

THEOLOGICAL

In a previous article the specious and staid pride. We said: "It is a sphere; it contaminates and defiles our worst goodness and corrupts our best. It smuggles into even our virtues because of our pride."

It is of the nature of a snare its captive must think of the way it operates. For instance, in financial affairs. What is it that with £10,000 a year or £20,000 a year?

C. S. Lewis points out that more pleasure, £10,000, give all the luxuries that one can really enjoy. It is possible to be richer than some people, still more the wish for it is power that price of it is that there is nothing that one can feel so superior to other people as to be able to move them. Again, what is a political leader or a general to go on and on, demanding more? It is pride that is competitive by its very nature why it goes on and on.

Pride is the chief sin in every nation and since the world began it may sometimes bring peace; you may find good will and friendliness among people or among unchaste people always means enmity. And not only enmity between man and man, but enmity between man and God.

Pride is therefore really and damnable thing. There is hope for a sinner or a prostitute; they may repent, and there is hope for a sinner. But pride from God; it cuts us off from grace, for the proud consciousness of need and self-isolation spells death.

At the Judgment our position will be revealed. Our position of our heart will be revealed; it will appear whether we have been Christ-orientated. The King will say to His right hand: "Come, My Father, inherit the kingdom."

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for
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Catholic
Apostolic
Protestant
& Reformed



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NOTES AND COMMENTS.

The inauguration service followed
by the Consecration of the Bishops of
the South India Church will
take place at St. George's
Cathedral, Madras, on Satur-
day, 27th September. Re-
presentatives from all parts
of the world are expected. Canon F.
C. Philip, of C.M.S., Hyderabad, will
represent Australia.

A service to mark this momentous
event will be held in St. Andrew's
Cathedral, Sydney, on Sunday after-
noon, September 28th, at 3 o'clock.
The Archbishop of Sydney and the
heads of other churches will be present.
The Rev. C. E. Turnbull, Presbyterian
Minister at Wollongong, N.S.W., has
been invited to preach the sermon.
Mr. Turnbull was for some years a
missionary in South India.

Are we wrong in anticipating that
the great majority of church people
and Christians of all de-
nominations will join in
praise to God for the
successful implementation
of re-union in South India

of those Christians who have realised
a definite challenge to a manifested
unity of Christians in the face of the
serried ranks of heathendom. What
a Day of Praise and Prayer will Satur-
day, September 27th, be, when in St.
George's Cathedral, Madras, the great
ceremony of inauguration of the Union
is to be symbolised by placing on the
Holy Table a signed copy of the Basis
of Union, the Constitution of the
Church of South India. In view of the
serious political disunion manifest in
the northern provinces—the Christian
Church has given a magnificent lead

by a sympathetic consideration of each
other's predilections and a determina-
tion to be a people united in their one
Lord.

We venture to hope that throughout
the Anglican Church as well as
throughout the other churches of Chris-
tendom there will be definite thanks-
giving and prayer for this new and in-
spiring venture. In every Christian
Church the assembled congregations
should be carefully informed of this
great endeavour and called to sym-
pathy, praise and prayer for those who
have assumed, under divine leading, so
great a responsibility.

We noted in our last issue a state-
ment emanating from the Diocese of
Ballarat focussing the at-
tention of church people
on some "needs" of the
hour. In considering the
question of "How to win
people to Christ," the statement in-
sisted on the proper subjects of preach-
ing. "What people hear in church must
not be discourses on social science or
commentaries on current events, but
messages from the living Word of
God." Of course this is the true posi-
tion of an authorised preacher in the
Church as the ordination service clearly
shows. And yet how many a pulpit
utterance is just some clever utterance
anent "topics of the times," or a his-
torical, geographical or scientific essay
that barely consists with the place of
utterance and certainly does not come
within the weighty instructions a priest
or deacon receives on the day of his or-
dination. "The hungry sheep look up
and are not fed" by those who are
called to be shepherds of the flock.

A Brains Trust in one of the Eng-
lish Church papers comparing present
day moral standards with
those of 50 years ago,
drew out some interesting
comments from two well-
known thinkers—Dr. C.
E. Joad and Canon R. J. Campbell.
Both writers agreed that there has been
a definite land slide since the Victorian
age. Dr. Joad made the interesting
statement that one "main cause of the
decline in morals is the absence of be-
lief in the religion which justified
them. Religion is not the only ground
for morality, but, to put the matter at
its lowest, it offers powerful induce-
ments to be moral.

"Now that we have ceased to be a
Christian country, it was only to be
expected that sooner or later, we

should cease to practise the very diffi-
cult virtues that Christ commended.
Those who have jettisoned the Al-
mighty cannot be expected indefinitely
to observe those principles which only
His existence justifies." This is a sig-
nificant statement that might well cause
those whose minds are in the balance
to pause and think. The wholesale de-
clension from any sense of allegiance
to God is indeed responsible for the
astounding immorality and lack of in-
tegrity that characterise the present
age. We need the thundering appeal of
a St. John the Baptist calling men
everywhere to repentance and faith.
Many of the present-day movements
for reform are so much dope for un-
easy consciences. The putting forth of
the idea that men cannot be converted
to Christian faith and living because
of the difficult circumstances of their
lives is a libel on the power and love
of God.

Christ called a Lazarus to life and
then ordered his release from the cling-
ing grave clothes that impeded his
activities. The Church, following her
Divine Master and Lord, should fear-
lessly preach the Gospel of Salvation
and Judgment, summoning men and
women to a new birth of soul, and then
proceed to ease the limitations of their
environment, "But the life is more
than meat."

The hectic delusion of humanism
(or modernism as it is mostly called
in the Church) is the self-
sufficiency of man. Man
is the measure of all
things. Man unaided is
equal to any human task
and can of himself rise to the highest
possible levels.

Man is self-sufficient. This is the
magician's hat from which every
bright coloured phantasy can be con-
jured.

It is pathetic to watch Dr. Barnes on
the stage with his hat. In his new book,
"The Rise of Christianity," the heading
he gives to one section is "Christianity,
socialist, pacifist, internationalist." For
pacifism the passage upon which the
author leans his greatest weight is our
Lord's words, "thinkest thou that I
cannot now pray to my Father and he
shall presently give me more than
twelve legions of angels." He says
"The Christian attitude to war is
crystallised" here.

But how can that be? It is true that
a Christian may find himself in a posi-
tion where his life must be offered and
freely given. That fact has no possible
relation to the duty of rulers as faith-

ful servants to protect the lives and honour of the men and women over whom they have been placed.

And it is in our view still more absurd to say or infer that the New Testament denies to men the right to own private property.

There are men who roundly assert that modern capitalism is based on a fundamentally anti-Christian philosophy and ethic. Capitalism is based on the right to own and use private property. This right, like every other right common to our humanity, must be regulated and controlled. Individuals have rights inherent in their humanity, but the community has rights also inherent in its nature and constitution.

It is easy to denounce a way of life. This will always evoke the applause of a section. It is often easy to destroy. It is always hard to create. Worthy construction means hard work.

We are far from defending abuses. Our present system of private ownership has been abused and grossly abused but that does not condemn the system as such.

We believe that everything that is possible should be done to develop a strong and vigorous individuality. Strong personalities will in the aggregate make a strong State. Strong men must have a reasonable freedom within which to develop. One function of the Church is to teach men of differing capacities and differing gifts to live together and work together for the good of all; and to do this by common consent and as free men.

Of one thing we are certain. If Democracy fails in this the outlook politically and socially is black indeed. Attempted coercion can only lead to mutual destruction.

Already men are freely discussing World War III and speculating where it is likely to begin. The most dangerous powder magazine at the present moment is Palestine. An explosion may take place there at any time. Serious bloodshed would provoke reprisals. Once the bush fire starts!

Yet a fire often starts in an unlikely place. The deliberate and continued refusal in Australia to handle the cargoes of Dutch ships only because they were Dutch, was in our view an Act

of War. (We are not attempting to discuss the intrinsic rights or wrongs of the case. We are only considering facts and trying to read their meaning.)

Of course, everyone knows that Holland is not now in a position to say boo to anybody. But were she a World Power she would certainly demand Reparations and were these peremptorily refused we might well suspect a declaration of war.

A CLERGY CONFERENCE.

A Clergy Conference convened by the Very Rev. the Dean of Sydney took place at "Rathane," Port Hacking, from September 9th to the 11th. The main objective was to provoke thought and to stimulate discussion about the central facts of the Christian Faith, i.e., the meaning of the death and resurrection of our Lord Jesus Christ.

The Rev. M. L. Loane, M.A., opened this symposium with a paper on "The Work of Christ as seen in the Gospels," and this was followed by a series of three studies by the Rev. D. B. Knox, B.A., B.D., presenting the various views of the Work of Christ as set out in the Epistles, in Historic Thought, and in Contemporary Thought respectively. The subject matter is obviously of immense extent and of the deepest implications. All who had heard the papers were therefore deeply grateful for a scholarly, concise and devotional presentation which greatly helped the subsequent discussions, just as the discussions in turn certainly clarified ideas and deepened convictions on this great doctrinal topic.

Subsidiary to this main theme, but of high interest all the same, were two presentations by the Dean of "Old Testament Studies" the work of Professor E. Robertson of Manchester University. The Professor presents a sound case for the essential unity and internal consistency of the story of Samuel and Saul, and of other passages which are usually regarded as a "scissors and paste" patchwork.

Light on a third subject of pressing urgency to-day, that of the religious education of children was provided by Mr. J. Wilson Hogg, M.A. (Headmaster of Trinity Grammar School) and the Rev. C. K. Hammond, M.A., in two thoughtful and entertaining papers on Child Psychology. Mr. Hogg humorously exposed the weakness of certain popular modern theories.

All this took place in the beautiful surroundings of Rathane; indeed, the favourite lecture theatre was beneath a magnificent coral tree on the lawn overlooking the river. Spare time was spent in a visit of inspection to the nearby Youth Centre of Chaldercot. When the equipment of the latter place is completed it should be one of the finest ventures of the kind in Australia. Its situation is magnificent.

The informal and homely atmosphere of the conference was greatly due to the kindness of the Dean and Mrs. Barton Babbage in consenting to act as host and hostess for the occasion. Thanks are also due to Miss Elizabeth Knox, Miss Dorothy Handson, and Miss Montgomery, who cheerfully undertook the arduous task of cooking for the thirty visitors.

Proper Psalms and Lessons

Sept. 28. 17th Sunday after Trinity. Eve of St. Michael and All Angels.

M.: Jer. xvii 5-14; Luke xi 29 or 1 Pet. i 1-21. Psalms 92, 93.

E.: Ezek x 8 or Jer. xviii 1-17 or xxii 1-19; Rev. v or John viii 31, or Eph. vi 10. Psalms 100, 101, 102.

Oct. 5. 18th Sunday after Trinity.

M.: Jer. xxvi; Luke xii 1-34 or 1 Pet. 1-22-ii 10. Psalm 103.

E.: Jer. xxx 1-3 and 10-22 or xxxi 1-20; John xiii or 1 John i 1-ii 11. Psalm 107.

Oct. 12. 19th Sunday after Trinity.

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

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

Churchman's Reminder.

"Too low they build who build beneath the stars."—Young.

"Their (children's) angels do always behold the Face of my Father which is in Heaven."—Matthew 18/10.

September.

28.—17th Sunday after Trinity. Good works do "go before us" which is the meaning of the quaint old term "prevent" in this collect. They make our character which pre-determines most of our future decisions. The Spirit of the Lord is Before and Behind, and with all in all our days.

29.—Monday, St. Michael and All Angels. Too little regard is given by the modern Christian to the ministry of the Angelic Host. Yet Our Lord required such aid in His trials for us and all throughout His ministry. Is it because we of these modern times have become too prosaic and self-dependant even in our religion? But angels came to aid our Redeemer.

October.

5.—18th Sunday after Trinity. What a fight is required if we are to withstand the temptations of daily life. "Pure Hearts and Minds" are absolutely necessary if we are to win in life's battle.

PROTESTANT TRUTH.

"Twentieth Century Reformation," Rev. Carl McIntire, 11/3.

"Playing with Fire," M. W. Grautoff. Shows the danger of sending Protestants to R.C. Schools. 6/.

"The Story of Some Famous Bonfires," W. S. Martin, 10d.

"The Position and Prospect of Protestantism in the Postwar World," A. M. Renwick, 5d.

"The Austr. Protestant Digest," Aug. 1/.

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HOLY TRINITY CHURCH, ADELAIDE, S.A.

Arriving in the "Buffalo" on the 26th December, 1836, the Rev. Charles Beaumont Howard, first Colonial Chaplain and Incumbent of Holy Trinity, brought with him a wooden church, in which to conduct Divine Service.

The first service was held on New Year's Day, 1837, in the government hut. The thirty people who attended this first service had to bring with them their own seating accommodation.

The indenture of conveyance of acre 9—that upon which Holy Trinity Church stands—is dated 25th August, 1836. The wooden church brought out from England was found to be too flimsy for the district and it was decided to erect a stone building in its stead. The foundation stone was laid by His Excellency the Governor on the 26th January, 1838, in the presence of a large gathering of people.

The erection of this stone church involved Mr. Howard in great difficulties. In conjunction with Mr. Osmond Gilles he made himself responsible for the sum of £1000 to enable the work to proceed. Pressure was brought to bear upon him to repay the money and, being in a weak state of health at the time, this added burden proved too much. At the early age of 36, the diligent pastor, the sympathetic friend, and the faithful churchman, worn out with arduous toil and mental strain, died in 1843.

The death of the first incumbent brought the infant church into troubled waters, its fate was in the balance; one possibility being that its new building might be transformed into a store, or that it might become the property of another denomination. However, friends rallied round and in a short time the many difficulties were surmounted.

At the time of Mr. Howard's death, the Rev. James Farrell was in charge of St. John's. For a while he combined the duties of both churches. Early in 1844 St. John's was closed and Mr. Farrell accepted the living of Holy Trinity, and was also appointed the second, and, as it afterwards transpired, the last Colonial Chaplain.

On the arrival of Augustus Short, the first Bishop of Adelaide, in 1847, Holy Trinity was raised to the dignity of pro-Cathedral. He was installed on the 30th December of that year. Some of the pioneer clergy were ordained by him in the old church.

Holy Trinity saw the commencement of Synodal administration under Bishop Short's able guidance. Every session of Synod has been held in the precincts of this Church.

Dean Farrell died at Malvern, England, in 1869, having completed 25 years as incumbent of Holy Trinity. His life and work are commemorated by a stained glass window and a chancel tablet.

After having served Dean Farrell as curate for fifteen years, the Rev. Richardson Reid followed him as incumbent. The old church now underwent a great transformation. It was enlarged; the walls were given a greater height, a chancel was added, the flat ceiling was replaced by a splendid timbered roof, and the tower was carried much higher than formerly and finished in pinnacles. Mr. Reid after 37 years of arduous service, was impelled to resign the parish on account of failing health. He did not long enjoy his well earned rest; being called to "higher service" in 1898.

The Rev. F. Webb, of Armadale, Victoria, received a call to the vacant cure and commenced his ministry in 1895. The old school house was turned into a mission hall, where bright services were held and from which a band of willing workers went out to minister to the spiritual and physical needs of the poorer brethren. A feature of this work was the open-air preaching, but a threatened loss of voice made it imperative for Mr. Webb to relinquish this part of his activities.

The Rector was a keen temperance worker. Holy Trinity Band of Hope Society, founded in 1886, was the instrument for teaching thousands of people to live sober lives. The Sunday School, before the exodus of the population to the suburbs, was for a long time the largest in Adelaide. For some years annual parades of railwaymen, trades unions, and other organisations were held at Holy Trinity.

Upon the death of Mr. Webb the Rev. R. M. Fulford accepted the parish and was inducted in May, 1925, by Bishop Thomas. His early duties included the oversight of the renovation of all church buildings. For many years there was no centre aisle in the nave of the Church. Mr. Fulford obtained permission to rectify this defect. He and Mr. W. Rowe, the secretary of the Sunday School, carried out the work of re-making the pews. This gave an added dignity to the church.

An appeal was made for gifts of gold to provide a suitable chalice and paten for Holy Communion on festival occasions. The response was splendid; altogether 25 oz. of gold were received and the church is now the proud possessor of magnificent communion plate.

In view of Holy Trinity being the oldest church in South Australia, it was thought fitting to mark the occasion of the one hundredth birthday by placing a three-light window in the Chancel above the Holy Table. The window was unveiled by His Excellency the Governor and dedicated by the Ven. Archdeacon of Adelaide on 20th December, 1936.

On the 24th of November, 1945, after some months of illness, the Rev. Reginald Moffatt Fulford passed to his rest. His ministry of over 20 years being full of blessing.

The sixth and present rector of the parish the Rev. Frederick Henry Barnier Dillon, was inducted in June, 1946. One of the outstanding features of Mr. Dillon's ministry is his Wednesday evening Bible Class.

For many years the Anglican Governors have attended Holy Trinity. In a sense it is the Governor's church, the appointment of trustees is subject to his approval, and no rector can enter into possession of the parish without his written consent.

"WHAT'S IN A NAME?"

The new "Crockford" reveals that there are no less than 535 clerical Jones. The next appear to be those of Davies and Williams, with 392 and 331 respectively; Smiths are a bad fourth with only 279; 256 Evanses and 228 Thomases. The Browns can only muster 118, tying with the Wilsons.

There is only one "Parson" (though there are 38 "Parsons"), but there are 26 "Bishops," 14 "Deans," three "Priests," and three "Deacons," to say nothing of 14 "Abbots" and 11 "Priors," while the secular aristocracy is represented by one "Earl," three "Barons," 17 "Lords" and 35 "Knights."

DEATH OF BISHOP FEETHAM.

The Bishop of North Queensland, the Right Reverend J. O. Feetham, died suddenly on Sunday, September 14th. The Bishop had resigned his see as from September 30th. He had been Bishop of North Queensland since 1913 and was the senior Diocesan Bishop in Australia.

LATE MISS WILKINSON.

We regret to note the tragic death by bus accident of Miss D. Wilkinson, former headmistress of Sydney Church of England Grammar School for Girls, Darlinghurst. She had been headmistress for 25 years. When she retired in May this year the Old Girls' Union, present pupils and former and present members of the staff, presented her with gifts and cheques worth more than £500. It is believed that Miss Wilkinson slipped and fell while attempting to alight from a moving bus. Her influence was great in her school and her pupils were very devoted to her. The funeral service at St. Andrew's Cathedral was conducted by His Grace the Archbishop of Sydney. The address was delivered by the Rev. C. A. Lucas, the Chaplain of the School, who paid a fitting and moving tribute to the sterling character and influential work of Miss Wilkinson. A large number crowded the Cathedral for the service.

THE REV. G. C. GLANVILLE.

A luncheon in honour of the Rev. G. C. Glanville, B.A., B.D., B.Litt., will be held on Monday, 29th September, at the Y.M.C.A. Premises, 325 Pitt Street, Sydney, commencing at 12.15 p.m.

The function has been arranged by a sub-committee of the Moore College Old Students' Union and an invitation to preside has been extended to the Most Reverend the Archbishop of Sydney.

The speakers will be the Rev. Marcus Loane, M.A., Acting Principal of Moore College; the Rev. W. Siddens, Rector of St. Thomas', North Sydney (on behalf of Mr. Glanville's earlier students); and the Ven. Archdeacon F. O. Hulme-Moir (on behalf of the later students).

Whilst the Committee has only been able to send written invitations to those clergy who were students of Mr. Glanville, the members desire it to be known that any clerical friends of Mr. Glanville will be most welcome at the luncheon. Those who would like to be present are kindly asked to communicate with the Hon. Secretary, the Rev. Eric Parsons, St. Alban's Rectory, Epping (phone WM 3362). This communication is necessary for catering purposes.

The Rev. G. C. Glanville was Vice-Principal of Moore College from 1922 to 1934. He has lately returned to Australia after some years' residence in England.

IS THE OLD TESTAMENT OUT OF DATE?

By the Rev. R. S. R. Meyer, Th.L.

Students of Scriptures are rarely troubled by this question, for the Bible to them is a gradual unfolding of God's plan for the world's salvation. From Genesis to Revelation, each of the Bible's 66 books though different in authorship and design, dovetail perfectly into the divine plan.

THE OBJECTION.

Nevertheless, there are those who seriously believe that the moral and ethical standards of the Old Testament Scriptures fall far below the standards observed by our Saviour Himself, or even those commonly held today. The objection often raised is that the Old Testament is full of battles, murders, and crimes of many kinds, often committed by godly men. These crimes not only seem to go uncondemned and unpunished, but indeed often seem to raise the criminal in the esteem of God's people. Further, it is objected, the Old Testament teaches the "law of the jungle," an eye for an eye, a tooth for a tooth. These and similar statements are either expressed or are simmering in the minds of many people.

AN EYE FOR AN EYE?

The commonest objection, of course, is that the Old Testament teaches the savage law, "an eye for an eye, etc." Now this objection would be impossible to answer except for the fact that the Bible does not teach that men may exact indiscriminate vengeance nor does it anywhere suggest that if a man has his eye or tooth knocked out, he may do the same to his assailant. On the contrary, the first time the expression "eye for eye" is used in the Bible, in Exodus Chapter 21 verse 24, it is expressly commanded that these cases should be settled, not by the persons involved, but by "judges" who alone are to exact the penalty and order monetary compensation. Exactly the same standard of conduct towards offenders prevails in our own land for the breaking of the law. The penalty is adjusted to the magnitude of the offence, and it is laid down by the law, not by the offended person. So it was in the Old Testament laws also. If any further proof is needed, it is sufficient to say that there is not a single instance in the Old Testament of any Israelite taking an eye for an eye or a tooth for a tooth as though it were legally allowable for him to do so.

WAR NEVER GLORIFIED.

The view is sometimes taken that the Old Testament delights in war and represents God as urging people to war. A study of these passages will rather show that God overrules the issues of warfare, the battle not always being to the strong, for the Lord can save by many or by few. The Old Testament teaches that war is an evil. Because King David was a man of war, God would not allow him to build the Temple of God at Jerusalem. It was reserved to his son, Solomon, a man of peace. Moreover, God promises that one day war shall be done away. God will break the bow and cut the spear in sunder and make war to cease in all the earth. Men shall beat their swords into ploughshares and their spears into pruning hooks.

NATIONS WIPED OUT.

As a consequence of war, the Israelites were commanded to completely destroy whole tribes of people, the people of Canaan in particular. How is this to be reconciled to the Loving Father of the New Testament?

The Canaanites were destroyed for the same reason as the people of Sodom and Gomorrah; because they were a cancerous growth in the body of humanity which must be cut out. It was an act of judgment on them for their wickedness; but also an act of mercy to Israel, because God foresaw that Israel would be corrupted by them if they were not destroyed. As a matter of fact, Israel's consequent failure to carry out this command faithfully, was the cause of their own lapse into idolatry and eventual spiritual and moral decline.

Nowhere in the Bible are we encouraged to believe that God will tolerate evil or look lightly upon it. The Bible is the story of God's plan to redeem man from the power and penalty of sin. If therefore, it is told "with the gloves off" as it were, it is all the more powerful and human for the telling in this manner.

MOORHOUSE LECTURES.

The Archbishop of Sydney will deliver the Moorhouse Lectures in St. Paul's Cathedral, Melbourne, on November 11, 12, 13 and on 18, 19 and 20th. The subject is "The Missionary Work of the Church."

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AUSTRALIA'S AFRICAN DIOCESE

WEDNESDAY, 8th OCTOBER

7.30 p.m.

CHAPTER HOUSE, SYDNEY.

ALL WELCOME

KINDLY ANNOUNCE

BIBLE SOCIETY VACANCY IN NEW SOUTH WALES.

Applications are invited for the position of Assistant to the General Secretary. Clergyman or layman. Age under forty years. Duties: Deputation work, charge of cinema equipment, youth work. State age, qualifications, church affiliation. Closing date October 31st. Further details may be obtained from Rev. A. W. Stuart, Bible House, 95 Bathurst Street, Sydney.

COVENTRY CATHEDRAL.

Last December the Royal Fine Art Commission recommended the Coventry Cathedral Council to abandon Sir Giles Scott's designs, which the Council had accepted. A commission set up by the Council has now recommended that the new Cathedral should be built on the present site, that the walls of the war devastated cathedral should be pulled down, the tower and spire remaining. One of the most important recommendations is to the effect that the selection of an architect for the new cathedral should be by open competition. The English "Guardian" comments, "we welcome this proposal and should wish that this tried and recognised method should be followed, not only at Coventry but wherever else important new church buildings are contemplated. Too often in ecclesiastical projects the selection of an architect has been the result of individual or group predilections."

PERSONAL

Sister Mary Fuller and Sister Edna Hughes will be "set apart" as Deaconesses in St. Andrew's Cathedral on the 29th September, St. Michael and All Angels Day, at 10.30 a.m. Miss Fuller has been working in the parish of St. Clement's, Mosman, and Miss Hughes in the district of Darlington.

By unanimous vote the Chapter of St. Paul's Cathedral, Melbourne, at a recent meeting appointed the Venerable Archdeacon Roscoe Wilson, B.A., as Dean of the Cathedral. The Archdeacon has been acting since the retirement of Dean Langley. The Dean Elect has served in the Diocese of Melbourne throughout his ministry.

The Rev. F. A. Walton, M.A., for some years Secretary of the General Board of Religious Education, Melbourne, has accepted nomination to the parish of South Brisbane in succession to the Rev. L. J. Hobbs, who has resigned.

The Rev. E. Warner, Curate in the Mission District of St. James, and St. John, Melbourne, has been appointed also the Chaplain of St. John's Fellowship, at St. John's, Latrobe St., in place of the late P. W. Baldwin.

The Rev. G. E. Roper, of Kangaroo Flat, Bendigo, Vic., who had been in ill health for sometime, died on September 4th.

The Rev. W. E. Dexter has resigned from St. George's, W. Footscray, Melbourne, having reached the retiring age.

The Rev. R. J. Hewett, Federal Secretary of C.M.S. visited Grafton, N.S.W., and addressed the Synod last week.

The Rev. C. E. A. Reynolds, Rector of Wentworthville, Sydney, arrived safely in England by air on a visit to his father. He writes: "We had a wonderful trip, good weather, except for a monsoon over the Bay of Bengal. . . . My wife and I spent many hours at St. Paul's Cathedral, London. It is indeed remarkable how this great building escaped with only two hits, when as one can see from the stone gallery large gaps very close to and all around the Cathedral. It is sad to see fine old churches such as St. Mary le Bow, St. Stephen's, Walbrook, and dozens of others completely ruined." Mr. Reynolds expects to return to Sydney about February next.

The Rev. Dr. Frank Cash gave an interesting study of "lively" Greek words and phrases from St. Mark's Gospel, in the Chapter House on Friday, September 12th, to the Cathedral Study Group. Mr. H. R. Minn presided.

Dr. Wellesley Hannah, of Tanganyika, on furlough in Australia, paid a visit to Sydney to speak at the Annual Meeting of N.S.W. Branch of C.M.S. on September 12th.

The Rev. Clive Kerle, the newly appointed Secretary of N.S.W. Branch of C.M.S., was welcomed by the Archbishop of Sydney, as President of C.M.S. at the Annual Meeting on September 12th.

The Rev. Oswin Harvard Gibbs-Smith has been appointed Archdeacon of London to succeed Archdeacon Sharpe. The new Archdeacon's association with St. Paul's began as a member of the Choir School. He is a graduate of Cambridge, and Cuddesdon College. "Eusebes" in the English "Record" says: "The nomination of Mr. O. H. Gibbs-Smith to succeed Evangelical E. N. Sharpe in the stall of second dignity at St. Paul's cannot but cause regret to many churchmen. Bishop Winnington Ingram took great credit to himself for his "Gracious" (1) concessions to London Egangelicals in importing into the Central Councils of the Diocese one who was acceptable to them (and has worthily justified the act); now we are back where we were before. The pity of it."

The Dean of Sydney is to visit Adelaide to speak at the meetings of the National Council of Religious Education, commencing on October 1st.

Speakers at the recent Keswick Convention in England included Dr. Wilson Cash, the Bishop of Worcester, the Rev. Guy King, the Rev. A. McBeath, Mr. Montague Goodman, Miss Ruth Parson, and Mr. O. Sandens, the Australian Home Director of the China Inland Mission.

We express deep sympathy with Mr. O. G. Barlow of Pennant Hills, Sydney, on the death of Mrs. Barlow. Mrs. Barlow had been ailing for some time. She had taken an active part in various branches of Church work in the Diocese. Mr. Barlow is a member of the Standing Committee and of the Council of the Home Mission Society.

We desire to offer sympathy with Mrs. K. W. Pain of St. Paul's Rectory, Wahroonga, Sydney, on the death of her father, Mr. Reginald Naish, in England, as the result of an

accident. Mr. Naish was a well known speaker and writer and some years ago visited Australia. His writings were widely circulated and read. Another daughter is a missionary in Egypt.

We desire to offer congratulations to Miss Juliet Backhouse on her success in the final medical examinations. Miss Backhouse is a daughter of the Rev. and Mrs. W. A.B. T. Backhouse, of North Sydney. Miss Backhouse is greatly interested in the work of the Youth Chaplaincy of Diocese of Sydney.

The Rev. T. Gee, Rector of Dapto, has accepted nomination to the Parish of Castle Hill, Diocese of Sydney.

Mr. Russel Girling of New Zealand, who has spent two terms this year in Moore Theological College, sailed on Tuesday, September 9th for the Diocese of Central Tanganyika in connection with the C.M.S. He is to take up Accountancy work under the direction of Archdeacon Kidner.

The Rev. Ray Plateau is due to sail for China on Tuesday, September 16th, in connection with the China Inland Mission. Mr. Plateau was a student at Moore College in 1941 and 42, and has served as locum tenens in the parish of Lithgow while the Rector was away on war service. After studying at a language school he expects to be sent to Eastern Szechwan under Bishop Bevan.

Australian friends of Dr. J. N. Laird, General Secretary of the Children's Special Service Mission in Great Britain, will be interested to know that he and his family spent three weeks in August at the Bible Institute in Lausanne where Scripture Union camps for Swiss young people were in progress.

The Rev. M. L. Loane, Acting Principal of Moore College, Sydney, visited Lord Howe Island last week to conduct a marriage service. Mr. Loane travelled by air and was away for three days. The arrangements were made through the Home Mission Society.

The Rev. C. W. Haskell, of C.M.S., Karachi, has been deputed by the Church in New Zealand to represent that church at the inauguration of the South India Church on September 27th.

Mr. B. T. Barnes, a member of Bishop-in-Council and one of the corporate trustees of the diocese of Grafton, has been appointed to the vacant lay-canonry of Christ Church Cathedral. Mr. Barnes is a prominent business man of Grafton and a leading debater in Synod.



STERLING PREPARED PAINT

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

THE LOST PEACE

We Australians are living in a fool's paradise, insulated from the world by a Press which gives us only what we like to read, filling its pages with racing gossip or local news. Nevertheless, world events are daily assuming a more ominous aspect, portentous of calamity.

England is now striving to maintain her financial integrity. Her problem is an artificial one in that she has a population larger than she can feed. Her difficulties will never finally be solved till she reduces this population to a more normal level. At present she must import food or starve. This means she needs exports to pay for this food. Fortunately the world at present wants her products, but the time may come when England can no longer sell her goods abroad. She will then be at the mercy of her creditors; as indeed she was at the close of this last war. But a more serious consideration is the possibility of starvation in a future war. Twice this century Great Britain has come within an ace of defeat through attacks on her Atlantic food-lines. It is too sanguine to expect that her good fortune will continue unbroken in future wars. In a world so full of strife it is folly for a country to tempt fortune by maintaining a population half as great again as it can feed. Great Britain's problems will never be solved till she shifts, by extensive emigration, a large part of her population to the Dominions, which are anxious to receive it. In view of this it is disquieting to realise that at present the British Parliamentary leaders are opposed to Empire emigration.

The United Kingdom's economic struggles are distressing, but they are not so fraught with dire consequences to world peace as is the moral crisis of continental Europe. Particularly in Germany, seeds of a future war have been planted, and are now being watered by the Allies. Starvation is bringing about a collapse of moral values there.

The food shortage in Britain is unpleasantly severe, but in the Ruhr the calory food level is little more than a quarter that in Great Britain, 900 calories compared to 2900. Professor Thielicke, of Tübingen, writes, "Not long ago a friend of mine, who is a youth leader, asked me to say a helpful word about the plundering of food-stuffs and coal from trains in the Rhine-

land. I could not do so. The word that was asked for, though no doubt correct enough, would have stuck in my throat if I, who myself was not in a state of starvation, had set myself to admonish others who, faced with death, stole and robbed on behalf of their brothers and sisters, their children and their mothers." Through their extremities the young men of Germany are losing their last hold on moral values, the sense of right or wrong, of such ultimates as "mine" and "thine."

Germany is being denuded of machinery as reparations. Australia is receiving her cut in this. Australian business men are visiting Germany as representatives of the Government and earmarking and removing machine tools and such like which they think will be useful in their own factories at home. Thus between the Allies, Germany is being picked bare. No doubt she deserves this fate, but it is a foolish policy, as it is goading the German people to desperation. Professor Thielicke writes: "Those who listen to the voices that whisper in secret, or walk by night in the dark streets where men converse unrecognised, know that instead of the denazification which we hoped for, we are threatened with re-nazification on a grand scale."

Men and women in Germany have been rooted out of their homes and driven west as refugees in their millions. Many died in the ice-cold cattle trucks in which they were being transported. Ten thousand men had to survive the bitter cold of last winter, almost shelterless, in tents, in the Political Internment Camp at Darmstadt. This is part of the "denazification" policy.

If these things had been done in the name of vengeance, then the youth of Germany would now be in a position to see the terrible law of Nemesis and recompense; but the Allies came in the name of Christianity, of humanity, and democracy.

The "Christianity" that is thus being exhibited is not the true article, no doubt, yet it goes by that name, so that as a result the German youth are likely to conclude that Christianity has nothing to offer them superior to the Nazi creed.

Eastward of Germany is Communist Russia; what is going on behind the iron curtain of her frontier is not clearly known; but wishful thinking would

be deadly foolish. As Mr. Randolph Churchill has urged us, Australia must take a larger part in Empire defence than hitherto. Great Britain has not now the wherewithal to carry as great a share as in the past. At present Australia is prosperous. We would be wise to divert some of this prosperity into defence projects such as atomic research. In a future emergency we may have to stand on our own.

C.M.S. ANNUAL MEETING.
12th SEPTEMBER, 1947.

The Assembly Hall, Margaret Street, Sydney, was the scene of a most inspiring and enthusiastic gathering, when on the 12th September, at 7.45 p.m., the New South Wales Branch of the Church Missionary Society held its annual meeting. Coupled with the usual celebrations, was a welcome home to our President, the Most Rev. The Lord Archbishop of Sydney, who so recently returned from Canada and England. In his speech His Grace shared with us some of the findings of the Witby Conference, Canada, in which he and the Rev. H. M. Arrowsmith took part. His address was masterly, inspiring and challenging. With bold, sure strokes, he sketched for us the amazing changes in the missionary world to-day, and set out in clear relief the tremendous responsibilities linked with these kaleidoscopic conditions. Japan—suffering and seeking; China—impoverished, staggering under her burden of inflation but holding on with grim yet hopeful tenacity to the tattered shreds of her economic system, and seeking to refashion it into new and prosperous national planning. Hyderabad in seething India; Tanganyika in awakening Africa, each with its own peculiar problems were made to live before us; while His Grace pointed out the God-given opportunities which confronts the Church Missionary Society of Australia and Tasmania in both those areas.

Dr. Hannah's charming word pictures of African nurses and dressers in the Medical Mission in Tanganyika, awakened our sympathy to a greater awareness of the divine miracle of the Gospel of salvation.

We were glad also publicly to welcome the General Secretary-elect of the New South Wales Branch, the Rev. Clive Kerle, B.A., and to assure him of our prayerful co-operation and support in the great task which lies before him.

The Treasurer's report was another source for heart-felt praise. Our budget for the past year was the greatest ever before the Branch. The beginning of June found the Society in a critical financial state—"from whence?"—was the question in many hearts. During the remaining fortnight God's answer came back—"give you them to eat," and into our hands He gave every penny needed to meet our commitments. Once again we have learnt the peace and joy of utter dependence upon Him.

Prior to the meeting a C.M.S. Family Tea was held in St. Philip's Parish Hall, at which some hundreds attended, and was the scene of happy fellowship and reunion of friends of the Society.

We thank God and take courage as we look into the unknown and critical future, praying that God will keep us all in close fellowship with Himself, that we may recognise His will in all things, and go forward in His strength and for His sake to "preach the Gospel to every creature."

Is the World Entering the Last Judgment?

An article under the above heading by the Rev. D. R. Davies appeared in the English Record on 16th May. Many requests have been made in England and elsewhere for this startling article to be reprinted for which permission has been given. Through the generosity of a friend in Sydney copies are available for free distribution and may be had from The Church Record Office or the Rev. Basil Williams, C.S.S.M. Office, 239 Elizabeth Street, Sydney. We insert some paragraphs from Mr. Davies' article:—

D. R. Davies asks:—

IS THE WORLD ENTERING ON THE
LAST JUDGMENT?

The atomic bomb shattered not only Hiroshima. It also shattered the modern, secular gospel of Utopia and inevitable progress. It dissolved into vapour the rosy humanist dream of an earthly paradise as well as that steel tower in the desert of New Mexico. Vapour clouds the vision, but that will clear. When it does, the ruins will be visible and they will be seen as the ruins of the proud hopes of self-sufficient man. The Vision of history as a steady progression to a man-made Utopia, which has been the real gospel of the modern man, dissolves in the blast of the atomic bomb. Man's future in this world is in deepest shadow. Let the reader note this. It is man's existence in this world that has become problematical. Not the next world, which the man of to-day has altogether discounted. This present world, on which our generation staked its ace-card for yielding paradise, is now hanging on a thread above an abyss. The march of science has led man to the edge of doom. The secular dream of history as an evolution into perfection now emerges as the most gigantic delusion in the entire history of human thought.

THE CHRISTIAN VIEW RESTORED.

Now against this grim and sombre background, the New Testament vision of history as an advance into Final Judgment begins to appear less fantastic. Protestant Christianity, at least for the last century, has either ignored or rationalised the New Testament view of history, which the New Testament summed up in two affirmations—the Last Judgment, the Day of the Lord, and the Return of Jesus Christ. Modern science, we were told, had completely invalidated the Christian view of history. In the irony of Providence, it is modern science, much more than modern theology, that is restoring the Christian view of history, making it respectable once again. Science is making it possible for timid Christians, with an exaggerated respect for the latest idea, to believe in the Second Coming of Christ and to believe it with a minimum of inferiority feeling—that Freudian patent! It fits the facts of modern history far more nearly than the delusive hope of Utopia. It is worth while to look closely at what the New Testament affirms about history.

FEAR AND TREMBLING.

Whichever part of the New Testament we turn to Gospels or Epistles, we find that the Christian Hope stands out a mile, like a pyramid on a plain. It is impossible to get away from the vision of a Final Judgment in which Christ, the Crucified One, reappears once again on the stage of history, in its closing scene, but with this difference: that the Cross has been transformed into a throne, a platform of judgment and power. "They shall look on Him whom they have crucified." In the Gospels according to Mark, Matthew and Luke, that vision is dominant. So also in the epistles of St. Paul and Peter. History ends in a catastrophic, apocalyptic climax, not in an easy ascent into fulfilment and harmony. In the New Testament, the end is not pictured in terms of six acres and two cows, but of fear and trembling and chaos and terror. The vision is not of a world enjoying plenty and basking in sunshine, but of masses appealing to the rocks for shelter and mercy.

A NEW STAGE IN HISTORY.

"As a thief in the night," is a phrase which almost exactly describes the character of modern historical development. How does a thief come? Well! He doesn't ring the front door bell, does he? He doesn't advertise his coming. He comes unawares, during sleep, stealthily, silently, and surely, and wholly unexpectedly. Many of the outstanding events of modern history have exactly that character of unexpectedness. I can still recall the shock of amazement with which Europe woke up, one fine summer day in 1914, to the news that German soldiers were on Belgian soil. The first World War broke on the world like a storm in a calm summer sea. There were those competitions or armaments; there was, it was true, all that trampling, drilling foolery in Germany—but war was unthinkable. Hadn't the nations become too civilised? Hitler's accession to power in Germany in 1933 also came with the shock of surprise. What! That clown with the Charlie Chaplain moustache? Even the war that he unleashed, at least, came as a surprise. Up to the last moment, most people were certain it couldn't happen. Hitler was bluffing! Or threatening so that he might win another bloodless victory.

And now history has definitely entered upon the era of stealth and insecurity. We have witnessed the last declaration of war. If wars could not happen without a declaration, then peace would be sure and permanent; for never again will war be declared by any power be it a democracy or a dictatorship. The nature of the new weapons which are only in their infancy, demands swiftness, suddenness, and complete surprise for their decisive use. Rockets can already travel at a speed swifter than sound. They can be charged with plutonium, nuclear energy. The bomb that fell on Hiroshima contained only 66 lbs. of explosive. Rockets can be charged with ten times as much, and in less than an hour of their launching, say from Yugoslavia or Poland or Russia, every town and city in our island would be in ruins. In less than an hour! So you must not afford the enemy even a minute's notice. Get your blow in first—swiftly, devastatingly. Let your atomic rocket descend on the enemy like a thief in the night.

THE ERA OF JUDGMENT.

The world has entered on the era of judgment, which may well be the Final Judgment. But be that as it may, the attitude which the New Testament bids men adopt is to be prepared for the return of Christ. The signs of the coming of the Last Judgment are visible in our tormented world. What, according to our Lord, are some of these signs? Wars and rumours of wars, famine and hunger, growing social strife, persecution, treachery, disloyalty, deception and delusion, and declining faith. What a dreadful, ghastly catalogue! But—let the reader ponder over this—every one of these signs is visible to-day. These signs, said Christ, do not mean Final Judgment in themselves. "But the end is not yet . . . all those things are the beginning of travail."

WORLD WITHOUT HOPE.

The world is not heading for Utopia. Mankind has now entered upon an era of distress and intensifying contradiction. The contemporary situation of the world is an almost exact fulfilment of the warnings of Christ in St. Matthew, chapter 24. What are the prospects of world peace? Is peace discernible in Europe, in Palestine and the Near East, in India? Never has the world been so profoundly and bitterly divided. Mankind is being torn by racial and class conflicts.

Quite recently, Miss Dorothy Thompson, the celebrated American journalist, visited Germany. Let me quote from an account she wrote on her visit: "The Berliners may be outwardly servile or arrogant. But the spirit beneath the surface is one of mockery. The mockery denies the validity of all systems—Communism, democracy, Christianity; for Communism has appeared as rape, democracy as loot, Christianity as an unctuous hypocritical judge. The Berliner has learned to live almost without food, almost without shelter; he has also learned to live without faith and without hope . . . and where there is neither faith nor hope there is no fear of death, for one lives in death already and in hell, too." That's what happens when faith vanishes. Men and women have endured such an apocalypse of evil in these lurid days that faith has emptied into despair. What can one say about such a world except that it is a world undergoing divine judgment? That it is experiencing the beginning of the end?

WHAT IS MAN?

The revelation of the evil in the heart of man afforded by the events of our time may perhaps mercifully spare us all further chatter about the fundamental goodness of human nature, every man a Christ, age of plenty, and history's march to Utopia. It is all "too white; for the rose of life is red." It is too much to hope that the vast calamities of our age will convince the modern, secular man that his trust in human nature is a delusion. It will, I fear, take still greater calamities to bring him to that point. History will produce those calamities. Let there be no mistake about that. They are already brewing in the cauldron of destiny. But what about the Church? Is it too much to hope that, through the cataclysm of civilisation, the Church will begin to remember that the faith she professes is an otherworldly faith, that her hope rests, not in any vaunted powers of man, but wholly and only in the reappearing of the Lord Jesus and the judgment that He will bring? Will the Church at last begin to realise that it is not science

CHAOTIC INDIA.

A correspondent occupying a very responsible position with a fairly long experience of Indian life and affairs writes the following interesting statement concerning the tragic situation that at present obtains there:

but theology that has the last word? That the Second Coming of Jesus Christ is not a picturesque, mythical revival, but a divine and dynamic reality which cannot be side-stepped? And if it cannot be escaped, as all the New Testament insist that it cannot be, hasn't the time come for the Church to see and evaluate our age and society in the light of the Last Judgment? Hasn't man's eternal destiny now become a more urgent and grim problem than his temporal bodily welfare? Isn't spiritual security a more fateful question than political or economic security? Is not the call to repentance at least as pressing as the call to greater production? Will not the Church display as much concern, at least, about the terrible issue of our Lord's impending return, as a government's concern about greater coal production?

"The world is very evil: the times are waxing late.
Be sober now and watchful — The Judge is at the gate."

THE MESSAGE FOR TO-DAY.

What, then, is the Gospel, which the Church is going to proclaim to our tormented world, to this generation which has become nearly insane through its frustration and suffering? What is the Church to tell men to-day? Is she merely to mount the secular band-wagon and say: "If you will be good boys and girls, and come to church, cigarettes will once again become plentiful. The lasses will be able to acquire nylon stockings without having to queue for them. Repent, and you will be able to enjoy a shorter working day and more wages to kill the longer hours of your leisure! If you recover the old habit of saying your prayers and reading your Bible, you will be able to eat turkey without having to depend on the Minister for Food"? In short, is the Church to tell men that the Gospel of Christ is a device to ensure bread and circuses? Or hasn't the time come to announce that the game is up, that God is going to present the bill and that accounts have to be squared, at last, at long, long last?

What oppresses me is that, when our world is moving into the penumbra of the Last Judgment, men and women, whoever or whatever they are, shall be warned that Christ is coming nigh. Let the Church be faithful in her witness to that grim reality—and leave the rest with God, whose mercy at the terrible end will be the one and only hope both of Mr. Priestley and the Pope, both of the sinner and the saint. "Maranatha! Even so, come, Lord Jesus."

CHILDREN'S NURSE (Trained) required for Havilah Church of England Home for little children, Normanhurst. Vacancy also on staff for untrained or semi-trained nurse. Further particulars from Matron, 'Phone JW 2887.

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. Ogden 8/-; Mr. N. Ashelford 8/-; Mr. H. L. C. Cotton 8/-; Mrs. R. McEnnally 8/-; Mr. W. Strong 8/-; Mr. L. Bear 8/-; Miss V. Cole 10/-; Miss E. A. Scott 8/-; Mr. A. H. Hann 8/-; Lady Gordon 10/-; Dr. R. R. Winton 8/-; Rev. K. E. Hamilton 8/-; Mr. F. L. Sly 7/-; Mr. S. H. Gray 8/-.

So far the Christian Church has not been subjected to any hardship or inconvenience and had the country remained peaceful, I do not think that the Church had anything to fear from the establishment of the two dominions. Now I am not so sure. I am afraid of the growth of Islamic pride in Pakistan and of Hindu pride in India, and there is great reason to fear that persons not of the majority community in the new dominions may suffer very grievous disabilities. The Europeans in Pakistan at any rate are being extremely well-treated, and have been offered far better terms than they had ever expected. One Senior Official told me that he had been offered far better terms under the Pakistan Government than under

the British Government, terms that were far better than he had even asked for. I am not at all sure that Indian Christians will be as well treated.

PERSONAL—(Continued)

Mr. K. M. McCallum has been appointed Treasurer of the Diocese of Grafton in the place of Mr. W. F. Blood, resigned.

The Rev. R. S. R. and Mrs. Meyer, of The Vicarage, Rappville, N.S.W., are rejoicing in the birth of their second son, Paul Charles Rudolf. Mrs. Meyer is the elder daughter of the Rev. R. C. M. Long of St. Michael's, Wollongong, and was formerly Science Mistress at the Clergy Daughters' School, Waverley.

Thé Rev. Oliver N. Manny, Th.L., Rector of St. Mark's, Casino, and Rural Dean of Lismore-Casino (Diocese of Grafton) has been appointed Archdeacon of the Richmond-Tweed. The Bishop of Grafton made this announcement to the first business session of the Synod of the diocese on Tuesday, 16th September. The new Archdeacon was trained at Moore College, 1921-23 and served overseas with the 2nd A.I.F. for four years.

The Rev. Charles E. Thomas, Th.L., Minor Canon of Christ Church Cathedral, Grafton, has been appointed Vicar of the Upper Clarence and will be stationed at Tabulam.

The Rev. J. V. Robinson, Th.L., Vicar of Copmanhurst, Diocese of Grafton, has been appointed Rector of Alstonville, in succession to the Rev. H. J. Buttum, who retires at the end of this year.

The Rev. John E. Winslow, Th.L., Vicar of the Upper Clarence, has been appointed Rector of Dorrigo, diocese of Grafton.

The Rev. Rupert L. Edwards, Th.L., Rector of Dorrigo, has been appointed Rector of Murwillumbah, diocese of Grafton. Before serving with the 2nd A.I.F., Mr. Edwards ministered for 14 years in the diocese of Bathurst.

The Bishop of Grafton has announced that Mr. J. R. Payne, at present a student at Moore College, Sydney, will be ordained deacon at the end of the year and will serve under the Rev. Norman Fox at St. Andrew's, Lismore.

Your Support is asked for the
TEMPERANCE ALLIANCE

SUNSHINE FAIR

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FRIDAY, 10th OCTOBER

Opening 2 p.m.

First Class Programme Afternoon and Evening.

Gifts for the Anglican Stall

May be sent care the Alliance Office,
77 Castlereagh Street.

FRANCIS WILSON,

Convenor.

CORRESPONDENCE.

CHURCH CEMETERIES.

(The Editor, "Australian Church Record.")

Dear Sir,

The Rev. D. B. Knox's statement that all tombstones should be removed from our cemeteries is of such a serious nature that I beg to enter my emphatic protest.

Regret has often been expressed that Australia has so few memorials of the past and it is thus all the more necessary to carefully safeguard and treasure such monuments as are contained in our church cemeteries as they help to keep alive the historic sentiment and to inspire reverence for those pioneers whose self-denying and courageous efforts securely established the future of our nation.

Joseph Anderson once said:—"The Christian Cemetery is a memorial and a record. It is not a mere field in which its dead are stowed away unknown; it is a marching and beautiful history written in family burial plots in moulded graves, in sculptured and inscribed monument. It tells the story of the past, not of its institutions or its ideas, but of its individual lives of its men and women and children and of its households."

It has been said that a nation without tradition lacks one of the most important attributes to continued greatness. It is equally true that a church which does not pay due regard to its history has very few achievements to emulate.

In a young country like Australia our Church cemeteries remind us that we have passed an important milestone in the life and work of the church.

Our cemeteries are not places of interest only to morbid antiquarians, but are among our most interesting and historic spots.

Here members of our most famous and worthy pioneers, statesmen, ministers, soldiers and citizens find a peaceful resting place oblivious of the passing years which have transformed Sydney from mere bush-land into a great city.

A walk through many of these quiet and hallowed spots, is of much interest. Here we find memorials of departed pioneers whose work on behalf of their adopted country should never be forgotten. Names which are intimately associated with the city's early days are recorded on the time-worn stones and vaults and volumes could be written concerning the personalities of these worthy citizens.

I therefore make an earnest appeal to all our readers for their prayers and assistance in preserving our church cemeteries in order that they may be maintained and that the remains of those resting there may be left undisturbed.

Are not our cemeteries consecrated by the Bishop and set apart from all profane and common use and dedicated to Almighty God for the burial of the dead and that the bodies of the faithful may therein rest in peace and hope of the resurrection to eternal life.

Yours faithfully,

P. W. GLEDHILL.

THE MINISTRY OF WOMEN.

(The Editor, "Australian Church Record.")

Dear Sir,

In your "leader" to Australian Churchmen issued 11th September, 1947, you give the impression that the A.C.R. is in favour of

women being admitted into the full orders of the Church.

This move is a very serious one, and should be made clear. The article praises "the Bishop of Hong Kong's noble audacity."

All Church people recognise the important place Deaconesses have in the Church of to-day but to suggest that the custom of nearly two thousand years should be broken without stating any reason, leads one to think the article was written without full consideration being given to it.

Ordination must always mean the lifetime service of the ordinand to God. Should women be admitted into any of the threefold orders of the sacred ministry, they would need to be a celibate order and knowing the danger such orders have brought with them in the past, I feel sure no one would care to see them introduced into our church.

I would be pleased to have a clearer statement in some future issue about such an order.

Yours faithfully,

W. K. DEASEY.

St. Peter's Rectory,

St. Peter's, Sydney.

LIBRARIES.

(The Editor, "Australian Church Record.")

Dear Sir,

For some time I have felt that one urgent need in the Diocese of Sydney is a really up-to-date clerical library, from which clergy might borrow theological books. Books are a prohibitive price in these days, and while there are many books of great importance being published, few of us can afford to buy them.

The library of Moore Theological College, of course, relieves the situation to a slight degree, but it is not central enough. What is needed, I feel, is a library housed in some

central place—preferably in Church House, where clergy would find it readily accessible.

The Dean of Sydney would be an excellent person to put this project on its feet, if he could be persuaded to set the matter in motion, and I am sure that many clergy would be ready to help with gifts of suitable books. I, for one, would be prepared to pay an annual subscription for membership and no doubt there are others.

I feel sure that the idea merits full investigation and hope that someone in authority will take the matter up.

Yours faithfully,

BOYCE R. HORSLEY.

St. Philip's Rectory,

Eastwood.

August 27, 1947.

LIBRARIES.

(The Editor, "Australian Church Record.")

Dear Sir,

With reference to the comment in your last issue about the necessity of a first class theological library in Australia if the Australian Church is to train her own theologians, it may interest your readers to know that a step has been made to build up such a library, to be known as the Tynedale Library. The object of this library is that it should ultimately be complete, possessing every book that would be of help to the research student in theology. Gifts of books to the Library welcomed, while the library would be willing to buy books, as funds permit. We would be glad if clergy who wish to sell their books would give us first option of purchase.

Yours faithfully,

S. BARTON BABBAGE.
D. B. KNOX.

St. Andrew's Cathedral,
Sydney.

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

YOUTH TO-DAY: The Most Challenging Message.

The most challenging message ever delivered to this or any generation is the message of this our Movement. We are not boasting of anything of ourselves when we say we have the greatest message ever given to man, indeed we should be minimising our calling and our message if we said it was anything other than the message of the moment, the message for all time and all men. The message is "Christ."

This is the message which was preached by Peter after Pentecost. We read: "He preached Jesus Christ" (Acts ii, 36). It is also very interesting to note that the Lord Jesus Christ Himself expounded "unto them in all the scriptures the things concerning Himself" (Luke 24) when He walked on the road to Emmaus with the two disciples after His resurrection.

We note also as we read the book of the Acts that Christ was the message of Peter, Philip and Paul. In Acts viii 5, we read that "Philip went down to Samaria and preached Christ." Later we see him being led to an Ethiopian eunuch. He finds him reading the prophet Isaiah and "preached unto him Jesus."

Paul, immediately after his conversion, went into the synagogue at Damascus, the city to which he intended to go, to persecute the Christians, and "preached unto them Christ." (Acts ix, verse 20).

It is evident that in the days of the early Church there was but one message though there were many messengers. The great tragedy in the world to-day is that so many think there is more than one message. But there is still only one and it is the same message: "Christ."

What is meant by preaching Christ?

It is not preaching about the life of Christ nor of His example, but rather is it the preaching of His death.

Paul says: "We preach Christ crucified" (1 Cor. i, 23), and later he says: "I deliver unto you first of all that which I also received how that Christ died for our sins according to the Scriptures, and that He was buried and that He rose again the third day according to the scriptures."

It is important to remember that had Jesus only lived on this earth and died a natural death, or had He returned to heaven without dying on the cross there would have been no salvation for poor sinners such as we. He had to die. Christ died for our sins. Yes, "He died that we might be forgiven!" Therefore the death of Christ is the important matter. As someone has said: "It is not lessons from the life of Christ" that we need, but "Life from His death."

The most challenging message which God has given to us as a Movement is simply this: "Christ, Christ crucified, Christ risen, Christ coming again."

One final word. We can only preach that which we have received ourselves. It is not possible to preach "Christ" without first having received Him. Have you received Him? Have you His pardon, His power, His Holy Spirit, and are you looking for His coming again? "Christ" is the message for this and every day.

A THREEFOLD TEST.

In an eastern city we saw some workmen lowering a new light standard into position near the sidewalk. One of the men placed a level against a vertical surface of the standard while another drove in wedges to make it perfectly straight and true. This was done three times, from three different sides. Many people would be passing that place every day; it would not do for the light standard to deviate from the vertical.

There is an obvious spiritual parallel. As those who bear the light of the gospel, we must see to it that our standards are right! God has provided some very simple tests by which we can determine whether we are all we ought to be, in the sight of those who pass by.

One such threefold test appears in Hebrews 10:22-24, where we are exhorted to draw near to God in prayer, to hold fast the confession of our hope (margin), and to consider one another to provoke unto love and good works. Here are three important relationships of the Christian life, toward God, toward men, and toward other believers.

More books about prayer are at our disposal to-day than ever before, and yet there does not seem to be any corresponding increase in our spiritual power. We have more volumes devoted to the confession of our hope than our forefathers had, but it may be questioned whether there is a more radiant witness. More is being said about brotherhood than ever before, perhaps, but there is still too much evil speaking and accusing of the brethren, which is designated in the Scriptures as the work of Satan.

It is possible for us to be farther out of line with God's standards than we suppose we could be, even while we are shining as lights in the world. The remedy for much of to-day's spiritual obliquity is the application of the level of the Word of God, and the use of the wedge of self-judgment in the light of the word. "Examine yourselves, whether ye be in the faith; prove your own selves." (11 Cor. 13:5).

UNANSWERABLE REASONS FOR THE STUDY OF THE BIBLE.

1. It is the Living Word of the Living God (Heb. 4:12).
2. It is Lifegiving (John 5:24).
3. It Leads to the Lord Jesus Christ.
4. It Leads to Liberation (John 8:36).
5. It Leads to Lasting Greatness (Acts 12:3).
6. It Leads to Lasting Greatness (Acts 17:11).

Life stands before youth with freedom in one hand and God and His Kingdom in the other. If youth chooses freedom he will get neither, but if he chooses God and His Kingdom he will get freedom that is freedom indeed, and besides, everything else that his heart desires.

C.E.B.S.

One thousand entries were received for the Annual Athletic Carnival held at St. Paul's Oval, Sydney University, on Saturday, September 20th.

The Annual Hobbies Exhibition for the Ross Andrews' Memorial Cup will be held in St. Philip's Hall, York Street, on Friday, 24th October. Rules and entry forms may be obtained from the office of the Chaplain for Youth; for urgent enquiries, ring the organiser, Alan E. Vitnell at M4407 extension 569.

GIRLS' FRIENDLY SOCIETY.

Over Eight Hour week-end, 3rd to 6th October, at "Rathane," Port Hacking, a Leaders' Training Houseparty will be held for branch leaders and potential leaders. This is to be a time of fellowship, instruction and discussion so that our work may be more effective in the service of Jesus Christ. The programme includes talks on various types of hand-craft, with demonstrations, Bible Study, and discussion of programme planning. These sessions will be led by trained and experienced people.

C. E. FELLOWSHIP, DIOCESE OF SYDNEY.

The Annual Service of the Fellowship will be held in St. Andrew's Cathedral, George St., Sydney, on Friday, the 17th October, at 7.30 p.m. His Grace the Archbishop of Sydney, will be the speaker on this occasion.

CHILDREN'S NURSE. (Trained), required for Havilah C. of E. Home for Little Children, Normanhurst. Vacancy also on staff for Untrained or Semi-Trained Nurse. Further particulars from: Matron, 'Phone JW 2887.

ALL SAINTS', WOOLLAHRA.

Services of thanksgiving for the restoration of All Saints', Woollahra, were held on Sunday last. These services followed immediately the anniversary of the disastrous fire which caused damage amounting to £10,000.

The Archbishop of Sydney preached at the Morning Service when there was a full congregation, and the Rector, the Rev. G. A. Conolly, preached in the Evening also to a large congregation.

For 12 months the Services have been conducted without interruption in the southern aisle of the Church and on Sunday last the parishioners rejoiced in that once more they were able to join in worship with their Church completely restored.

The Bishop of Tanganyika, is visiting New Zealand on deputation work. He expects to leave for his diocese in November on the "Stratheden."

The Rev. A. H. Funnell, of South Canterbury, has accepted nomination to the parish of Kembla, Diocese of Sydney.

NEW SOUTH WALES.

Diocese of Sydney.

ST., ALBAN'S, DARLINGTON.

On Sunday afternoon, September 7th, the Church of St. Alban, Darlington, was consecrated by the Archbishop of Sydney, the Most Reverend H. W. K. Mowll, D.D., in the presence of a large congregation. Many of those present were former residents of Darlington, and some have been associated with St. Alban's since its early history. Clergy who were present for the consecration included the Rector, the Rev. J. R. Noble, the Rev. A. E. Morris, two former rectors, the Rev. W. J. Siddons and the Rev. G. J. S. King and the Rev. J. Dahl.

The district was originally known as Golden Grove but in the year 1864 the name was changed to Darlington. Although its people received spiritual ministrations from St. Barnabas' Church in George St., a number of the residents thought it desirable to erect a church in their own district and with that object in view several informal meetings were held early in the year 1885. The first public meeting took place in the Council Chambers, Darlington, on Friday, November 13th, of the same year. The Mayor Mr. F. Pepper, was in the chair and the Rev. J. Barnier, incumbent of St. Barnabas' was present and a building committee was formed.

Eventually land was purchased in Abercrombie Street and on Saturday, June 11th, 1887, the Hon. W. J. Foster laid the foundation stone of the Church. Two months later on Saturday, August 20th, the church of St. Alban was dedicated by the Most Reverend Alfred Barry, D.D., Bishop of Sydney, and Primate of Australia. The church was opened for Divine Service for the first time on the following day, Sunday, August 21st, the Rev. J. Barnier, being the preacher at the morning service, and the Rev. W. A. Whyte, in the evening. The latter was the first clergyman to have the oversight of St. Alban's, but unfortunately only lived until the month of October. He was followed successively by men of sterling worth, indeed for the greater part of its history. St. Alban's has had a unique position amongst her sister churches in that she was served for so many years by principals or vice principals of Moore College and the people of Darlington have been singularly fortunate in the clergyman who have ministered to them. They have been both intellectual giants as well as humble men of God, no less than three of whom were raised to the Episcopate and the names of others have been household words in this diocese in their day and generation.

As this year marks the sixtieth anniversary of the dedication of St. Alban's Church it was deemed fitting and appropriate that its consecration should take place during the Diamond Jubilee celebrations, but it is due to the Rev. A. E. Morris, at present attached to St. Alban's, who having made the discovery that in the past the consecration of the Church had been overlooked, determined that there must be no further delay in a matter of such extreme importance. So the Church of St. Alban now stands set apart for ever to the Glory of God and for the benefit of His people in Darlington.

SYDNEY PRELIMINARY THEOLOGICAL COURSE.

August, 1947 — Doctrine I.

D. Hood; Miss E. Ward; Miss W. Bradhurst, P. C. Beaumont, Miss M. Prescott, equal; Miss B. Krause, C. W. Rich, Mrs. A. R. Cathers, equal; Miss M. Paton, Miss B. Menkin, Mrs. V. Surtees, equal; Miss J. Brennand, Miss N. Drew, Miss E. Cole, T. J. Morrow, equal; Miss J. Polson, Miss N. Harding, T. Walton, R. Scully, Miss D. Vaughan, equal; M. Gilbert, W. Bloxham, Miss G. Hewett, equal; Miss V. Carter, Miss B. Mathieson, Mrs. K. N. Shelley, equal; Miss D. Harris, Miss S. Gilchrist, W. H. Goddard, equal; C. Graham, R. F. Halliday, equal; Miss B. Gedge, F. Alexander, H. J. Lewis, equal. Six failed.

LADIES' HOME MISSION UNION.

A very successful musical evening was held in the Chapter House on Wednesday, 17th September. The Dean and Mrs. Babbage together with Mrs. Mowll were guests. The programme provided by the artists was delightful and very refreshing. We are most grateful to the artists who gave us of their time and talent. The proceeds from the evening will go towards paying the cost of clothing sent to England. The success of the evening was largely due to the efforts of Mrs. Arthur Scrivener who put so much energy and enthusiasm into it.

May we remind our members and friends that our Annual Communion Service will be on Thursday, 25th September, at 11 a.m. Basket luncheon to follow in the Chapter House. The Archbishop will take the Holy Communion Service and the Rev. G. King, Rector of St. Peter's, East Sydney, will be the Preacher. At the luncheon three of the Deaconesses will give us some incidents in connection with their work.

The Annual Conference will be held at Mrs. Friend's Home, Lyons Road, Five Dock, on Wednesday, 8th October, commencing at 10.30 a.m. Please keep this date free.

NEWS FROM THE PARISHES.

St. John's, Beecroft.—St. John's is to have a campaign with the theme of "Whither goest Thou?" to be conducted by the Rev. T. G. Rees, Diocesan Evangelist. Writing of the theme, the Rector (Rev. J. R. L. Johnstone) says:—

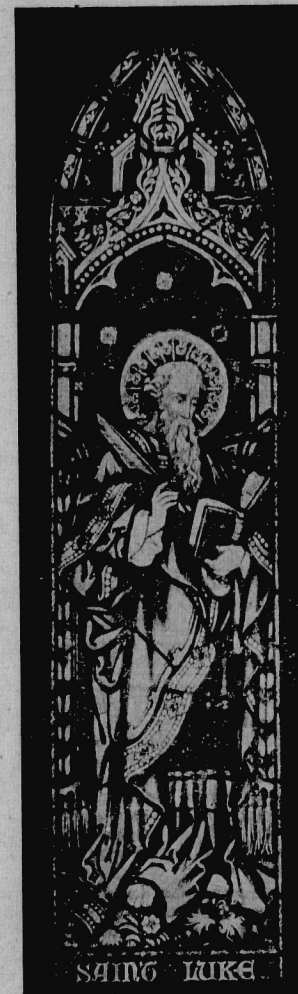
"It is a question which must exercise the minds of thoughtful people in relation to every tendency of life in the modern world. Where are these tendencies leading us, and if we drift with them, where shall we be taken by them? There are innate tendencies in the heart and soul of a man, apart from those in the social and economic environment in which he finds himself. The purpose of this Campaign is partly to help us face the fact of these tendencies and to re-consider them and make a decision as to what we feel must be done in regard to them."

St. Bartholomew's, Prospect.—At a service held on Sunday, September 21st, at 3 p.m. the very Rev. the Dean of Sydney preached at the 106th Anniversary Service of the old Church.

At the service a financial appeal was made to help the fund which has been established to re-roof the Church.

St. Chad's, Cremorne.—The parishioners of St. Chad's are rejoicing in the fact that £1000 is already in hand for the proposed new church.

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PARRAMATTA RURAL DEANERY. SUNDAY KINDERGARTENS IN ACTION. EXHIBITION OF WORK.

A very interesting and profitable time was spent by Church of England Sunday School Kindergarten Leaders and Teachers who met at St. Stephen's, Lidcombe, on Friday, Saturday and Sunday, 5, 6, 7th September, for their 16th annual course of instruction and exhibition of teachers' and children's work.

The Training "Week-end" was conducted as usual by Miss D. Foster, and Miss R. Campbell, from Sydney Day School Kindergartens and Youth Work Directorates. A local body of workers with Miss N. Howieson, hon. organising Secretary, arranged for and assisted at the meetings.

"New Methods Applied to our Sunday Kindergarten" was the theme adopted for this year's course, and included talks upon "Our Children and what are we teaching them," Songs, music, pictures, and books to suit all grades, occupational work, models and flannel graph illustrative work as a supplementary to Bible Story telling. The Rector, the Rev. O. G. Dent, presided at the various sessions, and on the Saturday afternoon Miss Dent officially opened the Exhibition of work, which was a credit to all concerned.

A special feature of the course included a demonstration with two grades in one room.

ST. MATTHEW'S, WINDSOR.

On Saturday, 13th September, a pilgrimage was made to the old Parish Church of St. Matthew's, Windsor, by over fifty members of the Society of Australian Genealogists, also a number of other interested persons. The ceremony commenced at 3 o'clock when the Rector, Rev. R. T. Hallahan, welcomed the visitors to the historic church.

Mr. G. A. King, of the Society, then read a paper on the early life of the township, which was a real peep into the past, of their historic district.

Mr. P. W. Gledhill, the Church historian, then gave an interesting and comprehensive address on the life and work of St. Matthew's Church, which was much appreciated by all present. He traced the life and work of the Church from the time when the Rev. Samuel Marsden preached the first sermon in the Hawkesbury, and the opening of the original church in 1802 and the other two places of worship prior to the erection of the present magnificent edifice.

The gathering visited and made an inspection of the old Rectory, where Samuel Marsden died on May 12, 1838.

Later the party visited the old Court House and inspected the historic painting of Governor Macquarie.

Diocese of Grafton.

GRAFTON SYNOD.

Synod opened on Monday, 15th September, when the Bishop, the Right Rev. C. E. Storrs, M.A., delivered his Presidential charge in Christ Church Cathedral, Grafton. Unlike the press in the larger cities, the provincial press quoted either verbatim or very largely from the Bishop's charge and it was given well-deserved prominence in most of the North Coast newspapers.

Business began on the Tuesday morning in the Synod Hall and as was expected there was a warm debate on the proposed new scheme for raising the assessment of the various

parishes. Eventually, Synod decided to make the assessment the same as the previous year plus 55%, a very large increase, but no larger than falling money values require. As an example of how it will affect the parishes, the parish of Lismore, the largest parish in the diocese, may be given. Lismore paid £125 in Synod assessment last year. Under the new scale it will pay £194. Casino, another large parish, will pay £109.

The Rev. R. J. Hewett, Federal Secretary of C.M.S., was the guest preacher on the Tuesday and spoke to Synod during the Missionary Hour. The diocese of Grafton is the largest supporter of C.M.S. among the country dioceses of the province. Miss M. Young, Principal of the A.B.M. Women's Training Hostel, Sydney, also addressed the Synod.

The Rev. John Wagstaff, Th.L., newly-appointed Youth Commissioner of the diocese, spoke to Synod on the great task ahead among the youth of the Church. He mentioned that the Church of England Fellowship of the G.B.R.E., had been officially adopted as the youth movement for the diocese, while the C.E.B.S. and G.F.S. were to be recommended as the organisations for separate boys' and girls' work.

QUEENSLAND.

Diocese of North Queensland

Last St. Mark's Day (April 25), Dr. Feetnam completed 34 years as Bishop of North Queensland, thought to be a greater record of service than that of any other Bishop in any other See of Australia.

A man of great intellectual attainments, who had fulfilled the duties of his exalted office with simplicity and dignity, Dr. Feetnam had always been a champion for the development of North Queensland. He possessed perhaps, a unique knowledge of North Queensland, its people and its industries.

An inveterate traveller, he was thoroughly acquainted with even the remotest corners of his diocese, which extends to Cairns and its hinterland in the north, to Mackay in the south and to the western border of the State.

SOUTH AUSTRALIA.

Diocese of Adelaide.

The annual meeting of the Adelaide Branch of C.M.S. was held on 25th August, preceded by Fellowship Tea and Prayer Session, at the C.M.S. Depot, when we were very pleased to welcome Miss Shirley Hannah, a C.M.S. missionary from Victoria en route to Tanganyika, and to give her the opportunity of saying a few words at the Annual Meeting.

The Annual Report will be published in due course, together with Financial Statements. The President gave thanks to all those officers and friends of C.M.S. who had given so willingly of their services, as was seen by the reports of the various organisations which were heard with interest.

C.M.S. League of Youth is endeavouring to raise funds for a talkie projector, and commenced with a "mystery squash" at the home of the General Secretary, Rev. G. Christopher, and were glad to welcome Miss Hannah at that gathering, when Miss Laurel Chittleborough was "Mistress of Ceremonies."

Annual Elections of Officers took place on 1st September, and the following appointments were made:—

President: Rev. E. D. Shaxted, St. Luke's Rectory, Adelaide.

Chairman of Committees: Mr. R. V. Davis.

Vice-Presidents: Dr. J. E. Bateman, Mr. N. B. Newland, Mr. W. J. England, Rev. F. H. B. Dillon.

General Secretary: Rev. G. W. Christopher.

Lay Secretary: Miss I. F. Jeffreys.

Honorary Treasurer: Miss I. F. Jeffreys.

We rejoice to know that our distinguished visitor, the Rt. Rev. W. Wynn Jones, has now been appointed to Lord Bishop of Central Tanganyika, and our prayers and good wishes go with him.

The Bishop made many new friends in Adelaide in August, and we hope the number of "Friends of Tanganyika" will grow, because through the Church Missionary Society, the Diocese of Central Tanganyika is the responsibility of the Australian Church, and £22,000 a year is required from Australia! Those who would like to receive the Bishop's periodic letter or the Tanganyika Prayer Cycle, may send in their names to the C.M.S. Depot.

The Diocesan Missionary Youth Rally was voted a success by all who attended, and one of the study groups decided that we should get together more in this way for fellowship, and study and discussion of missionary work. The Bishop of Central Tanganyika (for C.M.S.) and Rev. Ian Shevill (for A.B.M.) were most acceptable speakers, and both showed interesting films.

Special Trading Tables were a feature of the Women's Missionary Council Meeting at 2.30 p.m. on Friday, 12th September.

CURATE WANTED for St. John's, Launceston. Deacon £225. Priest £250. Canon W. Greenwood.

GOD'S WORD ABIDES.

A Polish representative of the British and Foreign Bible Society reports that the only unharmed part of the ruined Bible depot in Warsaw is a pane of glass bearing the text, "Heaven and earth shall pass away, but my words shall not pass away." The Warsaw window, with its graphic reminder of the indestructibility of the word of God, has attracted the attention of many a passer-by. —The Friend of Russians.

THE CHURCH OF ENGLAND DEACONESS INSTITUTION, SYDNEY.

TRAINS young women for missionary service at home and abroad.
MINISTERS to the sick and dying through "THE HOME OF PEACE."
ASSISTS underprivileged and delinquent girls through—"THE PALLISTER GIRLS' HOME."

PROVIDES the influence of a Christian Home at "But-Har Gra" Girls' Hostel.
CARES for the sick and suffering at "Braeside" Church of England Hospital.
We need YOUR support.

PRAY for our ministry.
WORK that we may extend.
Send your donation to the Hon. Treasurer, Deaconess Institution, Carillon Avenue, Newtown.

SYDNEY DEACONESS CONFERENCE.

The first Deaconess Conference to be held in Sydney was held at Deaconess House, Carillon Avenue, Newtown, from September 1 to 5, and was the most successful conference of Deaconesses ever held in Australia and the most largely attended. It was the sixth to be held in Australia. The following representatives were present from the various dioceses:—Adelaide 1, Melbourne 6, Gippsland 4, Brisbane 1, Tasmania 2, Tanganyika 2, Lahore 1, Calcutta 1, Sydney 11 in residence and 7 part-time members.

To many of the deaconesses it was "coming home," as no less than 25 were trained at Sydney Deaconess House, 9 of the visitors and 16 from Sydney diocese. As Deaconess Sheppard expressed it in her paper: "Sydney Deaconess House has been the main formative influence in the life and work of the Order in Australia. It has spread throughout the Continent to some extent, and beyond. We are here because of what the deaconesses in the past have been and what they had done."

Deaconess Minna Johnson also spoke of the same influence, reminding us that while Melbourne, Gippsland and Perth owe their initial deaconess work and influence to Sydney, Tasmania and Adelaide are now daughters of the second generation, as representatives of each diocese were trained at Melbourne, under a trainee of Sydney.

The Conference was marked by a deep sense of unity among the deaconesses present, though differing widely in personality, and outward expression of the Order, and coming from different dioceses and spheres of work. All had been praying for such a bond of fellowship. On the opening day there was a feeling of eagerness for an ex-

pression of unity, and by the end of the Conference, one realised with thanksgiving that unity had been achieved on essentials, and firm friendships made with fellow deaconesses. "There may be superficial differences, but over and above all that there is that which is binding;

(a) Our participation in the ministry of the Church.

(b) Our common sense of vocation.

(c) Our common loyalty to the Order."

The opening meeting took the form of a welcome to the visitors, when Bishop Hilliard welcomed the delegates in the name of the Archbishop of Sydney, and spoke of the need of Christian leadership in the world today, after which Canon Robinson, and Mrs. Martin, acting Head Deaconess, gave brief words of welcome. The Chairman (Archdeacon Bidwell) outlined points of the programme, and expressed pleasure at the opportunity afforded to him of learning more of deaconesses and their work. (This was the first Australian Deaconess Conference to be presided over by a clergyman.) The roll-call of deaconesses took the form of each deaconess telling her name, date of ordination, and present sphere of work. The senior deaconess present being Deaconess Haslam, set apart in 1899, and the junior, Deaconess Michael, 1946.

The closing meditation was given by Archdeacon Bidwell, who spoke on the subject of the "Fruit of the Spirit."

Holy Communion was celebrated each morning at 7.30 a.m. in Moore College Chapel, by Canon Robinson. At 9 a.m. each day, there was a time of quiet until 11 a.m. More than one spoke of its value. Included in the time of quiet, was a Bible study at 10 a.m. taken on two occasions by Bishop Pilcher, and in his absence, by Canon Robinson.

The first paper was prepared by Deaconess Best of Sydney, on "The Deaconess Order. Past," in which was traced the early references to the Deaconess Order, by various writers until the 11th century, when it disappears for a time, to be revived in the 19th century. On the Continent the Lutheran Deaconess Order at Kaiserswerth was established and in England the first deaconess was ordained by the Bishop of London, Elizabeth Ferrard, in 1862. The various Recommendations of the Lambeth Conferences of 1920 and 1930, with the Report of the Archbishops' Commission on the Ministry of Women in 1935, were quoted at length. Throughout the Paper stress was laid on the fact that the work of a deaconess was a life-long vocation. The Paper closed with a brief reference to the beginning of Deaconess work in Australia, in 1885, when Sydney Diocesan Synod passed a resolution in favour of Deaconess, which was implemented under the leadership of the Rev. Mervyn Archdall in 1891, when Deaconess House was established.

In the discussion which followed, brief outlines were given of the beginnings of the work in Melbourne, Gippsland, Tasmania and Adelaide. The midday intercessions were led by Deaconess Wells of Melbourne. The afternoon outing was an inspection of the Home of Peace.

The most important meeting of the Conference was that held for discussing the proposed amendments by the Archbishop of Sydney, to the Constitution of the "All Australian Deaconess Conference," of which Conference Sydney was not a member. We record with deep thankfulness that the amendments were accepted, and will be presented to the members of the Executive Committee of "The A.A.D.C." to be held in Melbourne, who will pass them on to the Bishops concerned for their approval.

The BUSH CHURCH AID SOCIETY ANNUAL RALLY

will be held in

THE CHAPTER HOUSE, ST. ANDREW'S CATHEDRAL.

on

TUESDAY, SEPTEMBER 30, at 8 p.m.

A GREAT STORY

— AN INSPIRING MEETING

— SPLENDID NEW PICTURES

Chairman: Rt. Rev. W. G. HILLIARD, M.A., Bishop-Coadjutor.

Speakers: Rev. R. T. HALLAHAN, Th.L.

Rev. D. G. LIVINGSTONE, Th.Schol.

THANKOFFERING.

The evening address was a challenging one by Deaconess Bullard, of Tanganyika on missionary nursing, reminding us that the primary aim in deaconess work is to bring people into a living permanent relationship with the Lord Jesus Christ.

The closing meditation was taken by Deaconess Yolland of Hobart, who spoke on "Streams of living water" streams do not allow obstacles to block their path, they find a way round, so in the Christian life, every difficulty may be used to good account, and through the power of the Holy Ghost a triumph can be achieved.

The Second Paper was on "The Deaconess Order. Present," prepared by Deaconess Tress, Hobart. In her paper Deaconess Tress spoke of the changing times for deaconess work, of the need for more careful application of the title to those "set apart," of the various duties allotted to a present day deaconess which vary in different dioceses, of a growing idea of specialisation in the different branches of the work, e.g., Religious instruction in the schools; Work in the Children's Court; Heads of Institutions, and thus being trained to meet the demands of modern times.

Sister Marie, of Gippsland, spoke in the evening on Deaconess work in the bush, specially the timber mill country where she has worked for many years. One was made to realise afresh the great hardship under which a bush deaconess works, little or no transport, no church buildings, mixed ages in Sunday Schools, a moving population.

For a closing meditation, Deaconess Stevens of Adelaide, lead our thoughts to the "Ministry of Love." Love which wins through when all other methods fail.

The Third Paper of the Conference, "The Deaconess Order—Future," was the apex of the whole Conference. This deeply spiritual and searching paper was prepared by Deaconess Sheppard, Principal of Deaconess House, Melbourne. We owe much to her for her great help. If every deaconess in Australia acts upon the message, under the influence of the Holy Spirit, the Order will be the stronger and the richer.

The Paper showed in what an ambiguous position the Order is held to-day, and yet it challenged us to show that in this "subordinate ministry" with "deep and lowly pride," the deaconess can achieve her life-work for God by bringing souls into contact with Jesus Christ, "never feel that your life work is being done unless that is happening." "It is a life long vocation—each needs to realise that this is the unshakeable purpose of her life—it is not a career, with the glitter of promotion—a deaconess should be a deaconess because she could be something else, not because she couldn't be, but because in the urgency of God, she knows she must be, or miss her vocation—the hallmark of a deaconess is not her uniform, not her badge, not her ordination, but the sheer and utter goodness of her personal life." Deaconess Sheppard closed with a plea for unity on the essentials, "a group of individuals, with a group consciousness welded together by the power of the Holy Spirit of God."

The day's intercessions were led by Deaconess Koska, of Gippsland.

During the afternoon, two inspections took place, one to Port Hacking Youth Centre, the other to Pallister Girls' Home.

Two addresses were given at night, the first by Deaconess Gibbon, on New Guinea, showing the tremendous keenness of the people for spiritual things. The second was by Deaconess Harris, just returned from Lahore. She spoke on the Indian Church of that Diocese, and of the special welfare she had been doing.

The closing meditation turned our thoughts to the centre of all our thinking, our work and our inspiration—"Behold the Lamb of God that taketh away the sin of the world"—He, Who is the reason why we are in the service of the Church, and He Who is the only message for this sin-sick world.

So closed a most successful and happy Conference, one that greatly encouraged and inspired.

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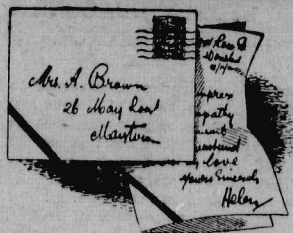
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