most Rev. W. H. Moline, gave the address at the jubilee festival of the Fremantle Branch of the Mothers' Union on March 11, in St. John's Church.

Dr. Burgmann has been invited to deliver the William Ainslie Memorial Lecture at St. Martin-in-the-Fields, Trafalgar Square, London, in June. The lectureship was founded to commemorate the life and work of William Ainslie, verger of St. Martin's for many years. Archbishop William Temple delivered the first lecture in June, 1944, on D Day.

The Archbishop of Brisbane has had the honorary Lambeth Degree of Doctor of Divinity conferred on him by the Archbishop of Canterbury.

"Back to St. Andrew's Week" will be observed at Summer Hill, N.S.W. from April 18 to 25, when the speakers will be Dr. Paul White, Archdeacon Hulme-Moir, formerly Chaplain-General with the Army in New Guinea and Bougainville, Messrs. R. H. Gordon and Neville Roberts, and Dr. Schwartz.

Mr. Peter Prentice, a member of the staff of St. Paul's Cathedral, Ballarat, Victoria, has commenced his theological course at Ridley College. He is the son of Rev. and Mrs. S. L. Prentice, of Condah.

Rev. F. G. Pearson was ordained at St. Paul's Cathedral, Sale, Vic., on February 4. At the same service Messrs. K. B. S. Raff and W. Spencer were ordained as deacons. This is the first ordination of ex-servicemen.

Rev. H. Gurney, of the South Australian Church Missionary Society, is Administrator in Iran during the absence of Bishop Thompson, who is on furlough.

Rev. A. A. Smith has been appointed an assistant within the parish of Canberra, and has already taken up his duties there.

Sixteen English choir-boys hope to visit Australia soon. The boys are from the St. Mary of the Angels' Song School, Addlestone, and since they commenced going on singing tours twelve years ago they have visited France, Italy and Switzerland. The Bishop of London, Dr. Wand, formerly Archbishop of Brisbane, has approved of the tour.

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John Treloar, Australia's champion runner, who is to go to the Olympic Games, is a regular attendant at the Roseville, N.S.W., Church, and is an active member of the Young People's Fellowship. He will be a fine representative for Australia.

Mr. W. R. Palmer, a qualified and experienced teacher, has been accepted by the Church Missionary Society for service with the Roper River Mission. After two years' service there he will return to Sydney for further missionary training.

Miss Phyllis Cullen was recently appointed organiser for the Diocesan Board of Religious Education in Sunday School and youth work in the Diocese of Ballarat, Vic.

Rev. Kenneth Allan Lashford, formerly Bush Brother, in charge of Cobar, N.S.W., was inducted as rector of St. John's Church, Warren, N.S.W., on February 24.

Deep sympathy is felt for Rev. and Mrs. E. M. Cutcliffe, of the Goulburn, N.S.W., Diocese, and their family in the death of Garth. He met with an accident while in Sydney.

The Rev. T. Cole, St. James', Ivanhoe, will on April 2 begin six months leave of absence, during which he will be at Killara, Sydney, N.S.W.

The Rev. J. L. Hall has been appointed to Healesville (Melbourne), and will be leaving St. John's, West Brunswick, some time in April.

During the absence of the Bishop of Ballarat, Archdeacon Best will administer the Diocese.

THE CHURCH MISSIONARY AND THE SCIENTIFIC EXPEDITION.

For the next eight months Arnhem Land will be invaded by a party of scientists visiting the territory on a scientific expedition. The team, consisting of fourteen American and Australian experts in the various realms of science, will include representatives of the National Geographic Magazine of America. The leader of the expedition is Mr. C. P. Mountford, an anthropologist attached to the Adelaide University.

Commencing operations towards the end of March, the party will spend two months at each of the following places: Groote Eylandt, Roper River, Yirrakala (Methodist Mission) and Oenpelli. They will go as a self-contained unit, supplying their own equipment, accommodation and commissariat. Their encampments will be adjacent to each Mission Station, where they will be in constant touch with our Missionaries. The object of the expedition is to study native Aboriginal life in various aspects of particular interest to scientific students. Included in their survey will be a study of Aboriginal diet and the nutritional value of indigenous plants, which are used for food by the Aborigines. They will investigate the comparative value of salt water and fresh water foods, and the reaction of such foods to the health and stamina of the Aborigines.

While these and other subjects may have no direct bearing on Missionary activities, they will be of much value to the future developments of our Aboriginal Missions. As Professor Elkin has stated, "We are not in this work to smooth the pillow of a dying race; we are out to save the race." Missionary work amongst the Aborigines of the North is rather different from that in other fields. Our task is to take an active interest in all phases of development in the life of the natives, so that we may be used of God

to establish them as worthy citizens of the North. Therefore, the results of the investigations of the scientific expedition will surely be of inestimable value to the Missionary activities of the Church Missionary Society.

The Chairman of the C.M.S. Aborigines Committee, Mr. C. P. Taubman, and the Regional Secretary, the Rev. J. Bruce Montgomerie, are planning to be at Roper River during the encampment to represent the interests of our Society. Miss Marie Taubman, who has obtained a diploma in Anthropology at the Sydney University, will also be present, spending at least a month with the party.

Much of the transport arrangements will be carried out by the members of our staff. The "Victory" and the Mission work-boat have been engaged to convey members of the expedition from station to station. This is no mean task, for one of the most difficult problems in the North is that of water transport. Our boats will take all the gear and equipment, anything up to twenty tons, together with the personnel from Groote to Roper, from Roper to Yirrakala, and from Darwin to Oenpelli. Government Catalinas will be used between Darwin and Groote Eylandt. Our motor conveyances and motor vessels will be at their disposal, and it is anticipated that our Missionaries will be much in demand for advice and information on matters of which they alone are the authorities.

The routine life of the Mission Stations should not be hindered by this invasion; rather it is felt that the scientists will have much to learn of the value of Christian Missions to the natives of the North. They will see a spiritual fervour which will surely make their hearts rejoice. They will find young men attending a prayer meeting and praying as naturally as any experienced Christian of the South. They will see the results of forty years of Missionary activities on the part of C.M.S. in the splendid Christian lives of many of the natives who have come to know Jesus Christ as Saviour. We hope they will tell the world of our day, through publicity and by moving pictures, of what can be done by Christian Missionaries in the lives of the most primitive people on the face of the earth.—J. Bruce Montgomerie.

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EVANGELICALS AFFIRM

PLANS FOR LONDON CONGRESS.

The Lambeth Conference of 1948, meeting after the long gap of eighteen years, will be the object of deep interest to church-people all over the world. The published agenda shows how wide and important are the issues which will be under debate. Momentous decisions will be made which can hardly fail to have a determining influence on the future life and work of the Anglican Communion.

There are many within our Church who will be seeking to make their contribution to the success of the Conference by ensuring that the widest range of Anglican thought and tradition shall be within the purview of its discussions. It is of importance that one such contribution to that wide range shall be the broad stream of Evangelical thought and churchmanship, with its insight into the priority of evangelism.

With this end in view a Congress is being arranged which is to be held in London on Tuesday and Wednesday, April 13 and 14, at which a widely representative group of Evangelicals will reaffirm some of those fundamental principles which are integral to the faith and order of our Church.

The Congress subjects will include a consideration of the New Testament basis of evangelism, with some particular attention to its eschatological setting and to the doctrine of assurance; the meaning of conversion, its psychological as well as theological significance and its place in the Church's ministry to youth; the sequel to evangelism through the building up of the Christian man in the fellowship of the Church; the basis and value of united evangelism, and within this context the ecumenical movement, church union, and the practical issue of intercommunion; together with the witness of the Christian life in the secular world, special reference being made to the subjects of marriage and education.

It is proposed that some 1500 delegates, both clergy and lay, from all over the country shall meet in London for the Congress, at which papers will be read on the above subjects. These, it is hoped, will be published shortly after the Congress.

The Congress will culminate in a service in St. Paul's Cathedral.

The Rev. H. Haley, assistant at St. John's, Heidelberg, has been appointed to assist in the parish of Christ Church, Essendon.

THE WORLD OF BOOKS.

"Chinese Philosophy and Religion," by Rev. F. A. Smalley.

Many penetrating insights into the mind of the Chinese are contained in this booklet published by the Press and Publications Board of the Church Assembly and The Churches' Committee for Work Among Men in H.M. Forces (C.C.M.F.). Townsend House, Greycoat Place, Westminster, S.W.1. Price 2/6 sterling.

Here will be found a picture of Chinese social life and national character, summaries of their "Nature" religion, of the Yang and Yin philosophy, of Ancestor Worship, of Taoism, Confucianism and Mohism, of Chinese Buddhism, and of the history of Christianity in China from the Nestorian period (about A.D. 635) onwards.

The author, the Rev. Frank Smalley, went to the Far East under the Church Missionary Society in 1925 to take charge of the Mission to Chinese Students in Japan. In 1929 he was appointed Principal of the C.M.S. College in the West China Union University. His university appointments included that of Head of the Department of Religion, and later Dean of the College of Arts, and Head of the Department of Historical, Political and Social Sciences. He is now General Secretary of the United Society for Christian Literature.

"The Church and Art."

Many war-time secrets about the storage and preservation of the ecclesiastical treasures of the nation are revealed in "The Church and Art: Planning the Future," the Tenth Report of the Central Council for the Care of Churches, which is published by the Press and Publications Board of the Church Assembly, Church House, Dean's Yard, Westminster, S.W.1; and by S.P.C.K., Northumberland Avenue, W.C.2. Price 3/6 sterling.

The book contains three important statements by leading members of the architectural profession. The first deals with fundamental artistic principles governing the furniture and arrangement of churches. The writer urges that the organ and choir should be removed to another part of the church than the chancel. The second article is on "The Care and Conservative Repair of Ancient Buildings." The third is by Mr. W. A. Forsyth, F.R.I.B.A., and is on "The Lighting and Heating of Churches." The book also summarises both the year's work of the Central Council and recent work on the repair and preservation of the cathedrals.

The report makes clear how little of the valuable stained glass of England was des-

troyed, owing to the careful dismantling and storage which had been undertaken. The sad exceptions are listed. The most important glass in the cathedrals of Canterbury and York; Malvern Priory; Beverley Minster; King's College, Cambridge; and St. George's, Windsor, was stored and came through the war safely.

"Many Coloured Glass—The Story of a Pilgrimage," by John Bell.

John Bell seems to us to have come to light in the early days of the Oxford Group Movement, when he left for a season the seclusion of Western Australia and came to the Eastern States to tell us something of the inspiration he had found in that new and much loved and much criticised movement. As Dean of Armidale, he has been often on the air, and so is known for his messages of comfort and good cheer to the many hundreds and thousands that listen in to "Facing the Week." Now he has gone for a spell back to the land of his birth and back to "Iona," that little company of quiet fellowship in which men seek a fresh vision of the Christ and the power of the Holy Spirit. But he has left behind him a gift to Australia in the shape of an Odyssey telling us something of past experiences through which he has been brought to an enjoyment of the Divine Friendship and the resulting challenge to a life of service to his fellow travellers along life's journey. When we read some of the reviews, some of them by hard, bitter journalists, and a revealing one from the pen of the Bishop of Armidale, we were drawn to read it and behold "the half was not told me." John Bell's deep-down realisation of Christ in his life, his facile pen of description and his strong sense of humour coupled with an experimental sympathy with the life of a clergyman have produced a book full of good things—knowledge of human life, understanding reference to the trials and temptations that beset the ministry of souls, realisation of the joy that belongs to the Christian life. Then there are those flashes of humour that rivet and enhance the interest of the reader. It is a book to be read and enjoyed; but it is a book that speaks to the heart of a man. We shall not agree, perhaps, with all that is said, but we shall probably find ourselves reviewing our own lives and convictions and opinions as we read the story of this man's pilgrimage up to the present. The title of the book is suggestive: "Many Coloured Glass—the Story of a Pilgrimage." Bishop Moyes' words concerning it strike a true note: "The book is inspiring and full of love. May it help many to turn to the Saviour Who found him and made his life so real a blessing to others." —S.T.

"Methods of Teaching Religion," by M. E. A. Clark. 4/9.

Competent religious educators is perhaps the most pressing need of the Church now. The Church has an open door to the classroom at present, but in many cases she is not using her opportunity for lack of trained personnel. In such a situation, the appearances of a handbook on pedagogic methods in religious instruction should be welcomed. "Methods of Teaching Religion to Children" deals with the nature of children from nursery school age to the early teens. The book presents a re-statement of the purpose of the teacher and suggested methods for the teacher to follow with each age group. Class management is also examined, attention being given to the special conditions that are met with in a Sunday School hall. The writer has further recommended her book by avoiding an over technical approach and by having kept her treatment on the lay person's level. Voluntary religious instructors will find this an invaluable handbook while those more deeply committed to religious instruction will find in it a refreshing reconsideration of their problems.—D.E.R.K.

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WHO WANTS THE BIBLE?

PART II.

From many corners of the world eager requests come to Bible Houses for the Holy Scriptures. "It is a crime to deny bread to hungry people," wrote a man in Brazil. "Let us have as many Bibles as you can." "The Bible is of more value to me than bread, even when I'm gripped with hunger," wrote a hospital patient in Hungary.

Battle Testimony.

A French officer was watching a group of three West African soldiers in a fox-hole on the shell-pocked battlefield. The middle one fumbled with his muddy khaki knapsack and drew out a bulky, worn book, with a soft, black goatskin cover. He opened it and began to read aloud in a language the Frenchman did not understand. All three of the Africans were watched with the keenest of interest. The soldier in the middle then closed the book, and all three knelt down and with uplifted faces began to pray aloud. The French officer was touched, though he had not understood a single word. Months later he saw the same kind of book in West Africa and exclaimed, "Ah, there is the kind of book I saw on the battlefield!" It was a Mossi New Testament. He learned for the first time of the vast progress of the Gospel in one of the colonies of his own beloved France.

A Proved Book.

Who Wants the Bible? Men and women of humble heart, who feel their need of God and who realise that there is a personal message in the sacred page, they know the value of the Holy Scriptures. Such an one has described her indebtedness to a tenpenny Bible. Mrs. Lee Cowie has spent scores of years in Christian service and recently she wrote: "I was reared in the mountains of Australia, away among the gold dig-

gers in the old pioneer days. No church, no Sunday School, no day school for a child of nine, and no child companions.

"Around me the everlasting hills, the wealth of ferns and flowers, the gorgeous parrots, the chattering cockatoos, the wallabies and kangaroos, the 'possums and wombats, the koalas and snakes.

"A rough old miner took pity on the motherless child, and managed to get her a little tenpenny Bible; and another miner brought her his great treasure—on loan—Milton's 'Paradise Lost.'

"Valiantly I struggled through these two majestic books, not always understanding what I read but absorbing into my soul the glorious truths. At nine years I accepted the Saviour as my Guide and Guardian. In Melbourne, ten years later, I found a great field of service. Still later in Geneva, Switzerland, at a marvellous World's Convention, I was appointed a World's Missionary of the W.C.T.U. Since then I have been four times around the world, holding missions on every continent of the globe and many of the islands of the seas; eight times to Britain; the last world tour under war conditions; twelve years in Honolulu, leaving by urgent advice of military authorities after Pearl Harbour. I am now living in beautiful Pasadena, California; and at 86 years of age I look back to a little tenpenny Bible as the key that unlocked a world of golden opportunity to a little, lonesome child, away in the Australian Alps.

"I am still busy, radiantly happy—and longing to set every little child on the path of love and joy and peace by the possession of God's matchless book—the Bible."

The "Bibleman" does not say that the Bible is read as widely as it deserves to be, but he does say that from all parts of the world eager requests come to the Bible Societies for copies of the Holy Scriptures. Many of these applications reveal a deep, spiritual need and the request is readily met. So we can say that there is evidence that thousands of needy people in war-broken areas want the Word of God even as they want their daily bread. The cry for the book is world-wide and the Bible Societies are doing their best to meet the need. Readers can help by prayerful interest, and by gifts to the Bible House, 95 Bathurst Street, Sydney.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

A WELCOME WINDFALL.

News of a bequest of £1000 sterling by the late Miss Henrietta Rosa Blake, of Ashford, Kent, has just been received by the church warden and rector of St. Matthew's, Windsor. It has come most opportunely, for the fine old church is in need of a fair amount of renovation that has been estimated to cost some £5000.

The deceased lady was a daughter of Capt. W. H. Blake, R.N., who died in 1874, and in whose memory his widow erected a fine memorial tablet with a very full description of the achievements of her husband. The daughter had erected a memorial to her mother when she visited Windsor some years ago.

St. Matthew's, Windsor, is one of our oldest churches, having been opened in the year 1822. The foundation stone was laid by the Governor of the Colony some years earlier. The present rector, the Rev. R. T. Hallahan, has, with a willing band of helpers, made some very necessary improvements to the church and have in mind the completion of the work of restoration.

HOME MISSION SOCIETY.

The great family gathering of the year will take place on Monday, May 3, when the Home Mission Society will hold its annual festival at the Sydney Town Hall.

The programme is as under:—
5 p.m., Cathedral Service. Preacher, Rt. Rev. Bishop Hilliard.
6.15 p.m., Tea in Upper and Lower Halls.
Special speaker, the Hon. J. M. Baddeley, Deputy Premier.

GOOD FRIDAY PROCESSION.

The usual Good Friday Procession of Witness was held this year through the streets of Sydney. Approximately 5000 people witnessed for Christ in this way and also protested against the opening of the Royal Easter Show on this day, which is so loved by all Christians. The service at the conclusion of the march was conducted by the Right Rev. Bishop Pilcher.

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JUBILEE OF ST. PETER'S, HORNSBY.

The 50th anniversary of the licensing of St. Peter's Church will be held on April 16. Special services will be held, and it is proposed to devote the offerings to the reduction of the debt on the newly purchased Rectory at 7 Rosemead Road.

A PROTESTANT RALLY.

A public meeting is to be held at the Assembly Hall, Margaret Street, Sydney, on Thursday, April 22, at which Mr. P. W. Petter will speak on Political Romanism, the British Empire and the Threatened Third World War.

Mr. Petter, the President of the National Union of Protestants of England, has been on a lecture tour of Australia for some months. This meeting is the last one that he will address before returning home. Mr. Petter is no ordinary personality. He was the founder of the great Petter Engine Works and the Westland Aircraft Factory of Yeovil, England, whose products have enjoyed world-wide renown.

For the past ten years he has devoted almost the whole of his time to carrying on the fight against Romanism and Anglo-Catholicism. He has his own paper, the "Protestant Standard," published in London.

Those who can attend Mr. Petter's meeting are assured of an instructive and profitable evening. Mr. Petter invites ministers to make this meeting known to their congregations.

VICTORIA.

Diocese of Melbourne.

CENTENARY CONGRESS REPORT.

This is now in the printer's hands and will be ready towards the end of April.

In order to keep the price within reason the executive decided to present the full text of the messages of the President and the overseas visitors, and a summary of the addresses of the other speakers, together with the "proceedings" of the Art Exhibition and report of the Hospitality Committee.

This will mean a book of 90-100 pages, costing about four or five shillings.

RIDLEY COLLEGE.

Commencement Day was held on Saturday, April 3, at 3 p.m., at the College. The Bishop of Geelong presided and the speakers were the Rev. H. M. Arrowsmith, the Principal, the Treasurer.

A Ridley student headed the list of results for the Th.L. examinations in 1947, and all who completed the course passed, including three Deaconess trainees.

Mr. R. H. Pidgeon, who recently graduated as a Bachelor of Arts and has passed one-half of the Th.L., has been appointed as "Senior Student" for 1948.

Rising costs have made it necessary to increase fees—which will then be £90 per annum for non-theological and £100 for theological students.

COUNCIL OF YOUTH ORGANISATIONS.
Oslo Follow-up Activities.

All three Anglican Oslo delegates—Miss Betty Robinson, Mr. John Reeves, and Rev. R. W. Dann—have been extremely busy addressing all manner of interested groups on the Oslo Conference. On a number of occasions they have reported together on the same platform, thus enabling a more comprehensive picture of the conference to be given.

An outstanding event was the Central Rally in the Chapter House on February 27. The chair was taken by the Vicar-General, the Bishop of Geelong. Over 350 people were present, and, thanks to the generous donations received at the close of this gathering, all outstanding expenses in connection with the delegation were, finally met.

It is planned to hold district rallies at Camberwell (St. John's, Tuesday, April 13), St. Melbourne (St. Luke's, Monday, April 19), St. Kilda (All Saints', Wednesday, April 28). At all of these meetings the J. Arthur Rank 16 mm. movie sound film, "Oslo, 1947," will be shown. Church people from neighbouring parishes are specially invited to attend.

GIFT OF NEW FARM PROPERTY.

The very worth-while work being done at St. Hubert's prompted Mr. A. G. Maskell, of Tatura, to donate to the C.E.B.S. his splendid 330-acre property, known as "Burton Hall." Towards the end of February the chairman (Canon P. W. Robinson), assistant secretary (Mr. G. J. Pengilly) and Rev. A. J. Bamford, a member of the executive committee, visited Tatura to receive the title deeds of the property, which will prove of great value in training boys in irrigation and other branches of farming. It is hoped that the first boys will take up residence at an early date, as soon as the necessary arrangements can be completed.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month kindly write to the Secretary, C.R. Office:—Rev. R. M. Hudson 8/-. Mrs. Phelps 10/-. Mr. D. F. J. Harricks 8/-. Miss S. Hergreaves 8/-.

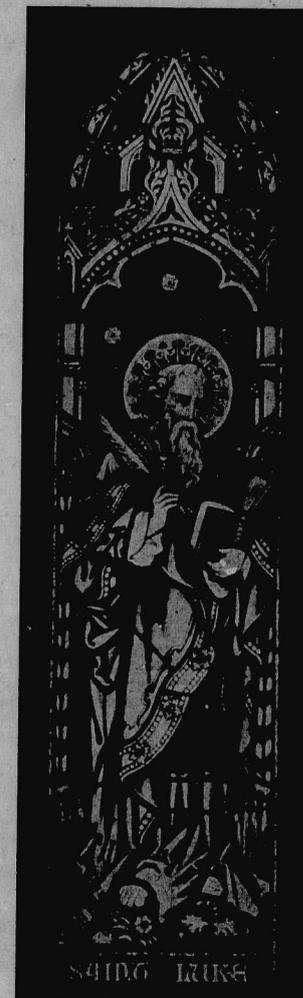
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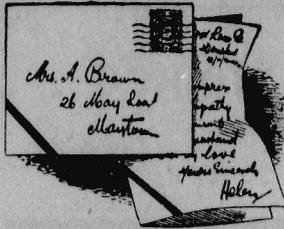
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DYNAMIC BOOKS.

Women in Chains.—W. W. Campbell, of "The Rock," tells the shocking stories of recent escapees from R.C. slave laundries in Australia. Posted, 2/8½.

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

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

Life of Our Lord.—Chas. Dickens. The Gospel story he wrote for his own children. Posted, 1/9½.

Rogues' Paradise. — H. W. Crittenden's 100,000-word record of R.C. Tammany bribery, corruption, and national subversion in war and peace in our Labour Governments. The lid off at last. Honest Labourites will be amazed, others unmasked. This damning exposure had to come. Just printed. No one dared publish it before. Cloth bound. Posted 13/.

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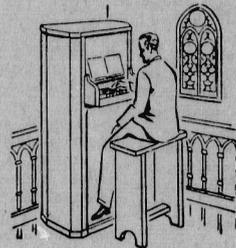
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Much sympathy will be felt for the Rev. W. R. Brown, Rector of Cobbitty, N.S.W., on the death of Mrs. Brown, who died this week in the Camden Hospital.

The Rev. K. L. Loane, Assistant Secretary of C.M.S., N.S.W. Branch, has accepted nomination to the parish of Kiama, N.S.W.

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

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