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The Australian Church Record

Vol. 13 FEBRUARY 12, 1948 No. 3

The paper
for
Church of
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people
Catholic
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& Reformed

Churches of Australia



ST. JUDE'S, CHURCH, BOWRAL
(see page 5)

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NOTES AND COMMENTS.

There can be little doubt that to the early Christians the first day of the week, Sunday, styled by them the Lord's Day, became the rest-day for worship instead of the Jewish Sabbath or rest day, which was celebrated on the seventh day of the week. And it must be admitted that in the mind of the Church of England the Fourth Commandment, as an integral portion of the Decalogue, occupies an important position and that Command, always included without any indication of its application to the Jewish Sabbath, urges upon us the duty to "Remember the Sabbath Day to keep it holy." No church member can be loyal to his Church's teaching unless that separation of the Lord's Day to the Lord's Worship and the Lord's Work is very apparent in his life of witness amongst men. We are gravely concerned lest the emphasis upon attendance at an early celebration of Holy Communion as an obligation might become the cause of much Sunday desecration, for many many church people make it the only religious duty of the day and spend the rest of the day in ways that provide no Christian witness.

Surely it should be sufficiently obvious that the man who attends an early celebration, and then spends the rest of the day on the golf links, or bowling green, or even in his garden, is not fulfilling the injunction to "Keep it holy"—a day separated specially as a means of spiritual witness and growth.

Quite recently in Queensland the Minister for Labour and Industry struck a useful note in addressing the officers of his special department. Mr. Gair stressed the fact that the Public Service was composed in ideal of Public Servants; that is to say, servants of the public. He said that there was no room in his department for the man or woman who was not prepared to do a job of work. This is very reasonable advice. In these days the temptations of bureaucracy are great and to some extent alarming, and the public is in many cases deprived of that courteous attention which they have a right to expect, from public servants. Service is one of the finest ideals of life and men and women imbued with that ideal would reverently render service wherever it was possible and all the more carefully and willingly in those circumstances of life, in which they are the chosen and authorised servants of the public generally. Service is the high Christian ideal of life, following the Master and Lord of all who said that He came "not to be served but to serve."

It was a tragic ending to a life devoted to his country's good, up to his lights, when Ghandi, the great modern saint of Hinduism, was foully murdered by men of his own race. His has been a striking and varied career and the estimates of his work and character are necessarily widely divergent. He was without doubt a martyr to the cause he espoused. His influence was great amongst his people and yet there was this wretched plot against his life that has ended a remarkable and, to a certain extent, a brilliant career.

Time alone can tell how beneficial his antipathy to the British raj will prove to India. At present there are grave questionings. When we read the sincere encomiums of General Smuts, we could not help remembering that it was in South Africa his national pride was sorely and lastingly injured. The gross injustices meted out and seemingly allowed by men of Christian profession, against the coloured races were experienced by the brilliant lawyer Ghandi during his South African sojourn. His attitude to Christianity and to the English race was largely determined by that experience. Although so great a judge of character as the late Canon Digby Berry of Melbourne and Johannesburg

was certain in his own mind after repeated discussions with Ghandi, that the Indian sage was intellectually convinced of the truth of Christianity, yet Ghandi remained a Hindu by confession and life.

It was an Indian bishop who supplied the reason of this striking refusal to follow Christ. It was that wretched and unchristian colour line that seared the soul of the Indian sage so deeply and so bitterly that the white man's religion became tabooed. Although in Australia we are tainted to a certain degree with this ghastly prejudice, even we were surprised and dismayed to find that the bishops of the South African Church had refused to consecrate a coloured priest as bishop, because "his ministrations would not be acceptable to white congregations," or some like reason. If our Indian episcopal friend be correct in his diagnosis of the reasons of Ghandi's unbelief, this was the greatest tragedy of this great man's life and of our Indian Empire.

Our title is hardly too strong for an act which even a "Church Standard" writer describes as "a Black Market. The subject under criticism was 'The Shorter Prayer Book,' published by the authority (sic) of the Archbishops and Bishops of the Provinces of Canterbury and York; but as the above writer urges, "A constitutional slip in the wrong direction, posing a problem of the first and gravest magnitude." How grave, we fear, the bishops in their simplicity or duplicity have not stopped to think.

There is a preface which states that "The book is not intended to supersede the full version of 1662," but affects merely to simplify the language of prayers and rubrics so that they may be more easily understood by the people generally.

Those who are responsible for this act of lawlessness seek to save themselves from criticism by saying that the Archbishops and Bishops of the provinces have been consulted from time to time and have given "general approval."

But when the new book is studied we find some gravely contentious changes. The rejected Prayer Book of 1928 is laid under contribution for some quite non-scriptural and non-Anglican alterations. Some alterations with a doctrinal aspect in the Commun-

ion Service have been introduced, and Prayers for the Departed unblushingly introduced into the Burial Service as is admitted "an Anglo-Catholic custom violently opposed by the Victorian (and pre Victorian) bishops" and certainly not accepted as the doctrine of the Church of England

How the Archbishops and Bishops of the two provinces of the Church of England could stoop to this kind of disregard of loyalty to the law of the Church and kingdom is altogether inexplicable. Of what value was the oath of loyalty to the King which they took before their consecrations, if in this way they dare to violate the law?

"Men are puzzled. . . . Perplexity clouds every sphere of life. Internationally we drift along without knowing what rocks or shoals may at any moment make shipwreck of the world's hopes.

Economically our faith in national recovery never wavers but how long or rough the road thereto may be none can say. Religiously, there is much hesitation in men's minds, and the ringing note of assurance is too seldom heard. Where are we to find light and guidance in an age of doubt and uncertainty." So writes the author of the B. and F. Bible Society Popular Report for 1947. "The Answer is There." The answer to life's problems are to be found more and more clearly in the Word of God. The Rev. John Patten, in this wonderful and wonderfully written Report gives chapter and verse in human experience of the light-giving power of the Word of God. He stresses the fact that although untold wealth of intellectual power is always being spent in explanation of the Bible —The Bible itself is written for the ordinary man and the ordinary man, sincere of course in his search, will in due course find God's answer to all his soul's questions. And so this Popular Report takes us all round the world showing how, in every land, the Bible has an approach to the human heart and its varied problems.

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 Sec., C.R. Office. Rev. Canon Nichols, 10/-; Mrs. J. Bidwell, 8/-; Mrs. Heslop, 8/-; Rev. R. Dillon, 8/-; Rev. R. Swanton, 8/-; Miss E. C. Horton, 8/-; Rev. L. G. Ball, 8/-; Rev. H. F. L. Palmer, 10/-; Mrs. K. Slade, 2/-.

THOUGHTS ON THE COLLECT OF ASH WEDNESDAY.

(By H. G. S. Begbie.)

One of the many fascinating spiritual exercises afforded to us by the Book of Common Prayer is the study of the language used, so beautiful in its brevity, simplicity and balance of expression. The Collect of Ash Wednesday, which is read regularly all through the Lenten Season is one splendid illustration of such language. The sentiments of this prayer are expressed in pairs, and there are four of them, the clue to which is found in the use of the conjunction "and."

Let us look at the Collect again. "Almighty God, who hatest nothing that Thou hast made, and dost forgive the sins of all them that are penitent; create and make in us new and contrite hearts; that we, worthily, lamenting our sins, and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord."

Here we find in these four pairs—

I. What God is to us.

II. What can God do for us.

III. How we should view sin.

IV. The blessed result.

I.—First of all, let us consider What God is to us. He is One who hates nothing that He has made, and forgives the sins of all them that are penitent. In other words, God is a God of Love and Grace. Genesis i, 31 tells us that after God had completed his work of creation, He "saw everything that He had made, and behold it was very good." It is man's sin that is vile and loathsome, not man himself. Let us not forget that God loves us in spite of our sin and disobedience and "willeth not the death of any sinner."

This Love of God finds outward expression in His matchless Grace, when right from the time of the Fall, He planned that a perfect answer would be found to sin and its dire results (Gen. iii, 5). Many were the attempts to replace man's foot on the true and righteous path from which he had slipped, but all failed completely until "when the fulness of time was come, God sent forth the Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. iv, 4, 5). His hand is always ready to stretch out to us the touch of forgiveness when we are penitent, as St. John puts it—"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." (1 John, i, 9.)

II.—This Collect then tells us what God can do for us, when we call upon him. He can create in us new hearts, and make in us contrite hearts. As the author of this prayer was composing it, he doubtless had King David in mind, and that sorry incident which placed such an ugly smudge on the story of his life. For it was after that, that David was moved to write, "Create in me a clean heart, O God, and renew a right spirit within me." (Ps. li, 10). And does not that verse express the twofold thought which is the main petition of the collect? The power of God is able not only to do a work of creation by giving us a new clean heart altogether, but also "to keep us from falling" in the future, by renewing our spirits from day to day, preserving in them that element of humility and contrition so essential to the child of God.

Let us pray that during this season of Lent, there may be a mighty manifestation of this power of God to save, and to keep.

III.—But in order to obtain these gifts of God's grace, it is necessary to learn How we should view sin. We must worthily confess our sins, and acknowledge our wretchedness. Here the suggestion is that we must readily acknowledge the universal and natural depravity of man, as well as confessing that we have committed sins against God, for which we are wholly responsible. Are we prepared to say with St. Paul: "For I know that in me (that is, in my flesh) dwelleth no good thing." (Rom. vii 18)? The release of the power of God in our lives will be in proportion to the extent to which we are prepared to acknowledge our utter worthlessness without Him. Our Lord Himself reminded us that "apart from Me ye can do nothing." (John xv, 5).

As for the confessing of our sins, suffice it to say here that to confess "worthily" our sins necessitated a true repentance from sin; and true repentance is changing our minds about sin so that we view it in future as God Himself views it.

IV.—If we then can remember what God is to us, what He is able to do for us, and at the same time regard sin in its true light. The Result, is a wonderful one and almost beggars description. Our collect tells us that we may obtain perfect remission and forgiveness from the God of all mercy.

Just as payment for goods purchased in a shop is fully discharged by a remittance of money, so the punishment of our guilt which we so justly deserve has been fully and perfectly remitted or paid for by the shedding of the blood of Jesus Christ at Calvary. We are free of our debt for ever—a glorious thought; but more glorious still is the knowledge that we are forgiven, reconciled to our Father God in just as complete and whole-hearted a way as the prodigal was reconciled to his father. (Luke xv 20-24.)

May we continually remember with gratitude that He, our Lord and Saviour, has done it all for us who deserve none of it, because He loves us. It is He "in whom we have redemption through His blood, even the forgiveness of sins . . . and having made peace through the blood of His cross, by Him to reconcile all things unto Himself." (Col. i, 14, 20). How particularly apt then is the concluding phrase to this prayer, so familiar to our ears—"through Jesus Christ our Lord. Amen."

The Rev. H. R. and Mrs. Smith, of Wentworth Falls, N.S.W., are rejoicing in the birth of a son, Peter M'Cheyne.

THE WORLD-VIEW

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CHURCHES IN AUSTRALA.

ST. JUDE'S, BOWRAL, N.S.W.

No complete history of the Church is available, but the following facts have been gathered from old Church records.

The Rev. T. Hassall, Rector of Cobbitty, probably visited and held services at Bowral in the 'sixties. The Rev. J. S. Hassall, then in charge of Berrima, 1853-1873, held the oversight of Bowral.

The Parish of Bowral-cum-Mittagong was formed at the beginning of 1879, with the Rev. Stanley Howard, M.A., as incumbent. The first church was a stone building in the grounds of the present Primary School. It was used during the week for educational purposes. An obelisk was unveiled in 1947 to mark the site. Miss S. Loseby performed the ceremony on her 100th Birthday.

Mr. J. N. Oxley, a descendant of Lieutenant Oxley, the founder of Bowral, gave 46 acres of land for Church purposes in 1873.

A new St. Jude's appeared in 1874 on a site immediately across the street and seated 150 persons. This building was increased to its present size in 1887. A choir vestry was added in 1896 to commemorate the ministry of the Rev. J. W. Debenham, M.A.

The Rev. S. Howard died in 1883. During his life the main portion of the Rectory was built in 1879-1880. Large additions have been made in recent years. The Rectory and Church are set in lovely grounds and planted with suitable chosen shrubs and trees—largely due to the good taste and wise selection of Mrs. T. H. Distin Morgan, who still resides in the Parish.

The Bishop of Lichfield, during a recent visit, described the Rectory as very typical of an English Vicarage.

The Parish Hall was built during the Rev. J. W. Debenham's tenure of office. This has been considerably enlarged and now has a Kindergarten Class Room, a Committee Room and Kitchen. Just outside the Parish Hall is a fountain to commemorate the devoted life and labours of Mrs. Stanley Howard, who died in 1943—60 years after her husband's death.

The second Rector was Mr. Debenham who resigned at the end of 1892 and died in 1898. He is buried in the graveyard which surrounds the Church. One of his sons is Professor F. Debenham of Cambridge University.

In March, 1893, the Rev. G. D'Arcy Irvine was appointed Rector. He afterwards became the Co-Adjutor Bishop of Sydney.

In March, 1897, a Pipe Organ was purchased, mainly through the efforts of Mrs. H. M. Oxley, who collected the necessary funds. The Rev. Stanley Wilkinson, M.A., was Rector from 1898-1902.

The Rev. Edward Hargrave was appointed in 1902. He was a great lover of boys and horses and his vigorous personality is still remembered.

In 1910 the Rev. T. H. Distin Morgan, B.A., became Rector and carried on a most faithful ministry till January, 1937, when he died.

The present Rector is the Rev. L. A. Pearce, who was formerly Rector of St. Augustine's, Neutral Bay.

The Rev. Stanley Howard, M.A., son of the first Rector, a former Missionary and Chaplain to the A.I.F. still attends the Church, and has written a most interesting



THE RECTORY, BOWRAL

short history of the Parish and Church. Speaking of the Church, he says "it is richly storied with many memorials, old and new—mostly recalling the work of loyal Church people and of self-denying soldiers."

The Church seats 400 people and was much used during the War period for combined services. There is a devotional atmosphere about the Church, which is fortunate to have the services of Mr. G. Beavan the conductor of the Bowral Choral Society, as organist. Don Bradman and Dr. Paul White were once choir boys at St. Jude's. The present wardens are Messrs. T. A. Anderson, N. A. Pirie and J. Wills. Mr. T. H. King and Mr. H. A. de Jersey are the auditors, and Mr. E. Pearce, the Secretary of C.E.M.S.

During the past few years great changes have taken place in the Parish. The District Hospital and District High School (450 pupils) have been built and the Rector of St. Jude's is largely responsible for the ministry to both. Other recent additions are

"Berida," a Red Cross Convalescent Home for Soldiers; "Rest Haven," a Home of Peace for elderly people; the Bush Church Aid Society's Hostel for Girls attending the High School—a fine building and property; "Anglewood," a Home for Truant Children under the Child Welfare Department, where the Government has already spent large sums of money; an Infants' Home, "Hopewood," bought at the cost of £40,000—a mile from Bowral. A Day Nursery School, under a qualified teacher and two assistants is conducted by the Church in the Parish Hall. Nearby is a Children's Library with 2000 books under the control of the Christian Churches.

Bowral has a very pleasant climate and attracts numerous visitors. Many Sydney professional people are making their homes here. It is in every way a most interesting parish.

St. Jude's is thankful for its past, rejoices in its present privileges and anticipates a still more glorious future.

LICENTIATE IN THEOLOGY (Th.L.)

PROPOSED NEW SYLLABUS.

The Council of Delegates of the Australian College of Theology have prepared a new syllabus for Th.L.

All candidates for Th.L. will be required to pass in twelve subjects, which may be taken in any order, in any number at one time, and over any period of time.

The subjects of the examination will be as follows:—

GROUP I.—ALL COMPULSORY.

- 1. Old Testament I.
- 2. Old Testament II.
- 3. New Testament I.
- 4. New Testament II.
- 5. Doctrine I.
- 6. Doctrine II.
- 7. Church History I.
- 8. Church History II.
- 9. Christian Worship I.
- 10. Christian Worship II.

GROUP II.—OPTIONAL SUBJECTS.

Two of which must be taken for a Pass. Philosophical Introduction to Theology. Principles of Education. Christian Missions.

Psychology. Ecclesiastical Latin. Hebrew. Christian Ethics.

The proposed New Syllabus will come into operation in 1951 at the Annual Examinations.

Full details relative to the change over are in process of being worked out, and adequate notice will appear in the Manual for 1949.

Rev. G. Pearson, formerly curate of Bainsdale, Victoria, has been appointed B.C.A. Missioner at Croajalingalong, based on Cann River, Victoria.

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A LENTEN PASTORAL

from the Archbishops and Bishops of Australia

to be read in all Churches on one of the Sundays in Lent, 1948.

Dear Churchpeople,

We, the Archbishops and Bishops of the Australian Church, desire to address you at this Lenten Season on the question of Sunday observance. We are moved to do so by the strong conviction that there is to-day an urgent need of a new understanding and appreciation of all that Sunday stands for.

Sunday, the Lord's Day, as the early Christians knew it, is one of God's great gifts that have come to men through the Church. There is no need for us to stress the fact that in the Church's life, Sunday has occupied a place of paramount importance. Every thoughtful person is aware of this fact. But there is not an equal awareness of the fact that Sunday has had a profound influence on British history and on British character. That this is true, no student of history would deny, nor would any observant person deny that as a people we are in danger of losing this priceless heritage.

The first World War taught us by dire necessity to use Sunday in such a way that remembrance of God on that day was often crowded out. In the years that have followed that war, the process of crowding God out has been accelerated. Sunday has gradually been taken more and more for purposes, which, while quite good in themselves, obscure the real meaning of Sunday. Political, medical, social and economic conferences are held on Sunday to the disregard of time for public worship. Sporting engagements, both private and public, have steadily encroached on Sunday until to-day certain sporting and charitable bodies are pushing hard to claim Sunday for organised sport as a means of making money. Does this matter?

There will be some who will confidently say: Surely it is not wrong to play a game, to hold a conference, or have a sporting programme if the purpose is to raise money for a hospital or some other charitable work. In reply to this contention it is our duty as leaders of the Christian Church to point out as forcibly as we can that very often more evil comes into life through what men leave undone than through what they do. And the interests which take up most people's time

on Sunday in Modern Australia, while being valuable in their place, are obscuring the real meaning of Sunday. If this tendency to secularise Sunday continues, there will be a deterioration in the lives of individuals and Australia will lose a moral and spiritual treasure of priceless value.

These considerations compel us to address all of you whose leaders we are, and to call upon you to do everything you can by precept and by example to build anew a truly Christian custom of Sunday observance. We call upon you to observe in your own lives and to propagate in whatever way you can, the following principles:

- (1) Sunday, the Lord's Day, has a profound religious significance because it commemorates the victory won for us by our Saviour and Redeemer.
- (2) Sunday is a day for worship, for communion with God in the family life of the Church which is "The Body of Christ". The highest worship we can give to God on the Lord's Day is in the Lord's service, the Holy Communion.
- (3) Sunday is a day on which Christians should in a special way witness for Christ their Lord, by showing to the world their love for, and allegiance to Him.
- (4) Sunday is a day for Re-creation. Our activities should be of a nature that will renew us in body, mind and spirit, and will vary according to our week-day occupations.
- (5) Sunday is a day for friendship and fellowship, and should be used in a way that will help to counteract the strife and bitterness that are raging in the world to-day.
- (6) Sunday is a day for teaching the children about our Lord, and for training and encouraging them to take their place in the family life of His Church to which they were admitted by baptism.
- (7) Sunday is a day for the home, a day when the members of the family, who see little of each other during the week, should seek to join together in worship and social fellowship.

(8) Sunday is a day for thought, a day on which we can go behind the rush of life to read and think about life's meaning.

These principles we commend to your most earnest consideration. As we have already said, we call on you to begin afresh in this Lenten season to live by these principles and to do all you can to propagate them among others.

In conclusion, we would ask you to pray for us, and for all the bishops of the Anglican Communion as we deliberate at the Lambeth Conference on the affairs of the Church, which is "the Body of Christ," and as we seek to set forth the Church's message to the world, which is "the power of God unto salvation."

With our prayers for God's blessing on you all,

We are, your Fathers in God,

Howard Sydney
Joseph Melbourne
Reginald Brisbane
Robert Perth
Edward Kalgoorlie
Stephen Carpentaria
M. C. St. Arnaud
Richard Willocra
Arnold Bathurst
John Nor' West Australia
John S. Armidale
Francis Newcastle
Ernest Goulburn
William Ballarat
Philip New Guinea
Donald Gippsland
Leslie Bunbury
Thomas Wangaratta
Charles L. Bendigo
Bryan Adelaide
Geoffrey Tasmania
Charles Riverina
Christopher Grafton
James Rockhampton

NOTE TO CLERGY: Please get this Pastoral into the Church press and the daily press wherever possible.

We regret to note the death of the Rev. E. C. Yarrington, Rector of Nathalia, Diocese of Wangaratta, which took place on January 31st. Mr. Yarrington, who was a son of the late C. T. L. Yarrington, of St. Clement's, Mosman, was ordained in 1924 by the late Bishop J. D. Langley, for the Archbishop of Sydney. He was Curate of St. James', Croydon, 1925-27, Curate of Holy Trinity, Eskineville, 1927-28. After serving for a period as missionary in New Guinea, he was appointed to Lake Cargelligo, and at the time of his death was rector of Nathalia, Victoria. Mr. Yarrington underwent a serious operation in St. Luke's Hospital last year.

A PARADISE OF THE PACIFIC.

On the 14th Feb., 1788, the H.M.S. Supply left Sydney for Norfolk Island, and on the 17th fell in with a beautiful island which Lieutenant Ball called Lord Home Island.

On the 17th December, 1947, nearly 160 years later we had the privilege, as representatives of the Home Mission Society of visiting this "Enchanted Isle." For some time the island has been without the regular ministrations of a chaplain, therefore we felt a special responsibility as ambassadors for our Lord and Master.

Truly this island is a paradise and as we write, there is a stirring of memory bringing pictures of lagoon, sandy shores, palm glades and majestic mountains. Many people have praised the kindness of the Island residents; we found them never failing in their generous and considerate hospitality.

The Church Committee was most helpful in assisting us to arrange suitable times for Church services. It was decided that a Children's Service at 10.30 a.m. and the Service of Evening Prayer at 7.45 p.m. would be the most opportune.

Two services were held on Christmas Day, one was held 7 a.m., which was well attended; this was followed by another at 10 a.m. All subsequent services were well attended when taking into consideration the island's population.

Several elderly people showed their eagerness to attend Divine Service by walking considerable distances though they did not enjoy perfect health.

Work among the children was unique in the sense that there being no hotels, theatres or picture halls, a solid home life has been created and the children are remarkably unaffected, obliging and in harmony with one another. We found they listened with great interest to the Bible stories. During our stay eleven children became Scripture Union members. We were successful in finding an eligible secretary and a branch was formed.

A successful beach meeting complete with a sand pulpit decorated by the children with shells and coral, created great excitement and interest. At Christ Church five children of various ages were baptised during the visit.

We have already referred to the kindness of the island residents as a whole. It was our privilege to enter many homes; those of the 7th Day Adventists as well as our own parishioners; in this way we made many close friends. We feel assured that not a few were brought into closer communion and fellowship with the Lord during our short ministry.

FORTY YEARS IN ARNHEM LAND!

C.M.S.

invites you to attend the

FORTIETH ANNIVERSARY

of the Founding of

ROPER RIVER MISSION

by

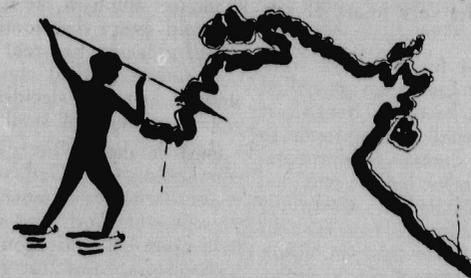
BISHOP GILBERT WHITE AND THE REV. A. R. EBBS

To be held in THE CHAPTER HOUSE, SYDNEY
TUESDAY, 17th FEBRUARY, 1948.

at 7.45 p.m.

Chairman: The Rt. Rev. W. G. HILLIARD, M.A.

Speakers: Revs. A. R. Ebbs, M.B.E., and J. B. Montgomery, Th.L.
COLOURED PICTURES, MOVING AND STILL, WILL BE SHOWN.



Time was found for many delightful outings when we were able to see the natural beauty of the island. We inspected the coral reef and enjoyed picnics at North Bay and Boat Harbour but we felt our greatest triumph to be the climbing of Mt. Gower, 2,860 feet; a mountain which rises straight out of the sea.

Mr. Baddeley, the Deputy Premier of N.S.W., paid a brief visit to the island and requested that we conduct a service at the war memorial. This we gladly did. Mr. Baddeley placed a wreath upon the memorial.

As our stay drew to a close the island parishioners, arranged a farewell picnic for us, this was yet another evidence of their wonderful kindness. It is our earnest prayer that in the near future an active man of God may be raised up to exercise a pastoral ministry among these folk.

We would conclude with a few lines of a beautiful poem written in 1913 by Rev. W. Watts:

Thou Isle of Palms!
Not soon shall we forget the few short weeks
Just spent with thee—thy snug and sheltered
homes,
Girt round with palms, and often with the
pines
From Norfolk's Island brought, which lift
their heads defiantly to every stormy
blast;
Thy hospitable people more than kind
To stranger visiting thy shores; thy "runs",
Thy reefs, thy palm clad slopes, thy Northern
Hills,
Thy glorious beaches, and thy mountains
twain,
May He who dowered thee with all thy wealth
Watch over thee, and keep thy people safe
From every ill that warps humanity
And grant them grace of peace and brother-
hood.

A. C. YUILL,
N. C. BATHGATE,

February, 1948.

Moore College.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

The Season of Lent.

(By the Rev. W. L. A. Pearce.)

A Free Church Opinion.

The late Dr. J. D. Jones, for many years Moderator-General of the Congregational Union in England, said he had attended a Church of his own denomination on Whitsunday, "and in the whole service there was no mention at all of the Holy Spirit either in hymn, lesson, prayer or sermon." He thought it was a wonderful opportunity missed. And then he added "to observe the Christian Festivals means that regularly our people are reminded of the great facts that lie at the very heart of our Christian Faith."

Now, each year for 40 days from Ash Wednesday to Easter we are called by our Church to keep the Season of Lent. We are challenged afresh to consider the two most fundamental ideas of our Christian belief—sin and salvation. Christianity is essentially a religion of redemption from sin. Its central figure is a Saviour on the Cross. All through this season we are constantly reminded of One who came to save mankind from the guilt and power of sin and reminded also of what it cost Him to secure our salvation.

For Christian People.

Lent is to deepen the Spiritual life of Christian people. To be a Christian means that we have welcomed Christ into our lives and have accepted the gift of forgiveness of sins that He brings, and out of grateful love we give ourselves to Him in body and soul. Christ has done something for us once and for all, but there is much that we must do for ourselves, and here it is that Lent can help us.

The Supreme Example.

It is a pity that the Collect for the First Sunday in Lent is not repeated right through Lent. It emphasises so definitely that Jesus set an example to all Christian people in keeping this Season, as Early Evangelicals loved to do. And if Jesus practised prayer and fasting for 40 days, how much more should modern Christians do as He did.

We live in busy days, and religion is so often crowded out of our lives, and our standards become lower. How vital for the maintenance and sustenance of our Spiritual life it is that we should make full use of this quiet time and come aside and be with Jesus.

General Principles.

For us it will be first of all a time of review—when we ask God to reveal to us what evil tendencies and habits have been developing and with God's help we will set ourselves to check and remove these before they become too powerful. In other matters we are asked to do what Jesus did.

(ii) Practise some self-denial so as to give us greater self-mastery. Rejection of small things that please us, count for much in the Christian life—to avoid every day some harmless act of self-pleasing has real value. Often when some critical choice has to be made it is really decided by this previous sequence of small self-denials.

(iii) It should be a time of closer communion with God, when we deliberately withdraw ourselves into the presence of God, to strengthen His hold upon us, to deepen our friendship with Christ, and to give the Holy Spirit a better chance of doing His best with us. Christ came forth from these times of quietness fortified to meet His temptations and trials. So shall we, if we—during this Season of Lent earnestly spent—give the Divine Spirit the opportunity of finding a welcome to our hearts. We have yet to discover the power of prayer.

(iv) As with Jesus, so with us—we will make greater use of our Bible by studying it by itself, or with the help of the many valuable aids that are now so freely available. Sad to say, many Christian people are largely ignorant of the lovely and precious truths of the Bible. During this Lent all should make an effort to master one of the Gospels, or Epistles. And much help will be obtained from the lives of missionary heroes and heroines and from the religious classics. A great responsibility rests upon the clergy. For too long it has been assumed that Christian people can find their own way in prayer, in Bible reading and in the problems of the Spiritual life without any guidance or direction and unfortunately as a result they never enter into their inheritance. The leaders must lead.

(v) It is a time when every Christian should put in a word for Christ, and try and lead others to Him. So much can be done after prayer and thought, and Christ is looking for such

helpers or witnesses to-day as never before. The King's Broadcast on Christmas Day struck the right note:—"There cannot be a secret Christian. Grace is like ointment in the hand, it betrayeth itself. If you truly feel the sweetness of the Cross of Christ, you will feel constrained to confess Christ before men."

The Golden Opportunity of Lent.

Lent comes to us with great possibilities of help and blessing for our own Spiritual lives, and through us of fruitful service to others. How appropriately the Gospel on the Sunday before Lent tells of Blind Bartimaeus. He has heard that Jesus is passing by and he determines to seize the golden opportunity. He will not be blocked or stopped. One of our hymns says the same of Lent, and nothing is more true:—

"O Jesus, art Thou passing by
With all Thy goodness, grace and
power?"

May we welcome gladly this chance of coming closer to Jesus. God waits to bless us abundantly at this time, and through us, to bless this land of Australia. We cannot hope to get results if we are indifferent, and callous to God and His claims.

"Seek ye the Lord, while He may be found, call ye upon Him, while He is near. Let the wicked forsake his way, the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy upon him and to our God for He will abundantly pardon."

THE LAMBETH CONFERENCE.

Preparations are going forward for the Lambeth Conference to be held from July 1st to August 8th, 1948. On December 1st, 1947, the agenda was issued. The general subject will be "God in His World and in His Church" and the details are as follows:

I. The Christian Doctrine of Man. (a) His relation to nature and to God; (b) The Christian Gospel for Man; (c) The Christian Way of Life for Man.

II. The Church and the Modern World. (a) Modern conceptions of the State; (b) International Order and Human Rights; (c) The Church Militant.

III. The Unity of the Church. (a) The Nature and Mission of the Church; (b) Anglican relations with other Churches; (i) Episcopal; (ii) Non-Episcopal; (iii) The Church of South India; (c) The Oecumenical Movement.

IV. The Anglican Churches. (a) Their tradition and responsibilities; (b) Ideals and forms of worship; (c) Questions of Organisation.

V. Questions referred to the Conference by member Churches. (a) Marriage Disruption; (b) The relation between Baptism and Confirmation; (c) Deaconesses; (d) Intinction.

The Writings of John Calvin.

(By the Rev. T. H. L. Parker.)

Calvin died at the age of fifty-four. His life in no way allowed him the seclusion that would seem necessary in at least some degree for profound thinking and the regular composition of books. He was continually harassed by a thousand cares—by church conflicts, by struggles with heretics, and by all the worries that attend a busy parish priest. Even that one final boon of good health was denied him, for he suffered almost without intermission. Yet in the thirty odd years of his manhood he compiled a whole theological literature. His writings fill in the complete edition called "Corpus Reformatorum," fifty-nine quarto volumes printed in double column.

Omitting his first book, a purely humanistic work, we may divide Calvin's writings into three parts—theological, expository and personal.

By the last I mean his letters. There are letters to friends and to enemies to princes and to refugees, to persons and to churches. He shows rulers their duty—and exhorts them to do it! He condemns wickedness and comforts the sad. He argues for the faith of the Gospel. To his friends he opens his heart. A. M. Fairbairn speaks of him, "as a correspondent who feels no affairs of State, too large to grapple with, and no personal concern too small to touch; his worth and wisdom as an adviser who loves the great of the earth for the good they can do, and judges that the higher a person is placed the more need there is for plain and candid speech, but who forgets not the humble and the poor, and can pause amid the mightiest concerns to hear their plaints; his attachment and tenderness as a friend, whether in his brilliant youth or in his sadder age." But not many people will want to tackle eleven volumes of French and Latin: there is a good collection of letters made by J. Bonnet and translated into English.

The expository works consist of his commentaries and sermons. He wrote commentaries on every book of the New Testament, except Revelation. In the Old Testament he wrote on Genesis, Joshua, Psalms, and Isaiah, Malachi. Commentary followed commentary in a stream that was to cease only with his death. First came Romans written about 1540 in the comparative peace of his exile in Strasburg. The last was on Joshua, published posthumously in 1564.

What does Calvin set out to do in these commentaries? He believes that the Scriptures are the Word of God, but that they need to be re-interpreted in each age, so that the adventitious veils of period and language may be pulled aside, and that men by understanding them may thus hear the Word of God. It is this unveiling and the consequent restatement for the men of his age of the Gospel that Calvin regards as his task as a commentator. This he accomplishes by exegesis and exposition. As for the first, he had a sound knowledge of the Hebrew and Greek. Not that he ranks among the great linguistic scholars, but he is well able to form his own opinions, even in opposition to the recognised critics of the day like Erasmus. But these commentaries are not arid linguistic treatises. He thinks himself back into the mind of the writer, and as it were, re-understands the thought. Karl Barth pays a well-deserved tribute to him when he says: "How energetically Calvin, having first established what is in the text, sets himself to re-think the whole material and to wrestle with it, till the walls which separate the sixteenth century from the first become transparent! Paul speaks, and the man of the sixteenth century hears."

His sermons are as remarkable as his commentaries. Like Dr. Johnson, he was a man born to grapple with libraries. His custom in preaching was to go right through book after book of the Bible, a few verses at a time. Preaching twice a Sunday and once every week day on alternate weeks he thus dealt with many books of the Old Testament which he has not commented on—most important are the 159 sermons on Job.

It must not be thought that these sermons (two thousand odd are printed) are merely simple commentaries. Calvin's method here was to explain the meaning of the verse, and then apply it, in reproof or comfort or exhortation to the congregation before him. He was not a great orator, but his method, deliberately chosen, was the best for his purpose. He wished to move, therefore he was earnest, he wished to penetrate to the heart; therefore he was direct. In his preaching, as in his commenting, he regarded himself as the servant of the Word of God and desired that Jesus Christ alone might "preside," as he put it.

Finally, we come to his theological writings. The shorter treatises need not occupy us long. Some were written as defences of the Reformation, like the magnificent "Letter to Cardinal Sadoletto; others were controversial; others, again, were written to quieten controversy, as the "Little Treatise on the Lord's Supper."

His major theological work was, of course, the "Institutes of the Christian Religion." The first edition was published in 1536, when Calvin was only 26 years old. It was a comparatively small book, containing six chapters. This first edition was entirely rearranged and mostly rewritten for the second edition of 1539, which Calvin translated into French in 1541. Now it was quite a large work, containing seventeen chapters.

Every now and then for the next twenty years Calvin brought out a new edition of the Institutes, with additions and variations. He was never satisfied with the work until in the autumn of 1558-59 a serious illness afforded him the leisure to re-order the whole book which appeared in 1559 in its final edition. It is in four books—on "The knowledge of God the Creator," "The knowledge of God the Redeemer," "The Manner of Receiving the Grace of Christ"; and "The External Means of Salvation." "The Institutes" in its definitive form must take its place with the great theological writings of all ages—with Augustine's "City of God" and Peter Lombard's "Sentences," with the "Summa Theologica" of St. Thomas Aquinas and the "Dogmatik" of Karl Barth.

But how discouraging at the very outset perhaps of one's interest in Calvin, to be faced with such a mass of books in Latin and French. How should one set about reading Calvin? There are, first of all, the letters I have mentioned, in two volumes. They might very well serve to introduce us to the man. After them, we might go on to the commentary on Romans or on St. John's Gospel. After reading so much, we should be ready to approach his greatest work, the 1559 "Institutes." Most people start with the "Institutes," but I would certainly suggest reserving it for the consummation of your acquaintance with this man, a giant in so many spheres, who, you will find, belongs not to his own age only, but to all ages; not to the Reformed Church alone, but to the Holy, Catholic, Apostolic Church of Jesus Christ.

CALL TO YOUTH

POST OSLO CONFERENCE.

There is much evidence of the Lord's blessing on the Post Oslo Conference which was held at Thornleigh under the leadership of the Chaplaincy for Youth from 27th January to 2nd February.

The members of the Conference represented 34 parishes and 4 Protestant Churches and from the first night the numbers steadily increased from 60 to 85 on Saturday night. Many visitors took advantage of the invitation to attend the Bible Studies and Discussion Groups. Unfortunately some of the members had to travel into the city each day, while those who remained were able to take part in the morning Bible Studies, led by the Rev. A. Prescott. The studies were "Call to Remembrance," "Call to Repentance," "Call to Obedience," "God's Call to Freedom," and "Jesus Christ is Lord." Many testified to the help received through the discussion groups which followed.

The studies taken in the evenings were:—
"The God of the Bible."—Rev. J. B. Montgomerie.

"Confronting Moral Chaos."—Rev. G. R. Delbridge.

"Man's Disorder and God's Design."—Rev. C. K. Hammond.

"The World Church."—Rev. G. Begbie.

"The Lord of the Future."—Rev. G. R. Delbridge.

These lectures will be duplicated by the Youth Office, and copies may be obtained on application.

Thanks are due to the splendid team of workers who looked after the catering and cooking—they did an outstanding job.

Thanks are due also to the speakers and discussion group leaders for their Christian fellowship and leadership. We were "all one in Christ Jesus."

Youth with a World-wide vision! What a challenge to full time service for the Lord!—and these were the thoughts which pulsed through the Conference. Eighty young people who know that "Jesus Christ is Lord," Lord of their life, and Lord of the future, have come back determined to witness to this fact.

The Youth Department feels confident that this, the first Conference of its kind will be the fore-runner of many other such Conferences of Spiritual blessing.

A MESSAGE TO YOUTH. EVANGELISE . . . IN FAITH.

The problems facing youth to-day are tremendous. The world is in desperate need of rebuilding. The devastating effect of the recent war is almost too terrible to contemplate. Over thirty countries in Europe and Asia were overrun by the Axis armies. The enemy's policy of scorched earth tactics, and mass starvation and deportation, and destruction of industry has caused great and perplexing problems. We are told by those who have visited these lands recently that the pace of the world's recovery and reconstruction has been far slower than was hoped. Who is to shoulder this great task of reconstruction? We know that it can only be done by the youth of the rising generation.

This world situation, so full of chaos and confusion and conflict, presents a glorious opportunity to each one of us. It calls for the full employment of all your strength and vitality and enthusiasm. Youth to-day has the chance of a lifetime in seeking to rebuild a war-shattered world.

My own personal experience has been that wherever I have gone throughout the country, the appeal for wholehearted and unselfish service has always been responded to gladly and willingly by the youth of our land.

The vital question facing us to-day is: "What shape will world society assume now that the way is over?" And we believe that if there is to be any advance towards a truly Christian order of society we must have more Christians—and Christians of a better sort; active, alert, aggressive Christians. Christians who are out-and-out for God and ready for anything; wholly consecrated to His service.

Material reconstruction alone is quite futile. Men's hearts must be changed, and it is very encouraging to hear from lands which have been devastated by war that there are signs that many are hungering for the word of God.

It is very remarkable to hear that Germany, Japan, and even Russia, are asking for Bibles, and many are turning to Christianity.

My message therefore is one of hope. Hope in the midst of much that is very depressing in the world to-day. Dr. John R. Mott said "the present moment is the most hopeful time that the world has ever known." He still believed in the old saying, "Man's extremity is God's opportunity," and that such an extremity as the present had never been known before. Martin Luther said that before every opportunity God always sent him a great trial and we know from experience and from history that all great trials and testings lead to opportunities. The more impossible the situation the greater and grander the opportunity.

But it so often happens that our lack of faith and assurance deprives our testimony of its power over our fellow men (Mark 16: 14). Our Lord upbraided His disciples because of their unbelief and "because they believed not them which had seen Him after He was risen." One of the reasons why Christianity is not so aggressive as it once was and why it does not exert the influence it did in apostolic times is because of the feebleness of our faith. We ought to show a bold reliance upon the Holy Spirit and a deep conviction of the truth we are taught to deliver.

If there is to be a true revival it must begin with us Christians. Our souls must be filled with holy faith and living enthusiasm, then we shall do great exploits and win many souls for Christ.

Our Lord gave us the commission, "Go ye into all the world and preach the Gospel" (Mark 16: 15), but He added those wonderful words in St. Matthew's Gospel, "All power is given unto Me," and these words greatly strengthen our faith.

God has to work through human frailty, but, by the power of the Holy Spirit, millions can be set free from superstition and find peace in Christ.

To-day the torch comes down to us through the generations that are past, and it is our privilege to take it up and pass it on, for the glory of God and the salvation of men. Are we to prove worthy of this trust?

—Mr. Arthur S. Wood, "Young Life."

CHAPLAINCY FOR YOUTH NEWS.

The new centre.—Over the past fortnight work in the Department has been rather disjointed as we have been moving our office administration from Church House to the new C.E.N.E.F. Memorial Centre for Youth, 201 Castlereagh St., Sydney.

We give a warm invitation to any young folk, and others interested in the work of the Department to visit us in our new offices (3rd floor) and also to make an inspection of the building which in a short time will be in operation as a Youth Centre. Quite a number of friends have already availed themselves of the opportunity, and are thrilled with the opportunities it will give for Christian fellowship and witness.

The Supervisor of the Restaurant is very thankful for the assistance which many girls have given in that department. This department really presents a challenge to us as young people to see if we cannot work for the lowering of the overdraft of £32,000. If any young people would like to wait on tables either at lunch time or in the evening, perhaps once a week or fortnight, please contact the Chaplaincy for Youth offices, and we will introduce you to the Supervisor.

Donations.

In the mail during the week a gift was received from an anonymous donor, and as a receipt cannot be issued in the normal manner the Department wishes to thank the donor in this way for the assistance given. We do appreciate very much the help given by friends of the Department.

Preliminary Notice.

The Prospectus for the Chaplaincy for Youth 1948 Easter House Party will soon be out. As usual the house party will be conducted at "Chaldercot" Youth Centre, Port Hacking.

Youth Evening.

In the AUDITORIUM, 1st Floor,
C.E.N.E.F. MEMORIAL CENTRE FOR
YOUTH,
on THURSDAY, 26th FEBRUARY,
at 7.30 p.m.

The Chaplaincy for Youth will hold its first "Youth Evening". The special guest speaker will be the Rev. Alan Begbie, of Lithgow. Mr. Begbie hopes to bring with him several of his choir members, and there will be other musical items and films.

For those who will have to stay in town, the C.E.N.E.F. Restaurant will be open for the serving of meals until 7 p.m.

Any enquiries with regard to the work of the Chaplaincy for Youth would be welcomed.—D. W. Noble, Staff Worker.

FURNISHED ROOM TO LET. Use of all conveniences. Suit middle-aged lady. Select area West Strathfield. Good 'bus service. Reply: Church Record, No. 191.

PERSONAL.

Rev. J. Greenwood, of Minnipa, S.A., arrived in Sydney to take delivery of the new B.C.A. Mission Van.

A number of nursing sisters have been accepted recently for the Bush Church Aid Society. They have all commenced work in B.C.A. hospitals in South Australia. They are Sisters J. Eatch, D. Osborne, and B. Tierney, all of Sydney. Miss F. Lawley, of Melbourne, has commenced duty as assistant at the B.C.A. Boys' Hostel at Wentworth Falls.

Friends of Major K. Peter H. Swainson, will join in congratulating him on his engagement to Miss Lucie Jeanne Salter, younger daughter of Mr. and Mrs. W. W. Salter, of Amiens, France, which was announced recently in the London "Telegraph."

The Archbishop of Brisbane is to give a series of addresses in St. John's Cathedral on four Sunday evenings in Lent from the second part of "Pilgrim's Progress."

Mr. Shu Hwa Song, son of Bishop Song, of West China, was successful in his examinations at Sydney University results of which were published recently. Mr. Song is remaining at Sydney University for another year where he is studying for his Master's degree in Arts.

The consecration of the Rev. W. B. Belcher, Bishop elect of North Queensland has been fixed for Sunday, February 15th, at 9.30 a.m. in St. John's Cathedral, Brisbane.

Archdeacon C. S. Robertson, Rector of St. John's, Canberra, was in Sydney during the month of January and conducted services in the parish of Narrabeen.

The death occurred on December 15th of the Rev. R. B. Dransfield, assistant minister at St. John's, Canberra. Mr. Dransfield's death was sudden and without warning and his passing came as a shock to his friends. Mr. Dransfield, who was trained at Moore College, was ordained by the Archbishop of Sydney in 1929 for the Bishop of North Queensland. After a curacy at St. Matthew's, Bondi, Sydney, 1930-32, he served in the Diocese of Goulburn, and during the war served as a chaplain.

Dr. Bainton, sometime director of the State Conservatorium, Sydney, has undertaken the work of the Master of Choristers at St. Andrew's Cathedral, Sydney, pending the new appointment of the Cathedral organist.

The Ven. Archdeacon Bickersteth is visiting Australia in connection with the appeal on behalf of Canterbury Cathedral.

The Rev. R. E. Sherlock, Rector of Denmark, W.A., has been in Sydney for a holiday.

The Rev. S. A. Mainstone, Rector of Kiama, N.S.W., has accepted nomination to the parish of Norwood, Diocese of Adelaide. Mr. Mainstone, who was ordained by the Archbishop of Sydney in 1930 has been Rector of Kiama since 1940.

Proper Psalms and Lessons

Feb. 15. 1st Sunday in Lent.

M.: Gen. xviii or Eccus ii; Matt. iii or Heb. vi. Psalm 51.

E.: Gen. xxi 1-21 or xxii 1-19 or Baruch iii 1-14; Mark xiv 1-26 or 2 Cor. iv. Psalms 6, 32, 143.

Feb. 22. 2nd Sunday in Lent.

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

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

Feb. 29. 3rd Sunday in Lent.

M.: Gen. xxxvii or Eccus. x 12-24; Matt. xviii 1-14 or Heb. x 19. Psalm 119, 73-104.

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

AUSTRALIAN STUDENT CHRISTIAN MOVEMENT.

ANNUAL CONFERENCE — ARMIDALE N.S.W., JAN., 1948.

The annual conference of the Australian Student Christian Movement was held at the New England Girls' School, Armidale, from 7th to 15th January. The subject of the conference was "The Living God."

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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"Service to the Public."

H. F. LYTE MEMORIAL TABLET.

UNVEILING IN THE ABBEY.

Of the many observances of the centenary of the death of the Rev. Henry Francis Lyte, composer of the hymn "Abide with me," probably none was more impressive and in keeping with the modest character of the author than the unveiling of the tablet to his memory in Westminster Abbey on Sunday, Nov. 16.

Mid-way through the morning service, during which the large congregation joined in the singing of two of Lyte's hymns, 20 of his descendants jointed in a short procession behind the clergy to the south choir aisle, where, near the memorials to the Wesleys and to Watts, the mural tablet had been fixed.

The unveiling was performed by Major J. M. Maxwell-Lyte, the oldest male descendant of the poet; and the congregation standing in silence, heard the voice of the Dean, Dr. Alan C. Don, as he offered the dedicatory prayer, "We commemorate this day," the prayer began, "the life and death of thy servant Henry Francis Lyte, who entered into rest one hundred years ago. We thank Thee, O Lord, for the grace vouchsafed to him to write songs of devotion and praise in thine honour and especially for the hymn, "Abide with me." May we ever remember the patience and courage which he showed in adversity.

The Rev. Charles Smyth, canon in residence, devoted his sermon to a review of Lyte's life and work. He said that Lyte was a prolific hymn-writer, and many of his compositions were still in common use in public worship. Like most of his popular hymns, "Abide with me" was characterised by great sadness, tenderness, and beauty, though it owed something of its popularity to Dr. W. H. Monk's music. It was commonly used in churches as an evening hymn, and in fact it described the evening of the author's life. It was the hymn of, and for, a dying Christian. It was on the face of it unsuitable for community singing at football matches. None the less it was something to be thankful for that, under the providence of God, "Abide with me" should afford the link, however equivocal and tenuous between the muddled and frustrated post-Christian generation in which we lived and the Name in which alone lay salvation.

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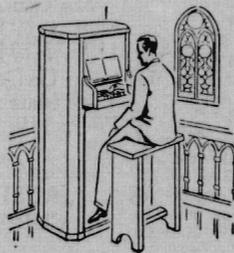
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THE WORLD OF BOOKS.

THE ANGLICAN COMMUNION
SURVEYED.

The Archbishop of Canterbury contributes an introduction to the first comprehensive post-war survey of the world-wide Anglican Communion and its problems old and new. This is presented in "Lambeth Calls" by Canon J. McLeod Campbell, D.D., M.C., General Secretary of the Missionary Council of the Church Assembly, and is published by the Press and Publications Board of the Church Assembly, Church House, Dean's Yard, Westminster, S.W.1. Price (sterling) 3s. 6d. By post 3s. 9d. The book brilliantly continues the pre-war series of Unified Statements of the Missionary Council; summarises the background of the great Lambeth Conference of 1948; and will be the main study text-book for the Lambeth Campaign of Missionary education which is now being launched by the Church of England on a nation-wide scale.

Among the new problems, and new phases of old problems, are the modernised outlook of the returned African native soldier; the question of priorities in re-building Church life in the war-torn dioceses of the East; the need of, and urge towards, Christian reunion in such separated lands as Canada, India and Ceylon; the adaptation of European missionaries in the East to secondary roles under native Church leadership; the problems of diversity and distance; the overwhelming need for vernacular literature where mass-education is creating a vast new literate public which may otherwise be served with deleterious rubbish; the special rural needs in view of the facts that "over 87 per cent. of Asia and 89 per cent. of Africa are rural" and that "93 per cent. of all people in the British Colonial Empire live in rural areas."

Among the constructive suggestions made is one for the appointment (for periods of one or two years) of "accredited envoys by the overseas Provinces to represent them in England, and by the Church of England to represent it in the overseas Provinces." Others are for closer liaison between theological colleges; and for more active friendliness by English church people towards the "1,750 Indian and Ceylonese students, 600 Chinese, 800 Africans" now in Great Britain.

"The Mind of Man," by Archdeacon S. M. Johnstone, M.A., of Sydney. (Published by Edgar Bragg and Sons, Sydney. Our copy from the author.)

This is a poem, elegantly conceived and setting out in lyric strains the mind's Pilgrimage and questionings amidst the beauties of nature and these human experiences of which every man must taste and which so often make or mar the life.

Man's sincere preachings lead him on to the "Mind Divine" for his own reason leaves him unsatisfied.

"We can but follow where it points,
And leave to thee the rest,
This reason guides and shares its task,
With trust in Thee confessed."

Pathetic touches remind the reader of the Dedication of this booklet. A poignant grief has given birth to it.

"Love gives him joy, but gives him grief;
When death, with sickle grim,
Reaping his harvest far and wide,

At length comes near to him,
And garners someone well beloved."
And yet there is the comfort of a splendid hope—
"Immortal is thy life in grander sphere,
Remembrance keeps thee ever living here."

CORRESPONDENCE.

THE JOHN MASON VEALE SOCIETY.

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

Through your columns may I ask any clergy within the range of your subscribers, who may have in their libraries any books by that great Doctor of our Church, the late Rev. John Mason Neale, to do me the great favour of communicating with me, telling me the names of such books, and whether they might be willing to give, lend or sell to us such books as we may desire and they might be able to spare in any of the three ways suggested.

It is a great satisfaction to have in our membership now men from West Australia, Victoria, South Australia and New South Wales. Our numbers are steadily growing and I should be glad to hear from any interested.—I am, etc.,

(Rev. P. R. WESTLEY,

Hon. Sec., Ausn. Branch of the John Mason Neale Society, Cambridge, England.

St. Thomas' Rectory,
Auburn, N.S.W.

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AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1947.

Scholar in Theology (Th.Schol.)

Second Class.—Charles Maurice Gilhespy, Sydney.

Pass (in alphabetical order). — Arnold Raymond Bowers, Adelaide; Harold Marshall, Newcastle.

Passed in Single Subjects.

(In Alphabetical Order.)

Old Testament. — Harold Frank Ault, M.A., B.D., Christchurch, N.Z.; Edmund Keith Cole, B.A., Sydney; Albert Edward Hayes, Newcastle; Aubrey Winter Singleton, B.A., Melbourne.

Church History.—Albert Edward Hayes, Newcastle; Jeffray Mills, Sydney.

Comparative Study of Religion.—Angus Cornwell Tipping, Sydney; Percy William G. Twine, Sydney.

Philosophy of Religion. — Edmund Keith Cole, B.A., Sydney; Leslie Llewelyn Elliott, B.A., Melbourne; Aubrey Winter Singleton, B.A., Melbourne.

Moral Theology.—Alwyn Charles Blaxell, Riverina; Leslie Llewelyn Elliott, B.A., Melbourne; William Vincent Lloyd, Melbourne.

Licentiate in Theology (Th.L.)

Second Class (Order of Merit).—Alexander G. Methven, Ridley Coll., unattached; Herbert Frank Willoughby, St. Francis' Coll., Adelaide; Miss Winifred May Merritt, Ballarat; Ronald Lloyd Gwyther, St. Francis' Coll., Brisbane; Richmond James McCall, Ridley Coll., unattached; Raymond Albert Woodward, Moore Coll., Sydney; Robert George Porter, Moore Coll., Ballarat.

Pass (Order of Merit). — John Charles Vockler, St. John's Coll., Newcastle; Raymond Harold Lewis, St. John's Coll., Newcastle; Henry Richard Field, St. Francis' Coll., Nth. Queensland; Edwin James Bennett, St. Barnabas' Coll., Perth; Cyril Edward B. Wood, St. John's Coll., Bathurst; Deaconess Violet B. Mills, Ridley Coll., Melbourne; Frederick S. J. Imray, B.A., Trinity Coll., Melbourne; Maxwell Lindsay Hughes, Christ Coll., Tasmania; Bruce Lee Clark, St. John's Coll., Bathurst; Leslie P. G. Smith, Riverina; Frederick Charles Bastian, Ridley Coll., Bendigo; Geoffrey Mitchell Fletcher, Moore Coll., Sydney; William Frederick Carter, Moore Coll., Sydney; John Martin Johnston, Moore Coll., Sydney; Lionel Rossiter Lenthall, St. Barnabas' College, Adelaide; Deaconess Hebe May Martin, Ridley Coll., Melbourne; Arthur Cygnet Cloudsdale, Christ Coll., Tasmania; David Houlden Chambers, Ridley Coll., Gippsland; James Y. McDonald, St. Barnabas' Coll., Adelaide; Burne Whittaker Brooker, St. Barnabas' Coll., Adelaide; Harold Ernest Ctercteko, Moore Coll., Sydney; Thomas Joseph O'Brien, Goulburn; Robert Edward Sherlock, Moore Coll., Sydney; Edwin Victor Dyer, St. John's Coll., Newcastle; Clement A. F. Lane, St. Francis' Coll., Brisbane; Joseph Forster, Rockhampton; Norman Leslie Hill, Ridley Coll., Melbourne; Allan Strong Dumbrell, St. John's Coll., Newcastle; Malcolm Warner Ward, St. Barnabas' Coll., Perth; Harry Ellison, Ridley Coll., Bendigo; Gordon Frank Hewitson, St. Barnabas' Coll., Adelaide; Charles Turley Holloway, St. Ar-

naud; Harold Henry Butler, Riverina; Richard J. Stockdale, St. Columb's Hall, Wangarratta; John Alexander Ross, Moore Coll., Sydney; John Triller Corrigan, Newcastle; Daniel Frederick Clout, Grafton; Brian Thomas, St. John's Coll., Armidale; Bert Desmond Jameson, Nelson, N.Z.; Jack Kruger, St. Francis' Coll., Brisbane; George Thexton Morphett, Bendigo.

Passes Part II. of the Examination.

(In Order of Merit.)

Walter Spencer, Ridley Coll., Gippsland; Roy Edward Coulthard, B.A., Moore Coll., Sydney; †*David H. W. Shand, St. Francis' College, Brisbane; *Clive Alfred Britten, St. Francis' Coll., Brisbane; Ronald Ross Gibson, Moore Coll., Sydney; *James F. Blades, B.A., St. Barnabas' Coll., Adelaide; *Robert C. Ingham, M.A., Moore Coll., Sydney; Albert E. J. Strickland, Ridley Coll., Melbourne; Ronald Patfield, Moore Coll., Sydney; Lancelot R. Shilton, Ridley Coll., Melbourne; *Kenneth Norman Seymour, Ridley Coll., Ballarat; Raymond Charles Weir, Moore Coll., Sydney; Douglas A. Wellington, St. Francis' Coll., Nth. Qld.; Kenneth Brandreth Raff, Ridley Coll., Gippsland; John L. Wardman, St. Barnabas' Coll., Perth; Deaconess Hilda Kent, Ridley Coll., Melbourne; Richard Hain Pidgeon, Ridley Coll., Melbourne; Arthur Davidson Deane, Moore Coll., Sydney; Richard F. Bosanquet, Moore Coll., Sydney; *Lyle G. Young, B.A., St. Francis' Coll., New Guinea; Alan Gordon Laity, St. John's Coll., Bathurst, and Robert John W. Hate, St. John's Coll., Newcastle; Leslie S. Whereat, St. Francis' Coll., North Qland; Keith George Madin, B.A., Ballarat; John Burbury Moroney, Ridley Coll., unattached, and Alan C. H. Yuill, Moore Coll., Sydney; Kenneth Bruce Roughley, Moore Coll., Sydney; William W. Devonshire, St. John's Coll., Newcastle; David D. Bateman, St. John's Coll., Newcastle; Ronald Victor Ash, Moore Coll., Sydney; Geoffrey W. Simondson, Ridley Coll., unattached; Roy Francis Gray, Moore Coll., Sydney; Gilbert Clark Lamble, Ridley Coll., Melbourne; Kenneth A. Osborne, St. Barnabas' Coll., Adelaide; *Jack Henry Shilton, Ridley Coll., Gippsland; *Benjamin B. Lewis, St. Francis' Coll., North Qland; Ian Howard St. Clair, Ridley Coll., Bendigo; David Clifford Hayes, Moore Coll., Sydney; William George Hayston, St. John's Coll., Riverina; Hilary A. Warner-Bishop, Trinity Coll., Melbourne; Harold William Rogers, Moore Coll., Sydney; Harold Rawson, Moore Coll., Sydney; Gordon Lloyd Dent, St. John's Coll., Armidale.

Held Over.

(In Alphabetical Order)

Henry G. Fuhrmeister, Moore Coll., Sydney; Frederick G. E. Hunn, St. Francis' Coll., Brisbane; Arthur Ernest Johnson, St. Francis' Coll., Brisbane; James Richmond Payne, Moore Coll., Sydney; Mapsom T. D. Williams, Moore Coll., Sydney.

* One extra subject.

† Two extra subjects.

The Hey Sharp Prize is not awarded.

The John Forster Memorial Prize is awarded to John Charles Vockler, St. John's College, Newcastle.

The Frank and Elizabeth Cash Essay Prize is awarded to the Rev. Edmund Keith Cole, B.A., Th.L., Sydney.

On behalf of the Council of Delegates,

FRANK CASH,

Christ Church, North Sydney.

27th January, 1948.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

THE LADIES' HOME MISSION UNION.

The Committee of L.H.M.U. would like to thank all members and friends for their continued interest and support and to ask if you will remember the work in your prayers. The Date of the Annual Meeting has been arranged for Friday, 28th May, at 2.30 p.m. Please will you keep the date free and come along.

The financial year ends on March 31st and we would give a reminder to those who have any box money or subscriptions to send them to the Secretary in good time. All these odd moneys go to make up the grand total. We shall need to increase our income if we are going to extend our work, and so we want to try and raise another £1000 a year. All these things call for prayer and a courage and determination to carry on and attempt great things for God, knowing that He will not fail us.

May we quote Elizabeth Barrett Browning: "Great things must be done greatly, with a great purpose, a great mind, a great energy, a great courage, and a great persistent patience."

MANLY.

Presentation of New Car to the Rector.

The Churchwardens are pleased to be able to advise parishioners and friends that the new car, a Ford "Prefect," has been delivered, at long last, to our Rector, Rev. A. R. Ebbs.

We desire also to thank all those friends who gave so generously to the Fund which made possible the worthy presentation in recognition of the splendid and devoted service of Rev. A. R. Ebbs to the Parish of Manly.

We would also take the opportunity of thanking all those who attended the birthday gathering given to the Rector on 12th December, 1947. We are indebted to Mrs. Dixon Marshall, Mr. Hermon Slade, Mr. E. D. Darby, M.L.A., and the Mayor (Alderman Scharkie), who, on behalf of the parishioners and citizens, and in support of the churchwardens, addressed suitable remarks to the Rector and Mrs. Ebbs.

It was indeed unfortunate that the new car was not available as anticipated for presentation on that evening.—A. E. J. PONT, for Churchwardens.

160th ANNIVERSARY OF FIRST CHRISTIAN SERVICE HELD IN AUSTRALIA.

The 160th Anniversary of the First Christian Service held in Australia was celebrated by a united service at St. Philip's, Church Hill, on Sunday, the 1st February, the nearest Sunday to the original service held under the shadow of a great tree in Sydney Cove on the 3rd February, 1788.

The service was somewhat unique inasmuch as the bible and prayer book used in the first service were again used at the commemoration, and the leaders of other religious bodies took part.

In the absence of the Venerable Archdeacon Begbie through illness, the service was conducted by Dr. Babbage, the Dean of Sydney. The first lesson was read by the

Rev. L. W. Farr, Chairman of the Congregational Union, and the second by Mr. F. W. Winn, President of the Baptist Union. The prayers were read by the Rev. G. E. Johnson, President of the N.S.W. Methodist Conference.

The preacher was the Rev. W. G. Grant, Moderator of the Presbyterian Assembly, who spoke from the text "The God of our Fathers" and referred to the debt which the community owed to the pioneers of the Gospel in this land.

The service, which was broadcast, was well attended and included members of the Royal Australian Historical and Genealogical Societies.

The detailed arrangements for the Commemoration were made by the Church of England Men's Society at the request of the Archbishop.

Diocese of Goulburn.

THE RANSOME T. WYATT MEMORIAL.

The Diocesan Council at its last meeting approved a suggestion from Mrs. R. T. Wyatt that the Memorial to the late Registrar should take the form of stained glass clerestory windows in St. Saviour's Cathedral. The original hope had been that desirable additions to Church House might be realised and that some part of these might be dedicated as a memorial to Ransome T. Wyatt. The cost and uncertainty of building making for considerable delay, the Council felt with Mrs. Wyatt that the Memorial to our late Registrar should take form as soon as possible, as suggested. Steps are now being taken to effect the work, all donors to the fund being asked to consent to the change of form. Contributions from those who would like to take some part in the provision of the Memorial and who have not yet contributed would be very welcome. It is intended to procure the services of a first-class artist in glass.

Diocese of Armidale.

The Bishop of Armidale writes in his "Diocesan News":—

This is my last letter to you before my wife and I (at the summons of the Archbishop of Canterbury) leave for England. I have been deeply touched, as I said in "Journeys Often," by the constant words of goodwill to us as we go. And I am not less grateful for the action of the Synod in seeking to provide financial help for the journey. The Archbishop is so anxious all should come that they even proposed help from that end for any who might need it. The time should be most interesting and profitable. My wife will attend the Mothers' Union Conference and other Women's Conferences. I hope to attend the C.E.M.S. Conference, the S.P.C.K. Centenary, the Missionary Conference of the Church of England, the Lambeth Conference and, if possible, the World Council of Churches Conference in Amsterdam.

In addition, I hope to visit many parts of England, Scotland and Ireland. Already I have invitations to preach in St. Paul's Cathedral, London, on Whitsunday, St. Mary's, Oxford on Rogation Sunday, at Rathfarnham College, Dublin, at the parish Churches of Lewisham and of Brighton, and at the Church where the Rev. R. C. Cockerell is now rector. Many of us have placed ourselves at the disposal of those who are plan-

ning to send teams of bishops for week-ends here and there in England to make known to the people at home the extent of our world-wide Church, and to give them some knowledge of its various parts and peoples.

It sounds like a crowded time — but the journeys by sea should give opportunity for some rest, and I hope to be able to tell you all much—and my wife hopes so, too—when we return towards the end of the year.

VICTORIA.

Diocese of Melbourne.

MELBOURNE DIOCESAN CENTRE.

Holiday Outings and Camps.

Whereas to most, January is the slack month, to the Staff of the Centre it has meant a great increase in activity. The aim of our youth work is to occupy the spare time of the children from these inner areas. Holidays from school mean much spare time to be catered for. Each day during January from one or other of the Churches attached to the Centre, a party of children has set off for the beach, the Zoo, the Aquarium, etc. Apart from the trips from the Churches on two days a week, a large furniture van has arrived at Camp Pell and filled up with boys from this temporary housing area, and taken them for a day to the beach, and to make it more interesting, the beaches visited have ranged from Williamstown to Seaford.

A uniform charge of 6d. has been made for all outings irrespective of destination, the balance being subsidised from the Centre.

Also a number of boys and girls from the Centre have been given the opportunity of a week's holiday at the beach. The girls joined in the G.F.S. Camp at Point Lonsdale thanks to the co-operation of Mrs. Bright Parker.

The boys are spending the last week of January at Ocean Grove, in charge of the Director (Rev. G. Sambell) and his staff. Each child pays a nominal amount, but the camps have been made possible through local firms who have sponsored one or more children for a holiday.

Diocese of Gippsland.

MAFFRA.

The following is an extract from the letter of the Rector of Maffra to his parishioners.

I came across the enclosed poem the other day. It describes the work of the Parish Priest and the qualities which, by God's Grace, he should come to possess.

Will you read it and think about it as we face the New Year together.

Here it is:

Give me the priest these graces shall possess
Of an ambassador the just address;
A father's tenderness, a shepherd's care,
A leader's courage, which the cross can bear;
A ruler's awe, the watchman's wakeful eye,
A pilot's skill, the helm in storms to ply;
A fisher's patience, and a labourer's toil,
A guide's dexterity to disemboll;
A prophet's inspiration from above,
A teacher's knowledge and a Saviour's love,
Who is all that he would others be,
From wilful sin, though not from frailty,
free,
Who still keeps Jesus in his heart and head,
Who strives in steps of our Arch-Priest to tread,
Who can himself and all the world deny,
Lives Pilgrim there, but Denizen on high.

Such an ideal obviously cannot be thought of in terms of hours of work or of wages paid.

Such a standard of Godliness in a Priest requires not only that he shall live close to God and receive supplies of spiritual energy, but also that he shall have an outlet on which this energy might be expended. Only so can his powers grow and develop.

The old fashioned visiting parson was noted for his Godliness, and that he no longer exists is a constant lament. But let us recall that he was given opportunities to exercise Godliness.

He was greeted more often, not with unsolicited excuses for non-Church going, but with the family Bible and the wish that he might read and pray with those whom he came to see. This always meant mutual enrichment of life and a greater reality in Sunday Worship.

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