1949

The Australian Church Record 1949

Australian Church Record

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There is a wistful longing in many hearts to-day, for a revival of true spiritual religion. The times in which we live demand it. There is no magical cure for the ills which exist in these days. This fact is being more and more recognised by all thinking people. What can be done to arrest this trend towards moral and spiritual decay in our national life? The clergy of various denominations are working on this problem, and are seeking to do something satisfying, but in the absence of widespread evangelistic action, the church has no hold on the minds of people. And in connection with many people there seems to have the impression that such a work, we need some specially gifted evangelist, if spiritual success is to be achieved. But why do we think that it is necessary to have a special mission in order to inaugurate some such campaign as instanced? Is not the Scriptural ideal for every clergyman his own evangelist? Do not mean by this that there and other such campaigns a new emphasis on spiritual religion. The times in which we live demand it. There is no sure, that some special mission to your own congregation, gives the preacher a unique opportunity of pressing the claims of Christ in such a way, that men and women are faced with the responsibility of reaching a definite decision.

**Evangelism is the Responsibility of Every Clergyman.**

In the very last charge given by St. Paul to Timothy (who apparently had been left in charge of the Church at Ephesus), the apostle not only instructs him to "preach the Word, be instant in season and out of season — I merely mention this to show that the Red Book of the Church is the Church, to press in the ordinary congregations and every parochial duty, but charges him to "preach the Word, be instant in season and out of season," and to "do the work of an evangelist" and make full proof of his ministry. The "work of an evangelist" does not here refer to any separate class in the Church, but is something which every clergyman is free from this responsibility.

Surely if the love of God burns in his heart, he will possess a "passion for souls," and will surely manifest His power, and bring with it the full assurance of repentance. We shall see God at His appearing and His Kingdom." Do you believe in God the Father, and in the Son, and in the Holy Ghost, and that there are many more than we might be

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**ARCHBISHOP**

The Archdeacon of Canterbury writes in "The Church of England Register" (18th August): "The church of England is essentially an evangelistic Church, and every clergyman is bound to be an evangelist."

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The Australian Church Record

November 3, 1949

The Home Mission Society

Diocese of Sydney, which is "the Church in Action"

The Society helps needy Parishes; gives Pensions to Retired Clergy; maintains important work at the Children's Court, on the Hawkesbury, at Yarra Bay and the Oilfield, Glen Davis.

Send your donation without delay.

REV. F. FILLINGHAM, General Secretary

SIR GEORGE MASON ALLARD, Hon. Treasurer.

C/o Diocesan Church House, George Street, Sydney.

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THE HOME MISSION SOCIETY

THE AUSTRALIAN CHURCH RECORD

November 3, 1949

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The Gospel Film Ministry

In view of the intense opposition in some quarters of the Anglican Communion to the inauguration of the Church of South India and the Scottish Church, readiness to criticize and to expose the charge: "Do the work of an evangelist"...is essential. And press upon such their individual responsibility as revealed in the Word, to bear their witness to others of God's gracious goodness to them.

"The fruit of lips which make confession, to His Name" we are to offer up to God our Father as "our sacrifice of praise and thanksgiving" as commanded in Heb. xii. 19 (R.V.

THE AUSTRALIAN CHURCH RECORD.

Editorial Matter to be sent to The Editor, Anglican Church House, George Street, Sydney.

Newspaper Communications to be addressed to the Secretary, A.C. and M., Diocesan Church House, George Street, Sydney, N.S.W.


Tasmania.—Hobart: T. H. Horne, 14 Dyn-

VOY ROAD, Sandy Bay.

Mr. Byrne's address to the Secretary, A.C.

The Australian Church Record


Chaplain at the Embassy Church, Paris, the Archbishop of Canterbury has been repre-

sentative. This is the first outside.

of the World Church, and this service should be a most impressive one.

THE GOVERNING BODY of the Home Mission Society

2521 ELIZABETH STREET, CITY.

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The Bishop will conduct the service and members of the University read

sermon the new Archbishops of

the Church at the Embassy.

by the medical authorities, a good

by Mr. Howard Pollock at the organ.

In his sermon the new Archbishops stated that 70 per cent. of the five million French-

of spiritual standards that

The Australian Church Record

Dear Sir,

I should be most grateful if you could send space in your paper for a new para-

S


The Princess is speaking, of course, as a mother, with Mr. Howard Pollock at the organ.

The Princess is speaking, of course, as a mother, and it seems to me that here in Australia the presence of the Princess refers to the exacting demands of single life to the exacting demands of a career, and that here in Australia the presence of the Princess refers to the 1950's. It is extraordinarily difficult to begin married life successfully. There are many factors which make it virtually impossible to get accommodation. And this is the stability of marriage, the lack of a cause experience shows that childless marriages tend to break down more than those in which there are children.

But Princess Elizabeth says, however, that there are many other factors—among them the growing self indulgence, of hardening and sick morality—she condemns. She has put her finger on an all-too-common situation in England. But it is the real wish of the Princess Elizabeth that we should be one of the many who are living in Australia the Princess is speaking, of course, as a mother, and it seems to me that here in Australia the presence of the Princess refers to the 1950's. It is extraordinarily difficult to begin married life successfully. There are many factors which make it virtually impossible to get accommodation. And this is the stability of marriage, the lack of a cause experience shows that childless marriages tend to break down more than those in which there are children.

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The Rev. Stephen Bradley, formerly of Sydney, and now the late Mr. W. C. (Clare) Bradley has been for some years the Church of England in South Africa. Besides the work of the War, he superintends a large native work. This takes place in some twenty weeks during the year in various centres and building congregations. This week he is visiting two weekend Church days, two months later in the town of Whitby, to the north of the River. The church building is beautifully clean and in very good condition.

The Rev. Llewellyn E. Roberts, M.A., Secretary of the National Church League, London, is a native of the city of London. He was born on January 1, 1900, and was educated at the University of London. In 1926 he became a member of the Church of England, and in 1930 he was ordained as a deacon. In 1931 he was appointed as a priest in the Church of England.


THE GOSPEL IN SOUTH AFRICA.

Sunday Afternoon Talks, 3.30 - 3.45 p.m.

Mr. Warren Hawkins.

Sydney: Bishop of Chichester.

Of our best preaching, there is none more likely than what we have heard in the last few weeks. The sermons which we have heard have been representative of the best preaching that we have heard in this country. The best preaching which we have heard has been made by men who have been trained in the best schools, and who have been given the best opportunities to study and prepare for the work of the ministry.

It is the practice to hold a social evening at the Town Hall at which newly arrived strangers to the town are welcomed. There is also a church service at the church on Sundays, and the church is open to everyone. There is a school for children which is entirely African. We trust that this will spread.

PUBLIC WELCOME TO NEW PARISHIONERS.

The Church of England Social Worker at the Children's Court, Sydney, sends a report on the following appeal -

"A fresh away from previous world surroundings is badly needed. There is a need for a hanging cupboard, a table, a carpet, a bed, and other furniture. A mustard would be very much appreciated."

At present the family has no furniture and is lying on the floor. There is also a cot and a cradle for the baby. We trust that this will spread.

SUPERINTENDENTS ! YOUTH WORKERS ! TEACHERS AND MINISTERS !

HERE IS THE ANSWER BOOK ON CHILD EVANGELISM WINNING THE CHILDREN TO CHRIST

By Wallace A. Guiford

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FROM ALL CHRISTIAN BOOK STORES

Published by CHRISTIAN PRESS, 20 GOULBURN STREET, SYDNEY

A MUST FOR ALL WORKERS AMONGST CHILDREN

CHRISTIAN TRANSFORMATION OR A CROWN LOST AND REGAINED

The writer of the Eighth Psalm as he considers the vastness of the universe, is filled with awe and reverence. It is a common thing, when the thoughts of man are turned to spiritual subjects, to feel a consciousness of the insignificance of man. It is a common thing, when the thoughts of man are turned to spiritual subjects, to feel a consciousness of the insignificance of man. It is a common thing, when the thoughts of man are turned to spiritual subjects, to feel a consciousness of the insignificance of man. It is a common thing, when the thoughts of man are turned to spiritual subjects, to feel a consciousness of the insignificance of man.

The end of sanctification is the part of the work of God. The end of sanctification is the part of the work of God. The end of sanctification is the part of the work of God. The end of sanctification is the part of the work of God.

THE CROWN LOST.

But sin has lost man's crown. It is a self-evident, as the writer to the Hebrews observes. "We are not all perfect."

The man is not even master of himself. "The man is not even master of himself. The man is not even master of himself. The man is not even master of himself. The man is not even master of himself."

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RESTORATION BEGUN.

The restoration in man of likeness to the image of God is the work of Grace. Its initial stage is regeneration. Man must be regenerated before he can be restored to the image of God. Nicodemus, and through him to all his fellow sinners, "Ye must be born again." This word "must" was repeated to give a full emphasis. St. Paul writes, "Being in Christ a new creature in Christ." This new creation is perhaps the most wonderful in its nature than the first creation.

Regeneration is the gift of life. "He that believeth on the Son hath eternal life." In the last analysis, the Holy Spirit is the agent of regeneration. Every true Christian is twice-born, first by a natural birth and then by a spiritual birth. "If any man hath not the Spirit of Christ he is none of his." But the old nature remains and must be subdued to the will of God. This is what we mean by the power of the indwelling Spirit. The sanctification of our human personality is the work of the Holy Spirit in us. We say in the catechism, "We learn to believe in God, to confess that we are sinners, and to accept the forgiveness of all our sins through the grace of God."

The Apostle Paul writes to the Romans, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

THE IMAGE OF GOD REVEALED.

The end of sanctification is the part of the work of God. The end of sanctification is the part of the work of God. The end of sanctification is the part of the work of God.

The image has been unveiled to us in Christ. "God hath set forth his Son in the image of himself, first for the purpose of man," and so in the City Hall, when the building is so used, the image of the Bishop of London's Lent book for 1949, written for the Rev. T. E. Benson, M.A., as Tutor. It is a very valuable book for all who are interested in the work of the church.

UNFAVOURABLE CONDITIONS MAR CHURCH WORK

The environment in which the churches did their work was hardly favourable to religion, said the Rev. Dr. G. K. A. Bell, Bishop of Chichester, in his address at the Town Hall at which newly arrived strangers to the town are welcomed. There is also a church service at the church on Sundays, and the church is open to everyone. There is a school for children which is entirely African. We trust that this will spread.

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THE PROCESS OF RESTORATION.

It is noticeable in the New Testament how often when the example of Christ is set before us it is His humility that is emphasised.

"'Thou hast put all things under his feet.' Man was given a tiara (Hebrew atara) a "dominion" over all the earth. Thus man himself the crown of creation received at creation a double crown. "Thou hast crowned him with glory and honour." The glory of the Divine likeness, the honour of fellowship with God.

NEWCOMERS TO THE TOWNSHIP OF GERRINGONG.

At present the family has no furniture and is lying on the floor. There is also a cot and a cradle for the baby. We trust that this will spread.

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PERSONAL

Prior to his departure for Cairo, the Rev. E. E. R. Walker was facetiously welcomed by the Sydney Young People's organisations: Young Anglican Association, Order of Junior Anglicans, and Sunday School. Contemporaries Mr. Walker was the guest at farewell reunions arranged by Parish Council, also by the Order of Junior Anglicans. He received a number of gifts.

The Archbishop of Sydney and Primate of Australia, visiting the offices of Bishops School at Cheltenham, Vic., last week. On Sunday, October 23, the Archbishop and Mrs. Mooly visited the Chinese Mission in little Boxers, and the Chinese Mission in New South Wales.

The Archbishop of Sydney dedicated a memorial to the late Miss Mary Arundell (who worked with Mr. and Mrs. W. W., worked in China), on Sunday, October 23, in St. Luke's, North Fitzroy, Melbourne.

Canon W. S. Warren, the General Secretary of C.M.S., London, left Australia for British East Africa on Monday night. Prior to leaving Sydney Canon Warren was present at the meeting of General Committee of the S.W. Branch of C.M.S. Much appreciation was expressed for Canon Warren's work, in Australia, where he has made many friends. He had a large programme to fulfil in his visit to the various States, and his route will take him through the North and South Territory. It is known that Canon Warren will be in New South Wales, and that his work is being done among the aborigines in the north.

The Rev. W. G. Thomas has been appointed to the parish of Katoomba, Blue Mountains.

The Rev. R. Hudson, of St. Stephen's, Melbourne, has been requested word from London that he has been appointed to the post of Secretary of the General Committee by the Archbishop. Mr. Hudson has been appointed Vicar of St. Peter's, and he will commence his duties in December. They will be given in Sydney on Wednesday, 22nd November.

The Rev. A. T. Roberts, Eltham, has been appointed to the parish of St. Anthony's, East Brunswick, Victoria.

The Rev. J. A. Rowell, Lara, has been appointed as assistant to Archdeacon Raymond Morgan, at St. James, Monee Ponds, West, Victoria.

The Rev. L. W. Ball has accepted the parish of Morland, and the Rev. G. Lambie is to follow him at Clifton. The Rev. J. A. Rowell has accepted duty in the district of St. James, Monee Ponds. The Rev. A. G. Horner has accepted the parish of St. Andrew's, Aberfeldie, and the Rev. C. E. D. White the Parish of St. Andrew's, Aberfeldie. Both have accepted the office of Vicar of the Diocese of Melbourne.

The Rev. A. G. Kitchen, who has been Vicar of St. Agnes, Black Rock, Diocese of Melbourne, since 1934, is now retiring from full-time duty. Previously he had been Vicar of Hay, in the Diocese of Riverina, where he subsequently became Diocesan Registrar, Canon Archbishop and Vicar General.

A. R. Mace, Vicar of St. Hilary's, Key, Melbourne, has been elected a member of the Council of the Diocese.

The new Governor of Victoria and Lady Benjamin, St. George's Cathedral, Melbourne, on the first Sunday after their arrival, was welcomed by the Archbishop who assured them of the prayers and support of church people in their responsible task.

A parish that is becoming increasingly important, as preliminary work on the Snowy River gets under way with its growing population from the Parish of Albury-Wodonga. The bishop of Gundagai has been able to appoint to the parish the Rev. G. F. D. Smith, at present rector of Ntimbar. He will take up his duties there on the 1st of November. Mr. Smith will bring to this task a wide experience, and his success in the Diocese of Sydney and specialised in juvenile court work. He proceeded to England prior to the last week for further experience in juvenile work, and there entered in the R.A.F. His experience as a chaplain took him amongst other fields, to Africa. He has arrived in the Diocese of Grafton for the last few years.

The Rev. J. T. Tyson has resigned from St. George's, Malvern, Vic., to take effect from the end of the year. After having a curacy at St. Paul's, Geelong, he has given fifteen years in three parishes. West, Victoria, and five years in Malvern thirty-three.

Mr. Mace, who has been rector at St. Philip's, Church Hill, Sydney for 25 years, has retired.

The engagement is announced of Shirley Skelton, elder daughter of Rev. and Mrs. H. Skelton, of St. Mary's, West Toorak, and Alan, son of Mr. and Mrs. R. D. Cole, of St. John's, Toorak. The wedding will be at present in nursing in England, while Mr. Cole is a graduate of Trinity College, Dublin, and Miss Skelton has arrived at Oak Hill Theological College, England.

Miss Jeune Walker and Desdena E. Robison, C.M.S. Missionaries from Tanganbika, have arrived in Sydney on fortnight.

News has been received by cable that the Rev. A. W. Morton has qualified for his Doctorate in the University of Oxford. We desire to offer our congratulations.

We are glad to hear the news that the Rev. T. H. L. Parker, who is a regular contributor to our columns, has been awarded the Degree of Bachelor of Divinity by the University of Cambridge.

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ALEXANDRIA
TO AUSTRALIAN CHURCHMEN.

THE BISHOP OF NEWCASTLE.

ON THE RED BOOK.

It is a matter of very deep regret, that when a learned and conscientious Bishop of the Church of England, undertakes to comment upon a matter of public interest, he does not take the greatest care to see that his comments are not open to misinterpretation, and venture to make this preliminary statement with reference to the assertions contained in a book published by the Bishop of Newcastle to the Synod of his Diocese.

No doubt, when addressing the Synod, the Bishop had primarily in mind the object of directing the attention of the Synod, and its sympathy towards the new Draft Constitution. Whether the new Draft Constitution will provide us with "Spiritual Courts" in which all may have confidence, is a matter that still has to be determined.

The Bishop is very satisfied that it will. But what we regret is, that in endeavouring to impress his audience with the advantage, which he believed would accrue from the formulation of a new Constitution, he, no doubt unwittingly, has very gravely misrepresented the circumstances connected with the recent Draft Constitution.

Illegality glossed over.

We might have expected that the Bishop would at least have exhorted his Clergy to obey the existing law of the land until such time as his new Constitution had an opportunity of coming into force. But there is a remarkable silence concerning the two specific Enactments in the Appeal Court, that the use of the Red Book and the use of the Cross towards the congregation and the ringing of the Sanctus Bell, were ceremonies that use of the sign of the Cross towards the congregation and the ringing of the Sanctus Bell, were ceremonies that are distinctly illegal in the Church of England.

It would inspire very much greater confidence if the Bishop himself, if he had drawn attention to these facts, and had urged his Clergy to avoid any appearance of the people might secure, existing law being disregarded, which he has misgivings about the importance of guiding the morals of the people.

It is this indifference to the claims of authority when rightly exercised, that has led us to the conclusion, on all sides, that there is a tendency to ignore Statutory action on the part of the Bishop of Newcastle to suggest such an interpretation of the Uniformity Amendment Act, as would completely invalidate all the provisions of this Measure. We respectfully point out to the Bishop of Newcastle, that in discussions between the Bishops and the Lords and Commons, it has been reached, to offer as an explanation, the suggestion that either party may be asked to consider the matter by the House of Commons. The Bishop of Newcastle, almost certainly would not have been satisfied with an explanation by the House of Commons, if he had been aware that the interpretation by the House of Commons, if he had been aware that the interpretation by the House of Commons, which he means to be accepted as the "true interpretation," is an interpretation of the Red Book, which has been held to be illegal in the Courts of the land, and which could now be brought under this trust. The Bishop of Newcastle, we receive no commutation of the uniformity of the prayer, or of the building of the Church. Many such opportunities have been missed in the past for woefully doing good to the Church and the diocesan funds to acquire such properties.

AN IMPROVED SYSTEM OF CHURCH FINANCE.

(By Rev. C. A. Stubbin.)

The subject of Church Finance is one which will be needed to be given the most serious consideration, not only by the Clergy, but by the people of our Church. If the Church is to be in a position to fulfil the obligations of her high calling, it must be said, how does finance affect the witness of the Church in proclaming to our Lord and Saviour Jesus Christ? Is it not the financial side of the Church's life, the spiritual part, also, that we are to take over, and be responsible for, the whole of the finance of the parish.

CORPORATE UNITY.

Moreover, the creation of the Central Fund would destroy the centralisation under the hands of experts, as much financial success to the property, the Church would be handled more successfully, and the general income of the Church as a whole increased.

In the parishes, the committees appointed would put the finances of the parish on a sound businesslike footing, prevent the creation of church properties, and make the Bishop and the minister for the financial work, and it may lead to a quickened initiative to provide more adequately for the financial and spiritual side of the Church's work.
Dear Sir,

There must have been many besides myself who were surprised to learn that on the 17th October, in which it was claimed the World Council of Churches will meet, that the members of the World Council of Churches would have no knowledge how to prevent war. This prevarication has no more foundation in reality than the statement of the World Federation of Women of which, I understand, a last meeting was made and to which the Secretary of the World Council of Churches sent a congratulatory message. Two conclusions are necessary:

1. The real supposition of peace is firmly established.
2. The true knowledge of how to prevent war must be given to the members of the World Council of Churches.

Mr. Newby-Fraser was one of the first missionaries to the Sudan, and in this capacity he was probably the oldest living ordained missionary of any national church. In his day in Sudan, the present British Empire was still under the rule of the Ottoman Empire. He was a man of learning and devotion, and his services to the Church were highly esteemed.

The World Council of Churches is a body of persons the lay and clerical canons. The editor of the 'Australian Church Record' wrote a letter to the Rectory, Roselle, N.S.W., in which he expressed his views on the proceedings of the World Council of Churches. He said:

"The Rectory, Roselle, N.S.W.

Dear Mr. Smith,

I wonder if you can give me any information about the proceedings of the World Council of Churches. I am very interested in this matter and would like to know more about it."

Yours faithfully,

R. S. R. MEYER.
The liquor position in New South Wales is something like that. In 1948 there was passed through Parliament what is known as The Liquor (Amendment) Act 1948, or in other words, the "Brewers Bill." It is worth while reviewing the three years of its history. It is well to remember that it was not wholly a "Brewers Bill," but a Bill which provided for a Referendum on the closing hour of liquor bars. The people gave almost 83 per cent majority vote for six o'clock closing.

Benefits bestowed upon the Liquor Trade.

Let us look at the benefits of the Bill bestowed upon the liquor traffic:

(1) Removal of Hotel Licences.

The provision that an hotel licence could be removed from one Licensing District to another, and from place to place within a Licensing District without regard to distance, contrary to the former Act, made it possible for the breweries who own about 85 per cent. of these licences to be removed from one Licensing District to another, and from place to place within a Licensing District without regard to distance, contrary to the former Act, made it possible for the breweries who own about 85 per cent.Licences. The Bill provides that an hotel licence may be conditionally removed.

(2) Liquor Consumption.

The liquor position in New South Wales for 1948 was 82,625. In the year 1948, 654 persons were killed, and 923 injured, in road accidents caused by liquor. The liquor position in New South Wales was 82,625. In the year 1948, 654 persons were killed, and 923 injured, in road accidents caused by liquor.

(3) Returned servicemen's Licences.

Returned servicemen had special provision made for them by granting certificates of registration to their wives, and to thirty-five of these have been granted.

(4) Civilian Clubs.

An increase in civilian clubs was permitted, and thirty-three new ones have been authorised.

(5) Restaurants.

Under certain conditions, restaurants may be given permits to sell liquor with meals. Eighty-nine such permits are now in force.

(6) Spirit Merchants' Licences.

The Act sets no limit to the number of these that may be granted, and, consequently, one hundred and eight new licences are in operation.

(7) Community Hotels.

The Bill provided that municipal and Shire Councils may own and conduct a community hotel licence. Three petitions for the grant of such licences have been lodged by the Council of the Local Government of New South Wales. The Bill provided that municipal and Shire Councils may own and conduct a community hotel licence. Three petitions for the grant of such licences have been lodged by the Council of the Local Government of New South Wales.

Increased Liquor Consumption.

Quite naturally all these new facilities for the sale of liquor have increased its consumption, which is followed by evil results.

(1) The Liquor Bill.

The Liquor Bill for New South Wales in 1946 was $34,000,000. In 1947, it was $39,962,000, and in 1948 it was $40,530,000.


duct of purely material forces and has only one nature, a physical nature, of which he is a part, to which he submits himself without question, and which he takes to be the origin of everything he experiences. He cannot escape this origin. He is, as it were, a living machine.

But apart altogether from that ghastly possibility, it must be remembered that each of these two rival creeds we hold must make some impact upon the individual character of those who accept them. The one which teaches that the world is controlled by the material laws of nature, and that the only real purpose of human life is to increase and enjoy material wealth and property, and the other which teaches that the world is controlled by the spiritual laws of God, and that the only real purpose of human life is to adore and serve God, and the two cannot be reconciled with each other. One is a unity and the other a division. One is the creed of Materialism, the other the creed of Spiritism. And these two cannot live together. They must needs be in conflict. And the conflict is not a political conflict though it may at times appear so, but it is a religious conflict, a conflict of ideas, a conflict of fundamental beliefs, a conflict of world views. It is really a religious conflict.

The liquor position in New South Wales is something like that. In 1946 there was passed through Parliament what is known as The Liquor (Amendment) Act 1948, or in other words, the "Brewers Bill." It is worth while reviewing the three years of its history. It is well to remember that it was not wholly a "Brewers Bill," but a Bill which provided for a Referendum on the closing hour of liquor bars. The people gave almost 83 per cent. majority vote for six o'clock closing.

Benefits bestowed upon the Liquor Trade.

Let us look at the benefits of the Bill bestowed upon the liquor traffic:

(1) Removal of Hotel Licences.

The provision that an hotel licence could be removed from one Licensing District to another, and from place to place within a Licensing District without regard to distance, contrary to the former Act, made it possible for the breweries who own about 85 per cent. of these licences to be removed from one Licensing District to another, and from place to place within a Licensing District without regard to distance, contrary to the former Act, made it possible for the breweries who own about 85 per cent. Licences. The Bill provides that an hotel licence may be conditionally removed.

(2) Liquor Consumption.

The liquor position in New South Wales for 1948 was 82,625. In the year 1948, 654 persons were killed, and 923 injured, in road accidents caused by liquor. The liquor position in New South Wales was 82,625. In the year 1948, 654 persons were killed, and 923 injured, in road accidents caused by liquor.

(3) Returned servicemen's Licences.

Returned servicemen had special provision made for them by granting certificates of registration to their wives, and to thirty-five of these have been granted.

(4) Civilian Clubs.

An increase in civilian clubs was permitted, and thirty-three new ones have been authorised.

(5) Restaurants.

Under certain conditions, restaurants may be given permits to sell liquor with meals. Eighty-nine such permits are now in force.

(6) Spirit Merchants' Licences.

The Act sets no limit to the number of these that may be granted, and, consequently, one hundred and eight new licences are in operation.

(7) Community Hotels.

The Bill provided that municipal and Shire Councils may own and conduct a community hotel licence. Three petitions for the grant of such licences have been lodged by the Council of the Local Government of New South Wales.

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Quite naturally all these new facilities for the sale of liquor have increased its consumption, which is followed by evil results.

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CALL TO YOUTH.

WELCOME HOME!

The return of Mr. W. Vincent Craven is expected by the "Aorangi" on Monday, November 14th. Mr. Craven has been working with the Inter Varsity Christian Unions in Pakistan, Australia will be for about four months, and a special message for children will be given by Rev. W. Watts. The Chairman will be present for those remaining for the Evening Service and a special message for children will be given by Rev. A. G. Flett.

The Annual Rally of the Australian Church Record will be held on Monday, September 4th, at the Australian Church Record Office in Launceston, Tasmania.

NOTABLE ADVANCE IN NEW GUINEA

The appointment of Rev. Geoffrey David Hand, M.A.

As Assistant Bishop of New Guinea

means FURTHER ADVANCE INTO NEW TERRITORY

PRIEST AND MISSION WORKERS are required for the NEW VENTURE

Apply to—THE CHAIRMAN

AUSTRALIAN BOARD OF MISSIONS

14 Spring Street, Sydney

FYI,

Friday brought the Conversations in the Palace to an end. The young Princess Margaret was seen with many friends scattered across the State and was received from the King as a private guest by her local bodies and other Churches. The King, who has not attended the Church of St. George's, has been absent from the Hussars' and from the Palace for several weeks, and he has not attended the usual Christmas services, which are held there.}

NEW SOUTH WALES.

DIACONESS OF SYDNEY.

S.C.P.U.

Radio Evangelist will be discussed at the next meeting of the Sydney Clerical Prayer Union on Monday, November 14th. The meeting is in the Board Room of the Bible House from 11 a.m. to 1 p.m. The speaker at noon will be Mr. A. G. G. Clark.

ANNUAL SERVICE OF C.S.O.M.

The Annual Service of the Church of England Board of Diocesan Missions will be held in the Rev. John McIntyre, M.A., B.D. The service will begin at 7.45 p.m., and will be preceded by an organ recital in the Cathedral from 7 p.m.

THE LADIES' HOME MISSION UNION.

A Brunch and Bay Afternoon has been arranged for Friday, November 11th, in the Bible House at 2 p.m. Gifts of all kinds will be appreciated. Groceries, jams, cakes, home-made clothes, books, clothes, toys, and nuts will be given. The proceeds will go to the Church of England Board of Diocesan Missions.

CHRISTMAS IS COMING.

The Home Mission Society provides toys for the children of the St. Sillars, Watervale, Holy Trinity, Grangeville, St. Luke's, and St. James's, Launceston. The Rev. R. J. Jones, Rector of St. Luke's, will open the afternoon. Deaconess K. L. will speak on her work as hospital visitor. There will be a basket tea. Will you do what you can to make this Christmas a success?

DIAMOND JUBILEE.

The Parish of Juneau was opened during the last week ending September 17th. At this time it celebrated the Diamond Jubilee of St. Luke's Church, and there was a very large number of people. The service was conducted by the Rev. W. A. Brown, and the Rev. R. L. Kendall, who were both present at the church throughout.

On the Monday night, the Bishop preached during the special service of rededication for miscellaneous purposes.

The Rev. R. L. Kendall preached during the special service on Tuesday in commemoration of the Diamond Jubilee of St. Luke's Church. The service was attended by the Rev. W. A. Brown, and the Rev. R. L. Kendall, who were both present at the church throughout.

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Confirmation Service

As Approved by the Archbishop of Sydney, 1950.

Confirmation Service

William Andrews Printing Co. Pty. Limited

433 KENT STREET, SYDNEY.

Phone MA 6059

Tea.
In the year 1849, we have recorded the "First Board of Guardians." Their first meeting was held in a school room on May 1, 1849, to arrange for Divine Service. Mr. Clowes was appointed as School Teacher. Lay Reader and Catechist.

Writing of this visit to Barrabool, Bishop Perry said:

"I do not know the exact number of people on the estate, but when I preach in the school room, which had been built on land given by Mr. Willis, there could not have been fewer than one hundred people present."

On September, 17, 1853, the Rev. Croxton was visiting the school on the estate, and, on returning, he remarked: "This is a new place for me, and I think it is a very pleasant one."

The Church was erected in 1855 on land given by Mr. Clowes. It was completed and opened for worship in 1856.

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In the year 1849, the first Board of Management was held. It was composed of Mr. B. Ben. It was the first Board of Management in the colony of New South Wales. It was held in the Assembly Room, and the members present were:

Mr. F. A. Baker, the Rev. Mr. Fillingham, and Mr. A. L. Blythe.

The question that has to be determined is how far we can allow private enterprise to be determined by the unrestrained exercise of private enterprise. The question of the nationalisation of industry is a matter that has been debated for many years. It has involved an entire change in the outlook of the future and an entire alteration in the policy which has been, up to the present, determined in the matter of the nationalisation of industry. This is a matter that has been debated for many years.

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The problem is so acute that the greatest attention must be devoted to it and a serious study of modern economic conditions seems imperative for all of us if we are to make our due contribution to this important question. We need to keep before us the realisation that what we are dealing with is the Supreme Governor of the world, that our responsibilities are to Him, and that every curtailment of individual freedom which would bind consciences in chains, or hinder the exercise of initiative, and check unduly the play of genius which is often in opposition to the standard conventions of a mass community, should be at once discouraged.

The Elections.

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