

The evening one by Deaconess missionary nursing primary aim in people into a living with the Lord Jesus.

The closing message Yolland, "Streams of living allow obstacles to a way round, so difficulty may be through the power triumph can be achieved."

The Second Paper Order. Present, Tress, Hobart. In spoke of the chair work, of the need of the title to various duties allotted which vary growing idea of present branches of the instruction in the children's Court; Head being trained to meet times.

Sister Marie, of evening on Deaconess cially the timber mill worked for many years realise afresh the which a bush deaconess transport, no church Sunday Schools, a

For a closing Stevens of Adelaide the "Ministry of Love" through when all other

The Third Paper Deaconess Order—For the whole Conference and searching paper, Deaconess Sheppard, P House, Melbourne, for her great help. Australia acts upon the influence of the Holy Spirit be the stronger and

The Paper showed position the Order is challenged us to subordinate ministry" with pride," the deaconess work for God by bring with Jesus Christ, "new work is being done until" It is a life long vocation realise that this is the of her life—it is not a of promotion—a deaconess because she could not because she could not the urgency of God, she or miss her vocation—the deaconess is not her union not her ordination, but goodness of her person Sheppard closed with the essentials, "a group a group consciousness the power of the Holy

The day's intercession Deaconess Koska, of Gippsland

During the afternoon, place, one to Port Phillip the other to Pallister

The Australian Church Record

Vol. 12

OCTOBER 9, 1947

No. 20

The paper
for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed

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NOTES AND COMMENTS.

In view of a criticism in our last
issue our correspondent should have

Women and
the Sacred
Ministry.

quoted the whole sen-
tence from our leader.
This is by no means the
first reference in these
columns to the Hong
Kong controversy. The A.C.R. has re-
fused to accept any such easy state-
ments, which our correspondent seems
to allow, that women are "incapable"
of the indelibility of Holy Orders. We
are just wondering what logical mean-
ing Mr. Deasey gives to St. Paul's ut-
terance: "There is no room in Christ
for the distinction of male and female."
We are just afraid that the same strong
prejudices against the public ministra-
tions of women in preaching and later
in taking services in the Church still
persists "after 2000 years." The dis-
abilities of women, as arranged by the
nobler sex are among the ancient con-
ventions and customs that deserve to
be consigned to the limbo of the dark
ages. With such legislators as Dame
Enid Lyons and others it will be quite
possible for our Commonwealth to
have a woman as Prime Minister in
spite of the customs of thousands of
years. We are strongly of opinion that
the position of women in relation to
the Sacred Ministry should be discuss-
ed and determined in an atmosphere
unclouded by hidebound prejudice
against the freedom of women to enter
into the fulness of the privileges and
responsibilities of human life and per-
sonality. In the case of the Bishop
of Hong Kong we spoke of his "noble
audacity in refusing in a time of great
emergency to place what is after all
only an ecclesiastical convention be-
fore the spiritual necessities of the
Children of God."

We regret a typographical error in
one of our quotations from the Lam-
beth fathers where they said, anent the
Ordination of a Deaconess, "Such or-
dination need not be at the Ember
seasons and should not be combined
with the ordination of Priests and
Deacons."

If Britain carries out her suggested
policy of withdrawal the repercussions
will be many and serious.

Palestine. If Britain has no foothold
at all in Egypt or Palestine
it is difficult to see how she can defend
the Suez Canal and preserve the liber-
ties of that waterway.

This is a matter of the very first
importance to Australia.

And what will become of the Haifa
pipe-line and oil station. Britain oper-
ates immense tanks there. This oil
played a vital part in our recent
struggle.

We can understand the proposed
action of the present government of
Great Britain though we do not agree
with it. The burden on the British tax
payer has become almost, if not alto-
gether, intolerable. Added to that are
the constant pin pricks of supposed
friends. Britain has struggled to do
her duty. But the ghastly ghost of
that deceived-deceiver, the League of
Nations, is constantly called up and
made to point an accusing finger at the
heart of Great Britain.

We take the following three notes
from a Parish Paper in the Sydney Dio-
cese where they appear over
the name of the Rector of
the Parish.

Our
Social
Problems.

The New Social Order. —
I believe this to be a myth.
I believe those who are preaching it
are misleading the people. I believe
that in the matter of human liberty and
the rights of man we cannot get be-
yond democracy. Every citizen of 21
years and over has an equal share in
choosing our law makers. And this
applies to both Houses of our Federal
Parliament.

Our need in Australia is not a New
Order but a New People. We have it
in our power now to elect good men.
Good men will make good laws—laws
good for all. And good men will pro-
mote the art of give and take and the
spirit of mutual friendliness and help-
fulness as we live and work together in
this beautiful country of ours.

We need a people able to use to ad-
vantage the liberties we already enjoy.

Any movement away from democracy
will, in my opinion, be in the direction
of curtailing liberty. As I read the long
history of man on the earth I find that
whenever Democracy has failed in the
past it has failed because of the failure
of the people in their own personal
characters and in their home life. And
whenever Democracy as such has failed
and has been set aside in favour of a
New Social Order, the New Social
Order has meant the curtailment of
the liberties of the people.

A Social Programme.—I believe the
Social Programme of the Word of God
can be sufficiently expressed in seven
short words: "A new heart and the nar-
row way." If every Australian amongst
us would adopt this programme our
social troubles would soon be solved.
And they will be solved in no other
way. Those that promise a purely
human solution, those that persist in
saying that man can mend his own life
without the operation of the Spirit of
God, are, in my opinion, misleading
the people, and wickedly and grossly
misleading them. That programme can
only end again in strife and bitter dis-
illusionment.

New.—Our word "new" does not
in every connection and use mean the
same thing. There are two words
translated "new" in the New Testa-
ment, which have different meanings.
One means new in time, the other new
in nature. A social order that is only
new in time is useless. Sometimes we
read this notice on a Public House:
"Under entirely new management."
But if it is the same old beer and the
same whisky there will be the same
results of ruined homes and broken
lives; the same sorrow and tears and
at the end the same hell. Hitler and
Mussolini promised a new order for
Europe. But listen to what Mussolini
said to the Chamber of Fasci after his
treacherous attack on France: "Let us
admit we stabbed France in the back,
but this was only one stab compared to
a hundred stabs France has made on
Italy in history." Imagine a new order
in that spirit! What the world needs
is an order that is new in nature and
inner spirit, a New Order that is dic-
tated and inspired by hearts made new
by the Spirit of God, and guided by
His Holy Word. The Word of God is
the light given by God to order man's
goings in every relationship of life.
Men whose hearts are changed by
Divine grace desire to know the Will
of God and to do it. There can be no
real happiness for mankind either here
or hereafter apart from the active and
actual rule of God.

We are rather concerned over the behaviour of the Editor of the "Church Standard" in relation to a paragraph in a letter in their correspondence column containing a libelous statement concerning the Home Mission Society of the Diocese of Sydney. The issue of Sept. 26 contains a disclaimer from the General Secretary of the Society without any editorial apology. But the letter in question over the signature "R. B. Phelps" contains a false statement concerning the society which might well cause concern amongst the society's wide constituency. The editor of the "Church Standard" is asked by his correspondent whether the statement is true and although the "Church Standard" office is in Sydney and therefore in telephonic communication with the Home Mission Society, the editor seemingly makes no attempt to get an answer to the question which common courtesy and morality would appear to demand, but prints R. B. Phelps' letter in extenso without any qualifying editorial note. Assuming that this was due to a regrettable oversight, there should have been some public indication of regret on the part of the editor for the publication of such a mischievous statement.

UNITED SERVICE OF THANKSGIVING.

The inauguration of the United Church in South India is the fruit of patient labours and prayers extending over twenty-seven years. To mark the event, a service of thanksgiving was arranged by the Australian section of the World Council of Churches and was held in St. Andrew's Cathedral, Sydney, on Sunday afternoon, September 28. The heads of all the protestant churches took part, the preacher being the Rev. V. W. Coombes, General Secretary of the Australian Presbyterian Board of Missions, who recounted the steps which led to the consummation of church union in South India.

PRAYER FOR REVIVAL.

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

The "United Revival Movement" has a prayer meeting for "Revival" every Friday, at 242 Pitt St., (1st floor), 1 to 2 p.m. We shall be very pleased to welcome all Christians who feel that Revival is the Supreme need of the World to-day.

ERIC G. NICHOLLS,
Secretary, United Revival Movement,
4 Lindsay St., Burwood.

THE MELBOURNE CHURCH CONGRESS.

The Melbourne Church Congress will meet in the Independent Church, Collins Street, from Monday, November 17, to Friday, November 21. Details of Sessions and Programme are as under:—

Morning Sessions.—10.30 to 4.30 and 11.45 to 12.45.
Evening Sessions.—7.45 to 8.45 and 9 to 10.

Monday, 17th November.

Evening.—Presidential Address, Archbishop of Melbourne; "Evangelism," Bishop of Lichfield.

Tuesday, 18th November.

Morning.—O. T. Theme, Bishop Pilcher; N.T. Theme, Bishop Murray.
Evening.—"The Church of England in the World To-day," Bishop of Lichfield, Bishop of Albany, U.S.A., Bishop of Columbia, Archbishop of Capetown.

Wednesday, 19th November.

Morning.—"The Christian Doctrine of God in a Secular Age," Bishop of Newcastle; "The Christian Doctrine of Man," Dean of Sydney.
Evening.—"The Heritage and Task of the Church of England," Bishop of Albany, U.S.A.; Missionary Speakers, A.B.M., C.M.S.

Thursday, 20th November.

Morning.—"Worship in the Life of the Church," Bishop of Adelaide; "Art in the Service of Religion," Bishop of Albany, U.S.A.
Evening.—"Christianity and Democracy," Sir E. Herring; "The Christian and the Struggle in Industry," Bishop of Goulburn.

Friday, 21st November.

Morning.—"The Anglican Pastoral Ideal," Archbishop of Perth; "A Competent Ministry," Bishop of Columbia; "The Church in Rural Areas," Professor Wadham.
Evening.—"Personal Sanctification," Bishop of Lichfield; "A United Church," Archbishop of Brisbane.

The Dean of Sydney is the local Secretary for Sydney and will be glad to supply details concerning programmes and rail concession-fares, etc.

THE SOUTH INDIA CHURCH.

The Archbishops and Diocesan Bishops of England and Wales at a recent meeting gave unanimous approval to the following resolution:—

"We wish to assure the Bishops and the ordained and lay members of our Communion who in September will be going forth to form with others the South India Church, of our prayers and of our continued fellowship in Christ. It is our most earnest hope that God will use them and their fellow-members in the South India Church to set forward the Gospel with power and to help the people of India to grow in unity; and that He will guide their venture of faith to the day when there will be full communion between the South India Church and ourselves."

Proper Psalms and Lessons.

October 12. 19th Sunday after Trinity.

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

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

October 19. 20th Sunday after Trinity.

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

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

October 26. 21st Sunday after Trinity.

M.: Ezek. xiv; Luke xiv 1-24, or 1 Pet. iv 7-v 11. Psalms 116, 117.

E.: Ezek. xviii 1-4 and 19 to end or xxxiii 1-20; John xvi or 1 John iv. Psalms 128, 129, 130, 131.

Churchman's Reminder.

"Pray and work," an old proverb much forgotten.

"Watch and pray, that ye enter not into temptation." Our Lord's words in St. Matthew, 26:41.

October.

12.—19th Sunday after Trinity. This collect is from the Sacramentary of Gelasius, AD 494, which, with that of Gregory (AD 590) provided so many in our Prayer Book. They come of days when Paganism had not the place it has today among Christian teaching. How necessary, as in this collect, to ask God "to direct and rule" our hearts.

18.—St. Luke, Evangelist.—Evangelist indeed in the grand work of writing for us the Life of Jesus. The collect was written in 1549, with so many other beautiful and helpful prayers compiled in that period we sometimes forget, of the Reformation.

19.—20th Sunday after Trinity. Here is another from Gelasius. How wisely our Cranmer and others chose, or amended for the rich possession of our glorious Book of Common Prayer. Here we are reminded that in our prayers we cannot please God without God. How this is forgotten in these days.

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HOLY TRINITY, DULWICH HILL.

The Church at Dulwich Hill had a beginning like the primitive days of the Acts of the Apostles. It met in the house of one of its members (a certain Mr. Berghofer) at the corner of Herbert St. and New Canterbury Road. On April 10, 1886, the first church building was dedicated by Archbishop Barry who was supported by the Reverend Charles Baber, Rector of All Saints', Petersham, the Rev. John Vaughan, Rector of St. Andrew's, Summer Hill, and the Revs. Wm. Hough, E. H. Wright, D. E. Evans-Jones, Robert Willis, A. A. Maclaren, A. T. Bartlett and James Clark, the Minister in Charge of the new Parish. (The Rev. James Clarke was succeeded on 14th July, 1889, by the Rev. W. H. Saunders.)

From the commencement of the parish free seating was adopted. Direct giving had a primary place in the policy and it was suggested that weekly offerings of £8 per week would be needed to maintain the requirements of the Church.

About this time there came into the church life an emphasis on the claims of the Mission Field. A Mission was held at St. Andrew's, Summer Hill, in 1892, at which there was great blessing and a number offered themselves for Missionary Service. Among these were Miss Newton who now resides at Woodford and Miss Isabel Suttor who is to be seen in her place in the Church from time to time. The late Mr. Charlie Lack was a convert at the Mission and did a fine work as Superintendent of the Sunday School for some years before proceeding to China in the China Inland Mission.

The Rev. A. E. Colvin was inducted by Archbishop Saumarez Smith on 17th May, 1895. The Sunday School was growing and the parish life developed vigorously. Mr. Lack's brother stepped into the work when Charles sailed for China and he was succeeded by Mr. J. W. Daunt, who continued till 1910. The life of the church was stimulated from time to time by visiting Missionaries among whom were the late Harry Howe, T. B. Tress and R. B. S. Hammond and the vigorous preaching of Dr. Diggs La Touche, whose memory is perpetuated by a stained glass window "The Light of the World."

The Rev. G. A. Chambers, Vice Principal of Moore College, was appointed rector when the Parish became vacant through the resignation of Mr. Colvin on taking up an appointment in England.

From this time the emphasis on the training and sending forth of workers in the Home and foreign spheres of service resulted in much blessing which culminated in the selection of the Rector of the Parish to be the first Bishop of the Australian Diocese in Africa known as Central Tanganyika.

The Great War of 1914 burst upon the world at a time when plans were being evolved for the building of a new church, and in spite of war claims in men, women and money, the foundation stone of the new building was laid on 15th December, 1915.

In the meantime branch churches had developed at Hurlstone Park (previously called Fern Hill) and now a separate parish, having the fine church called after the First Martyr, St. Stephen.

Land was acquired at a nominal rent off Wardell Road, above the railway line at Dulwich Hill Station and portion of the original wooden building was transported to the

site and named after St. Aidan. The wooden building still serves for a Sunday School Hall and there was built in 1927 a brick church which is a joy to all who worship within its hallowed walls.

Trinity Grammar School.

The bold venture of founding a Grammar School in the Western Suburbs would have been beyond the scope and vision of many a cautious rector. The Challenge of Church Education found a champion in the Rector of Dulwich Hill and the School which owes its foundation to the faith and courage of the Rector and a splendid team of laymen and clergy has grown to the great school now at Summer School and Strathfield with an enrolment of 500 boys and a waiting list. The School has its own swimming pool and its own fine omnibus for transport, to link up the Preparatory and Junior Schools at Strathfield with the Great School at Summer Hill.

Those who served on the staff of the school had a rich relationship to the life of the parish and the links of friendship so formed are evident in many directions. The contributions to Missionary work rose to about £400 per annum including the support of the Parish Own Missionary, Rev. E. C. Gore in the Sudan.

Miss Amy Gelding, a daughter of one of the founders of the parish went out to serve the Lord in Tanganyika. The Rev. R. C. Blumer and Mr. S. T. Dunstan went forth to West Africa, the Rev. F. C. Philip, is still serving in India, and the Rev. W. Wynn-Jones is soon to return to Tanganyika as their second Bishop from this parish.

All through the story of God's goodness and mercy should be woven the names of those men and women and indeed children who have responded nobly to the call for service. Cheerful and untiring zeal has been manifest among those who served and witnessed in the many channels through which the life of the church has been maintained. The life stream has been sustained in prayer.

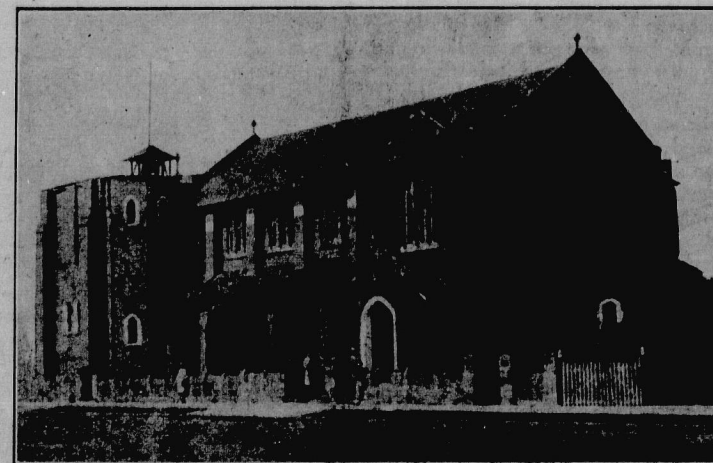
ful witness and loving self sacrifice. Many of those who pioneered the way have gone to their reward and they are greatly missed and honourably remembered.

The Rev. F. W. Tugwell, B.A., followed Mr. Chambers, as rector, and he was assisted by the Rev. V. S. Mitchell as curate. These were difficult days and though the burden of financing the Grammar School had been taken up by a Diocesan Council the parish was hard put to the task of maintaining its standards.

The Rev. H. E. Taylor, succeeded Mr. Tugwell in 1934, when the latter accepted the parish of Lindfield. Mr. Taylor was successful in arranging for the purchase of the property next the Church for a rectory, effecting a very great saving in many ways by the proximity to the church. The death of Mr. Taylor in 1939 was a great shock to the whole community. After a delay of more than six months the vacancy was filled by the appointment of the present rector.

It has not been possible to mention all those who served in various ways, but rich memorials in the Church testify to the love and devotion of men and women whose fragrant memory is an endowment to those who worship God in the Holy place.

The Missionary character of the church is one of the main arteries of the life stream and there are those who have heard the call and command of our Lord to go forth in and for "The Sake of the Name." The work of the Sunday School and the activities of various kinds calls for loyal and sacrificial service. We now have as Our Own Missionary, Miss Narelle Bullard who went forth to Africa fully equipped and has recently been on furlough. Recent additions to our Missionary Honour Roll are Mr. and Mrs. B. McLaughlin and Miss Grace Dixon. The former are serving in the C.M.S. at the Roper River while Miss Dixon is doing language study in India where she is a member of the Ceylon and India General Mission. Mr. Ron Gibson who served the C.M.S. in the North has returned to complete his studies at Moore College.



HOLY TRINITY, DULWICH HILL

FELLOWSHIP.

This occupies a high priority in the life of the Christian Church.

On the day of Pentecost there were about three thousand persons added to the number of the infant Church. The very first thing we read about these early converts is this: "And they continued steadfastly in the Apostles' teaching and fellowship in the breaking of bread and the prayers."

You notice that teaching and fellowship are here joined together. False teaching soon destroys fellowship. It is hard, even to impossibility to continue in fellowship with a Christian body where articles of the Christian faith are constantly denied; or on the other hand with a body where assertions of faith are made which are outside the range of Holy Scripture and so are matters of human construction.

The first of these is usually called Modernism. This teaching has become widely spread in N.S.W. amongst the members of those religious bodies (Presbyterian, Methodist, and Congregational) whose students attended the lectures of the late Dr. Samuel Angus, and other similar teachers. A sample of this teaching may be read in a little book put out by Dr. Angus during the height of the Angus controversy with the title "Truth and Tradition."

Modernists usually deny the main distinctive doctrines of the Christian faith. Modernism denies the doctrine of the substitutionary sacrifice of Christ for human sin, the bodily resurrection of our Lord, His Ascension into Heaven, His session at the right hand of the Father, and His personal return. The real creed of the Modernist is: "Man is the measure of all things." Man made the Bible. Man made the Church. And what man made he can, of course, unmake, and indeed re-make when and as often as he pleases.

The second aspect of false teaching referred to above is usually called Romanism. We find it in its most pronounced and dogmatic form in the Roman Communion, and it is fighting hard to get the upper hand in our own Church. If Modernism, like Rationalism, asks us to believe too little, Romanism like superstition asks us to believe too much. The central doctrine of Romanism is the efficacy of the sacrifice of the Mass for the remission of sins. This is made possible by the doctrine of transubstantiation. Around these is built the doctrines of the sacrificing priesthood, the Divine authority of the Church, and ultimately, to crown the whole edifice, the in-

fallibility of the Pope. It was only as late as 1870 that this latter doctrine was added as an article of faith.

Romanism presents the appearance of a great concrete human edifice cemented with a religious philosophy and reinforced where possible with verses taken here and there from the Bible.

Modernism denies the word of God, It dissolves the Scriptures and leaves nothing but a mushy human mess in their place.

Philosophy of Romanism.

Romanism professes to accept the word of God but claims power to add to that word. The Roman Church claims Divine authority for itself and its voice, when spoken through its canonised Doctors of Theology, and especially when spoken through its head the Pope, is the word of God for the people. This then becomes the Word of God for all the world. This word may be quite outside Holy Scripture or even contrary to it. Nevertheless, this word governs thought, word and deed. It covers the life and activities of all. It controls the entire lifetime for seven days in the week. This makes Holy Scripture as a separate document, quite unnecessary for ordinary people.

The Bible is, to the Roman Church, a book of texts to give a sort of reinforcement where possible to the structure of their religious philosophy. The Bible is not to them the text book of their religion. There is a vast and fundamental difference between these two uses of the Bible — a book of texts to support what we believe, a text book to tell us what to believe.

Unity and the Lord's Supper.

The Holy Table in the church building is the outward symbol and should be the local centre of Christian unity and fellowship.

Those early converts continued in the Apostles' teaching and fellowship, "and in the breaking of bread." This service or act of worship is called by the Apostle Paul "The Lord's Supper." And in that connection he speaks of "the table of the Lord." We ourselves use the terms "the Lord's Supper" and "the Lord's Table."

That table around which we meet is not man's table, it is the Lord's Table, and it is the Lord Himself Who presides. We meet as one family at His table. We meet as the children of God.

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Unity and Prayer.

But perhaps in no element of the Church's life is unity so essential as in prayer. United prayer in the scriptural sense is impossible without a spirit of unity and fellowship in the Church. The short description of the church life of the first converts quoted above ends on this note. "And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers."

Great emphasis is placed in the early chapters of the Acts on unity in prayer. A church really united and really praying is a church that can expect blessing. Would God that we all realised this and practised it. But it requires "steadfastness" for any of us to persevere and continue in the active exercise of this grace.

The present divisions of Protestantism greatly hinders united prayer on a wider scale. A major problem is how to surmount this difficulty.

A Basis for Unity.

It ought to be possible for all who acknowledge the Supreme Authority of Holy Scripture for both faith and practice to meet in real and sincere Christian fellowship—fellowship in life, fellowship in worship, and fellowship in service.

Here is a common platform on which to meet, a steadfast rock on which to build. Here we can stand together with a common faith, a common outlook and common standards. Any other basis is moving like an ice-flow; carried with the current—whether it be the current Church Tradition on the one hand, or the Philosophies of Humanism on the other. We cannot keep one foot on the rock and the other on an ice-flow. Those who attempt this are in a state of constant mental confusion and theological bewilderment.

PERSONAL.

Dr. and Mrs. H. W. Hannah, recently returned to Melbourne from Tanganyika are rejoicing in the birth of a son, Timothy.

The death is announced of Bishop Abraham, of the Syrian Mar Thoma Church, South India.

The Rev. J. B. Montgomerie has returned to Sydney from his visit to the Northern Territory on behalf of C.M.S.

We regret to note the death of the Rev. R. H. Pitt-Owen, Rector of St. David's, Arncliffe, Sydney. Mr. Pitt Owen has been in hospital for a few weeks but his passing came suddenly on Thursday, 2nd October. He had been Rector of Arncliffe since 1920. Ordained in 1905, Mr. Pitt Owen served several curacies in Sydney and was also Rector of Kangaroo Valley and L.T. of St. John's, Glebe. He served as Chaplain in 1914-18 and was a Chaplain 1st Class. He was for some years Chairman of C.E.M.S. The Archbishop of Sydney officiated at the funeral.

The Rev. Stuart Burnett, has been appointed to the parish of Belgrave, Victoria. The induction will be in November.

The Rev. C. N. Thomas, assistant curate at Holy Trinity, Kew, has been appointed to the parish of Croydon, Victoria.

The Rev. W. R. Potter, assistant curate at Christ Church, South Yarra, Melbourne, has been appointed to Cranbourne and is to be inducted on Thursday, October 9th.

The Rev. H. J. Thorp, curate at St. Bartholomew's, Burnley, has been appointed to the new district of St. George's, West Footscray, and All Saints', North Footscray, Melbourne.

Archdeacon Schofield, All Saints', St. Kilda, Melbourne, has returned home after optical treatment and resumed duty.

Canon T. C. Hammond was a speaker at the annual meeting of the Intervarsity Fellowship in London on September 26th.

The Rev. F. H. Hordern, Rector of St. Paul's, Sydney, has resigned his parish.

Sister Mary Fuller and Sister Edna Hughes were set apart as Deaconesses in St. Andrew's Cathedral, Sydney on Monday, 29th September. The Rev. M. L. Loane preached the sermon.

The death is reported of Canon Arthur Mills, Diocese of Bathurst. The Canon has been ill for some time and had retired on account of ill health. He had been Rector of St. Barnabas', South Bathurst.

Mrs. H. A. Wheeler, acting Registrar of the Diocese of Gippsland has resigned. Miss Elsie Whiteham has succeeded Mrs. Wheeler.

The Rev. S. Taylor has been acting locum tenens at Castle Hill, N.S.W., during the vacancy.

Miss Norah Dillon expects to leave Sydney for China on 17th October. She has been located to Chekiang Province in connection with the Church Missionary Society.

Mr. P. W. Petter, of England, is travelling to Australia on the "Orion." He is expected in Sydney towards the end of the month and will speak at the Reformation Rally in the Chapter House on October 28th.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

A LOPSIDED CHURCH.

We have before this criticised the representation of the various dioceses of the Church of England in Australia. What are the facts?

There are twenty four dioceses including Tasmania. The Church population, according to the census of 1933, shows the four metropolitan sees as having:—

Sydney	677,292
Melbourne	425,277
Brisbane	233,219
Perth	129,159

Of the other larger dioceses, Adelaide has 153,744, Newcastle 128,281, Tasmania 104,969, Bathurst 88,205 and Goulburn 75,290.

Starting from the other end we find N.W. Australia 3431, Carpentaria 5859, Willochra 9958, Kalgoorlie 13,428.

These four small dioceses are only just comparable in size of population to many of the parishes in Sydney and Melbourne. Carpentaria has a possible 9 clergy, Kalgoorlie 5 clergy, N.W. Australia 7 clergy, and Willochra 21 clergy.

In spite of this great disproportion all the diocesan bishops have equal votes in General Synod and no diocese has more than 12 elected clerical representatives and 12 lay representatives, and no diocese has less than two representatives of each order.

It will be seen then that a fine generosity has been manifested on the part of the more influential dioceses in this arrangement. But unfortunately it does not always fairly represent the will of the majority of church membership. Take for instance the election of Primate, where all the bishops are equal in voting power, irrespective of the numbers of clergy and church people they represent. The only limitation placed upon the episcopate is that only a metropolitan may be elected to the Primacy. But certainly on one occasion it is an open secret that the smaller outlying dioceses and notably one bishop had the determining voting strength—that is to say that a representation of at least two thirds of our church membership was over-ruled by less than the remaining third.

In the same way the ignorance of the general public on these matters sometimes leads to an entirely wrong impression of the real value of some Synodal transactions. For instance,

quite recently, in the matter of the constitution, just one handful of bishop and clergy in a northern diocese recorded a unanimous vote in rejection of the proposed constitution and gained publicity for their action or inaction in the columns of the press. How many readers realised the real significance or insignificance of the vote? The metropolitan diocese of the same province gives a practically unanimous vote in the opposite direction and how many newspaper readers realise the tremendous difference in real Church opinions.

It seems almost ludicrous, if it were not tragically true, that the august Synod of Carpentaria should pass a vote condemnatory of that great movement for Reunion, the child of much prayer and earnest deliberation, the inauguration of the Church of South India. But what is the strength of that vote? A bishop and five clergy sits in judgment on heroic souls who have ventured along what they believe to be the way of the Divine Will and are enheartened in their movement by a letter of practical sympathy and benediction on behalf of the English Church from the Archbishop of Canterbury. Besides they have the practically unanimous support in sympathy of the greater part of the Indian Church.

But the difficulty is that a diocese of our Church of England has sought to retard a great movement, and because of general ignorance of its composition, it acquires a wrong valuation in the minds of a majority of those to whom the news is conveyed. We are glad to know that this wholly disproportionate vote is to be reviewed and a certain minimum of clergy will in future be required for the formation of a diocese—a very tardy reformation of an irrational constitution of a diocese.

It is a very grave injustice to the Anglican Church that has arisen. We cannot blind our eyes to some subtle engineering that has provided small dioceses with bishops of a churchmanship of a certain colour imbued with a theory of episcopal succession foreign to Anglican standards—a theory that the late Professor Gwatkin denounced as a defiance of history and of Christ Himself.

It is this theory that has in reality been the difficulty in the obtaining of a workable constitution for the Australian church and is the "lion in the path" of Reunion.

It is a great disservice to the Church and the Christian religion when extravagant claims are made for the official ministry that are not well grounded in the New Testament. We commend to our readers' notice the restrained utterance of the Lambeth Fathers in 1930 in contrast with those extravagances. When we speak of the Historic Episcopate we mean the Episcopate as it emerged in the clear light of history from the time that definite evidence begins to be available. It is indeed well known that the origin of episcopacy has been much debated. Without entering into the discussion of theories which divide scholars, we may affirm shortly that we see no reason to doubt the statement made in the preface to our Ordinal that "from the apostles' time there have been these orders of ministers, in Christ's Church: Bishops, Priests and Deacons. Whatever variety of system may have existed in addition in the earlier age, it is universally agreed that by the end of the second century episcopacy had no effective rival."

The function of this ministry, as of other ministries mentioned by St. Paul, is not to tie up the grace of God within ecclesiastical bonds, but to fit and prepare the rank and file Christians for their work of ministry in the building up of the Body of the Lord Jesus. There must be no lording it over the Lord's inheritance such as an extreme sacramentalism ever leads to.

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

The 54th Annual Demonstration of the Young People's Union was held in the Sydney Town Hall on Saturday, the 20th Sept.

The Ven. Archdeacon Begbie, who has been President of the Y.P.U. for forty-four years, was present. The Chairman on this occasion was Dr. Paul White, and the speaker, the Rev. R. C. Kerle (New General Secretary for the N.S.W. Branch of C.M.S.) who was welcomed by the Rev. R. A. Hickin, Vice-President of the Y.P.U. Miss Gwen Nethercote, Secretary of the Y.P.U. in Victoria, came from Melbourne for the Demonstration and brought greetings from members in that State. Greetings were also received from Mrs. F. H. B. Dillon, Leader of Holy Trinity, Y.P.U., Adelaide.

Girls and boys from twenty-four branches and Sunday Schools took part in the items. Prizes for the Y.P.U. Competitions were presented by Mrs. W. Wynn Jones. Great interest was shown in the display of Y.P.U. Members' competition work.

The Silver Cup donated by Mrs. Bragg was presented by His Grace the Archbishop to St. Peter's, Neutral Bay, Branch, which gained the highest number of points in the Competition. More than 2000 girls and boys attended the demonstration and according to all reports greatly enjoyed their annual rally.

So Long as there are Homes.

(By Mrs. George Garden.)

In 1930 the National Christian Council of China launched a Five-Year Forward Movement with a special emphasis on the Christian Home. Since that time, every year in the month of October a Christian Home Week has been observed throughout China. Miss Chapple, who was Secretary of the N.C.C. Home Committee in China at that time wrote, "we cannot know what the future may hold for organised institutions in China, but since the foundation and centre of Christianity is in the homes of Christian men and women, we can face the future with confidence."

Realising that India too was facing an unknown future, the N.C.C. of India called a Conference on the Christian Home in Aug., 1941. At that time a Christian Home Committee was formed. Dr. Bryce of Indore Christian College, Indore, is now the Chairman of that Committee which has been the means of starting a Christian Home Movement in India which has already taken deep root throughout the country.

An Annual Christian Home Festival lasting from one day to one week is being held in many villages all over the land. Family Sunday is being observed in many churches; literature and dramas on the subject are being produced. The N.C.C. has prepared a bibliography on all the literature available on this subject, in English and in eleven Indian languages.

In educational work too a new emphasis is being made on the home. In Lucknow Christian College, and other such institutions, a credit course in home making is offered. The girls in the Women's Christian College in Madras are making a special study of food and cereal substitutes, which has resulted in the publication of a book of recipes called *Save the Cereals*. It can be bought from the Red Cross in Madras for one anna.

The people of India are becoming Home Conscious. Why? Have you ever realised how much importance God placed on the Home? To-day we have many wonderful institutions—schools, hospitals and churches. But none of these were ever started by God. Yet when God created man on the earth He created a family. "God setteth the solitary in families," says David in Ps. 68.2.

Dr. Winifred Bryce, co-author of a book called "The Family and its Christian Fulfilment," brings out the fact that throughout history the family has been the nucleus of the church, the conservator of the Church and the witness of the faith.

One cannot read the story of the early Church in the New Testament without realising that the Church was first established not in special church buildings but in peoples' homes. The Church that is in the house of Priscilla and Aquilla (Rom. 16.5). The Church in the house of Nymphas in Laodicea (Col. 4.15). The Church in the home of Philemon (Philemon 5.2).

We know that all through history in times of persecutions the church has been carried on in the homes of people even when they knew they might be put to death if the authorities discovered the fact. Again during this last war this has been proved in countries like Norway, Germany and Japan. We are told that in Japan, Sunday as a holiday was abolished, ministers were drafted in the army, Christian workers were persecuted by

the police, churches were destroyed. In Tokyo 154 churches were totally destroyed leaving only nine standing and of these five were damaged. Christian books were destroyed; hymn books, Bibles, ministers' libraries. Regulations were made prohibiting public meetings. And yet the Church in Japan survived because it was carried on in the homes of brave Japanese Christians.

And we know that always people look at the home of Christian people to see if they act like Christians in their home—not merely preach Christianity with their lips. And it is when they see people being Christian in their homes, that they really believe the Christian religion is a religion that "works."

Dr. Harry Emerson Fosdick reminds us that "all the Christian words for divine—human relationships, father, mother, son daughter, brother, sister are family terms. The Kingdom of God on earth means all mankind transformed into one family."

President Truman said, "The home must be maintained or our democracy will perish." Father Flanagan, the founder of the now famous Boys' Town in Omaha, Nebraska says, "The home is a natural and divinely appointed unit of society. No people has ever allowed the home to deteriorate without suffering social decline. These nations where environmental influence have strengthened and sustained the home as the base of a wholesome society have risen to positions of pre-eminence in history."

The boys and girls of to-day are the citizens of to-morrow. They will make our laws, set our social standards and build or break our new world order. What kind of homes are these boys and girls living in to-day? What kind of parents do they have? What kind of training are they being given? Are the parents of to-day really teaching the children to be Christian citizens of to-morrow?

Henry C. Link, a great psychologist and the author of the book *My Return to Religion*, says, "Minds are not born they are acquired by training. Personality is not born, it is developed by practice." That training and practice must be given in the homes of the nation. Many parents feel that they are so busy looking after the physical needs of their children that they have no time to care for their spiritual needs. That is the duty of the Sunday School and the Church they say. But the Christian training of children is the most important task in the home and should take precedence over all other tasks.

A young boy was charged with a serious crime and was taken to court. His father was greatly shocked and said to his son, "Why did you do this, I cannot understand!" The boy turned to his father and said "How much have you ever taught me, Dad, about homes, or obedience or God? When I went to you with my troubles, you were too busy looking up questions about law you could not take time to answer me. When I wanted a Dad, you said, 'Run away son, I'm writing a book.'"

That father became a successful lawyer; he wrote a great book on law; he won fame and fortune. But he lost a son!

Delinquency is not juvenile. It is parental. Most of what is wrong with the children is the big folk; says Judge Camille, a famous judge in children's courts in America,

"The influence of what goes on in the home and how people live in a home has a more direct bearing upon conduct than any verbal instructions which can be given," says Mr. Kirkendall, Director of the Commission of Educational Reconstruction of the American Federation of Teachers. A girl fails in her examinations because at home there is family discord. A boy is a big bully in school, because at home his father dominates everyone. A little boy is preoccupied and inattentive in his classes because a younger brother is dying at home of an incurable disease.

What kind of homes must children grow up in, if they are to meet life adequately prepared? In a truly Christian home there must be a sense of belonging. All members of the family must take part in all the activities of the home, its work, its play, its worship. Friends of all the family must be welcomed by all.

There must be sharing and co-operation in a Christian home. Children will learn to help each other and people outside the family too. A young girl was seen in a large railway station going up to a tired mother with two small children, "May I take care of your children for you, while you rest awhile?" she asked. For two hours she helped that mother—then later two other mothers. A traveller said to her, "Why are you doing this? You are not being paid." "Oh, no, I don't want pay," she said; "there are five of us children at home. When we travelled mother got so tired. So she taught us to help one another. Mother died last week, and I know she would be happy having me come here to help other tired mothers."

In a truly Christian home there must be sense of security. Not merely economic security and a sense of physical safety and well-being, but the sense of security that comes from being understood and appreciated, of knowing that one's ideas and experiments will not be laughed at or ridiculed; of knowing that the family understands, appreciates, sympathises and cares.

Failure of youth to find this sense of security in the home results in delinquency, suicide, running away from home or school, stubbornness, brooding, pouting, extreme shyness—and other kinds of "queer behaviour" for which parents blame the children. Yet very often all these behaviours are due to the parents themselves.

Children must also learn in the home the sense of security that comes from being taught from babyhood that God the Creator is also God the Father. He can be trusted at all times and under all circumstances.

"God has a plan of life for me
That's perfect and complete—
And though the way is sometimes dark,
He'll guide my faltering feet."

That is the sort of security our children must learn in Christian Homes.

Children must be disciplined in our homes of course. But along with discipline, self-control and judgment must be taught. If a child lives in a home where his uncontrolled outbursts of temper are never punished, where someone else always makes his decisions for him, where another member of the family does the work he should do, how can he ever cultivate the self-control he has if he is ever to be a good citizen of his country?

Canon F. C. Philip made the following statement at the Hyderabad State Christian Conference, "The Christian home must ex-

tend the hand of fellowship and friendship to its non-Christian members." A Christian home is a friendly home.

Finally in every Christian home worship will be found at the heart and centre of the family life. Children will be taught to think of God as one who loves and understands them.

"Yes, my little child, I hear you,
I am glad you prayed to me.
For prayer always brings me near you,
Though my face you cannot see.

Better then you know, I love you,
Watch you through your work and play;
May the thought of One above you
Keep you happy all the day!

While you sleep I'll still be near you,
And to-morrow shall we try,
To make other people happy?
We can do it, you and I."

Herein lies the hope for to-morrow's children. The mind of man has released physical power beyond our wildest imagination. But man has within him the ability to be greater than the creation of his mind. If we open for our children a new world of spiritual power we need have no fear for this to-morrow.

"SO LONG AS THERE ARE HOMES."

So long as there are homes to which men turn

At close of day.

So long as there are homes where children are,

Where women stay,

If love and loyalty and faith be found
Across these sills,

A stricken nation can recover from
Its greatest ills.

So long as there are homes where fires burn
And there is bread,

So long as there are homes where lamps are lit,

And prayers said,

Although a people falters through the dark
And nations grope

With God himself within these little homes
We can still hope.

—Grace Noel Crowell.

Mrs. Garden is a Missionary of the Methodist Church in Southern Asia, in Ekele, Nizam's Dominions. This address was given at the Hyderabad State Christian Conference—July 24-26, 1946, and appeared in the National Christian Council Review.

URGENT, SPECIAL NEED, CRICKET KIT. For a large industrial area, Cooks River, urgently need a Cricket Kit for the young men of the Church. Facilities for sport are essential in such a congested area and it is hoped that by the acquisition of such a kit this need will be satisfactorily met. Will you help this church to procure this and so ensure that the sporting activities of its young men are directed along healthy channels? Rector, Rev. W. K. Deasey.

A.C.R. SUBSCRIBERS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, Church Record Office. Mrs. K. Slade, 4/-; Rev. C. H. Rose, 7/-; Miss M. E. J. Yeo, 8/-; Mr. O. G. Barlow, 8/-.

The Management Committee acknowledges with grateful appreciation the following donations: L.H.M.U. £5; Rev. W. W. Brown, 6/-; amounts under 5/-: 4/-.



ONTARIO LADIES' COLLEGE, WHITBY, CANADA.
Where World Council of Churches was held in July.

THE WHITBY CONFERENCE.

The Archbishop of Sydney, Dr. H. W. K. Mowll, was welcomed at a special meeting of the National Missionary Council of Australia on Wednesday, September 10, when his Grace reported his impressions of the meeting of the International Missionary Council committee from which he had returned a few days before.

The Archbishop, who had attended the Conference as the representative of the National Missionary Council, was welcomed by Bishop Cranswick on behalf of the representative gathering that had assembled in the Bible House, and then delivered a fascinating address in which the highlights of the historic meeting were touched upon.

The conference was held at the Ontario Ladies' College, a large girls' school belonging to the Canadian Methodist Church, and in the intimacy of the gatherings, and the living conditions which made close fellowship possible, much private discussion and sharing of impressions had taken place in addition to the activities of the public gatherings of the Committee. The representation of one hundred and twelve, of whom twelve were women, were from forty countries, the majority being British or U.S., in contrast to Tambaram, where the large representation of the Younger Churches was such a prominent feature. Here, too, in contrast to Tambaram, the age of delegates was greater; the average age being fifty-two, the youngest thirty and the oldest eighty-two. Denominationally, the delegates represented all the major and some smaller bodies.

The Archbishop had been particularly grateful for the opportunity of meeting so many experienced mission secretaries, and for renewing many friendships. The conference was chaired by Bishop J. C. Baker, who had succeeded Dr. John R. Mott as Chairman of the I.M.C. Delegates were welcomed by the Mayor of Whitby and Bishop Baker.

Of Dr. Mott, the veteran missionary leader, the Archbishop spoke in glowing terms, as "still a giant among his contemporaries." But the old man was, as he himself expressed it, "haunted by what he had seen in Germany—poverty and disease, shattered cities, men stealing bread for their starving wives, tens of millions diseased, tens of millions dying or dead. Yet he had never felt so hopeful. The most marvellous things happened when men were at the end of their resources." So urgent was the sense of this need to him, that after two or three days Dr. Mott left the conference for Europe to try to minister to the people in their need.

The first three days of the conference were spent listening to reports from all parts of the world, in order to get a picture of how the Church had fared during the years of war. The speaker who dealt with Japan spoke of "a measure of dignity, courage and silent capacity to endure," and mentioned that seventy-four per cent. of the students were looking to Communism. Christians to-day were free in thought and word. On India, it was learned that the leaders of Pakistan seemed concerned only with political matters, but in the greater part of India

there was more hope, for here was the substantial body of the Church. Delegates were interested to learn that the population of South America was already nearly that of the U.S. and that these nations were spoken of as "the country of to-morrow."

To a question, how much impulse for evangelism were American students showing, the answer was given: "None. The boards are not getting offers of service from student bodies."

One highlight was an address by Bishop Stephen Neill, who noted that the subject chosen for him was "The Church in a Revolutionary World," but said that he preferred to speak on "The Revolutionary Church in the World." Another incident, quite unrehearsed, was the testimony of six first-generation Christians as to how Christ had found them. One was a Confucian, there were two Roman Catholics, one free-thinker, a Brahman and a Moslem. Yet another great moment was when two reports, presented by parallel groups representing the older and the younger churches, on the practical measures to be taken for the building of faith through the world, were compared together. It was found that there was not one substantial disagreement.

From representatives of the Younger Churches, nothing was more noticeable than the demand for more missionaries, with a strong sense of vocation, and a recognition that their greatest contribution would be the witness of their lives, as they worked within the local churches. It was agreed that in fixing income as between native and imported workers, need, not race, must be the determining factor, and that every effort should be made to increase the standard of living of the workers.

Principal Van Dusen, speaking on "Our Common Task," said that the greatest enemies in the mission field, because they all sought to dominate the world, were Fascism (which was not dead by any means), Communism, Islam, and Political Roman Catholicism. Discussion upon the last head showed the strong feeling of delegates that this was one of the major obstacles to be met.

Decisions made in the last days of the Conference were:—

1. Thousands of missionaries were needed.
2. The fullest support should be given the Bible Societies.
3. Leaders should be trained within the younger churches.

4. The Churches must move out to areas of man's life as yet unreached with the Gospel.

5. Adequate Christian literature must be provided.

6. All groups must learn to think ecumenically.

7. Every Christian must face the challenge to sanctify himself.

At the conclusion of his address, the Archbishop was warmly thanked by the Chairman, Bishop G. H. Cranswick, who expressed the gratitude of those present for the clear and challenging summary of the Conference which his Grace had given.

—R. A. Hickin.

HOLY AUDACITY.

If there is one thing more than any other which differentiates a twentieth-century Christian from a first-century Christian it is his lack of holy boldness in his personal testimony for the Lord.

Peter and John had been thrown into jail for preaching the Gospel. The following day they were brought before the highest ecclesiastical tribunal of the land, in whose august presence they gave a fearless testimony. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." (Acts 4:13.)

Christian courage is a blessed attribute for a child of God. To stand for the Saviour courageously, in the midst of ridicule and

opposition, by boldly testifying for Jesus at the shop, office or school, is most commendable. We talk glibly and eloquently about the war and the weather, but we are tongue-tied when it comes to saying a good word for the Lord Jesus. We need some dauntless Daniels, some intrepid Isaiahs and some audacious Andrews, men and women, boys and girls, who are not ashamed of the Saviour.

Peter and John were possessed of a "holy audacity" because they had been with Jesus. He who spends time alone with the Lord will be enabled to give a bold and blessed testimony upon every God-given opportunity. How many opportunities we permit to slip by without a word for our Lord.

The most difficult thing to get Christians to do is personal work. I once heard of a preacher who said that it was much easier for him to speak to a thousand people than it was to speak to one soul. The devil knows that often the soundest conversions are the ones made by personal contact and that is why he fights Christians in their work of soul-winning.

Many a new convert with a heart aflame for God and a passion for souls has gone out after his unsaved friends in a systematic way, from house to house. Such men were not afraid of the face of man. They were on fire for the Lord, they had a zeal for God, even if they might not have had much knowledge. God honoured their fearlessness and gave them souls. Then they went away to Bible School and took a course in personal work. They learned about tact and diplomacy and how to deal with all types of people. They gained much knowledge but while gaining it they lost their zeal and their fire.

May God give us such a passion for souls.—David D. Allen in "Morning Cheer Monthly."

MORE HOUSES are needed for the people, the building of which gives employment to large numbers of workers, more playgrounds for the children, better roads in the country are also needed.

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CALL TO YOUTH

WELCOME RALLY

to
THE REV. G. R. DELBRIDGE, Th.L.
(Chaplain for Youth—Diocese of Sydney)
returning from the World Conference of
Christian Youth at Oslo

at
THE AUDITORIUM AT C.E.N.E.F.
MEMORIAL CENTRE
201 Castlereagh St., Sydney
adjoining St. George's Free Presbyterian
Church

SATURDAY, 25th OCTOBER, 1947
at 7.30 p.m.

CHAIRMAN: His Grace the Archbishop
Sydney.

This will be the inaugural Youth Gathering
in the new C.E.N.E.F. Memorial Centre. An
opportunity will be given to those attending
to make an inspection of the Centre.

COME: BRING YOUR FRIENDS,
TOO!

OPEN LETTER FROM REV. G. R. DELBRIDGE,

England, 26/9/47.

I am writing this letter on the eve of my
departure from England for home. Actually
it does not seem very long since I said good-
bye to you all. It has been a wonderful ex-
perience to have represented you at Oslo,
and Sweden, as well as in Canterbury. Since
the Conferences have finished I have spent
my time finding out what I could about
Christian Youth Work in the United King-
dom that would be of value to us in Aus-
tralia. I spent a week at a conference in
the north of England and found the young
people very anxious to know about Aus-
tralian young people and what we are doing
in Christian work.

Many of the headquarters of the various
youth organisations found me visiting them.
From them I picked up a lot of valuable in-
formation. There is a great need in this
land both spiritually and materially. Do
pray that under God there may be a revival
here. If you would like as a fellowship or
youth group or even as an individual to send
food to some one here I will gladly supply
you with the name of some one who would
appreciate your help. Drop me a line to
the office and I will give you the information
on my return.

On the Continent, too, young people
would like to hear from us, so if you would
like to do something about this, let us know.

I am looking forward to being back with
you and to visit you again in your parish
youth group as soon as possible. I know
you are looking forward as I am to our new
work in the C.E.N.E.F. Memorial Centre. Do
pray that there in all activities God may be
glorified and His Kingdom extended among
young people. I hope to meet you on Sat-
urday night, October 25th. Thank you all
for your many letters and prayers.

Yours in His service,
GRAHAM DELBRIDGE.

YOUTH CENTRES, PORT HACKING.

On Saturday, 18th October, 1947, at 3
p.m., His Grace the Archbishop of Sydney
will dedicate the new Conference Hall at
"Chaldercot" and will also dedicate "Rath-
ane" as a Christian Youth Leaders' Training
Centre.

Come for the day and bring a basket lunch.
If you are coming by train go to Suther-
land and catch a special bus for "Chalder-
cot" at the Newsagency, Princes Highway,
opposite Railway Station. Omnibuses will
leave at 10.30 a.m., 11.30 a.m., 12.30 p.m.,
1.30 p.m., and 2.30 p.m. Bus fare, 2/-
return.

If you are coming by car, proceed to
Audley, National Park, cross the weir, fol-
low the tarred road taking the road up Ar-
tillery Hill to the left. At top of hill pro-
ceed for about 1 mile taking left turn at
large notice reading "To Warrumbul and
Gundamain." Follow this road for 2 miles,
approximately, until the first "road" on the
left is reached. Turn into this "road", pro-
ceed 200 yards, then take left fork—after a
distance of 1½ miles take right turn. Follow
on for about 1 mile and you will come right
into the grounds of "Chaldercot".

If you intend coming by train please advise
by telephoning MA 1942 or MA 5003, giving
the time of the bus you intend catching and
stating the number of people you expect will
be accompanying you. Any further enquir-
ies—The Office of the Chaplain for Youth,
Diocesan Church House, George Street,
Sydney.

MUSICAL EVENING AND ENTERTAINMENT.

Young people who are interested in the
work going on at "Chaldercot," Port Hack-
ing, have arranged a Musical Evening for
Tuesday, 14th October, so that in this man-
ner they may contribute to the cost of fur-
nishing the new Conference Hall, the erec-
tion of which has been made possible by the
generosity of the Home Mission Society.

Some excellent artists have been engaged
who are giving of their service in an honorary
capacity. The Church of England Youth
Dramatic Group is also participating, and a
very happy time is anticipated.

Tickets will be on sale at the door of the
Chapter House on the evening, or may be ob-
tained from the offices of the Chaplaincy
for Youth. The admission fee will be 2/-.

The Rev. R. G. Fillingham, Acting Chap-
lain for Youth and Assistant Secretary of
Home Missions Society, has been appointed
to the district of South Canterbury, Sydney.

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THE MESSAGE MEN NEED.

If a man only knows a "dead Christ," then
the sooner he comes to know why He died,
and how the purpose of that death was effec-
tively performed and assuredly proved, the
better. Sin, Death, Resurrection are one
story. It is not our initial business to detail
the horrors of sin, but we do not go far into
the story of redeeming love before these hor-
rors stand out in stark reality before the love
of Him Who bore "our sins in His own body
on the tree."

GIRLS' FRIENDLY SOCIETY.

The Annual Meeting and Service of the
Society is to be held on Friday, 31st Oct.,
1947, and all members and friends are in-
vited to be present.

The Service will be held in St. Andrew's
Cathedral at 6.45 p.m. The preacher will
be the Very Rev. S. Barton Babbage, M.A.,
Ph.D., Dean of Sydney.

The meeting will follow at 8 p.m. in the
Chapter House, when His Grace the Arch-
bishop will be in the chair, and Deaconess
Narelle Bullard, of C.M.S., Tanganyika, will
be the speaker.

DEACONESS HOUSE.

All young people are invited to Deaconess
House, Carillon Avenue, Newtown, on Wed-
nesday, 22nd October, at 7.45 p.m. Bright
community singing will be followed by ad-
dresses from Deaconess Dorothy Bransgrove
and Mr. Walter Newmarch. Supper will be
served.

It is in the desert that the dew falls fresh-
est. It is when none but God is nigh, when
the eye gets the clearest, simplest view of
eternal realities.—Bonar.

KESWICK TEACHING.

"The Fulness of Blessing," by Rev. Evan
M. Hopkins, 2/5.

"Victory Through the Name," Rev. C. A.
Fox, 2/5.

"A Holy Life and How to Live It," Rev. G.
H. C. Macgregor, 2/5.

"Need and Fulness," H. C. G. Moule, D.D.,
2/5.

"Keswick and the Convention Movement,"
Rev. F. B. Meyer, 2d.

"In the Mount of God," H. E. Smith, 1½d.
(Postage Extra)

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

B.C.A. RALLY.

The annual rally of the B.C.A. which was
held on Tuesday, September 30th, was a most
successful gathering. Bishop Hilliard intro-
duced the speakers in happy vein.

The Rev. R. T. Hallahan told how he was
won for Christ through the workers of
B.C.A. some years ago and also spoke of his
periences as a missionary in various fields
for 14 years, and concluded by making a
fervent appeal for young men to arise and
follow in the steps of those who had to re-
tire from active association with the Society.

The Acting Organising Missioner, the Rev.
C. A. Baker referred to the extension of the
Flying Medical Services during the year, the
appointment of a N.S.W. Secretary and the
expected early return of the Rev. T. Jones
from a most successful tour of Great Britain.
lecture illustrating the work of the Flying
Medical Services of the B.C.A.

The offertory at the meeting was £254,
which has since been considerably increased
by further donations.

Sister F. Dowling, Matron in charge of
the West Coast Hospital and Flying Medical
Services of the B.C.A. returned to Ceduna
(S.A.) early this month, after long leave in
Sydney.

THE REV. G. C. GLANVILLE.

On Monday, September 29, a luncheon
was held at the Y.M.C.A. in Pitt Street, in
honour of Mr. Corrie Glanville, and some
fifty of his old students from Moore College
were present. The Archbishop presided and
short tributes to Mr. Glanville were paid by
the Rev. M. L. Loane, the Rev. W. J. Sid-
dens, and Archdeacon F. O. Hulme-Moir. Mr.
Glanville replied in witty and wistful vein,
retelling the story of his call to the Ministry
and his years of service for the Church.

It was a remarkable token of the affection
and esteem in which past Students of Moore
College have always held their old V.P., and
all his friends will join in the hope that he
will rejoice in the peace and blessing of
God in his years of retirement.

NEWS FROM THE PARISHES.

Clovelly.—The Annual Patronal Festival
of the parish will be held from October 18th
to 26th.

Among the special gatherings which have
been arranged there will be a Breakfast for
women of the parish, and a service for past
and present parishioners on Sunday, Oct.
19th. Temple Day will be observed on Oct.
26th, when the special preachers will be
The Bishop of Armidale and the Very Rev.
the Dean of Sydney.

Burwood East.—At the meeting of the
Women's Guild held on Oct. 2nd, a presen-
tation was made to Miss L. Hobson, to mark
the fact that for 25 years she has provided
and arranged the flowers in St. Peter's
Church.

Wallerawang.—The Union Church at
Marrangaroo celebrated its Jubilee on Sun-
day, September 7th, at 3 p.m. On this occa-

sion the preacher was the Venerable Arch-
deacon Bidwell and the Rural Dean (Rev.
A. E. S. Begbie) was also present at the
service.

This service was also the last occasion that
the Rev. W. A. Watts was present at the
Church as Rector of the parish. Mr. Watts
was inducted to the charge of the Parish of
Emu Plains on Thursday, September 11th.

Belmore.—In the presence of a good con-
gregation on Friday, September 7th, the
Venerable Archdeacon Hulme-Moir induct-
ed the Rev. Charles Maddison Kemmis to the
charge of the parish.

After the service, a welcome was accorded
to Mr. and Mrs. Kemmis and family, when the
various speakers assured the new Rector of
their support during his ministry.

St. Michael's, Sydney.—The G.F.S. Branch
at St. Michael's will celebrate its Jubilee on
October 25th and 26th. A "Conversa-
zione" will be held for present and past
members on Saturday, October 25th, and on
Sunday, Oct. 26th, there will be a special
G.F.S. Tea in the Parish Hall to be followed
by the Jubilee Service.

Moss Vale.—From the "Parish Messenger"
we learn that a Protestant Churches Cricket
and Tennis Association has been formed in
the district.

Norfolk Island.—The Church of All Saints'
at Kingston will celebrate its 76th Anniver-
sary on Sunday, November 2nd.

At the Patterson Memorial Chapel, Fel-
lowship Teas will be recommenced on Sun-
day, Oct. 19th.

EASTWOOD.

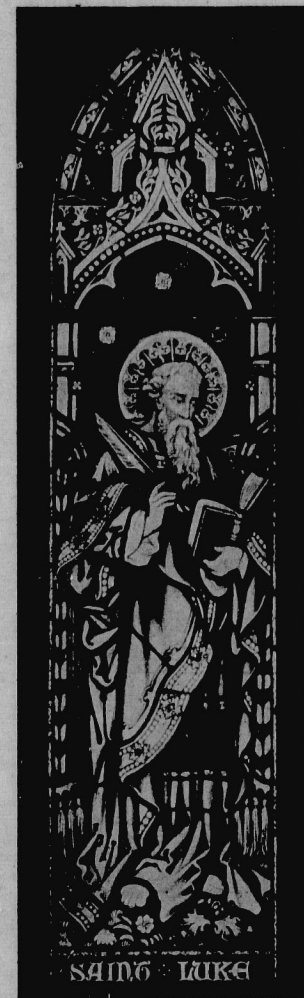
Memorial Window
to the Rev. Andrew Colvin.

On the Sunday, 28th September His
Grace the Archbishop was present at Morn-
ing Prayer in St. Philip's, Eastwood, for the
purpose of unveiling a window in memory of
the late Andrew Colvin, rector first of the
provisional district and then of the parish
from 1918 to 1943. The subject of the win-
dow is Holman Hunt's "Light of the World."
Beautifully executed and placed in a position
in the north wall of the church where it can
be clearly seen and appreciated. In his ad-
dress the Archbishop recalled how the
Church of England in Eastwood had been
built up through Mr. Colvin's consecrated
labours, mentioning particularly his influence
among young people. As he said, the win-
dow was a fitting tribute to his memory, for
the aim of Mr. Colvin's ministry was that
men and women, boys and girls, should open
their hearts to admit the gracious Saviour
and Light of the World.

C.S.O.M. ANNUAL MEETING.

Quite a large gathering assembled in St.
James' Hall, Sydney, on September 22nd, to
celebrate the fourth birthday of the Chris-
tian Social Order Movement. The Right Rev.
W. G. Hilliard, Bishop Coadjutor, presided.
In moving and seconding the reception and
adoption of the fourth annual report, "Fol-
lowing the Furrow," the Rev. Professor John
McIntyre, and Mr. J. Wilson Hogg paid a
tribute to the work of the Movement in 1946-
47, and suggested subjects that called for in-
tensive thinking and determined action in the
new year now begun. A message from the
chairman of C.S.O.M.'s Council, the Right
Rev. J. S. Moyes, Bishop of Armidale, was in
the same vein.

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In connection with the above Movement a series of six lectures under the general title of "The Road to Maturity" has been arranged. The lectures will deal with vital matters in connection with marriage and parenthood. They will be given in the main hall of the Y.M.C.A. in Sydney.

ST. MATTHEW'S, BONDI.

A recent wedding of great interest in the parish was the marriage of Edgar Stephens and Mary Sherlock in St. Matthew's Church. The Rector, the Rev. R. A. Pollard, officiated, assisted by the bride's brother, the Rev. J. Sherlock. Miss Sherlock had for many years been a Sunday School teacher at St. Matthew's, in which capacity she has given very faithful service. Her family is well known in the district, and she has three brothers in the ministry.

ST. SWITHUN'S, PYMBLE.

Two former Sunday School boys of St. Swithun's Church, Stephen and William Watson, lost their lives when their small fishing launch was overwhelmed by heavy seas near Smoky Cape lighthouse on Sep. 2nd. Their mother resides in the parish. Both men were married. William had been married only a fortnight. His wife was in the launch and succeeded in reaching the shore safely, the only survivor.

Mrs. Esther Dudley Buckland, who was highly respected and who was a most generous helper of her church and all good causes, passed away on 10th September in her ninety-second year. She was a pioneer out West in the early days. The Rector, the Rev. C. A. Baker, conducted the funeral service in St. Swithun's Church on 11th September. The burial took place at Waverley cemetery.

SYDNEY PRELIMINARY THEOLOGICAL COURSE EXAMINATION.

Additional Pass: Mrs. D. Greig, 3rd place.

HOME OF PEACE, PETERSHAM.

This year, the Home of Peace celebrates its 40th Anniversary. During the month of July, history was made by the admission of the 6000th patient, since the inception of the Home on 19th September, 1907. This hospital has indeed proved a blessing, for many have found peace of soul, and comfort in their last days. The type of nursing required here does not appeal to all nurses, and those undertaking this work need to have a real love for nursing, and look upon this as a Christian service.

The Home has always met a great need in our community and the waiting list far exceeds the number of vacant beds. It is pathetically hard to have to say "no" to so many urgent cases, especially when one realises that they do need hospital attention. It has always been the policy of the Home to refuse "none who are eligible for admission," but because of staff shortages, it is practically impossible to admit a patient immediately on application. There are certain types who require immediate hospitalisation and these have first preference over others. Many are of the opinion that they must have influence through the clergy before their relatives can be admitted — this is not so. The only requirement for admission has always been a doctor's certificate, stating that the patient is in a dying condition. Unfortunately there are no facilities for nursing T.B. or mental cases.

It would be appreciated if the clergy could interest women and girls who have an aptitude for nursing to help carry on this work. The need is for full-time workers, so that some of the 40 beds now closed may be reopened.

VICTORIA.

Diocese of Melbourne.

CENTENARY CELEBRATIONS.

Writing in the "Messenger" the Archbishop of Melbourne gives the information that the Presiding Bishop of the American Church has been able to get Bishop G. Ashton Oldham of Albany, to come to Melbourne in the place of Bishop Stevens who passed away in August.

The Bishop has been a member of the Lambeth Consultative Committee for some time and is also a member of the Provisional Committee of the World Council of Churches. During the last two years the Bishop has spent a week with the Archbishop of Canterbury, and should be a most excellent interpreter of the spirit of the Church we love and serve. The American Episcopal Church is so close to the Church in England that frequent visits are easily possible, and as the laymen in America are so generous to the Church, the central administration is better able to bear the burden of the cost.

Links with the Past.—One member of the Cathedral congregation remembers that as a child she was introduced to Bishop Perry, and he took her hand and spoke to her. That lady is Mrs. Leeper. Another worshipper, Mrs. Duke, who was a Miss Lomax, was a member of the Choir which sang in a temporary Church erected on the site of the Gas Company after old St. Paul's was taken down to make room for the present Cathedral. One day the London Illustrated News published a picture of that choir and stated that it was the first women's surpliced choir in the Anglican Communion.

Diocese of Gippsland.

The Bishop writes as follows:—

Our Youth Week in connection with our Centenary Celebrations was a great inspiration to us all. It was a wonderful privilege to talk to all the youth of Gippsland over the radio (3GI) on August 3rd. I heard of as many as 150 young folk sitting down to tea in our parish that Sunday evening, and afterwards taking part in a youth service in Church. The Youth Rally at Yallourn, on August 6 was a great uplift to us all. There were some 400 present from parishes as far as 100 mile radius. The items given by parish groups were all good. All folk were moved by the presentation of the Pageant, Play at the Crossroads, by the young people of the Cathedral. I hear of gatherings all over the Diocese and of the youth services taken by the young people themselves. It is significant that while we were holding our youth week and in Melbourne Diocese too, the great Youth Conference was being held at Oslo, with 1500 young people from all over the world. These young folk are our great hope for our new Century of Church life just beginning, and our Gippsland inspired Church of England Fellowship is proving a valuable instrument in bringing together our young people.

CHURCH MISSIONARY SOCIETY NEWS—S.A. BRANCH.

The annual Temple Day has tentatively been fixed for November 28, when it is hoped the speaker will be Mr. Gordon Chittleborough, who will soon, we hope, be returning to Tanganyika as a missionary of this Branch of C.M.S.

Deaconess Mary Andrews, whom many will have heard whilst in Adelaide last year, travelled with Bishop Song to Shanghai, where the Bishop was to attend the General Synod of the Chung Hua Sheng Kung Hui (the Anglican Church in China), which has not been held since 1937. At the time of writing, Miss Andrews was at Hangchow en route to Shanghai, in Chekiang Province, where she will have to learn a new dialect. Miss Nora Dillon (who is the sister of the rector of Holy Trinity, Adelaide), has also been located to Shaoshing and will work with Miss Andrews.

Rev. and Mrs. David Gurney, our Adelaide missionaries in Isfahan, Iran, have adopted a little Persian boy who was left on their doorstep when only a few hours old! All efforts to trace the parents have failed.

Prayer Books for 4/6 each, with A. and M. Hymns, are in good supply at the C.M.S. Bookroom, Worando Building, Grenfell St., together with "Jungle Doctor" books, including the latest one, "Jungle Doctor Attacks Witchcraft," all about the work in Tanganyika. Bible helps, books by Mildred Cable and F. French, and other new volumes are continually arriving.

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CORRESPONDENCE.

THE ORDER OF DEACONESSES.

(The Editor, "Australian Church Record.")

Dear Sir,

May I be permitted to reply to your correspondent, Rev. W. K. Deasey.

At our recent Deaconess Conference, it was made perfectly clear that "the Deaconess Order is not and never has been a stepping stone to the Priesthood" and again, "This Order should not be regarded as being the equivalent to the diaconate of men, but rather, as the only existing Holy Order for Women," the latter quotation being from the Report of the Archbishops' Commission on Women's Work, 1935. The Order is separate and entire, but part of the ancient Apostolic Ministry, carrying with it a distinct function of its own, it is sui generis.

Mr. Deasey raises the further point of celibacy. The Deaconess Order is a Vocation, not a career. The Deaconess who recognises in the Order her life-long vocation needs to take no vow of celibacy. As stated at the Lambeth Conference of 1920 and 1930, "it should be understood that the Deaconess dedicates herself to life long service, but no vow or implied promise of celibacy should be regarded as necessary for admission to the Order." A few Deaconesses do marry, and, therefore, cease to carry on the work of a Deaconess, but similarly, some clergy cease from carrying out the spiritual work of the Church, and find positions in the secular life of our community.

It is hoped that abridged copies of the three papers given at the Conference — "The Deaconess Order—Past, Present and Future"—will be printed in later issues of the "A.C.R." and these should clarify doubts in the minds of your readers, as to what the Order has been is, and by the Grace if God, can be.

Yours truly,

G. HALL,

Deaconess.

Petersham.

(The Editor, "Australian Church Record.")

Dear Sir,

Your editorial headed "Getting the Message Across" raises an important issue which has too long been neglected by Christians generally. Greatly to the detriment of the Christian cause, we are losing vast opportunities of publicising the Gospel through the Press.

Your suggestion that more should be done to secure paid advertising space in the newspapers for the spreading of the Gospel comes like an oasis in a desert of apathy. Great work could be done by modern, well-planned Gospel advertisements in the daily and periodical press. Certainly it would be expensive and difficult, but when we have faith and vision, we can do "all things."

But it is not only in the paid advertising field that Christians can utilise the services offered by the Press. Well-organised public relations bureaux, staffed by Christian working journalists, could do a great deal towards obtaining for the Gospel message far more valuable space in the news and feature columns of the newspapers. Experts on the staff could also assist clergy in different type of parish and diocesan publicity. Suitable matter and advice for parish magazines

could be produced, and many other purposes served by such bureaux. Again, their establishment and maintenance would be a very difficult task, but they would be a solution to a problem which has never been fully tackled by the Christian Church. I hope and pray that the vast opportunities for evangelism offered by the Press will not be neglected for very much longer.

Yours faithfully,

G. B. MUSTON.

Newtown.

CAPITALISM.

(The Editor, "Australian Church Record.")

Dear Sir,

While I congratulate the "Church Record" for including in its Editorial of 29/8/47, a provocative statement about some of the deeper problems of our society, I find in it several points which have disturbed me greatly.

First, the statement contains throughout a pessimistic attitude which will never help to solve the problems of modern society. An unconscious optimistic attitude ought to be existent, but one which is not Utopian or blind to the evil forces of sin and error in man and his institutions. The editorial criticises the process of "socialising industry" by contending that it will inevitably lead to a "totalitarian communism." It implies obviously that the intention to nationalise our private trading banks is a dangerous step in this direction. The only suggestion it can make as an alternative is, "we must go back to a modified capitalism." This is the height of unrealism in consideration of the world's history over last 100 years.

Secondly, it is not at all clear what is meant by such a loose and undefinable term as "a modified capitalism." It can only be presumed that it is intended to be linked with the earlier statement re "under the modified capitalism of the first part of this century." Now it contends that "pure capitalism" was abandoned when Lord Shaftesbury and others forced legislation to regulate conditions of workers. This is obviously some modification of pure capitalism and is evidently the type of "modified capitalism" the editorial has in mind as being the type in existence early this century. It was this "modified capitalism" which so greatly accentuated the economic depression of the late 1890's, the economic instability of the 1914 war period and that following it into the 1920's which gave us throughout the world the disastrous depression of 1930. Also it was this "modified capitalism" which aided in the financing and re-arrangement of the Nazi party, Germany and Japan, and all that has meant to mankind." This is the alternative the editorial suggests to the fearful current cry of "totalitarian communism."

The need to-day is for a "capitalism" so modified that all those industries which condition the lives of all individuals in society, are owned by the community so that they may serve the people and not be for the primary reason of making profit for a relatively few shareholders. This applies particularly to the greatest "life conditioning," profit making firm, the private trading bank.

Gaining community control of these public utilities is not "parasitical" as your editorial contends, as it is the taking over of their control for the service and benefit of the whole community, with due compensation, from the relatively few groups of individuals who have unflinchingly obtained profit for

themselves irrespective of the moral needs of the community.

It is only in this way will a real economic democracy be achieved when the due rights of every person and not only the few "successful" ones will be served. Political democracy can be preserved in its "best" form by maintaining our great heritage of the important civic liberties. Rev. W. G. Coughlan stressed this (11/9/47) as being the conviction of the "foremost British Social thinkers," which is a wide variety such as Beveridge, Cripps, Laski, Joad, Priestly, the late Dr. Temple, and many others. The "Malvern" Report 1941 and the C.I.P.E.C. Reports are excellent guides for the Church on these matters.

It is this way that "totalitarian communism" will not inevitably eventuate, and also the unrealistic suggestion of a retrogression to "a modified capitalism . . . such as in the first part of this century" will not need to be considered.

Yours faithfully,

GEOFF. V. HALLIDAY.

Carillon Ave., Newtown.

THE CATHEDRAL CHOIR.

(The Editor, "Australian Church Record.")

Dear Sir,

I read with interest your editorial concerning St. Andrew's Cathedral Choir School in the issue dated August 28th, and agree that the present time is opportune for bringing forward the claims of the Choir School.

Choral services in keeping with the traditions of the ancient cathedrals of the Church of England, depend for their beauty and dignity on the perfect rendering of the music of the Church. In order to achieve and maintain the desired standard it is necessary to have a choir school closely associated, both spiritually and geographically, with the Cathedral.

The boys of the Choir School give of their best in the service of the Cathedral and very willingly sacrifice a good deal of their leisure time. They do this primarily from love of the work, but this is no reason why they should be deprived of many of the facilities offered by other church schools. One feels that many of those, who regularly worship in the Cathedral and to whom the singing of the boys is a constant inspiration and joy, would be truly shocked to see the conditions under which those boys are taught and under which their headmaster and his staff have to work. It is a great tribute to the loyalty of these men that they put up with the conditions which exist there. A school should be provided in an adequate building and providing education to Leaving Certificate standard.

The case for a Cathedral Choir School worthy of the city of Sydney cannot be too strongly stated nor too urgently pressed forward. The spending of a large sum of money on any purely material project, while the other need exists, would be deplorable and lacking in Christian principles.

Yours faithfully,

PHILIP CROSBY.

Several letters are held over.—Ed.

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THE RED BOOK CASE.

This case is between the Attorney-General, on behalf of twenty-three laymen of the Diocese of Bathurst (called the Relators) and the Bishop and the Church of England Property Trust of the Diocese of Bathurst.

Some time ago, Canon T. C. Hammond gave evidence on behalf of the Relators, while further evidence has been taken in England, given by the Bishop of Sodor and Man and Mr. N. C. Armitage. The Dean of Westminster, Canon Mortimer, and Chancellor MacMorran have given evidence in England on behalf of the defendants.

The case is being tried by the Chief Judge in Equity, Mr. Justice Roper. When the case was resumed on Tuesday, September 24, some of the Relators told how the Red Book had been introduced into the Church at Canowindra, and of a meeting held later in the parish hall, at which the Bishop said he had authorised the book and made them use it.

The Rev. D. B. Knox, Lecturer at Moore College, who was called to give evidence on the relationship between the Church in England and the Church in Australia, said that in his opinion, the Church of England in Australia was part of the Church of England and was bound by the English Church law and liturgy. Cross-examined, he said that the Act of Uniformity (which proscribed undeviating use of the Book of Common Prayer) did not now apply of its own force in New South Wales, but was part of the unwritten consensual compact by which the Church of England in New South Wales had agreed to bind themselves. He illustrated this from the Letters Patent of the Archdeacon of New South Wales, the Bishop of Australia, and the Bishop of Sydney, as well as from early Church Acts and rulings of the Primates in General Synod.

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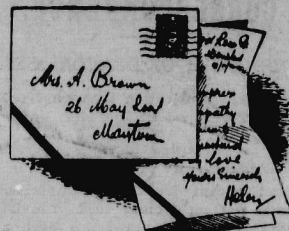
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NOTICE IS HEREBY GIVEN that the Ordinary General Meeting of the shareholders of the Australian Church Record Ltd. is duly called for Monday 10th. November at 4.15 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of Officers for the ensuing year will duly follow.

THE RED BOOK CASE.

This case is between the Attorney-General, on behalf of twenty-three laymen of the Diocese of Bathurst (called the Relators) and the Bishop and the Church of England Property Trust of the Diocese of Bathurst.

Some time ago, Canon T. C. Hammond gave evidence on behalf of the Relators, while further evidence has been taken in England, given by the Bishop of Sodor and Man and Mr. N. C. Armitage. The Dean of Westminster, Canon Mortimer, and Chancellor MacMorran have given evidence in England on behalf of the defendants.

The case is being tried by the Chief Judge in Equity, Mr. Justice Roper. When the case was resumed on Tuesday, September 24, some of the Relators told how the Red Book had been introduced into the Church at Canowindra, and of a meeting held later in the parish hall, at which the Bishop said he had authorised the book and made them use it.

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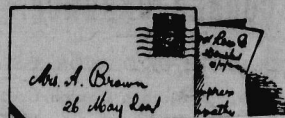
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