

FAMOUS MEDICAL MISSIONARY.

There passed away at Hove, Sussex, on November 10, 1939, Dr. Edward John Baxter, for many years a medical missionary of the C.M.S.

He was the first white man to enter the Masai country and return alive. He set out to cultivate the friendship of the natives, and this he achieved in a remarkable way. Dr. Baxter was concerned in identifying the remains of Bishop Hannington, who was murdered in 1885 by the natives, and whom he knew well.

In March, 1879, Dr. Baxter was one of a deputation from the Church Missionary Society, who were received by the King of the Belgians at Marlborough House, and he was presented with an inlaid ebony box containing a pair of binoculars, in recognition of the assistance he had rendered to a number of Belgian explorers whom he found deserted by their natives and in dire circumstances. He was at that time in charge of the C.M.S. station at Mpwapwa in Central Africa.

In April, 1887, he was officially thanked by the French Government for the assistance he was able to render to a Frenchman travelling in the Lake District.

Among the natives Dr. Baxter was known as the "Slave of God." In recognition of his help, both medical and otherwise, they wanted to call him "god," but this he would not allow; nor would he permit them to call him "son of God"; but to "Slave of God" he agreed.

Although he had been away from Africa for so many years, Dr. Baxter, up to the time of his death, kept in touch with many of his old friends there, and early this year he had a letter from a native whom he had converted to Christianity and who had since become a priest. The writer assured him he was well remembered, that his work was bearing fruit, and asked for his photograph.

"MR. JOHN THREE SIXTEEN."

There is a big school in Cairo called the English Mission College. It is intended chiefly for Jewish boys and girls; but the education and the character training, based on fine Christian principles, are so good that people of other nationalities like to send their children to it. And there are many nationalities of people living in Cairo—the biggest city in Africa. Even the newspaper boy at the corner of the street sells papers every morning in four different languages. But even when we know that, it still comes as a surprise to learn that there are children of twenty-seven different nationalities at the English Mission College. Among them, a couple of years ago, were two Japanese children, the son and daughter of a merchant and commercial agent in the city. Their parents were Buddhists. One day the headmaster received a letter from the father, saying, "Who is Mr. John Three Sixteen? My children are always talking about him." The headmaster replied that "John Three Sixteen" was not a person, but a verse out of a book. Back came another letter from the father to ask, "Can you supply me with a copy of the book?" Yes, was the answer, and a copy was sent. Nothing more was heard of the matter, and things went on as before. But in time the father was ordered back to Japan by his firm, and took his family with him. And then one day, months afterwards, a letter from Japan reached the headmaster in Cairo. Upon opening it he learned to his joy that the father and all the family had become Christians and had joined the Church in Kobe.

THE WESTMINSTER ABBEY QUARTERLY.

Like so many enterprises, the war has brought the Abbey Quarterly to an untimely end. "We are forced," writes the Dean of Westminster, "to suspend publication till happier days return. We are not forgetful of the fact that a number of subscribers sent 2/6 for four issues, and they have received as yet only three. If any desire a refund will they please send a postcard to say so? We venture, however, to hope that in the majority of cases the point will not be pressed."

Printed by Wm. Andrews Ptg. Co. Pty. Ltd., Kent St., Sydney and Published by The Church Record Ltd., Diocesan Church House, Sydney.



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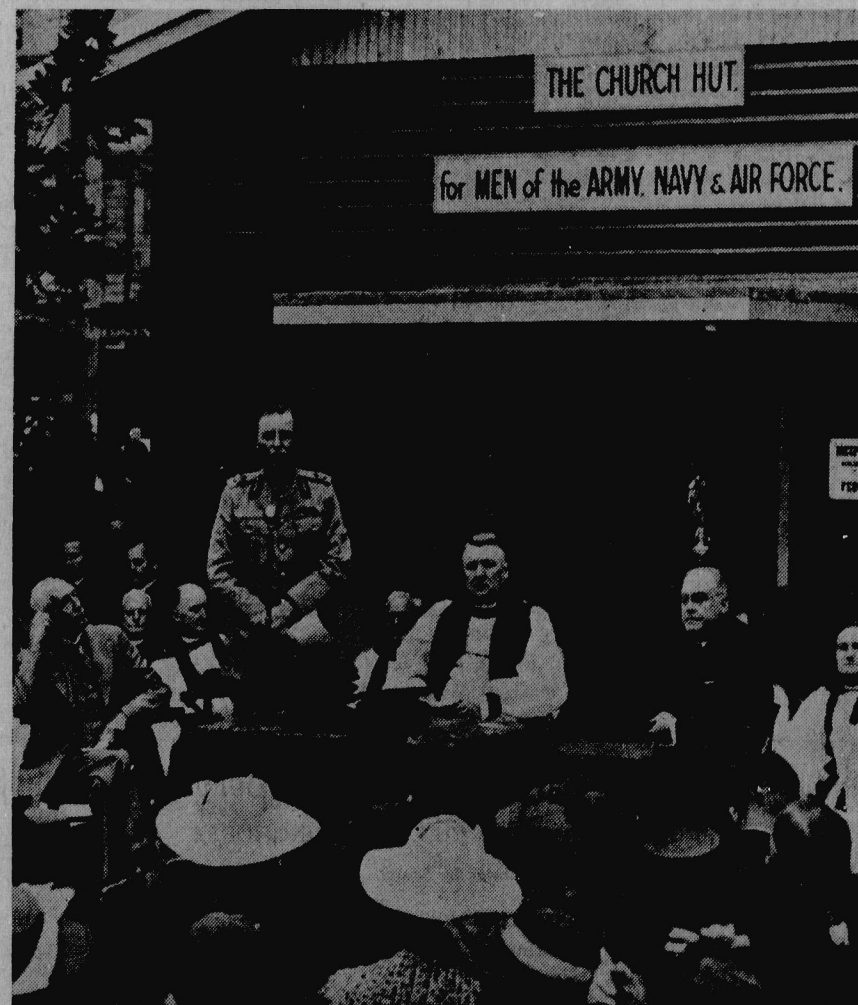
THE AUSTRALIAN Church Record

CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 4—New Series.

FEBRUARY 15, 1940.

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



The Governor, Lord Wakehurst, speaking at official opening of Cathedral Hut, Sydney, on February 1st.
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Phone M 3157**Contents.**

	Page
A Plain Soldier Looks On	7
Australian Church News	11
Australian College of Theology Class Lists, 1939	13
Bishop of Armidale's Lenten Letter	4
LEADER.—The Teaching of the Church of England	8
Quiet Moments.—Abiding in the Scriptures	5
St. Philip's New Parish Hall	15
Victorian Jottings	16

"THE AUSTRALIAN CHURCH RECORD."Editorial Matter to be sent to The Editor, Diocesan
Church House, George Street, Sydney.Advertising and Business Communications to be addressed
to the Advertising and Circulation Manager, Diocesan
Church House, George Street, Sydney, N.S.W.Victoria.—Melbourne: Miss M. D. Vance, 256 Williams
Road, Toorak, S.E. 2.Tasmania.—Hobart: T. A. Hurst, 13 Dynnyrne Road,
Sandy Bay. Launceston East: Mr. C. H. Rose, 11 Raymond
Street.

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Notes and Comments.**PRAYER.**

ALMIGHTY and everlasting God, Who hatest
nothing that Thou hast made, and dost for-
give the sins of all them that are penitent:
Create and make in us new and contrite hearts,
that we worthily lamenting our sins, and acknow-
ledging our wretchedness, may obtain of Thee,
the God of all mercy, perfect remission and for-
giveness: through Jesus Christ our Lord. Amen.

LENTEN GIVING.

SELF-DENIAL is a paramount duty of every
Christian. It takes various forms and in the
matter of "giving" we bespeak special consid-
eration for our missionary societies for work both
at home and abroad. There are many urgent needs,
and we draw particular attention to the claims of
the Church Missionary Society. The Australian
C.M.S. is making a valiant effort to wipe off its
indebtedness to London, and in view of war con-
ditions this should be done as speedily as possible.
The parent Committee is carrying a big load, and
it would be a fine gesture if Australia could speedily
meet all its obligations to the Home Society. Then
there is the appeal for Roper River, which we
strongly emphasise in this issue of the "Record."
Money is also urgently needed for the Church of
England National Emergency Funds. Those serv-
ing their country must not be forgotten. We trust
that the stewardship of money will be seriously

faced during these days, and that our giving may
be in the spirit of true self-sacrifice and in the sight
of Him Who "though He was rich, yet for our sakes
He became poor."—II Cor. 8: 9.

THE ROPER MISSION DISASTER.

NEWS is very slowly coming through concern-
ing the missionaries and their staff involved
in this disaster. Telegrams which came to
hand last week indicated that Messrs. Port and
Philip Taylor were working their way out, and had
reached with great difficulty, the Roper Bar Police
Station, en route to Roper Valley and Darwin. A
wire from Groote Eylandt announced the arrival
of three Groote natives by canoe from Rose River,
conveying mails for Sydney from the Roper River
Mission. These letters will, no doubt, give infor-
mation concerning the plight of the mission staff.
It is already known that the stores have been lost
in the Holly wreck, and consequently there is an
urgent need for the provision of some means of
water transport for the replacing of the lost stores.

S.O.S.

WE heartily commend the appeal of the C.M.S.
Committee for £5,000 in order to reconstitute
the station and replace the Groote Eylandt
lugger, Holly, which is a total wreck.

It is hoped that sufficient funds will be immedi-
ately available to purchase a larger, more com-
modious and faster boat in order to co-ordinate
the work of the three Northern Missions. The pre-
sent absence of a lugger for Oenpelli is a distinct
handicap to the work of the mission, and the rea-
sonable comfort of the staff. There are some
people, conversant with the Gulf stations, who re-
gard the loss of the Holly, without loss of life, one
of those providential happenings which warn and
invite to greater enterprise and simpler faith in
the provision of necessary instruments for the exe-
cution of so important a work for the uplift of our
aboriginal brethren. As Charles Spurgeon quaintly
put it, "We have had enough of the mustard
seed—let us have something of the Great Tree."

The Northern Mission could well do with a boat
costing some £2,000. Qui cito dat bis dat! Or
to put it simply, "Send along your gifts as quickly
as possible—the quicker the better."

THE CHINESE CHRISTIAN GENERAL.

THE following quotation from the "Christian
Advocate" appeared in the Melbourne "Ar-
gus" recently:—

"A certain Canadian, one-time aviator in the
World War, was in attendance upon some official
business in China's capital, and in the course of
his visit had an opportunity to meet General and
Madame Chiang Kai-shek. As he prepared to go,

the General said, 'Must you go immediately? We would be happy if you would stay and join us in our evening devotions.' The General began by reading some Scripture. Then the three joined in prayer, the General leading. Says the Canadian: 'I never expect to hear such a prayer again in all my life. The General began with a simple expression of thanks for their personal safety. Then he added thanks for the courage of the nation under fire. Then he prayed for strength for the men in the field and along the firing lines; he prayed for strength for himself, and added a most earnest plea for guidance and wisdom, that he should not fail the people. But the most amazing thing in his prayer was a plea that God would help him, and help China, not to hate the Japanese people. He prayed for the Japanese Christians, and all the suffering multitudes of Japan, whose impoverishment was making the war on China possible.'

FUNDAMENTALISTS AGAIN.

HERE is a text in the Epistle to the Romans which we commend to the Editor of "The Newcastle Diocesan Churchman." It reads as follows: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." To accuse some men prominent in the Church life of Sydney of "heresy" may appear very clever, but it is dishonest, because it offers no reasoned explanation of the ground of the charge. It is also simply vulgar, as well as being uncharitable.

THE BISHOP OF ARMIDALE'S LENTEN LETTER.

"We are fighting a righteous war." I see this written again and again, and for my part I believe it.

But, and here comes in a doubt I cannot quell, are we capable of fighting a righteous war as a righteous people? That I gravely doubt. To apply the words of the Bishop of Bradford to ourselves: "Australia has not forsaken God, but she does not look like a country who thinks it worth while to pay Him any public acknowledgment. A nation of whom the great majority never pays God the tribute of public worship is well on the road to forgetting Him altogether."

Frankly, my heart aches over my fellow countrymen. The only people who can bring good out of evil, a lasting peace out of a world war, are a people filled with the Spirit of God. You cannot gather figs of thistles—though we are trying so to do in the manner of our living.

It is tragic to notice how even keen Christians think all that is necessary is to go to Church once a Sunday or once a fortnight—and all will be well.

When you think of Jesus Christ spending the 40 days of which our Lenten season is the memorial, apart with God, that He might be God-possessed and save the world; when you see Him going to public worship every Sabbath day and up at sunrise every morning for prayer—well, you realise that our scanty prayer and irregular worship are a mockery, almost a blasphemy, and that any hope of our being a people inspired to save our world for peace is an empty hope.

How did Australia spend last Sunday? How many Ministers of the Crown spent time giving themselves to God in the fellowship of worship? Where were our leading men in commerce and industry, or on the land? Where

were our youth, in whom lies so much of the hope of the future? Did one-tenth of the community yield itself to God at all in thought and prayer?

But still we say—our cause is righteous, we must win the war. We may do so—we are rich enough, in this world's goods to last until our foes are starving, but we are not godlike enough to win a peace. And unless we can see this war end with a peace that has brought the nations into harmony, it were not worth fighting at all.

What a challenge lies here to everyone with the very faintest Christian loyalty. God needs your life as a way to a better world.

Will you give yourself?

(1) **In Worship**, that week by week God may claim you and inspire you with Bread from Heaven; that week by week God may link you with other lives in a new sympathy through common prayer; that week by week God may teach you more and more of His Kingdom and character through the word of God and help you work His will in daily life?

(2) **In Service**. You will be working and giving for your country, for the men on service, for the sick, the lonely. Will you take Jesus Christ to them as you go, because He is in your heart and life, and will you bring them to Him as the source of light and life and hope and love. Anything less is all too little.

(3) **In the Church's Task**. The Homeland is taking the great share in the world struggle. She has had to give up portion of her work amongst heathen peoples for the time. Ours is the responsibility to help her by taking up some of that task, in New Guinea, Melanesia, East Africa.

Don't be afraid to give freely these days, for your Country, for your Church, for the spread of Christ's Kingdom. The givers are the happiest people, the most blessed and the most helpful.

Open your hearts and your hands, that God may open the windows of heaven in these dark hours and give our world a blessing of understanding love and peace such as is far beyond our dreams, but not beyond His power, when we are ready to receive it.

FIRST ALL-AUSTRALIAN DEACONESS RETREAT AND CONFERENCE.

January, 1940.

All States, with the exception of South Australia and Queensland, sent representatives at the invitation of the Melbourne Deaconess Chapter to the First All-Australian Deaconess Retreat and Conference, which was held at the Anglican Girls' Bible Class Union, Camp House, Berwick, Victoria, from 25th January to 29th January, 1940. The roll call was answered by five Deaconesses from New South Wales, three from Gippsland, two from Western Australia, one from Tasmania, and ten from Melbourne. Each Deaconess gave the date and place of her ordination, and a short resume of her past and present work.

Something of the variety and scope which the Order offers to women was shown by the different types of work being done. Ninety miles from Perth one Deaconess is in charge of the religious education of an aboriginal settlement, the priest comes monthly to administer the Sacrament; Gippsland Deaconesses have the responsibility of large and scattered parishes in the "outback"; a Children's Court worker; the Matron of a home for delinquent girls; the Principal of a Deaconess House, and the Supervisor of a G.F.S. Hostel were amongst those present.

The Deaconesses were in Retreat from Thursday evening until Saturday morning.

The Bishop of Gippsland conducted the Retreat. His subject was "Fellowship as instituted by Christ in the Christian Church." Those who were privileged to hear the Bishop develop his theme, which was based on several passages from the Epistles to the Ephesians and the Corinthians, will long remember the impressive and stirring

way in which he stressed the privileges, responsibilities and willingness to sacrifice, which must be accepted by all members of the Fellowship.

Papers were read on "The Making of Disciples" and "The Training of Disciples," by two Deaconesses, one from Perth and the other from Melbourne. These were followed by open discussion, the trend of which indicated that all present were seeking to find the most adequate way in which to present a living and powerful Christ and Saviour to both young and middle-aged people. The religious education of children was especially stressed.

At the Sunday morning service at the parish church the lessons were read by the two senior Deaconesses of the Conference, one from Sydney and the other from Hobart, while the Head Deaconess of the Melbourne Diocese, who is also Superintendent of the women's work of The Mission of St. James and St. John, gave the address.

The preacher at Evensong was the Rev. E. V. Wade, who paid a tribute to the work of Deaconesses. Several of the Melbourne Deaconesses had attended his theological lectures in their student days.

Appreciation was expressed by Deaconesses of other States for the opportunity of meeting together, and at a subsequent business meeting the suggestion was moved and seconded that there should be an All Australian Deaconess Constitution and an executive formed of members from all States. It was decided to have the second conference in 1941 and a tentative invitation to hold it in Gippsland was given.

Since 1924 the training of Deaconesses in Melbourne has been carried on at St. Hilda's House, first by Head Deaconess Minna Johnson, and then for a short period by the late Deaconess Dorothy Champion. This year their headquarters will be Deaconess House, 434 Gore Street, Fitzroy, and the Archbishop has appointed Deaconess Kathleen Sheppard to be the Principal of the house.

Quiet Moments.

ABIDING IN THE SCRIPTURES.

"BUT continue thou in the things which thou hast learned and hast been assured of knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works." 2 Timothy ii., 14-17. The word "continue" here means "to abide" and is so used in the fifteenth chapter of St. John, where our Lord says, "I am the vine, ye are the branches. He that abideth in me and I in him the same beareth much fruit."

The aged Apostle, now a prisoner, and expecting death by the headsman's axe, writes to Timothy, a young minister of the Church, whom he greatly loved, warning him of trying times ahead, and exhorting him to abide in the Scriptures. He is to remain deeply rooted there where he had first begun the Christian life. As the storms of difficulty and doubt roll around him and beat upon him he is to become more and more deeply rooted in the Scriptures. Thence he will draw upon the Divine life and be enabled to bear fruit unto God.

The Apostle gives four reasons in support of his exhortation to continue in the Scriptures:—

(1) The first falls within Timothy's own experience. He had been taught in the Scriptures from earliest childhood and through the Scriptures he had been brought to the knowledge of salvation.

(2) The nature and source of the Scriptures are a second reason. They are "inspired of God." The word here, if literally rendered, means "God breathed." No definition of "inspiration" is given. But this is surely sufficient. There are many other places in the Bible where the same truth is expressed in other words. The Apostle Peter says, "No prophecy of Scripture is of private (or special) interpretation. For no prophecy ever came by the will of man; but men spake from God being moved by the Holy Ghost." The writer of the Epistle to the Hebrews, quoting the ninety-fifth psalm, says, "Even as the Holy Ghost saith: 'To-day if ye shall hear his voice harden not your hearts.' And our Lord, rebuking the Pharisees for perverting the teaching of the fifth commandment, says, 'Ye do make void the word of God through your tradition.'"

(3) The third argument is evidently drawn from the Apostle's own experience as a missionary and minister of the Gospel for many years. "All Scripture . . . is profitable for doctrine, for reproof for correction, for instruction in righteousness." The reading and study of Scripture is profitable. Experience proves this. There are four ways in which it is profitable. Scripture provides a wonderful body of teaching. The Scriptures reprove. They convict of sin. The Scriptures correct, they show us the better way. The Scriptures instruct the children of God in the things of God and the path of life.

(4) The final reason seems also to be supported by the Apostolic experience, "that the man of God may be perfect, thoroughly furnished unto all good works." The word perfect here is not the common word for perfect, which means "full grown," "mature," "brought to perfection." This word means "complete," "exactly fitted." It is only used in this one place in the New Testament, though common enough elsewhere. The Christian man or woman who wishes to work for Christ and His Church has in Holy Scripture a complete outfit. Just as a carpenter carries in his kit-bag a complete set of tools to meet every emergency in the building on which he is engaged, so has the Christian worker a complete outfit in his Bible. There are verses and passages in the Bible to meet the need of every living soul.

The Apostle follows these words with a very solemn charge. In fact, no charge could be more solemn. "I charge thee therefore before God and the Lord Jesus Christ Who shall judge the quick and the dead at His appearance and His Kingdom; preach the word, be instant in season and out of season, reprove, rebuke, exhort with all longsuffering and doctrine . . . endure afflictions, do the

work of an evangelist, make full proof of thy ministry."

This charge is given to a minister, but through that minister they are spoken to the whole Church, and so to us all. Here is our standard. Here are our orders.

The call of the hour is back to the word of God. King George V. promised his mother when he was a boy, that he would read a chapter in the Bible every day. He tried through life to keep that promise. Churchpeople should have no difficulty in choosing what to read. In the Prayer Book calendar there are four lessons appointed for every day in the year. We can select one of these. No churchman should ever be heard to make the stupid remark, "I don't know where to begin." Begin with one of the lessons appointed for to-day. For those who wish a shorter portion the Scripture Union card, costing 2d., gives guidance for a whole year. Could anything be simpler, plainer or more accessible than these directions?

Holy Scripture is constantly being attacked. So is Evangelical religion. We urge every reader of this paper to begin the regular reading of the Bible. Keep on quietly and prayerfully. God Himself will be your teacher. If you keep this habit up you will find a new interest and joy in the Church services. And you will then feel it both a privilege and a duty to invite others to come, too. That is the direction in which we are to look at the present time for a revival of true religion.

Personal.

The Rev. K. N. Shelley, Curate of Erskineville, Sydney, will become Curate-in-Charge of Darlington next month.

The Rev. L. S. Richards, Curate of St. Silas', Waterloo, has accepted the curacy of St. Barnabas', Sydney, and will commence duties on March 1st.

Rev. R. A. Scott was inducted as Rector of St. Peter's, Eaglehawk (Vic.), on January 4th, in the presence of a good congregation.

Rev. R. L. P. Jones was inducted as Rector of St. Barnabas' Church, Brisbane, on January 11, the service being conducted by Archdeacon Thomas. St. Barnabas's is the parish in which the late Canon Garland laboured for more than 20 years. In his address, Archdeacon Thomas commended the new Rector to the parishioners for the same whole-hearted support and loyalty which had been extended to their late leader. He said there was a great future before St. Barnabas's if they would give their sympathy and support to the new Rector.

The Rev. R. N. Langshaw was inducted by the Ven. Archdeacon Begbie to the Parish of Prospect and Seven Hills, on February 1st. The service took place in the old parish church, which will reach its centenary shortly.

The Rev. C. H. Nash, of the Melbourne Bible Institute, who has been laid aside through illness, is progressing satisfactorily.

Miss I. Lodder, Secretary of the Missionary Service League of N.S.W., branch of C.M.S., is to conduct a deputation tour in the South Coast district during February.

The Archbishop of Sydney, who is visiting New Zealand, is due back in Sydney on February 19th.

Dr. Laird, the New Zealand representative of the Scripture Union and Children's Special Service Mission, who has been on a visit to Great Britain, has returned to New Zealand. He travelled via Sydney and was greeted by Sydney friends last week.

Dr. Cyril Bardsley's announcement of his resignation of the bishopric of Leicester has been heard with great regret by many who have followed his career with interest and have appreciated the good work which he has done in many spheres. He comes of an old clerical family. He held the important Evangelical livings of St. Ann's, Nottingham (1901-4), and St. Helen's, Lancs (1904-10). From 1910 to 1924 he was Hon. Secretary of the C.M.S. He was consecrated Bishop of Peterborough in 1924, and on the division of the diocese in 1926 he elected to go to the new diocese of Leicester. During his episcopate he has taken an active part in the evangelistic campaigns which have been organised. For some time his health has not been good, and as his medical advisers assure him that he will not be able to resume full activity he has decided to retire. He will carry into his retirement the good wishes of all his friends.

The Rev. A. E. Morris, of St. Barnabas', Sydney, will become the Assistant Minister of the parish of Erskineville early next month.

The Rev. R. S. Walker, Curate of All Souls', Leichhardt, has been appointed Rector of Denham Court and Rossmore.

The Rev. R. H. Simmons has accepted nomination to the parish of Springwood, N.S.W., in the Diocese of Sydney. Mr. Simmons formerly served in the Dioceses of Melbourne and Tasmania.

The consecration of the Rev. C. M. Chavasse has been postponed. A few days after his nomination to the Bishopric of Rochester he badly hurt his leg while on holiday in Ireland. His consecration has now been fixed for St. Mark's Day, April 25th.

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(By one of the Pressmen present.)

At these functions I always like to meander round the outskirts of the crowd. That's where one gets the real "low-down," as the Americans say, on the attitude of the general public towards the objects of any ceremony under review. And so it was that at the official opening of the C.E.N.E.F. Hut, I encountered an ex-Imperial soldier—a quiet, reserved, rather youngish-looking working man, considering the service he had seen abroad—intently gazing at the Chairman and drinking in every word His Grace uttered as he conducted the meeting.

"I'm very glad the Church has put this place up," he said, with evident deep sincerity. . . . "I served in France alongside a Canadian unit that Dr. Mowll was padre to, and I know what a great spiritual and material help, under his guidance, that this hut will be to our young lads from the camps." "Some of us used to think in those days that he was terribly severe on sin," he added, "but all of us who 'came through' lived to thank him for his ministry and his protective advice."

Fine as were the speeches of His Excellency the Governor, Padre Tugwell, and Mr. Hughes, one could not help feeling that the ex-Imperial man's simple conversation provided by far the most striking vindication of C.E.N.E.F.'s enterprise in making this splendid rallying-point available for the men of the 2nd A.I.F.

That it will be a splendid success in every way, goes without saying. The Anzac Day tent and refreshment room at St. Andrew's Cathedral, which was inaugurated two years ago, undoubtedly demonstrated not only the wisdom of the project, but the acceptability to the soldiers themselves of the Church's efforts to entertain them in their leisure hours. Indeed, it may be said that a delightful bond of friendship, forged with truly Christian links, was the outcome of this experiment.

There are thousands of men in the camps who earnestly looked forward to the erection of the C.E.N.E.F. Cathedral hut; many others, perhaps not so religiously-minded, will certainly prefer the atmosphere of the church hut to the hotel surroundings that otherwise would be their venue; while those carefree lads who fail to resist the allurements of undesirable meeting places, will doubtless often seek solace in the corner that they know their mothers all would wish them to fly to in times of trouble—the Soldiers' Rest Rooms of the Christian Church!

I noticed in the gathering, too, a number of the stalwart women who, as mere girls in the Great War period, catered for the digger fathers of the present A.I.F. I understand most of them will be at their posts again, which augurs well indeed for the future of the hut.



LORD WAKEHURST AND THE ARCHBISHOP
OF SYDNEY

Inspecting crockery in new C.E.N.E.F. hut in Cathedral Grounds.

—Block by courtesy "S.M. Herald."

It might interest readers of this paper to know that another onlooker I spoke to at the function was a Labor alderman—not of the Protestant persuasion, by the way—but a man of sterling character, well-known for his staunch labors on behalf of the masses, and he expressed the keenest pleasure at the prompt action of the Church of England in providing such splendid facilities for the soldiers on leave. The religious influence in all such undertakings, he said, was of paramount importance, especially in these days when we are fighting a Godless foe.



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ALEXANDRIA

CHURCHMEN'S REMINDER.

"A mind all logic is like a knife all blade."—Tagore.
 "We have the mind of Christ."—St. Paul.

FEBRUARY.

16th and 17th—Ember Days.

18th—**Second Sunday in Lent.** The earlier version of this prayer for outward and inward defence ran: "That we may be . . . cleansed from evil thoughts in mind."

21st—Fall of Jericho, 1918. Again we see war shifting its centre to the land which God gave the Israelites. What stories could Jericho tell, of Joshua, of Cleopatra and her date orchard, of Herod's palace and winter resort, and of Allenby.

24th—Saturday, St. Matthias' Day. Chosen by lot to take the place of Judas, some have ventured a guess that St. Paul might otherwise have been admitted as one of the "twelve."

25th—**Third Sunday in Lent.** Again we pray for Divine defence "against all our enemies." How up-to-date the Prayer Book becomes in time of national danger, as in our personal necessities.

26th—Sautre, first Protestant martyr, burned, 1401. What a long, long list of believers faithful unto death. To which is to be added many to-day in German concentration camps, and in Russian prisons or penal areas. Why are we among the free?

To Australian Churchmen.

THE TEACHING OF THE CHURCH OF ENGLAND.

A GOOD deal of misapprehension is occasioned in the minds of many people by ex parte statements regarding the official teaching of the Church of England. Readers are advised that they should accept all such statements with reserve. The teaching of the Church of England is embodied in her formal books of sanction. The Thirty-nine Articles represent the body of doctrine to which every clergyman is bound to subscribe. For nearly three centuries not only was every clergyman compelled to assent to the doctrine contained in the Articles, but also every graduate of the English Universities, and all schoolmasters. In this way the Reformed and Apostolic doctrine of the Church of England permeated the whole of the educated classes. It is to this provision we owe the steadfastness of the great body of Englishmen to the essential principles of the Reformed faith. The Prayer Book as we have it formed the manual of worship of the nation. Until the modern spirit of lawlessness became rampant every parish church had its orderly service, conducted with only such variations as the Book of Common Prayer permitted. The English mind was formed steadily on the principles enunciated in the Book of Common Prayer.

Further, in the early days of the Church, preachers were rare. The scandal of pluralism, which was only very gradually checked, resulted in the farm-

ing out of livings to men who had little or no qualification for the great task to which they were appointed. Bishop Hooper visited his diocese of Gloucester in 1551. He examined three hundred and eleven of the clergy, with the following painful results:—One hundred and thirty-eight were unable to repeat the Ten Commandments; thirty-one of that number were unable to state in what part of Scripture the Commandments were to be found; forty could not tell where the Lord's Prayer was written, and thirty-one of these were ignorant who was its author. Think of the conditions which must have prevailed amongst the laity when 45 per cent. of the clergy could not repeat the Ten Commandments!

The Homilies.

To remedy this state of affairs a Book of Homilies had been drawn up, some think as early as 1540 to begin with. The scheme was certainly put into operation in 1547. The evidence as to the authorship of these early Homilies is too minute and exacting to form part of a popular article. It is practically certain, however, that the writers who can be identified include Archbishop Cranmer, Bishop Bonner, J. Harpsfield, Thomas Becon, Bishop Pilkington and Taverner. These sermons were intended to represent the judgment of the Church of England on important matters. The collection is not exhaustive. Homilies that we know to have been in existence are not contained in the first volume. It is evident, therefore, that the reason for the issue of the first Book of Homilies is correctly given by Strype, "to make such a stay of errors, as were then by ignorant preachers spread among the people." Bishop Bonner re-published several of the Homilies in the year 1555, and a comparison of the two volumes illustrates the gulf that separates the Roman position in doctrine, which Bonner accepted, with the Reformed doctrine which Cranmer had sought to inculcate. On the accession of Queen Elizabeth the old Book of Homilies was restored, and a new book added, of which a first edition appeared in 1563. It is the two volumes thus created that constitute the authorised Homilies of the Church of England. The careful student will readily perceive that these authorised sermons exhibit a close acquaintance with the writings of continental divines, and go far to discredit the fiction that the Church of England pursued a course of her own at the time of the Reformation.

Auricular Confession.

What has the Homily on Repentance to say on the subject of auricular confession to a priest? Before answering this question directly, it is necessary to advert to two facts. By the decree of the Fourth Council of Lateran held in A.D. 1215, every person of either sex was required to confess all known sins to the priest at least once a year on pain of excommunication. This decree was re-affirmed by the Council of Trent in its fourteenth session held on November 25, 1551. It will thus be seen that

a considerable body of professing Christians held that the duty of confession to a priest was binding on the conscience, and that its neglect demanded a heavy spiritual penalty. Indeed, the decree of Trent went further, and endorsed the principle of imposing temporal judgments of a severe character on those who declined to submit to this regulation.

The Homily on Repentance was issued in 1563. It cannot be argued that the publishers were ignorant of the Lateran decree and its endorsement by Trent in 1551. The second part of the Homily on Repentance quotes the words, "Acknowledge your faults one to another," and comments as follows:—"And whereas the adversaries go about to wrest this place, for to maintain their auricular confession, withal, they are greatly deceived themselves, and do shamefully deceive others. For if this text ought to be understood of auricular confession, then the priests are as much bound to confess themselves unto the lay people, as the lay people are bound to confess themselves to them. And if to pray is to absolve, then the laity by this place hath as great authority to absolve the priests, as the priests have to absolve the laity." The lay person reading this Homily, or hearing it read from the pulpit, would not be disposed to lay very great store by the practice of auricular confession. The Homily goes on later:—"And where that they do allege this saying of our Saviour Jesus Christ unto the leper, to prove auricular confession to stand on God's word. 'Go thy way, and shew thyself unto the priest'; do they not see that the leper was cleansed from his leprosy, afore he was by Christ sent unto the priest, for to shew himself unto him? By the same reason we must be cleansed from our spiritual leprosy, I mean our sins must be forgiven us, afore that we come to confession. What need we, then, to tell forth our sins into the ear of the priest, sith that they be already taken away? Therefore holy Ambrose, in his second sermon upon the hundred and nineteenth Psalm, doth say full well, "'Go shew thyself unto the priest.'" Who is the true priest, but he which is the priest forever, after the order of Melchisedech? Whereby this holy father doth understand that, both the priesthood and the law being changed, we ought to acknowledge none other priest for deliverance from our sins, but our Saviour Jesus Christ, Who, being our sovereign bishop, doth with the sacrifice of His body and blood, offered once for ever upon the altar of the Cross, most effectually cleanse the spiritual leprosy, and wash away the sins of all those that with true confession of the same do flee unto Him. It is most evident and plain that this auricular confession hath not His warrant of God's word else it had not been lawful for Nectarius, Bishop of Constantinople, upon a just occasion to have put it down. For when anything ordained of God is by the lewdness of men abused, the abuse ought to be taken away, and the thing itself suffered to remain."

The reader will notice that care is taken to disabuse the minds of the ordinary Church worshippers

of the idea, previously fostered, that there is a Scriptural base for the practice of auricular confession. The inevitable conclusion to which the hearer or reader is forced is that such a practice is not any article of the faith.

There is some further matter in the Homily dealing directly with auricular confession worthy of notice. The words of Augustine, "What have I to do with men, that they should hear my confession, as though they were able to heal all my diseases?" are quoted. The inference is drawn: "Augustine would not have written thus, if auricular confession had been used in his time." Is there anything to mitigate the force of these arguments against the practice? There is one qualification which gives to all earnest souls the medicine that mediaeval superstition restricted to the priest. It reads as follows:—"I do not say, but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and shew the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word; but it is against the true Christian liberty that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance."

We are told that the Church of England protested simply against the abuses of the Mass and Confession. This is true. But it is no less plain that in the matter of Confession the abuse she protested against is the numbering of our sins to a priest as a means either of securing or guaranteeing Divine pardon, and as an institution of the Gospel.

A HYMN FOR SOLDIERS, SAILORS AND AIRMEN.

S.M.

Lord of the widespread sky,
 Supreme o'er land and sea,
 For brethren scattered far and nigh
 Our prayers ascend to Thee.

Some watch or war on land,
 Some plough the trackless deep:
 We lay them in a Father's hand:
 Their souls in patience keep!

Some fly in sun or cloud,
 And guard us day and night:
 For all our heads to Thee are bowed;
 Grant them eternal light!

We know not what may tide:
 We know that Thou art here:
 Lord, as our hearts in Thee confide,
 Bring Thy salvation near!

—Albert Mitchell.

LENT ENDS AT EASTER!

There is always the Resurrection at the end. The principle of resurrection is part of the very genius and meaning of Christianity. It is the Gospel of new things.

"If any man be in Christ he is a new creature." "Behold, I make all things new." One of God's greatest faculties is that of renewal. The continuing renovations of nature, the re-making of damaged men and women, and the penetration of a new spirit within them—these are the works of God, the working of the principle of renewal.

Calvary and Easter were just one day apart! Which things are an allegory:—

THE ROPER RIVER MISSION STATION HAS BEEN DESTROYED!

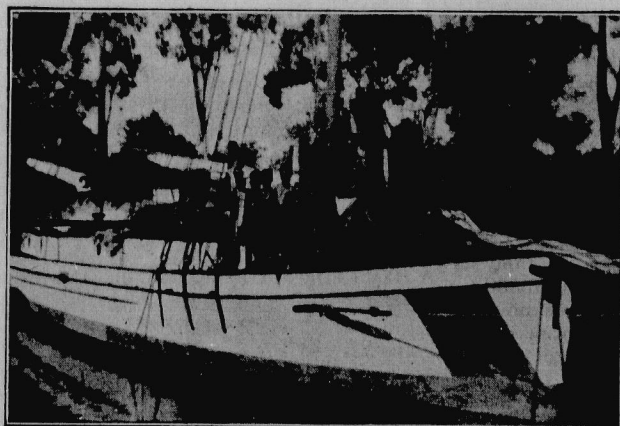
Flood and cyclone have overwhelmed the station. All but two buildings have been destroyed—and these are in a precarious condition.

The "Holly" is beyond salvage. Stores have gone. Personal belongings have been washed away. Destruction and devastation have come to the Roper.

BUT THERE IS ALWAYS THE PRINCIPLE OF RESURRECTION!

The Roper River Mission will arise again. On a new site, removed from flood dangers, the new buildings will be erected. The witness of Christ will again proceed from a mission dedicated to the Risen, Resurrected Lord.

THE FINANCIAL COST IS ESTIMATED AT £5,500.



This amount can be raised by God's stewards. Let each become a participant in this principle of renewal!

The matter is urgent. Steps must be taken now to replenish supplies, to strengthen the remaining buildings for temporary accommodation, to replace the "Holly" by a better, bigger ship, and to build new structures as soon as the wet season is over.

(The destroyed "Holly." An adequate ship to replace it will probably need £2,000. Who will share in this?)

Donations are invited at once to the

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AUSTRALIAN CHURCH NEWS.

NEW SOUTH WALES.

Diocese of Sydney.

ST. PHILIP'S NEW PARISH HALL.

A large and representative gathering took place on Wednesday, January 31st, at 5 p.m., when the Most Reverend the Lord Archbishop of Sydney laid the commemoration stone of the new parish hall of St. Philip. The hall gave evidence of its architectural beauty, even in its unfinished state. It is faced with cut stone quarried from the same spot that furnished the stones for old St. Philip's Church, the foundation of which was laid in 1798. The old church was opened for worship in 1810. By a happy coincidence the demolition of the old Naval Stores enabled the Parish Council of St. Philip's to establish an interesting link with the past by acquiring sufficient stone to face the whole of the new hall. In some cases the names of the former workmen have been cut in the stones thus secured.

In addition, the memorial stone of the old St. Philip's School has been preserved, and will find an honoured niche in the new building.

An interesting feature in the ceremony was the placing of a signed scroll, together with coins of the year, in a special container underneath the commemoration stone. Mr. Gledhill, whose interest in antiquarian research is so well-known, was responsible for the execution of this happy idea. Mr. Morgan very kindly presented the container, and personally supervised the fitting of the airtight cap. The Governor of New South Wales kindly appended his signature to the scroll, and parishioners and friends added their names after those of the Archbishop and clergy of the parish. The memorial of the old hall is preserved in the doorways and windows, which have been transferred to the new hall.

His Grace the Archbishop reminded his audience that exactly one hundred years ago St. Philip's separated Holy Trinity Church, Miller's Point, and assisted at the laying of the foundation stone of the new church provided for the new parish. After the lapse of one hundred years, St. Philip's, in days of difficulty, is showing an adventurous spirit, and starting this beautiful hall.

Mr. Mansfield, on behalf of Messrs. Fowell, McConnell and Mansfield, presented His Grace with a mallet made by Messrs. Kell and Rigby, the contractors for the hall, from the wood used in the old St. Philip's School.

We are informed that the hall will cost about £7,000 to erect and furnish. Of this sum there is already in hand £4,000. We are sure that lovers of Sydney and lovers of St. Philip's will speedily make up the necessary amount to enable the hall to be wholly free of debt.

FIRST CHRISTIAN SERVICE.

The 152nd anniversary of the first Christian service was commemorated on Sunday, February 4th. A gathering of special interest was held in the Sydney Domain, and an address was given by Rev. E. J. Davidson, Rector of St. James', King Street. Mr. Davidson made some striking references to present world conditions and the background of the war. He said these things were a challenge to the Christian Church to make her witness more effective.

The Rev. Richard Johnson conducted the first service on Sunday, February 3rd, 1788, on the shores of Sydney Harbour.

NOTES AND NEWS FROM OUR PARISHES.

St. Thomas', Auburn.—The presentation of a service book for use on the Holy Table has been made to the Church by the widow and family of the late Mr. James Joseph Creech. The book was dedicated by the Rector, the Rev. R. K. Hobden. The late Mr. Creech served in the Great War with the 3rd Battalion.

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Austinmer.—At services at Coledale on Sunday, February 25th, and Thirroul, on Sunday, March 3rd, Stainer's "Crucifixion" will be rendered by means of excellent gramophone records. By this method the beautiful composition of Stainer will be presented where normally it would be impossible to arrange for a choir to render the same.

Christ Church, Lavender Bay.—Throughout Lent a projector and screen will be used each Thursday evening at the mid-week services. Both hymns and pictures will be shown upon the screen. The pictures will be by famous painters, and painters of reputation.

The newly-formed Missionary Union will meet on Tuesday, February 27th, at 8 p.m., when the speaker will be Miss Dawson, Church Army representative.

The Scout Troop held a camp recently at Camden, under the leadership of the Scoutmaster, Mr. E. D. G. Booker. The scouts had a thoroughly enjoyable time.

St. Luke's, Mascot.—Sunday School work is being extended, not only at Mascot, but also at Eastlakes.

A Bible Class and Prayer Meeting is held each Wednesday night, which is designed to be helpful to Sunday School teachers, Confirmation candidates, and others.

St. George's, Paddington.—At the evening service on Sunday, January 28th, the former Rector, the Rev. J. T. Phair, unveiled an inscribed brass memorial plate, erected in memory of Frank William Wallace, who, for a long period faithfully served as a churchwarden in the parish.

St. Paul's, Rose Bay.—On Aboriginal Sunday, January 28th, the preacher at the evening service was the Rev. E. V. Constable, Bush Church Aid Society Missioner, of Penong, South Australia. In his large parish, which is 350 miles long, and which includes a large portion of the Nullabor Plain, Mr. Constable comes into contact with aborigines frequently. His sermon was informative and challenging.

St. Michael's, Flinders Street, Sydney.—The aisle of the church between the front pews and the chancel steps have been tiled. This is a distinct improvement, and adds much dignity to the church building.

Sister Phyllis, who was Deaconess of the parish last year, headed the list of honour passes for the recent Th.A. examination for the whole of Australia.

St. Paul's, Cleveland Street, Sydney.—The next Fellowship of Marriage meeting will be held at the Rectory on Tuesday, February 27th, at 2.30 p.m. Mrs. Hulme-Moir will be the speaker. All young married women, and those who are to be married shortly, are invited to be present, with a view to becoming members.

St. Michael's, Vacluse.—There will be two anniversaries in February. The church was dedicated on February 17, 1877, and the bells of the tower were dedicated on February 28, 1939.

Judge L. F. Armstrong and Judge Cecil Alban White, both of whom attended and supported St. Michael's Church, passed away in January.

THE BLIND SEE!

THE DEAF HEAR!

THE LAME WALK!

THE LEPERS ARE CLEANSED!

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VICTORIA.

Diocese of Bendigo.

THE ORDINATION.

The Bishop, at St. Paul's Parish Church, Bendigo, on St. Thomas' Day, ordained Mr. Eric Jack Nixon and Mr. Ronald Geoffrey White to the Diaconate. The candidates were presented by the Archdeacon, and the Rev. R. P. Blennerhassett, Rector of Daylesford and an old St. Paul's boy, preached the occasional sermon, the Revs. A. Gearing and C. H. Patmore also taking part in the service.

It was the first occasion, as far as we can ascertain, that an ordination had taken place in any church in Bendigo outside the Cathedral, but it was felt that the teaching value of the service would help other congregations, and therefore the Bishop, at the request of the Rector, because Mr. White was to act as his curate, happily agreed to the innovation.

Mr. White, as intimated, stays in St. Paul's Parish, largely in charge of Holy Trinity, Hallam Street, and Mr. Nixon goes to Newstead very shortly.

AUSTRALIAN COLLEGE OF THEOLOGY.

Class Lists for 1939.

SCHOLAR IN THEOLOGY (Th.Schol.)

Second Class (in order of Merit):

Name.	Diocese.
Goodisson, Kenneth Paul	Ballarat
Hunt, Henry Edward	Grafton
Nell, George Alfred Montague	Goulburn

Pass:

Dudley, Lancelot Stokes, B.A.	Sydney
Passed in Single Subjects.	

Old Testament:

Boddington, Benjamin	Goulburn
Genders (Deaconess), Dorothy Edna	Perth
Gilhespy, Charles Maurice	Sydney
Lloyd, Ronald Davis	Melbourne
Lloyd, William Vincent L.	Melbourne
Parr, Alexander Francis R.	Wellington
Ward, Walter Bryan, B.A.	N. Queensland

Church History:

Jenkins, Alan McQuire	Bunbury
-----------------------	---------

Comparative Study of Religion:

Jenkins, Alan McQuire	Bunbury
Marshall, Robert Arthur	Armidale

Philosophy of Religion:

Marshall, Harold	Newcastle
------------------	-----------

Hebrew:

Redshaw, Horace George	Grafton
------------------------	---------

LICENTIATE IN THEOLOGY (Th.L.)

First Class:

Name.	College.	Diocese.
Williams, Geoffrey H., M.A.	Trinity Coll., Melbourne	Diocese.

Second Class (In Order of Merit):

Munro, John Alexander, Ridley Coll.	Ballarat
Thomas, Tom William, Ridley Coll.	Melbourne
Wilkinson, Robert H., St. Columb's Hall, Wangaratta	
Arrowsmith, Herbert Maxwell, Moore Coll.	Sydney
Coxon, Gerald Stanley, St. Barnabas' Coll.	Perth
Neal, Reginald William, St. Barnabas' Coll.	Adelaide
Jerrim, Henry Allingham, Christ Coll.	Tasmania
Sherlock, John James, St. John's Coll.	Newcastle
Randall, Harold Fred, G., St. Francis' Coll., Bathurst	

Pass (In Alphabetical Order):

Armstrong, Gordon Keith, St. John's Coll.	Goulburn
Best, Sydney Harold J., St. Barnabas' Coll.	Perth
Black, Charles George P., St. Francis' Coll.	Brisbane
Brown-Beresford, Thomas Savin S.	Melbourne
Chapple, Raymond Stafford	Sydney
Cloudsdale, Thomas Alfred, Christ Coll.	Tasmania
Coutanche, Arthur L., B.A., Trinity Coll.	Melbourne
Dahl, John Addison, M.App.Sc., Moore Coll.	Sydney
Davis, Dorothy Irene	Adelaide
Delbridge, Graham Richard, Moore Coll.	Sydney
Dorrell, Edward John	St. Arnaud
Evans, Victor Arthur, B.A., Moore Coll.	Sydney
Hancock, Bertram Edgar, Moore Coll.	Sydney
Heuston, Keith John, St. John's Coll.	Newcastle
Jenkinson, James A., St. John's Coll.	Newcastle
Julien, Vivian Hilder, St. Columb's Hall, Wangaratta	
Lambert, Edward Herbert	Sydney
Littlejohn, Franklin, Christ Coll.	Tasmania
Lyle, Garnet Walters	Ballarat
Mills, Jeffrey, Moore Coll.	Sydney
Morrisby, Alexander Rupert B., Moore Coll.	Sydney
Parker, Geoffrey Frank, B.A., Moore Coll.	Sydney
Payne-Croston, Eric T., St. Barnabas' Coll.	Adelaide
Paynter, Norman C., B.A., St. Barnabas' Coll.	Adelaide
Pearson, George Arthur, B.A., Ridley Coll.	Melbourne
Reynolds, Alfred George	Melbourne
Sambell, Geoffrey Tremayne, Ridley Coll.	Melbourne

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 Watts, Kenneth Francis, St. Francis' Coll., Brisbane
 Wirth, Thelma, St. Hilda's Melbourne
 Wood, James, St. John's Coll. Bathurst
 (Eleven failed.)

Passed the First Half of the Examination.
 (In Order of Merit.)

Part.	Name.	College.	Diocese
II. E.	*Falkingham, John N., B.A.,	Trinity Coll., Melbourne	
II. E.	Eggleston, Egan Moulton, LL.B.	..... Melbourne	
II. E.	*Renfrey, L. E., B.A.,	St. Barnabas' Coll., Adelaide	
II. E.	*Banks, Noel A. H., B.A.,	Trinity Coll., Melbourne	
I.	Nicholls, R. A. B.,	St. Columb's Hall, Wangaratta	
I.	Sutton, Henry Francis	..... Unattached	
I.	Hickin, R. A.	..... Sydney	
II. E.	Ridley, Dudley Austin, B.A.,	Moore Coll. . . . Sydney	
I.	Seetree, Eric Joseph	..... Sydney	
I.	Childs, W. H. S.,	St. Columb's Hall, Wangaratta	
II. E.	Wallace, Donald, St. Barnabas' Coll.	..... Adelaide	
II. E.	Shevill, Ian Wotton, B.A.,	Moore Coll. . . . Sydney	
II. E.	Mortimer-Tanner, R. S.,	St. John's Coll., Grafton	
I. E.	Gibbins, John Fenton	..... St. Arnaud	
II. E.	Holt, Wilfred, Ridley Coll.	..... Melbourne	
II. E.	Wagstaff, Arthur J.,	St. John's Coll. . . . Armidale	
II.	Wynter, Henry M., t. Francis' Coll.	N. Queensland	
I. E.	Biggs, Harold Grey, Christ Coll.	..... Tasmania	
I. E.	Hannan, William Samuel	..... Tasmania	
II. E.	Pfützer, Errold P.,	St. Barnabas' Coll. . . Adelaide	
II. E.	Sherlock, Charles Henry, Moore Coll.	..... Sydney	
II.	Palmer, Harold Ernest, Ridley Coll.	..... Goulburn	
II. E.	Deal, Leonard Ernest F.	..... St. Arnaud	
II. E.	Champion, Thomas Eric	..... Nelson	
II. E.	Keay, Frederick A.,	St. John's Coll. . . . Armidale	
II. E.	Craven-Sands, Colin de C.,	Moore Coll. . . . Sydney	

The following Candidates were Held Over:—

I.	Baker, Arthur Leslie	..... Bendigo
II. E.	Blissett, Walter F.,	St. John's Coll. . . . Armidale
II. E.	Calder, Matthew Lewis, Moore Coll.	..... Sydney
II. E.	Dickson, Bassett C.,	St. John's Coll. . . . Newcastle
II. E.	Edwards, George Walter, Ridley Coll.	..... Bendigo
II. E.	Kimpton, David C., B.A.,	Trinity Coll. . . . Melbourne
II. E.	Palmer, Alan Eyre, Moore Coll.	..... Sydney
II.	*Roberts, Richard L.,	St. Francis' Coll. . . . Brisbane
II. E.	Smith, Eric Harold, St. Francis' Coll.	..... Brisbane
II. E.	Tunks, Henry Roy, Ridley Coll.	..... Melbourne

(Twenty-nine failed.)

*One extra subject.

E. indicates that the Candidate has satisfied the
 Examiner in Principles of Education.

The Hey Sharp Prize is awarded to:

Williams, Geoffrey Harold, M.A., Trin. Coll., M'bourne.

On behalf of the Council of Delegates,

JOHN FORSTER,

Registrar.

Port Macquarie, N.S.W.,
 30th January, 1940.

BOOKS

Doctor Joan of Australia and India, by Barbara Underhill. Published by the Church of England Zenana Missionary Society. This appealing book is to the memory of Dr. Joan Taylor, daughter of the Rev. and Mrs. Stephen Taylor, of the Rectory, Woolwich, Sydney, and it has been published "in the hope that it may inspire others, especially doctors and nurses, to dedicate their lives to the extension of Christ's Kingdom overseas, and to the service of suffering womanhood."

Trained in medicine at Sydney University, Dr. Joan Taylor gave of her strength and talent to the great North-west of India in missionary hospitals under the Church of England Zenana Missionary Society. She died at an early age during her second term of service. Dr. Joan Taylor's life was an eventful one. Her fiancé, the Rev. Reginald

Tuck, of the Bush Church Aid Society, was drowned at Werrimul, Victoria. They had planned to work for God in India. Joan carried out the task alone. Her life in Indian hospitals was arduous, into which she brought the touch and message of her Master, and she became one "greatly beloved."

Her earthly ministry, however, was not for long, and the last chapter was soon to be written. She died of pneumonia after a brief illness, and was laid to rest in the cemetery at Karachi. Joan Taylor had "burnt out for God" in an intense and fruitful ministry. Her life had been generously out-poured, and Miss Underhill's weaving of the story will find an appeal in many hearts, and, we trust, will be widely read. Joan was a pupil of Abbotsleigh School, Wahroonga, Sydney, and the black and gold of the book's cover are her school colours. A nice gesture of the publishers, from whom we received our copy.

Tasmanian Notes.

(By "Hobarton.")

Holidays.—Owing to the scarcity of clergy and efficient lay readers it has been very difficult for clergy to arrange for a complete rest, but quite a number have managed to get a "change" and comparative rest by exchange of parishes, which, although in the nature of a "busman's holiday," served the purpose very well, and provided relaxation from mental strain and parish worries.

Speaking of lay readers, what is lacking in quantity is compensated for in quality, and one cannot fail to be greatly impressed with the very capable manner in which they are conducting services in the absence of the clergy. Whilst on holiday quite recently I attended Morning Prayer at a parish church in the country conducted by the local lay reader, and was much impressed with the very able manner in which he took the service, and with the practicability and sincerity of the sermon.

At the last Synod of the diocese, a well-merited resolution of appreciation of the services rendered by lay readers was unanimously passed.

Clerical Movements.—The Rev. C. E. S. Mitchell, Rector of Pontville, who was recently appointed Chaplain at the Militia training camp at Launceston, has now been appointed Chaplain with the 2nd A.I.F., and has proceeded to the mainland to take up his duties in readiness to depart overseas. Temporarily the parish is in the care of the Rev. H. C. Brammal (retired), but it is probable that an appointment will be made for the duration of the war. Mrs. Mitchell and her two children have vacated the Rectory and taken a house in Hobart.

The parish of Ross, which has been vacant for some months, has now been filled by the appointment of the Rev. W. L. B. Verrall, Th.L., Curate of St. John's, Launceston.

The Rev. C. C. Cowling, Th.L., Curate of St. John's, New Town, Hobart, has been appointed Rector of King Island, which, for several months, has received only periodical ministrations from the Home Mission Department. Mr. Cowling is a young, energetic bachelor, and should do a splendid work among the children and young people, and in a community that has been deprived of regular pastoral care for nearly three years. The curate at New Town is Mr. F. Littlejohn, who is to be admitted to the diaconate on February 21st.

The Rev. Canon Muschamp, M.A., Rector of Holy Trinity, Launceston, who has been in very indifferent health for some months past, is now to have assistance, and the Rev. J. L. May has been appointed curate. Mr. May has been assisting in All Saints' parish, and at the Hutchens School, and is the son of the Rev. M. J. May, Precentor of St. David's Cathedral.

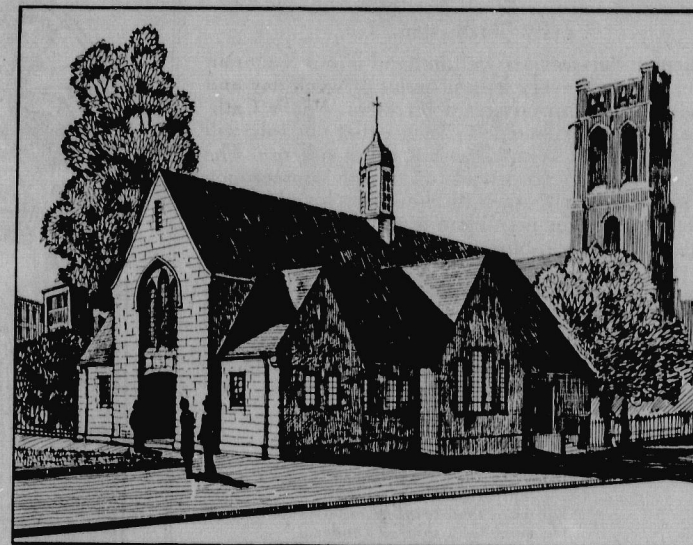
The Rev. W. J. Bethune, M.A., Rector of Wynyard since 1929, has resigned and gone into retirement. Previous to going to Wynyard he was Headmaster of Launceston Grammar School for nine years. An outstanding feature of his successful work at Wynyard was the monthly men's service, to which he succeeded in drawing between fifty and seventy men from a scattered rural area.

St. Philip's New Parish Hall

Commemoration Stone

Successfully Laid.

(Written for the "Church Record"
 by one of the Pressmen present.)



There was an atmosphere of completeness and success, as well as beauty, surrounding the laying by His Grace the Archbishop, of the commemoration stone of the new parish hall, already well under construction.

Set on a high eminence that would indeed have made a wonderful site for the new mother cathedral—with the 19th century ecclesiastical masterpiece of St. Philip's catching the shadows of that modern miracle of man's handiwork, the Sydney Harbour Bridge—the new hall comes into life under auspicious circumstances which bid fair to establish a new tradition for Australia's oldest parish. Indeed, one could not help noticing and admiring the dynamic optimism and determination of the Rector (Rev. Canon T. C. Hammond), his colleague (Rev. S. G. Stewart), churchwardens and parish councillors as they went about the task of launching their new vessel on the sea of broad Christian endeavour.

There were many church celebrities present, but to the mind of this writer the most distinguished person in the whole considerable gathering was a quiet, elderly gentleman who sat unobtrusively in the front row, but whose heart beat faster and whose prayers for the future of St. Philip's possibly went deeper than those of any of the others present. To him, St. Philip's, Church Hill, meant Redemption with a capital "R" as big as the bridge itself.

I will not mention his name, even though I know he would not at all mind my doing so. What's in a name, anyhow? Thirty-nine and a half years ago—June 12th, 1904, to be precise—a drunken delirious, Roman Catholic by birth, sat in the nearby park, "sour" on society and cursing God with the oaths of his kind. The then Curate of St. Philip's (again I will not mention names) who never regarded failure as final, enticed the wayward one into the old parish hall, where the age-old story of the Prodigal Son stirred something strangely in the sinner's heart. The vulnerable spot in the Siegfried Line of sin had been pierced. The doom of Satan had been sealed.

Followed a visit to the Soup Kitchen in Kent Street, and many more visits to the old parish hall.

To-day that park delirious of 1904 is President of the Night Refuge and Soup Kitchen, presiding over a committee comprising some of the "biggest" names in the commercial life of Sydney! For many years past he has held the high and honoured position of Official Police Court Missioner,

still working as a colleague with the one-time curate who led him to the Saviour—helping thousands of men and women to solemnly swear and affirm that sin shall no longer have dominion over them.

To-day—and for many years past—an office-bearer of an historic Anglican parish, this kindly, gentle Christian stands unconsciously as a living embodiment of the aims and objects of St. Philip's and every other Christian Church—to proclaim to the world that the blood of Jesus Christ cleanseth from all sin.

I know this man backwards. Does any reader wonder why I have forgotten all about the task of reporting the details of the actual commemoration stone-laying ceremony? I had no difficulty in reading his thoughts as he reverently listened to His Grace dedicating the new building to the work of God. To him, the old parish hall and its curate live as a fragrant memory of a new life gloriously opened; to him, the new parish hall carries fond hopes as a half-way house for many more salvations of those who might be encouraged to enter its portals.

What Do Readers Think?

If readers think with me—and with the splendid servant referred to above—that St. Philip's can be born again as a living vital organism in the work of spreading the Gospel, they will rally round the banner of the illustrious Rector, who has taken upon himself the tremendous task of restoring the famous parish to its former greatness. But he will need every ounce of help we can give him.

The new parish hall, which has been delightfully designed in full keeping with the architectural features of the surrounding aspect, will cost £7,000. Of this total, £3,000 has yet to be raised, which, as the Archbishop said, should not be beyond the compass of those who believe in the project.

For those who cannot send large donations, there are "certificates" for "stones" to be purchased at 5/- each, or "bricks" at 6d. each—thus providing interesting souvenirs of the part played by the subscriber in bringing such a worth-while undertaking to a successful conclusion. And, "he gives twice who gives quickly."

The Assistant Rector (Rev. S. G. Stewart) who, by the way, organised the stone-laying ceremony, with his characteristic thoroughness, may be phoned at any time at B 3078 for any further information required.

VICTORIAN JOTTINGS

(By "Melberton.")

Lenten Services are well in hand in our Victorian churches now—very helpful series of week-day and other services are arranged for at St. Paul's Cathedral and other churches. I hope that our folk will not only come themselves but bring others. The days in which we live call for a fresh consecration of body, soul and spirit to Him Who loved us and gave Himself for us. Here is an extract from the paper of a busy suburban parish:—

Study the list of services. Consider the special subjects of sermon courses. Determine to become more familiar with the facts of our Lord's wonderful life and ministry. Full provision is made, you will admit, to make Lent a time of greatest helpfulness. Will you take what is offered, and share with us in helpful fellowship the things provided for our strengthening and uplift? I call you to—

Do more than exist—Live.
Do more than touch—Feel.
Do more than look—Observe.
Do more than read—Absorb.
Do more than learn—Listen.
Do more than listen—Understand.
Do more than think—Ponder.
Do more than talk—Say Something.
And then—
Do noble things, not dream them.

January was a busy month for leaders of the Church of England Boys' Society. Besides the Commandant, the Rev. P. W. Robinson, of St. Mark's, Camberwell, several young clergy gladly gave themselves to the oversight. Devoted laymen, too, gave up their holidays to this work.

Over five hundred boys from different parishes in the diocese attended the C.E.B.S. camps at Frankston, and several more would have been there if there had been more room—there was a waiting list of over fifty. For the junior camp, St. Mark's had the greatest number of boys. The Vicar was Commandant of both this and the senior camps, and although the work was exacting, it was wonderfully blessed, and our boys, in common with all their fellow campers, will have happy memories to treasure up.

The cost to the boys or their parents is a very modest one. From the boys of bygone camps several have dedicated themselves to God for the work of the ministry and are in College. The growth of the C.E.B.S. is one of the most encouraging features of our church life in Victoria.

This trumpet gives no uncertain sound. Thank God for it and pass the challenge on.

Letters to the Editor

THE HOLY SCRIPTURES.

"A Layman's Point of View."

Sir,

The puny, patronising critics of the Old Testament pit their opinions and advice against the Mighty God, the Saviour Himself. Who commanded His followers to "search the Scriptures (only the Old Testament then existed), for in them ye think ye have eternal life and they are they



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which testify of Me." And against St. Peter, who, referring to the writing of these same Old Testament Scriptures, said: "Holy men of God spake as they were moved by the Holy Ghost"; and against St. Paul, who, in admonishing his son in the faith, Timothy, declares (3: 15), "All scripture is given by inspiration of God and is profitable for doctrine, for correction, for instruction in righteousness." "From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Beneath notice are such critics who have recently permitted to be aired in the public press, without contradiction, their patronising "very particular" private opinions—only that they hold official positions in our Church, to gain which they had, when at ordination asked by the Bishop officiating: "Do you believe the Holy Scriptures of the Old and New Testament to be the Word of God and to contain all things necessary to salvation?" answered, "I do so believe."

So, then, these critics of the "Word of God," "having eaten up the good pasture, tread down the residue with their feet—having drunk of the deep waters they foul the residue with their feet." "As for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet" (Ezek. 34: 18).

The teaching contrary to God's Word gives "offence" to many of Christ's followers, and would-be disciples—to such blind leaders He says it were better that they were "drowned in the depth of the sea."

The "impregnable Rock of Holy Scripture" has suffered the onslaught of many "wise in their own conceits," "Who wrest the Scriptures to their own destruction." "He that sitteth in the heavens shall laugh them to scorn; the Lord shall have them in derision."

"CHURCHWOMAN."

THE PAPER FOR CHURCH OF ENGLAND PEOPLE

THE AUSTRALIAN Church Record

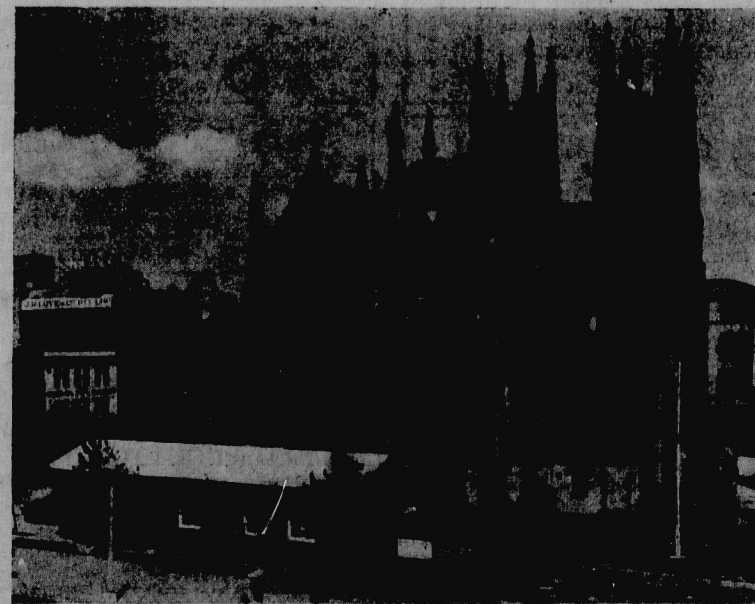
CATHOLIC, APOSTOLIC, PROTESTANT AND REFORMED

Vol. 3, No. 5—New Series.

FEBRUARY 29, 1940.

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

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