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The Australian Church Record



Vol. 12

SEPTEMBER 11, 1947

No. 18

The paper
for
Church of
England
people
Catholic
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Protestant
& Reformed



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Telephone: MA 2975.

NOTES AND COMMENTS.

The Holy Land has always been the scene of conflict. For long it was a

The Future of Palestine. between the greater empires of the world: Egypt, Assyria, Babylonia and later Persia, Greece and Rome.

It was as well a commercial centre and in times of peace its kings were able to amass, as in Solomon's case, untold wealth. But, greater than that, the very purpose of its choice by God as His people's homeland was the extraordinary opportunity of its witness amidst a world of false religion and sin to the God of Righteousness, Holiness, and Love, Who was ever vitally interested in the world and especially the human kind made after His own likeness. Israel was called by God to a mighty task in order that through it the world might be richly blessed. But Israel, except in its hallowed remnant, was always failing of God's high ideal, and suffering and decline of earthly power and significance were the consequence. Because it knew not the day of its visitation, as a people it rose in condemnation of its greatest Son and nailed to the Cross, with all its ignominy, the true Messiah and Saviour of the world.

In the remnant alone the world has received its greatest blessing and opportunity and the nation as a whole has suffered eclipse.

The Christian world, mindful of the wonderful Gospel of God's love that has come to it through David's greatest son, with records of Israel's past will prophetic of a coming glory, cannot but regard with a reverent interest and sympathy that remarkable people. For they are still a people of witness—

they still remain in varied ways a token of fulfilled prophecy, they are still a people with a hope; their land is still trodden down by the Gentiles, and there are many Christian Bible lovers and students who look forward to a period of restoration and conversion. Some forty years before the 1914 war Dr. Grattan Guinness, Bible student and astronomer, gave it out as his reading of prophecy, that the year 1917 was to be a remarkable year in the history of Jerusalem, it might be that the Turkish domination would cease. Lord Allenbury's dramatic entry into Jerusalem in the December of 1917 was surely a justification of Grattan Guinness's correctness of interpretation. Consequently in addition to their belief that the Messiah is still to come, the many prophecies as yet unfulfilled fill the people with a strong hope of the future glory of their nation and its land.

Jerusalem is still for them the Holy City and the centre of their hopes—the promises of God as regards the greatness and extensiveness of their inheritance keep them jealous of any arrangement that would curtail their freedom to develop their national life or attenuate the great area of country that was given to their famous progenitor, Abraham, by promise. It is considerations of this kind that provide the greatest difficulty of getting consent to or approval of a system of partition that would, from the Jewish point of view, curtail their inheritance in the land contrary to the promises of Jehovah, their Eternal God. It is hardly reasonable to think that any promises made to the Arabs by British statesmen can find acceptance with the people of the Jews if they consider such promises to conflict with the more ancient promises of their God.

It is a thousand pities that the Terrorist organisations are beclouding the issue by their desire for blood. The very real sympathies of all right minded people for the Jews who have suffered intolerably at the hands of their enemies, are being moderated, if not lost, by reason of the Terrorist atrocities.

We find ourselves in a quandary as regards the statement issued by the Council of the Churches on the question of the conditions of peace with Japan. The question does not appear to us so simple as that statement takes for granted. Sin has

consequences as well as forgiveness. David was forgiven on his repentance, but the babe was taken from him to his great sorrow and the sorrow of his beloved Bathsheba. Did God's action in this in any way modify His forgiveness? "The way of transgressors is hard," not because God delights in punishment, but because "He delighteth in mercy," and the hardness of the way is designed to bring the sinner to a better mind. In the great parable of forgiveness, the prodigal son began to be in want, and though the hardness of the way turned his heart homewards with feelings of shame for his sin and real repentance. It was his sense of extreme need that caused him to seek forgiveness. The statement of the Council would seem to argue that we should close up all our goals. First of all we must remember the forgiveness is really something "given," and therefore there must be the willingness to receive it, and that is where repentance comes in. If there be no repentance how can there be any reason for thinking that the mere letting the criminal go scot-free will safeguard other possible victims of his criminal tendencies? Then, again, the statement says "We believe that the Japanese are children of God capable of responding to forgiveness. Surely this has an unpleasant humanitarian savour despite its plausibility. What basis has this belief in New Testament teaching? If the word "potential" had been placed before children, and the term "capable" modified by some mention of the work of the Holy Spirit—then the belief would have some justification—but the bald statement is manifestly wrong. There need be no suggestion of revenge in providing safeguards against such frightfulness as we have experienced: and as Dr. MacDonald said, at the recent Churches' Forum on the subject, the Japanese "would respect the strength of justice."

From time to time the cry goes up, "Australians for Australian posts."

This voiced aspiration of a young country is heard with sympathy if not with entire concurrence. For if the

Australian Church is to be led by Australians, there must be provided for its young members the facilities through which they may be equipped for leadership, and in particular there must be provided the means for acquiring theological learning and knowledge. In this respect three things are needful. Firstly, a theological library—the in-

Pleas of the Japanese.

Future Bishops.

dispensable tool of the student. Such a library should aim to be as complete as the theological libraries of Europe. Secondly, efforts must be made to attract and retain theological teachers of the first rank. The problem of building up a theological faculty of notable scholars has never been tackled in Australia. Thirdly, there will be need of research scholarships to enable the student to spend time in Australia in equipping himself to be a theologian.

These three points are basic. Till they are supplied it is foolish to regard the Australian Church as self-sufficient.

The advertisements inserted in the "Sydney Morning Herald" by "J.N.B." are always interesting and worth reading. The one appearing in the issue of August 30 was no exception. It contained the following significant item: "In conversation with a visitor from Sydney lately, Princess Elizabeth is reported to have said: 'The world has gone wrong, and we all need to get back to simple faith in Jesus Christ.'"

J.B.N. comments: "A fine testimony from our future Queen." All will endorse his words, and will praise God that one in so exalted a position sees so plainly the one remedy for all the world's ills. This advertisement raises the question of publicising the Gospel. Cannot more be done in this direction? Are there not more men like J.B.N., willing to use their wealth to bring the Good News to their fellowmen through the medium of the daily and weekly press? It would be expensive, and it is not always easy to buy space in the paper for religious advertisements, but Gospel propaganda is always worth while.

THE CONSTITUTION.

REJECTED BY ADELAIDE DIOCESE.

The proposed Constitution of the Church of England in Australia was rejected by only two dissentients by the Adelaide Synod last week. The resolution successfully framed by the Rev. T. T. Reed and seconded by Canon Hewgill, stated: "In view of the extremely rigid provisions for altering the Constitution and because of the nature of the Appellate Tribunal the Synod rejects the proposed Constitution as prepared by the Constitution Committee of the General Synod."

Good "Old Father Latimer" delivered a sermon on the Nativity on St. Stephen's Day at Grimsthorpe in the year 1552.

The racy and colloquial preacher found occasion to comment on the fashions and follies of the time. Here is a paragraph from his sermon:

"I warrant you, there was many a jolly damsel at that time in Bethlehem, yet amongst them all there was not one found that would humble herself so much as once to go and see poor Mary in the stable, and to comfort her. No, no; they were too fine to take so much pains. I warrant you, they had bracelets and vardingals; and were trimmed with all manner of fine raiment; like as there be many nowadays amongst us, which study nothing else but how they may devise fine raiment; and in the mean season they suffer poor Mary to lie in the stable. But what was her swaddling-clothes wherein she laid the King of heaven and earth? No doubt it was poor gear; peradventure it was her kercher which she took from her head, or such like gear; for I think Mary had not much fine linen; she was not trimmed up as our women be nowadays. I think indeed Mary had never a vardingal; for she used no such superfluities as our fine damsels do nowadays; for in the old time women were content with honest and single garments. Now they have found out these roundabouts; they were not invented then; the devil was not so cunning to make such gear, he found it out afterward." p.p. 107, 108.

When Bishop Latimer himself appeared before the Commissioners in September, 1555, prior to his deprivation and martyrdom, we are told that he held his hat in his hand, having a kerchief on his head, and a night-cap or two over the kerchief as well as a great cap with two broad flaps to button under the chin. (p. 279)

(Extracts from Remains of Bishop Latimer, Parker Society.)

THE VESPER.

"Eusebes" writes in the English "Record":—

I have never been able to reconcile myself to the fashionable practice of singing a so-called "Vesper" after the Blessing at Evening Service. Apart from the fact that the most popular "Vesper" is pure doggerel, it has always seemed to be an anticlimax. The Blessing, especially if it is the fine Trinitarian benediction—always used in my boyhood—is the complete close to the service; and a solemn silence should fall upon the auditory after it until the time comes for the voluntary that cloaks the exit of both choir and congregation. Even when a "recessional" is sung, a pause after the Blessing, to accentuate the sense of the service having closed with the benedic-

tion, is appropriate. If we recall John Ellerton's fine phrase, "Then lowly kneeling, wait Thy word of peace," how superfluous any addition feels!"

Proper Psalms and Lessons

September 14. 15th Sunday after Trinity.

M.: Dan. iii; Luke ix 57-x 24 or 2 Tim. i. Psalms 84, 85.

E.: Dan. v or vi; Matt. xxviii or Eph. iv 25-v 21. Psalm 89.

September 21. 16th Sunday after Trinity (St. Matthew).

M.: Prov. iii 1-18 or Jer. v 1-19; Matt xix 16 or Luke xi 1-28 or Titus ii 1-iii 7. Psalms 86, 87.

E.: I Chron. xxix 9-17 or Jer. v 20 or vii 1-15; I Tim. vi 6-19 or John viii 12-30 or Eph. v 22-vi 9. Psalms 90, 91.

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

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

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

LADIES' HOME MISSION UNION.

A Musical Evening arranged by Mrs. Arthur Scrivener, to be held in the Chapter House, on Wednesday, 17th September, at 7.45 p.m.

Proceeds to help send winter clothing to England.

Sydney's Favourite Artists assisting.

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Invitations can be had from—
L.H.M.U. or Church Record Office.

Subscription 2/-. Supper.

PROTESTANT TRUTH.

"The Early British Church and the Roman Occupation of Britain," F. G. Llewellyn, 5/6.

"The Monk Who Lived Again," E. H. Pearson, 8/9.

"Captive to An Alien Power," N. E. Elwood, 3/2.

"The Protestant Faith," G. A. Crapullo, 2/-.
"The Austn. Protestant Digest," No. 4. Aug. just out. 1/-.
(Postage extra.)

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RIDLEY COLLEGE, MELBOURNE.

The progress report published by the Ridley College Council in 1912 informs us that:—

"The main purpose of the College has been to meet the increasing demand for clergymen trained on positive and constructive lines in the Evangelical principles of the Church of England. The aim has been to combine the breadth of outlook gained by association with the scholarship and general culture of university life, with a definite and spiritual grounding in the great truths of the Gospel."

And this lets us see what motives actuated those responsible for the founding of the College. A group of earnest Evangelicals prominent among whom were the Bishops of Bendigo and Gippsland, were seized with the importance of providing a College wherein young men could be prepared either for Orders in the homeland or for work on the Mission Field, for from its inception the College has had a missionary outlook. The founders, too, had the idea that the College they planned would be a place where candidates for orders would mingle with lay folk doing courses at the University for they felt that the contacts thus made would prove of advantage to both, and to this day this mingling of seculars and theologs remains a feature of Ridley College life.

Accordingly a series of meetings was held beginning with May 1st, 1908, and by 1910 matters were sufficiently far advanced for the College to be opened, the historic date being March 1st of that year. It was thought advisable to seek a principal in England, that the man chosen might bring with him something of the culture and scholarship of an English University, which it was felt, would be of the greatest value to the new venture. The choice fell on the Rev. G. E. Aickin, M.A., a lecturer at St. Aidan's, Birkenhead, but the new Principal could not reach Australia until late in the year. Accordingly arrangements were made for the College to open with Canon Sadlier as Acting Principal. The first home of the College was a house known as "Norwood," in Sydney Road, Parkville, and there five students took up residence, the present Bishop of Nelson, N.Z., being the first Senior Student. Lecturers assisting Canon Sadlier were the Revs. J. H. Frewin, M.A., A. C. Kellaway, M.A., and W. T. C. Storrs, M.A.

Canon Sadlier carried on until the arrival of Mr. Aickin, late in October, when the new Principal immediately threw himself into his duties. He proved himself abundantly well fitted for his task for not only was he a distinguished scholar, but a capable organiser and one possessed of unbounded enthusiasm for the work of the infant College. He advocated the principles for which the College stood, lectured on evangelical topics at every opportunity, presented the claims of the College in many a parish, and in general kept the evangelical cause and Ridley College in particular well before church people's attention. It was largely due to his untiring efforts that the College made such speedy progress.

It was not long before Ridley's first home was found to be inadequate for its growing needs. The new baby was healthy and growing fast. Accordingly a large block of ground was secured on which a suitable College was eventually to be erected, but as the need for larger premises was urgent and could not wait so long, on Nov. 1st, 1911 the College removed a considerable distance

down Sydney Road to a large rented villa known as "Kooringa." Early the following year the owner was disposed to sell and as the College Council felt that "Kooringa" would meet the needs of the College for many years arrangements were made to purchase the property, the block of land being sold to help finance the purchase.

Principal Aickin's magnificent work in the College terminated at the close of 1917 when he resigned his position to accept the rectory of St. Paul's, Bendigo. The choice for the new Principal fell upon the Rev. Eustace Wade, B.D., then locum tenens at St. John's, Heidelberg. Mr. Wade was a graduate of Moore College, Sydney, and the holder of the degree of B.D. of the University of London. A closer connection between Ridley College and Trinity College (within the University of Melbourne) was symbolised by Mr. Wade's appointment as Chaplain of Trinity and Lecturer of the Theological Faculty. At this time, too, came official recognition of the College by the Archbishop of Melbourne. Previously most of the men trained at Ridley had come from the Dioceses of Gippsland and Bendigo but from this time an increasingly large number of the students were Melbourne men.

The growth of the College continued and in 1920 it was realised that "Kooringa" hailed eight years previously as the "permanent location" of the College was inadequate for the number of students offering. Already there were fifteen students occupying rooms designed for ten. Accordingly a campaign for building and endowment was begun with the idea of raising funds for the further development and stabilisation of the College's work and the Rev. R. G. Nicholls did sterling work as Organising Secretary of the appeal. As a result, in 1921 the present building was purchased and when necessary additions had been made the College moved to its new premises. Accommodation was available for nineteen students and additions since then have increased* the number to thirty-six.

A hardy perennial in theological discussions in Victoria for many years had been the question of a Provincial Theological College. It was at first felt by many that Ridley because it was autonomous, must be excluded from such a scheme, but through the years as this College trained an increasingly large proportion of the clergy of Victoria opinion changed and in 1932 the present system was arrived at. The Bishops of the Province and the Ridley College Council decided at that time that matters relative to training at Ridley should be settled by mutual agreement and that the College should receive a quasi-provincial recognition. This arrangement has worked well, and the majority of ordinands for the whole of Victoria are now trained at Ridley.

Principal Wade's long and devoted term of office came to an end with his retirement at the end of 1937. A successor was found in the Rt. Rev. Donald Baker, M.A., (Cantab.) who for the sake of the College resigned his position as Bishop of Bendigo and accepted the Principalship. Bishop Baker's personality, enthusiasm and Evangelical fervour have ensured the steady progress of the College. The latest step in its development was the appointment in August, 1945, of the first Vice-Principal in the person of Rev. Leon Morris, B.Sc., B.D.

Graduates of Ridley are to be found in many parts of the earth at the present time. Probably the most distinguished of her sons is the Most Rev. J. J. Booth, Archbishop of Melbourne.

THE BIBLEMAN'S CORNER.

By Rev. A. W. Stuart, B.A.,
Bible House, Sydney.

OPEN DOORS IN ASIA.

PART II.

In Asia there are few closed doors to the Bible Societies. Dr. S. M. Zwemer, an authority on the Moslem world, has written "To-day in every Moslem land the Battle of the Books is on. Every Christian colporteur is a captain in the fight. Every bookshop is a battlefield. Every tract is a missile against error. Think of the ever-increasing circulation of books in Persia, Arabia, Moslem India and Egypt. Holy places visited in stealth by Christian workers twenty years ago now receive the Word openly." At this moment India is in a ferment as millions are on the march. The watchword is "Liberty and Independence," and millions are striding towards freedom. At the same time there are millions who grovel in abject, grinding poverty—millions are in dense ignorance, and millions more are waiting to be emancipated from the stigma of untouchability. Eight million people are marching under the banner of Christianity and they claim to have a Book, the sure guide to sane government, to harmonious community life, to emancipation of the wretched, to the enlightenment of the ignorant. There are few closed doors, and the newly formed Bible Society of India and Ceylon is pressing on with the task of giving the sure guide book to the millions on the march.

TURKISTAN—BURMA—CHINA.

We have learned with considerable interest that Turkistan is open to the Gospel, and Churches are springing up along the trade routes made familiar by the intrepid pioneers Miss Cable and the Misses French. Our Bible Society workers are back in Burma seeking to free the Rangoon Bible House of squatters who prevent the full flow of the work. In the hill country, village life moves freely once more, and there is a big demand for the Book of Books. China's door is open wide, and the China Bible Society, based on Shanghai Bible House, is facing a task of astounding dimensions. Millions of new readers have been created during the past twenty years by the means of a Basic Chinese and there is a clamour for reading matter. Lin Yutang observed during the wartime, that in the Chinese bookstalls in Chungking, scores of men stood for hours devouring all sorts of periodicals, especially relating to western happenings. With a population of 400 million people, with a Christian leadership, with a peaceful people, with thousands of students and many millions of new readers, China has a wide open door into which the Bible Societies may enter with the Word of God in printed form.

MONGOLIA AND JAPAN.

In the wild areas of Mongolia where the late Mr. A. F. Alnblad was wont to visit the lonely tents of the herdsmen the Word can still go. Manchuria, released now from Japanese control, is open wide, with the Mukden Bible House as the focal point. Korea, especially the area controlled by the American forces, can once more become one of the world's most fruitful fields of Scripture circulation. The persecution of the invader has ceased, there is no compulsion to

worship at Shinto shrines, and the land can expect to receive the sure guide book from the Bible Societies.

The door is wide open in Japan, and the Bible Societies, especially the American Society is pouring in thousands of New Testaments in Japanese. There will be no let up until 2½ million Testaments are delivered to the Tokyo Bible House. Bishops and Chaplains in Japan speak of the eagerness of the Church to build again, and the building must be on the sure foundation of the Word of God.

AFRICA.

In the Continent of Africa there is little hindrance to the circulation of the Holy Scriptures except the shortage of stocks. With the attempt by the British Government to educate 40 million British Africans in the next twenty years, the door will be opened more widely still and the Bible Societies will have a huge demand made upon them. Turning also to South America, the Bible Societies, acting co-operatively are endeavouring to meet the continual demand for the Scriptures. The literacy movements in South American States are creating thousands of new readers whose requirements must be met, lest they lapse again into illiteracy. The Bible Societies are ever-anxious to press through open doors to sow the seed of the principles of the Kingdom of God. The South Sea Islands cry through their many open doors for the entrance of the Word of Light. The provision of the Holy Scriptures in a dozen Pacific languages during the past five years has done much to meet the need.

OUR OWN OPEN DOORS.

Then there is the open door in our midst, and we are saddened by the fact that we are unable to provide the Bible for the boys and girls of our own land. A letter this week pleads for Bible for school children: "I feel that right here in our own land, there are thousands who are craving for the Word of God and thousands more who really need it." That is sadly true, and we are unable to meet the constant demands simply because we cannot get the Bibles. We are deeply concerned at the Bible Houses, and we sincerely hope that consignments may soon arrive from the Homeland. One of the great problems is how to open the closed minds of people in Australia, who never read the Bible. Many good folk have simply ceased to read the Word of God, and they do not know how poor they are because of this neglect. Then again there are throngs who hardly know there is such a Book as the Bible, and they spend their lives utterly regardless of the love of God, as set forth in His Book. That is the problem—How to influence them?

LIVING EPISTLES.

Meanwhile there is a book which is read every day by many who may not open a Bible. It is the life of the professing Christian. The Scripture says "We are living letters known and read of men." So the call comes to each disciple of Jesus Christ to be a book which may reveal simple sincerity and trustworthiness. We cannot escape making our impression and the observer will know instinctively if we are sincere. As they come to know us more intimately, what we are will be absolutely clear. So perhaps we may, by open and transparent lives, recommend the Word of God, the source of our inspiration for life.

Churchman's Reminder.

September.

"Nothing lasts but the Church." — Proverbial.

"Upon this rock I will build my Church, and the Gates of Hell shall not prevail against it."—Matt. 16:18.

14.—15th Sunday after Trinity.—This ancient collect from the Sacramentary of Gelasius is a prayer that God will protect His Church. When we think the Church is failing we should remember the ages.

17, 19, 20.—Ember Days, occurring four times a year when we are called, to pray for those to be ordained, and, incidentally, for the many who ought to be and are not.

21.—St. Matthew, 15th Sunday after Trinity. St. Matthew must have been an honest tax gatherer. He gave up his money-making to serve the Lord. The Epistle 2 Cor. 4: 1-7, is most appropriate. In it is denounced "the hidden things of dishonesty". St. Matthew is said to have preached in Ethiopia. What a number of clergy gave up worldly gain to take up the work of the ministry. The laity fails to allow for this fact.

FLAT OR HOUSE, or at least TWO ROOMS, wanted by a South African ex-serviceman, with wife and two children, who is studying at Moore Theological College. Apply "Student," c/o Church Record Office.

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

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(93 Bathurst St., Sydney)

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SYDNEY TOWN HALL

at 2.30 p.m.

SATURDAY, 20th SEPTEMBER, 1947

in the presence of

HIS GRACE THE ARCHBISHOP OF SYDNEY

Chairman: Dr. PAUL WHITE

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(New Gen. Sec. of N.S.W. Branch of C.M.S.)

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PERSONAL

The Archbishop of Sydney arrived in Sydney on Monday, 1st September, by plane from San Francisco, after two months absence from the Diocese. His Grace had attended the conference of the World Council of Churches in Canada and the Intersarsity Fellowship Conference in the United States. At Canterbury, England, he had the opportunity of a talk with the Princess Elizabeth at the Anglican Youth Conference. The Archbishop will visit the Rural Deaneeries of the Diocese in September and October to speak on his visit abroad.

Canon T. C. Hammond, Principal of Moore College, Sydney, arrived in England on Aug. 25th. He was met by a number of friends as the train drew up at St. Pancras Station from Tilbury. A welcome meeting was held in the Caxton Hall, Westminster, and many friends of former years took the opportunity of renewing acquaintance with the Canon. Canon Hammond was met on the "Orion" by the Rev. A. W. Morton, and interviewed on behalf of several religious newspapers.

The Rev. G. F. D. Smith, Th.L., at present acting-rector of South Grafton, has accepted nomination to the parish of St. Mark's, Nimbin, diocese of Grafton. Mr. Smith was curate of St. David's, Sydney, 1933-34, of St. Jude's, Randwick, 1934-38, Chaplain at the Children's Court, Sydney, 1936-38, Chaplain to H.M. Prisons, London, 1938-39, on active service with the R.A.F. 1939-46, and vicar of the Lower Macleay, 1946-47.

The Ven. Archdeacon W. J. Conran, Th.L., who relinquishes his archdeaconry and the Sub-Deanery of Christ Church Cathedral, Grafton, as from September 30 next, has been invited by the Bishop of Gouburn to undertake parochial work in that diocese.

Rev. John Wagstaff, Th.L., formerly vicar of Mungindi, diocese of Armidale, has commenced work as Youth Commissioner for the diocese of Grafton.

Canon Hewgill, of Adelaide, has resigned his canonry as from August 14th.

The Rev. H. R. Cavalier, Rector of Glenelg, Adelaide, has resigned his parish. Archdeacon A. E. Weston, will succeed Mr. Cavalier.

The Rev. D. R. Davies, the well known preacher, and writer in England, has been

appointed to the charge of Holy Trinity, Brighton. Holy Trinity, Brighton, has been famous during the last hundred years, for a long line of distinguished preachers including F. W. Robertson, and R. J. Campbell. Mr. Davies is the author of the well known books, "On to Orthodoxy," "Down Peacock's Feather," etc. and is a regular contributor to the columns of the English Record.

Miss Shirley Hannah sailed for Mombasa on August 20th. Her fiance, Mr. R. Fenerham, has sailed from England for Tanganyika.

The Rev. E. M. Eggleston has accepted the parochial district of East Kew, Victoria.

The Rev. R. J. H. Roddick, has accepted the parochial district of Mitcham, Vic.

Miss Doreen Dykes, of the B.C.A., who has been on sick leave, has now resumed duty, this time at the B.C.A. Hostel at Wentworth Falls. Miss Stokes, formerly of that Hostel, has been transferred to one of the Society's hospitals in the Far West of South Australia.

A recent preacher at Bath Abbey, England, was the Rev. Tom Jones, Organising Missioner of the B.C.A.

We desire to express sympathy with the Rev. A. H. Venn on the death of Mrs. Venn who passed away recently. Mrs. Venn was well known in several parishes in the Newcastle diocese and at St. Andrew's, Roseville.

The Rev. and Mrs. A. W. Prescott, of Pennant Hills, Sydney, are rejoicing in the birth of a daughter. Mrs. Prescott is the daughter of Bishop and Mrs. Stevenson, of Nelson, N.Z.

Captain J. Gealer, of the Church Army, has commenced work in the parish of St. Andrew's, Lismore, diocese of Grafton, as assistant to the Rev. Norman Fox.

Mr. E. E. R. Walker, of Gundagai, recently re-visited Dubbo in connection with the young people's organisations founded by him at that centre. There was re-union in worship and fellowship with the order of Junior Anglicans and with the teachers and pupils of the South Dubbo Sunday School. The former is a strong teenage organisation in the parish and many of its members are included in the South Dubbo Sunday School teaching staff which caters for the needs of upwards of 200 pupils enrolled.

We are sorry to note that Archdeacon and Mrs. A. L. Wade were involved recently in a motor accident, through their car being overturned. Though both were badly shaken we understand neither was seriously injured.

The Rev. Dr. G. O. Lightbourn, of Canada, has been appointed to succeed Dr. Bate as Secretary of the Colonial and Continental Church Society in England.

A HOME WANTED.

We are in receipt of an urgent appeal from the wife of a returned soldier in need of a home. The letter states: "Both my husband and I served in the Forces. My husband being a member of the A.I.F. for over 5 years, 3½ years of which was spent as a P.O.W. in Japanese hands. He suffered terrible hardships and privations and is now suffering mentally due to his inability to provide us a home." (There is one child.) The letter continues: "We trust some reader will be able to supply a brick cottage for sale up to £1500, or the rental of a cottage or part of a cottage. We have sufficient furniture to live in unfurnished premises."

Replies could be sent to Church Record Office. Tel.: MA 2975.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

Early enrolment essential for choir-Probationers and private pupils. Waiting list only. Full choristers are granted free scholarships and probationers of high vocal talent may be awarded bursaries. The standard of education is from the Primary to the Intermediate Certificate, and boys are admitted from 8 to 14 years. Three Walter and Eliza Hall Scholarships enable deserving pupils to continue their education free at Shore or any other recognised Church of England School. The specialised course of Divinity under the direction of the Headmaster. For free prospectus and full particulars, apply to the Headmaster, Rev. M. C. Newth, B.A., Th.L.



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ALEXANDRIA



TO AUSTRALIAN CHURCHMEN

Women and the Sacred Ministry.

Of course all ministry inspired by the motive of the Love of God is sacred, however, humble that ministry may be; but the term Sacred Ministry is used, more or less technically, as a description of that special ministry to the spiritual welfare of men and women for which persons are solemnly set apart by the laying on of hands with prayer for the enabling of the Divine Spirit.

The subject is relevant at this time because an interstate Conference of Deaconesses was held in Sydney at the Deaconess House, Newtown. We believe this is the third of its kind, former ones having been held in Melbourne and Hobart.

The matter has been more or less a perennial subject of thought and debate at Lambeth in past years and is to come up for a very earnest discussion at the Lambeth Conference next year. The special importance of that discussion will be affected by reason of the fairly recent controversy over the Bishop of Hong Kong's action in ordaining a deaconess of Chinese nationality to the Order of the Priesthood.

Just fifty years ago the Lambeth fathers expressed their thankfulness for "the revival of the ancient office of Deaconess," and noted the increasing recognition of its value to the Church. They, at the same time, expressed the opinion that "care should be taken to prevent the application, within the limits of our Communion, of the term "Deaconess" to any woman other than one who has, in accordance with primitive usage, been duly set apart to her office by the Bishop himself." At that time the questions of necessary qualifications, manner of setting apart and form of licence were held over for further discussion.

Some thirty years later the bishops assembled at Lambeth passed unanimously the following significant resolutions concerning the Ministry of Women.

"The Conference wishes to insist on the great importance of offering to women of ability and education who have received adequate special training, posts which provide full scope for their powers and bring to them real partnership with those who direct the work of the Church and genuine responsibility for their share in it, whether in parish or diocese; so that such

women may find in the Church's service a sphere for the exercise of their capacity.

"The Order of Deaconess is for Women the one and only Order of the Ministry which we can recommend our branch of the Catholic Church to recognise and use.

"The Ordination (sic) of a deaconess should everywhere include Prayer by the Bishop and the Laying On of Hands, the delivery of the New Testament to the candidate, and a formula giving authority to execute the office of a Deaconess in the Church of God. "Such Ordination need not be at the Ember seasons and should be combined with the ordination of Priests and Deacons but should always be held in the face of the Church."

We imagine that this last provision would represent a hesitancy on the part of a number of the assembled bishops to in any way equate the orders of a deaconess with those of a deacon. But still we have come a good way on our journey. The "setting apart of a deaconess" has now become in the mind of the Church an Ordination to the sacred ministry and the manner of such Ordination is strikingly similar to the Ordination of a deacon.

It will now be interesting to learn the strength and direction of the bishop's reaction to the Bishop of Hong Kong's noble audacity in refusing in a time of great emergency, to place "what is after all only an ecclesiastical convention before the spiritual necessities of the children of God.

But probably the conference of Deaconesses will not in any way deal with such a thorny subject. Rather will it focus attention on the great work, these servants of God and the Church are doing for the comfort and edification of God's children and the bringing straying sheep and lambs to the Good Shepherd's fold. No one who has any knowledge at all of the devoted work of these handmaidens of the Church can have anything but praise and thanksgiving to God of the restoration of this Order of the Sacred Ministry.

The far flung work of our great Bush Church Aid Society, the more concentrated work of our Home Mission Societies and Councils are made possible by the courage of those sisters

of ours who dare the lonely places of this great continent, or bury themselves in the densely populated places of our great cities in order to win and build up the souls of men into the Great Master's Kingdom.

THE WORLD COUNCIL OF CHURCHES.

(By the Bishop of Tasmania.)

The first meeting of the World Council of Churches is to be held in Holland at the end of August, 1948. The Australian Section will be represented. It has its Regional Committees in different parts of the Commonwealth. In Tasmania the Tasmanian Council of Churches is the Regional Committee. All Church people should know about and co-operate with the Australian Section of the W.C.C. as it provides a medium for co-operative thought, study and action between the Protestant Churches both episcopal and non-episcopal. In Tasmania there is a growing desire by Church leaders—lay and clerical—to meet together in prayer and conference. Plans are being made to hold a religion and life week in 1948, which will witness to the fact that the Church as a whole is engaging in social work at home and missionary work abroad, about which the public knows very little.

It is important to recognise that the World Council of Churches is not a "super-Church." Each member-Church witnesses to the great truths for which it stands and its own particular type of organisation and worship. But there are matters of faith—the essential Christian varieties—which we hold in common. Also there are questions on which we as Christians, after study and prayer, could and should have a common mind and on which, when necessary, we can make pronouncements and take united action.

One of these is Immigration. The Roman Church has set up State and Federal Migration Committees, the object of which is to assist Roman Catholic immigrants. The World Council of Churches should be doing the same. On this and other matters we can make a positive contribution as Protestants which will be far more effective than negative protestations. We should be speaking with one voice on the question of religious education which must be "put back where it be-

longs—at the heart of the State system of education in the midst of the schools." This will not be possible while we remain in denominational isolation.

It is therefore necessary that a far greater number of our Church members should support the World Council of Churches. The National Council of Churches in New Zealand is making a very positive impact on the national life. It has an excellent monthly Bulletin called "The Church and the Community." Through that medium the combined work and aims of the Churches at home and abroad is being made known. Why not have an Australian Bulletin?

In Tasmania we have an Associate membership. The subscription is 2/6 per annum. We plan to enlist 4000 members which will bring in an annual revenue of £500. It is hoped that we shall be able to have at first a half-time paid secretary and publish our own quarterly bulletin until an Australian publication is launched.

We Christians have inherited a "Faith for the world." Under the guidance and strength of the Holy Spirit there is now in being a world-wide church. Christians in all lands must learn to have a world outlook. Only as the whole Church comes to see her world Mission can she become effective in international affairs. No one who reads and listens with intelligent interest can doubt that U.N.O. will continue to be weak and powerless until the Church of Christ undergoes a revival that will re-act on world situations alike. This is a grand conception, and because it is not man's idea but God's plan it will be accomplished in His strength and under His guidance. It is therefore a challenge to all who love the Lord in sincerity and truth to take their part in this World Christian Movement which has undoubtedly been brought into being by God as a new medium of expressing through the Churches His will for fellowship among His children and as an instrument for establishing the Kingdom of God on earth.

A.C.R. SUBSCRIBERS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month kindly write to the Secretary, C.R. Office, Miss Walker, 8/-; Miss H. Sedgwick 8/-; Mr. W. J. Coogan 8/-; Rev. C. H. Pilkington 8/-; Mr. W. Bush 4/-; Mrs. Taylor 8/-; Mrs. E. Kerr 8/-. The Management Committee acknowledges with grateful appreciation the following donation: Mr. H. A. Shaw, 12/-.

THE WORLD OF BOOKS.

ANGLICAN DOCTRINE TO-DAY.

A most interesting statement, "The Doctrine of the Church as Held and Taught in the Church of England," by Professor Leonard Hodgson, Regius Professor of Divinity at Oxford was published last year (Blackwell's 1/6). The statement was written for the use of the commission on "The Church" appointed by the Continuation Committee of the 1937 Edinburgh World Conference on Faith and Order.

The statement purports to show how each Church understands and interprets its official formularies to-day and as such it seems as successful and as unbiassed an attempt as could be possible under the circumstances. Professor Hodgson was assisted by six theologians, three allegedly of the "catholic" school and three of the "evangelical" school. Naturally, any student is bound to ask why the "modernist" school of thought in our Church was not represented. One only has to read the statement to find a possible answer. His use of "catholic" as the antonym would suggest that the Professor's own leanings are Anglo-Catholic in matters of practice. Then his further definition of "modernists" as "those whose first care is for reasonable scholarship," as though careful scholarship was not the first care of scholars in other schools of thought, leaves the reader no option (if he were not already acquainted with Hodgson's position) but to regard him as one of the many Anglo-Catholics to-day who unlike Pusey and former Anglo-Catholic stalwarts, are soaked in "modernism."

Professor Hodgson then, is careful not to give the "modernist" interpretation of our formularies, for as Dr. Barnes, the Bishop of Birmingham, has stated in recent public utterances, "modernism" denies the truth of our formularies, rather than interprets them. Remembering then, Hodgson's Anglo-Catholic sympathies and Modernist outlook, Evangelicals will be appreciative of the large measure of fairness with which he treats a position which obviously he has little sympathy with. It is a timely lesson to many, who strongly entrenched behind Anglo-Catholic and Modernist numerical superiority, delight in "unchurching" and "uncatholicising" all who hold different views.

The statement begins with an acknowledgment that our official formularies are the Thirty Nine Articles, Prayer Book and Canons, a good working basis for the following thesis. All concerned agreed that Article 19 with its doctrine of the "visible" church, was a tacit acknowledgment of the doctrine of the "invisible" church. It was agreed, too, that membership in the visible church did not guarantee salvation. In the reformed Ordinal where the priest is handed a Bible instead of a chalice and paten as before the Reformation, it was agreed that this was a valid ground for members of the Church of England repudiating the doctrine of the "eucharistic sacrifice". The statement also acknowledges the wide acceptance on quite valid grounds of the belief that every man who has entered into a vital and personal relationship with Christ is a member of the Catholic Church, despite the manner in which his own section of the church is ordered.

The findings in the last paragraph are the findings of the six theologians and Professor Hodgson. It is then the Professor ventures alone to give us his personal summing up

that we might find cause to dissent from his statement. For example, when he blandly informs us that in the Holy Communion, the "catholic" emphasises the godward aspect of the service while the Evangelical emphasises the manward aspect. It would be difficult to find a single Evangelical who would agree that this is so, while the Anglo-Catholics would be delighted at Professor Hodgson's bouquet for their doctrine. In his conclusion, he is bold enough to risk the ire of a vociferous section of Anglo-Catholics and state:—"Few theologians to-day would say that we can trace the present three-fold ministry back to apostolic times." He is only giving us an opinion which Dr. Lightfoot so ably advanced and substantiated eighty years ago, but there are bishops, priests and church periodicals which proclaim it aloud as the "esse" of our Anglican faith.

It is a pity that a Regius Professor of Divinity who has so many claims to our respect, should continually use as a distinction of parties, "catholic" and "evangelical," but he offends further by using in the same way "catholic" and "protestants," a really offensive usage. His last word about the present state of our Church is that it is generally felt that the Reformation was rather too drastic. It would probably be more true to say this is certainly a view widely held among the clergy, but certainly scarcely heard among the laity.—R.S.R.M.

"RICHARD HOOKER" — by C. Sydney Carter.

No. 3 in the Great Churchmen Series, published by the Church Book Room Press.

Dr. Sydney Carter is well known as the author of a trilogy of valuable books on English Church History in the post-Reformation days. No more suitable writer could have been asked to prepare this little study on the Judicious Hooker, and we may be grateful to the Church Book Room Press for securing such a study from Dr. Carter's pen.

The two great theologians of the Elizabethan Settlement were Bishop Jewel and Richard Hooker.

Jewel's Apology was the recognised exposition of the Elizabethan Church Settlement in answer to Roman Catholic opponents.

Richard Hooker's "Ecclesiastical Polity" in the latter years of the reign was a classical exposition of the doctrinal standards of the Established Church in answer to the Puritan objectors.

Both Jewel and Hooker were forced into controversy by the pressure of events and their works were hailed almost as official documents of the Church of England. They have been classed for more than three centuries as among the standard works of the Church.

It is interesting to know that Bishop Jewel befriended Hooker as a boy and made him a stated allowance each year to allow him to take up his studies at Oxford. On Jewel's death, Hooker carried on his great benefactor's work and continued to represent his position. Both men were in thorough sympathy with the doctrine of Geneva as opposed to the doctrine of the Council of Trent, but neither could accept the system of Church polity and discipline which was enunciated by John Calvin and put into practice by the Presbyterian Churches.

Dr. Carter's study of Hooker includes a valuable survey of his teaching as reflected in the Ecclesiastical Polity. It will serve as a useful introduction to a closer study of Hooker and we warmly recommend it to all who are interested in the history and theology of the Reformation. —M.L.L.

Church Union in South India.

PLANS FOR INAUGURATION.

The twentieth and last meeting of the Joint Committee on Church Union was held in Bangalore from June 10 to 13, 1947. A dramatic moment occurred in the meeting of the Joint Committee when the Secretary read out an air letter from the Archbishop of Canterbury, heartily endorsing the proposed services for the consecration of bishops and the ordination of presbyters, as fully acceptable from the Anglican point of view. The ceremonies are to be held in St. George's Cathedral, Madras, on Saturday, September 27th.

In the first great ceremony the inauguration of Union is to be symbolised by placing on the Holy Table a signed copy of the Basis of Union, the Constitution of the Church of South India, and lists of all bishops, presbyters and deacons who have signed a declaration of assent to the Basis of Union, and accepted the Constitution of the Church of South India. The Bishop presiding at the inauguration is to be the Indian Bishop in Travancore and Cochin, the Rt. Rev. C. J. Jacob, and he will make a formal and solemn declaration of the consummation of the Union. This will be followed by a commissioning of all existing bishops and presbyters for service in the Church that is coming into being. In view of doubts often expressed, it must be categorically stated that there is to be no reconsecration nor re-ordination of anyone. Existing ministries are to be fully accepted in the Church as ministries of the Word and Sacraments, except that all the Churches agree in a spirit of confidence and love not to impose on any individual congregation forms of worship, ritual or ministry to which they conscientiously object.

SAFFRON STOLES.

The commissioning is to be followed by a deeply solemn act, the consecration of nine new bishops. These bishops include men who have been Presbyterians, Methodists and Congregationalists. The laying on of hands will be performed by Bishop Jacob, assisted by the Bishops of Madras, Tinnevely and six Presbyters from the Free Churches. They will be uniformly and simply robed in white cassocks and rochets with saffron coloured

stoles and bands. Saffron is the colour used by Indian religious devotees. Each Bishop designate will be led forward by two presbyters of his own Church and after the laying on of hands, will receive a Bible and a Pastoral staff as symbols of his new office. The Rev. J. S. M. Hooper of the British and Foreign Bible Society, who has taken a leading part in the movement for many years, as Secretary of the Joint Committee, is to preach the sermon on this historic occasion.

There are still some able and sincere critics of the Scheme of Union, mostly resident outside India. But the reply of the men of the spot in all the Churches is: "We are (certainly) conscious of the guidance of the Holy Spirit in this matter. We feel that we are led as clearly as the Apostles were led when they claimed that it seemed good to the Holy Ghost and to them. It is therefore impossible for us to hold up this work of the Spirit." That reply is submitted in all humility.

It is expected that about a hundred leading Church dignitaries will attend the celebrations and will have an opportunity of addressing meetings and giving counsel to the Church of South India.

FOURTEEN DIOCESES.

Inaugural meetings and installations of the new bishops will be held in the 14 dioceses of the Church. It has been decided that the title of the bishops shall be "The Right Reverend," and the title of the Moderator who presides over the Church shall be "Most Reverend." The word "Lord Bishop" will not be used in this connection.

In a world where division and mistrust flourish, it is a tremendous and momentous sign that at least the Church is really facing the sin of its divisions. Here is a union of Anglican, Methodist, Congregationalist, Presbyterian, Continental and American Reformed Church, each bringing their treasures of faith, worship and tradition into the common pool. Here is a seed of unity without uniformity, which will grow into a tree, the fruit of which must do much to heal the divisions of a shattered world.

CHURCH ARMY CONFERENCE.

An Evangelistic week-end held at the Church Army Training College, Stockton, N.S.W., on August 16-18, was led by the Rt. Rev. the Lord Bishop of Riverina and the Rev. W. J. Siddens, of Sydney.

The purpose of the Conference was to discuss effective means of evangelism, with particular relation to the individual's participation in spreading the Evangel. Discussion revealed factors which hinder the Church from being evangelistic. Emphasis was placed upon sermons, Bible classes, methods of personal witness, common and private prayer, as means of evangelism. The trend to-day within the Christian Church, it was contended, was to place prominence upon the world's troubles, rather than upon the victory of God. The Gospel is more than an inspiration—it is a revelation, an achievement and a victory.

A world ignorant of spiritual things brings a challenge, not to present the Christian truths in non-technical language, but rather to establish a foundation on which to build. Shallow sentiment will not restore broken lives. The man who comes into contact with Christ, comes into contact with reality.

The discussions and devotions of the Conference, coupled with the Christian fellowship and hospitality of the Church Army, proved a spiritual refreshment to all present. The attendance averaged thirty at each meeting, over a hundred attending one session or more.

PROTESTANT ACTION SOCIETY OF AUSTRALIA.

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POSITIONS VACANT TEACHERS FOR CHURCH SCHOOLS.

Applications are invited by the Council for the Promotion of the Sydney Church of England Diocesan Schools for the positions of head teachers and assistant teachers for kindergarten and primary schools run under the auspices of the Council.

Applications should state qualifications, particularly in regard to training, experience also denomination, age, etc., and should be forwarded by letter to Rev. A. W. Prescott, Hon. Sec. Sydney Church of England Diocesan Schools, Diocesan Church House, George Street, Sydney.

CORRESPONDENCE.

SOCIALISM.

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

Your comment on nationalisation (which you miscall socialisation) of banking, and on capitalism and socialism (29/8/47) contains inaccuracies which must be challenged.

Your description of capitalism is untrue to history, and to fact. Capitalism, in any of its stages to date, is a particular form of organisation of finance, industry and commerce, and its "policy" has never been concerned with "giving a fair chance to everyone to do as best he can." Every high school pupil to-day knows that capitalism's claim, in the early stages, that the pursuit of self-interest by each would by some automatic magic lead to the good of all has been exposed as absurd by the breakdowns, injustices, miseries, and wars of 150 years. Even by the low test of economic success, it has proved a failure. From the standpoint of human values and Christian principles it has practically nothing to commend it.

Equally biased and unfounded are your criticisms of socialism. How, in a "going" society, could socialism be introduced otherwise than by "taking over good concerns"? Even in the U.S.S.R., with all the deplorable accompaniments of the present stage of development—I refer to totalitarianism, ruthlessness and suppression—it cannot be denied that both in peace and war the citizens of the socialised community have shown astounding "initiative" in both economic and cultural enterprises, though under State control.

Again, there is no warrant for your assertion that "we must either go back to a modified capitalism or on to a totalitarian communism." It is, of course, true that the continued failure of capitalism, however "modified," to produce either economic equilibrium or spiritual and social fulfilment is driving many to look to communism as the only alternative. But that is not the conviction of our foremost British social thinkers. They believe that it is possible to plan democratically for freedom and without losing freedom. Some of them believe the revival of genuine realist Christianity is the one fact that would give democracy the spirit and the dynamic to make this new venture.

The task—and a very difficult one—of Christians and of Christian journals is to refuse to repeat prejudiced and unsound catchwords in favour of capitalism; to stop saying we must go back to it or endure communism; and to summon and lead the Church and its members to a new output of honest thinking and Christian feeling in an endeavour to lead our democracies to a new and better way.

Yours truly,

W. G. COUGHLAN.

Director, Christian Social Order Movement.

CHURCH CEMETERIES.

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

On behalf of the Society of Australian Genealogists, we wish to record our protest to the statement made by the Rev. D. B. Knox relative to Church Cemeteries.

Mr. Knox would have removed all the tombstones from cemeteries, but does he rea-

lise in doing so, that irreplaceable genealogical and historical information would be lost.

I quote from a Cemetery in N.S.W. for example:—

John Smith, born in the parish of _____ B. _____ Co. _____ Ireland, A.D. 1828, served for many years in H.M. Army, died at N. _____ T. _____, N.S.W. This Memorial is erected by the Executors of his will.

Mr. Knox would not find such information in the Church Register.

Mr. Knox's attitude seems strange when an effort, successful in a large measure, has been made to establish in Australia a tradition which is so lacking here.

What for instance, would England be without her tradition which is built mainly on her history of the past.

Surely Mr. Knox does not consider that a study of history and the building up of tradition is a matter only "of interest to a morbid antiquarian."

It is pleasing to note however that many Church Cemeteries are well cared for with the help and co-operation of the respective rectors.

Yours faithfully,

JOHN F. BROWNE.

Hon. Sec., Society of Australian Genealogists,
2nd September, 1947.

HOUSING COMMISSION AREAS.

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

With reference to the remarks by a correspondent in your issue of August 28th about Housing Commission Areas and the need of Voluntary Church Workers in them, I am sure it will interest your readers to know that for some months past a band of young people from St. Thomas', Enfield, Y.P. Fellowship, has been conducting a Sunday

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

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CALL TO YOUTH

OSLO NEWS.

The last letter received from Mr. Delbridge contained news that he had obtained a berth on the "Orion" which is expected to leave England in mid-September and will arrive some time in October. In the meantime, Mr. Delbridge was guest speaker at a boys' camp in England on the Scottish border and he reports there was a blessed time. The short while left between the camp and his sailing date will be spent in a very intensive survey of work amongst the young people of England.

CHURCH OF ENGLAND BOYS' SOCIETY.

Members' Handbooks are now obtainable from the C.E.B.S. office at Diocesan Church House. They re-appear in a brand new, very attractive two-colour cover. Price is 2/- per copy.

The annual cross country run was held at Centennial Park on Saturday last, 23rd Aug. Results were as follows:

1 Mile (under 14 years): J. Dunbar (Manly Vale), 1; D. Hanney (Kogarah), 2; N. Ellison (Rose Bay), 3. The Team's race was won by Manly Vale (J. Dunbar, P. Follet, B. Dunbar, B. Willcox).

2 Miles (under 16 years).—J. May (Darlinghurst), 1; L. Palmer, (Nareburn), 2; M. Krause (Manly Vale), 3. No award in team's race.

3 Miles (16 years and over): W. Barclay (Rose Bay), 1; N. Moore (Rose Bay) 2; K. Sweeting (Langlea) 3. Team's race, Balgowlah (M. Philpott, R. Wilson, R. Edwards, G. James).

The Annual Athletic Carnival, one of the biggest events of the year, is to be held at St. Paul's Oval, Sydney University, on Saturday, 20th September, commencing at 9.30 a.m. with Junior events and concluding with the senior events in the afternoon.

Football: St. Barnabas', Chatswood, was successful in the Rugby League competition for juniors which was conducted during the winter months.

A combined Youth Festival, organised by National Youth Associations, is to be held at the Sydney Sports ground on Friday, 26th September. Details of the programme have not been received but C.E.B.S. is to be represented by a senior team in a relay race. Tickets for the festival are 1/- each, proceeds in aid of the N.S.W. Society for Crippled Children's Appeal.

GIRLS' FRIENDLY SOCIETY.

On August 25th Central Railway Station was the scene of much excitement as a party of 40 schoolgirls and five leaders boarded the train which was to take them on the first part of their journey to the G.F.S. House Party at "Chaldercot," Port Hacking.

Outings included hikes in the lovely bushland of National Park, a bus trip to Audley and boating on the river; each day was commenced with a time of Bible Study, which the girls found most helpful.

On Saturday about 45 parents and friends visited the camp, having lunch with us and later joining in the fun of the sports afternoon.

It was most encouraging to see so many branches represented, including country branches. We do praise and thank God for His guiding hand throughout and for the happy time we were able to have; but above all for the fact that girls testified to great blessing in their own lives.

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COMMANDOS IN LONDON.

Sufficient time has passed for definite evaluation of last spring's extensive Christian Commando Campaign in London, where 3000 ministers and laymen, through numerous meetings, in thirty-four districts of the city, have been attacking unbelief. Not all those who participated were evangelicals.

Nearly 15,000 separate meetings in clubs, theatres, canteens and in the open air were crowded into the ten-day campaign, opening with a rally in Royal Albert Hall and closing in a great thanksgiving service in St. Paul's Cathedral. Some results:—

The "Commandos" are better for the fight, said one, "This has torn me to pieces, and now I believe God can do something with me."

Observers from other cities and foreign countries (more than fifty of them) have gone home inspired to start similar campaigns.

The "Brains Trust" meetings were particularly popular. In them the audience fired questions at a panel of four or five representative ministers. Lively, worthwhile discussions resulted.

More than 250 factories are asking for permanent chaplains as a result of more than 1000 meetings held in industrial plants during the campaign. "Factory padres" are new to England.

WHY THE CROSS?

The most solemn office and the deepest mystery of the Christian Church gather around the cross, and the crucified. The same witness is borne by the hymnody of the Church Catholic throughout the ages. The death of Christ has been the theme of Christian song during the persecutions of the early Church when they sang praises to their dying Lord in the catacombs, until the day of modern revival and the Salvation Army. Take away the death of Christ and the best hymns of the Christian Church are without significance.

Take away the death of Christ from your creed and you destroy Christianity. He draws all men unto Himself because He was

lifted up on the cross. Deny the significance of the crucifixion and the whole new Testament becomes a scrap of paper, for it is no New Testament, no new covenant except in His blood.

—Dr. Samuel M. Zwemer.

From the Introduction of THE-NEW BIBLE HANDBOOK.

Beyond the pages of the Bible, it is the Lord whom the Christian seeks; and there is still an Emmaus Road experience for the soul to whom the risen Christ, "beginning at Moses and all the prophets" expounds, "in all the Scriptures the things concerning Himself." This experience, however, will come only to those who recognise their need for such spiritual enlightenment.

The full meaning of Scripture, the truth it was written to reveal, can become clear to us only as the Spirit of God gives us insight and enables us to understand. We need, therefore, to approach all Bible study in prayerful dependence upon God. It is also necessary to remember that the Spirit of God reveals the divine truth not to satisfy curiosity or mere intellectual interest, but to promote active obedience. Theoretical assent alone will not do. What is required is a practical faith and a responsive readiness personally to apply and to obey the truth discerned.

This privilege of being able to understand by the anointing of the Spirit is God's gift to every believer. Yet experience shows that no one individual alone can see all truth. It is only in fellowship with others that he can hope to grasp the wealth and wonder of the divine purposes.

THE BUSH CHURCH AID SOCIETY ANNUAL RALLY

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Speakers: Rev. R. T. HALLAHAN, Th.L. Rev. D. G. LIVINGSTONE, Th.Schol.

THANKOFFERING.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

B.C.A.

The Annual Rally of the Bush Church Aid Society will be held in the Chapter House on Tuesday, September 30th, at 8 p.m. Bishop Hilliard will be the chairman, the Rev. R. T. Hallahan will tell something of his experience as an outback missionary for 14 years and the N.S.W. Secretary will give an entirely new lantern lecture illustrating the Society's work.

ST. PAUL'S, CHATSWOOD.

The churchwardens are making their annual appeal for the new church on Sunday, September 14th.

It is believed that about £4000 is still required to build and open the Church free of debt.

Parishioners are being faced with the possibility of celebrating the Golden Jubilee of the parish in 1952 in the new church.

ALL SAINTS', BALGOWLAH.

A Temple Day with the objective of £500 for the completion and furnishing of the new Church has been arranged for Sunday, Sept. 28th.

KANGAROO VALLEY.

In October a special effort will be made to establish a regular church-going habit. Throughout the parish there will be addresses explaining the Church of England services and the great advantages of our Prayer Book and the Rectors of two adjoining parishes are being invited to preach.

MANLY.

The Protestant Churches in Manly are combining for a "Religion and Life Week" to begin on October 12th, and to continue till Oct. 18th. This special week will be followed by an Evangelistic Campaign to be conducted by the Campaigners for Christ in a marquee in Gilbert Park.

HOME MISSION FESTIVAL.

The Rural Deanery of the Blue Mountains has arranged for a Home Mission Festival to be held in Katoomba on Thursday, September 25th.

There will be tea at 6 p.m. with a public gathering at 8 p.m. when the Archbishop of Sydney will be the speaker.

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

The 54th Annual Demonstration of the Young People's Union is to be held in the Sydney Town Hall on Saturday, the 20th September, commencing at 2.30 p.m., in the presence of His Grace the Archbishop of Sydney.

Dr. Paul White will be the Chairman and the Speaker, the Rev. R. C. Kerle, recently appointed General Secretary of the N.S.W. Branch of C.M.S.

Prizes for the 1947 Work Competitions will be presented by Mrs. W. Wynn Jones. A Silver Cup presented by the late Mrs. A. A. Bragg for the Branch Competition will be awarded for the first time this year.

Members of the Y.P.U. branches and Sunday Schools will contribute items.

Girls and boys look forward to this rally each year, many of them coming long distances to be present.

An invitation is extended to everyone to attend this gathering.

THE LADIES' HOME MISSION UNION.

Will all our members and friends please note the date of our Annual Communion Service and Luncheon to be held in the Cathedral on Thursday, 25th September, at 11 a.m. Luncheon in the Chapter House. The Archbishop will be present with us. We do want to see every branch well represented, in spite of the fact of so many other things on round about the same time as well as increased fares. This Annual Communion Service is a great Fellowship meeting and should be of great strength to each one of us spiritually as well as helping us to realise the importance of our task as members of the L.H.M.U. Let us also pray for our work especially with our increased responsibilities. I'm sure that you will all be glad to know that we have been able to send another lot of clothing to England this year. At least the clothing has left our storeroom and we are hoping that it will be possible for it soon to be on its way. Mrs. Arthur Scrivener is arranging a Musical Evening in the Chapter House with the object of helping to defray the cost of the freight. The Musical Evening has been arranged for Wednesday, 17th September at 7.45 p.m. An excellent programme has been prepared by some very well known artists who are kindly giving their services. The Dean of Sydney and Mrs. Babbage will be the guests of honour.

The Annual Conference at Mrs. Friend's home has been arranged for Wednesday, 8th October, commencing at 10.30 a.m. Again we hope that all our Secretaries will try to be there. A further notice will appear in the next issue.

ST. MICHAEL'S, SYDNEY.

The 93rd Anniversary celebrations of St. Michael's will be held on Sept. 27th and 28th.

There will be a tea meeting with a public gathering to follow on Saturday, Sept. 27th and special services on the Sunday following. The special speakers will be the Very Rev. the Dean of Sydney and Rev. J. S. Cowland of the Church Army.

ASHFIELD.

Included in the Services arranged to commemorate the one hundred and seventh anniversary of the laying of the foundation stone of the Church of St. John the Baptist, Ashfield, was the Annual Service of Remembrance, held in the Church Grounds on Saturday, 6th September, at 3 p.m., when the address was delivered by The Ven. F. O. Hulme-Moir, Archdeacon of Ryde.

A special and appropriate order of service had been arranged and at the conclusion of the service, afternoon tea was served in the Parish Hall.

NEWS FROM THE PARISHES.

St. Andrew's, Summer Hill.—Last month it was stated in the Church News that the Parish Council had decided to install an amplifier in the Church at the request of a large number of parishioners. Miss Agnes E. Powell has asked that she might have the privilege of presenting the system as a tribute to her parents. We are most grateful to

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Miss Powell. We are sure that she will always feel that she has done a great service to her fellow parishioners as well as paying a loving tribute to her parents.

St. Anne's, Ryde.—On Sunday afternoon, July 6th, a band of Sunday School teachers, past and present, gathered in the Guild Room of the Memorial Hall to offer their congratulations to Mr. J. C. Rickard, B.A., LL.B., on having completed a period of 35 years as Superintendent of St. Anne's Sunday School. In presenting Mr. Rickard with a copy of Dr. Alex Carrol's "Man, the Unknown," and a standard lamp (by which to read it), the Rector paid a warm tribute to the faithful and effective service of Mr. Rickard during his years of office, and said it was with deepest regret that he now officially acknowledged receipt of his resignation.

St. Paul's, Sydney.—Since last issue the Spastic or Crippled Children's School, held in our Parish Hall, has steadily grown and it is the aim of the Association to make it a large centre, the Parish Hall being so suitable for their needs, catering as it does for the children between Marrickville and Randwick, but certain alterations will have to be made. The children receive special medical treatment, education and care. I am sure we are all thankful to be able to help these children in this way.

St. Michael's, Vaucluse.—On Sunday, July 27, a special appeal was made to adopt as the parish "Our Own Missionary." Dr. Norman S. Powys, now labouring in Tanganyika Territory, Africa. At 11 a.m. the Rev. R. J. Hewett, Federal Secretary of A.M.S., preached and put the proposition before the congregation. At 7.15 p.m., the Rev. J. W. Ferrier of C.M.S. made the appeal to the congregation.

The Rev. Bowie, one time Sunday School teacher at St. Michael's, Vaucluse, is now a missionary doctor in China.

Dr. N. S. Powys, has now been in Africa, as a missionary doctor for over six months.

The latest recruits offering from this parish are Mr. and Mrs. A. Podger, who have been accepted by the N.S.W. Branch of C.M.S. for service. Mr. and Mrs. Podger hope to join Dr. N. S. Powys in Tanganyika as early as possible.

ST. BARNABAS' CHURCH, CHATSWOOD AND ROSEVILLE EAST.

Sanctuary Day this year will be on Sunday, September 28. September 21 is Preparation Sunday, and the special preachers will be the Rev. K. N. Shelley, B.Sc., Rector of St. Paul's, Chatswood, at 11 a.m., and the Rev. J. A. Price, M.A., Dip.Ed., from the King's School, Parramatta, at 7.15 p.m. The preachers on Sanctuary Day will be the Rt. Rev. W. G. Hilliard, M.A., Th.D., Bishop Coadjutor, in the morning, and the Rector in the evening. Sunday, October 5, is Thanksgiving Sunday. The Rector hopes to occupy the pulpit in the morning, and His Grace, the Archbishop, has kindly promised to preach in the evening.

The Rector, Archdeacon G. T. Denham, is appealing for prayer that all records may be broken. In the last three years £1700 has been paid off the debt on the Church and other buildings. This year is the fourth of the seven years direct giving plan to eliminate the whole debt.

ANGLICAN DEACONESS CONFERENCE, 1947.

A conference of Deaconesses met from September 5th at the Sydney Deaconess House, Carillon Avenue, Newtown, where young Christian women are trained to become deaconesses.

The Conference was the first of its kind to be held in Sydney. Interstate and overseas deaconesses were present.

Bishop Hilliard welcomed them on behalf of the Archbishop of Sydney. In the Archbishop's absence, Archdeacon Bidwell presided at the Conference. Bishop Pilcher and the Chaplain, Canon R. B. Robinson, gave the Bible Readings.

Diocese of Newcastle.

RELIGION AND LIFE CONVENTION.

Arrangements are well in hand for the 1947 Conference, which is to be held in the City Hall on October 6th to 9th, inclusive.

The general theme of the Convention addresses will be "To Whom Shall We Go?" and will be dealt with under the following heads: (1) Humanism, (2) Materialism, (3) Communism, (4) Christianity.

An excellent team of speakers has been secured, representing the leading Christian denominations. Included in the list are: Dr. McIntyre, Dr. Woodbury, Dr. P. J. Ryan, Dr. Garrett, Rev. Alan Walker, Mr. J. Williams, Principal Arnott, and the Bishop of Newcastle.

VICTORIA.

Diocese of Ballarat.

The September issue of the "Church Chronicle" has been compiled to focus the attention of its readers upon some "needs of the hour" for members of the Church. We quote the following extract and commend it to the serious thought and attention of our supporters, clergy and laity alike.

How to win people to Christ and his Church? This is the most vital question. In considering it we would make the following suggestions: (1) The members of the clergy must in themselves live the victorious life of loving communion with their Lord and Saviour. (2) The people who attend church and profess to be Christians must show forth in their own lives the love, the peace, the serenity that come to a life lived in close communion with Jesus Christ. (3) What people hear in church must be not discourses on social science or economics, or commentaries on current events, but messages from the living Word of God. (4) Clear instruction must be given on the Sacraments as the means by which people come into touch with Christ and receive His love and power into their lives. (5) Churches must be filled with fellowship, love and goodwill so that the clergy receive the support and assistance that they need so that they can minister to the spiritual needs of people instead of being harassed with financial worries or engrossed with the business and social affairs of church-life. (6) Let there be in every parish a group of people whose hearts are fully surrendered to Christ. Let them, under the guidance of the clergy, pray and study and work for the conversion of the parish. (7) It must be made clear that to be a Christian is no easy matter. It means constant vigilance, striving and self-discipline. It means trusting not in our own strength, but in the

strength of Christ Who alone can give victory and peace. (9) Clear teaching must be given that men are not called to live the Christian life alone. Christ founded the Church, giving it a ministry and sacraments. It is in the worship and fellowship of the Church and with the aid of the sacraments that men are to live as Christians. The Church is, as St. Paul says, "The Body of Christ," that is, the instrument through which Christ works in the world.

THE DIOCESAN CHURCH MUSIC SOCIETY.

At the session of the Diocesan Church Music Society in St. Andrew's Cathedral on August 25 the demonstrating choirs were St. Aidan's, Lindfield, and St. Anne's, Ryde, under their two organists—Mr. N. McPherson and Mr. N. Woods.

The Choir of St. Aidan's, Lindfield, again demonstrated a method of chanting, using the well-known Australian Psalter. They also sang anthems ranging from Purcell, Organist of Westminster Abbey in the reign of Charles II, to Gounod and Sterndale Bennett.

The choir of St. Anne's, Ryde, led the congregation in the singing of certain well known hymn tunes, one of the most interesting being the tune by Vaughan Williams to "For all the saints" called Sine Nomine. This tune in very many places is taking the place of the well-known tune by Barnby. The St. Anne's choir also sang three unison anthems one by Martin Shaw and two by his brother, Geoffrey Shaw. These were particularly beautiful, and demonstrated how choirs which find it difficult to sing in parts, owing to the lack of trained tenors and basses, can sing works of great beauty in unison. It is to be hoped that unison anthems will be more widely used.

The other day a word came to me which should be a great encouragement to all the co-operating choirs. A friend told me that as she drove in a taxi the driver told her that he had seen service in the Army in the last war and there had lost his faith. One evening recently he dropped in to one of the choir demonstrations of the Diocesan Church Music Society. The music sung had such an influence on his soul that he came back to faith. My friend did not know which choir it was that was singing, so all the choirs may have the joy of feeling that it may have been a message sung by themselves that was the means of leading this man's soul back again into the light.—C.V.P.

BROADCASTING.

"Delinquency" is the topic to be dealt with in the second session of the new series.

TARGET FOR TO-DAY.

Arranged and conducted by the Inter-church Consultative Committee on Social Order, representing six committees of the Anglican, Presbyterian, Methodist, and Congregational Churches in N.S.W., this session consists of an hour of music, interspersed with lively comment on pressing social problems.

On Sunday, September 7, the music was supplied by the choir of Wesley Methodist Church, Concord. The target-topic was dealt with by the Rev. E. J. Davidson and two experienced social workers in the field of juvenile delinquency.

The programme was from 2CH on September 7 from 3 to 4 p.m.

TERRORISM IN PALESTINE.

[We have received the following article on the Jewish Question with the request for its publication.]

The hanging of the two British Sergeants by Terrorists in Palestine has shocked the civilised world. There are, however, certain facts which it is important to remember in this connection.

This deed has been repudiated by the responsible Jewish organisations, and I think one may add, by the whole Jewish people except the small Terrorist Group, which insists upon carrying out its operations in Palestine. It is, therefore, unfair to condemn the Jewish people as a whole for the acts of the Terrorist Organisations in Palestine which number not more than 6000 men. There is an "underground" in the big Australian cities which murders and which robs. We should feel it very unfair if all Australians were condemned for the evil deeds of this minority.

It is also necessary for us to ask ourselves what there is in our own conduct which has stimulated these deeds of terrorism? In the year 1917 the Balfour Declaration promised the Jews a national home in Palestine. The Mandate over Palestine was given to Britain by the League of Nations on the understanding that Britain should carry out the terms of the Balfour Declaration. Now, a "home" means nothing unless it means a place to which all members of the family have free right of access and egress. However, in the year 1939, after the Grand Mufti had instigated a period of Arab terrorism, the Government of Mr. Chamberlain passed the so-called "White Paper" in order to appease the Arabs and persuade them not to throw in their lot on the side of Hitler. This "White Paper," for all intents and purposes, forbade Jewish immigration into Palestine. In other words, the "White Paper" was a reversal of the

Balfour Declaration and of the terms of the Mandate. It is well to remember that the Committee of the League of Nations at the time insisted that Britain had no right, unilaterally, to violate the terms of the Mandate in this manner. Many voices were raised in the House of Commons against this appeasement policy of Mr. Chamberlain. Among these voices that of Mr. Winston Churchill was the most notable. He spoke of the "White Paper" as a "breach and repudiation" and told Mr. Chamberlain that he had no right whatever to violate in this manner the terms of the Balfour Declaration and the Mandate. In spite of Mr. Churchill's protest, the "White Paper" was carried at the time when the Jewish people supremely needed a place of refuge. It meant that, at the very time when Hitler was operating his gas chambers for the extermination of the Jews, the one practicable way of escape was closed. As a result of the "White Paper," thousands of Jews perished in Hitler's gas chambers, who otherwise might have made their escape. Certain shiploads of refugees did manage to leave Central Europe. They were not, however, allowed to enter Palestine. One ship sank with all the men, women and children on board. Another was blown up on the coast of Palestine, while certain Jews who managed to land were shipped off to Mauritius, where hundreds died of malaria.

At the end of the second World War it was believed that the new Labour Government would honour its pledge made in pre-election days to admit the Jews to Palestine, especially since one million and a half Jews had fought in the armies of the Allies, while the Arabs in Iraq had stabbed the Empire in the back in the hour of its deepest need. This hope, however, was illusory. In spite of President Truman's pleading and the unanimous commendation of the Anglo-American Committee of Enquiry, the Government violated its undertaking to imple-

ment such unanimous recommendation and still held the 100,000 refugee Jews in Concentration Camps in Germany. Any Jews who still manage to escape from Europe are labelled by the British Government as "illegal" immigrants, though they are trying to defeat the purposes of the "illegal" White Paper, and are transhipped to Cyprus. It is the desperation of despair at seeing all the promises made to them broken and all their hopes for the rescue of their relations blighted, while the Grand Mufti, by his terrorism gained all that he wanted, that has led certain irresponsible young elements in the Jewish population in Palestine to embark upon this disastrous course of terrorism in spite of the pleadings and warnings of the saner part of the population.

It is also well for us to remember that the Arab population of Palestine has doubled since the days of the Balfour Declaration, and that the economic level of their living has been definitely raised by the energy and the skill of the Jewish migrants, which has brought new life to the Holy Land. The entry of the Jews has been a blessing, not only to themselves, but also to the Arab population. It is the wealthy Arabs mainly who oppose the liberalising Jewish immigration. In fact, many of the pro-Jewish Arabs have themselves been murdered by agents of the Grand Mufti who, it will be remembered, spent the time of the Great War in Berlin urging Hitler to massacre the whole European Jewish population. We can only hope now that the United Nations will next month give a decision which will be fair alike to Jews and Arabs.

—C.V.P.

FAMOUS BOOKS.

"Crux Ansata," H. G. Wells. A record of the Vatican's criminal history, in brief. "His Angriest Book." Again available, 2/6.

"Behind the Dictators," L. A. Lehman, D.D., ex-Priest. This exposes the Pope's and Jesuits' use of Hitler as their tool for the Counter-Reformation, using mass bloodshed and extermination. 2/6.

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THEOLOGICAL JOTTINGS.

In a previous article we spoke of the specious and subtle nature of pride. We said: "It infiltrates every sphere; it contaminates our virtue and defiles our worship; it taints our goodness and corrupts our righteousness: It smuggles into every activity; even our virtues become a vehicle for our pride."

It is of the nature of pride to snare its captive more and more. Think of the way it penetrates every activity. For instance, take business affairs. What is it that makes a man with £10,000 a year anxious to get £20,000 a year? It cannot be, as C. S. Lewis points out, the greed for more pleasure. £10,000 a year will give all the luxuries that any man can really enjoy. It is pride; the wish to be richer than some other man, and still more the wish for power. For it is power that pride really enjoys; there is nothing that makes a man feel so superior to other men as being able to move them about like toy soldiers. Again, what is it that makes a political leader or a whole nation go on and on, demanding more and more? It is pride again. Pride is competitive by its very nature; that is why it goes on and on.

Pride is the chief cause of misery in every nation and every family since the world began. Other vices may sometimes bring people together; you may find good fellowship and friendliness among drunken people or among unchaste people. But pride always means enmity; it is enmity. And not only enmity between man and man, but enmity between man and God.

Pride is therefore much more deadly and damnable than other sins. There is hope for a drunkard, a liar or a prostitute; they know they are sinners, and there is hope that they may repent. But pride insulates us from God; it cuts us off from His grace, for the proud person has no consciousness of need; and his proud self-isolation spells death.

At the Judgment Seat all this will be revealed. Our inner allegiance will be made manifest; the secret disposition of our heart will be declared; it will appear whether our lives have been Christocentric or egocentric. The King will say unto those on His right hand: "Come ye blessed of My Father, inherit the kingdom pre-

pared for you from the foundations of the world; for I was a hungred, and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me." But the righteous, as Reinhold Niebuhr has pointed out, being humble, cannot believe themselves to be righteous; they are contritely aware of their unworthiness. "Lord, when saw we thee a hungred and fed thee? or thirsty and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee?" Then the answer will come that their humble unconscious service has been service unto Christ Himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Then the King will say unto those on his left hand, depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was a hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not."

But the unrighteous are too self-centred to know of their sin; they are proud and self-righteous and they protest: "Lord when saw we thee a hungred, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" And the answer will come that having pursued the path of selfishness and pride, they have, in fact, rejected Christ. "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

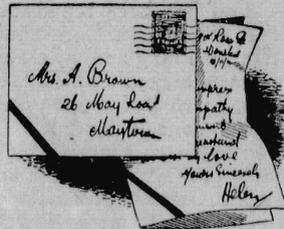
Of what relevance is this to us individually and collectively? The relevance arises from this fact; that we are called to humility before God. Will we, before God, repent our pride and egoism? Will we turn to Christ, that in His light we may see light? Will we strip ourselves of our silly pretence; will we cease to strut? There is no hope for any of us while we receive

and delude ourselves; there is no hope for us unless we experience the Grace of God, healing and forgiving. Listen to the words of Holy Scripture:

"God resisteth the proud, but giveth grace to the humble,

Humble yourselves therefore under the mighty hand of God."

—Tertullian the Second.



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ADVERTISING 25th. SEPTEMBER 1947

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- AJAX ELECTRICAL
- CHURCH FURNITURE
- BUSH CHURCH AID SOCIETY (HALF PAGE)
- CHURCH OF ENGLAND HOMES WANT NURSES
- HOME OF PEACE
- CURATE WANTED (TASMANIA)
- BIBLE SOCIETY ASSISTANT WANTED
- FREE CITIZEN PRESS
- WOOD COFFILL
- ABBOTSLEIGH
- DEACONESS INSTITUTION (FORMER ADVERTISEMENT)
- TEMPERANCE ALLIANCE (Sunshine Fair) 3- s/c

OUT

- HOME MISSION SOCIETY
- BARKER COLLEGE

ADDITIONAL WORDING FOR THE GOSPEL-In-Film-Service.

(To be inserted at the very bottom of Adv.)

" At 8 o'clock each Monday evening at this address, two of these films will be shown to those interested."

ALTERATIONS

CHURCH MISSIONARY SOCIETY (Large and small)
Kewwick Book Depot.

CHILDREN'S NURSE (trained) required for Havilah Church of England Home for little children, Normanhurst. Vacancy also on Staff for untrained or semi-trained Nurse. Further particulars from Matron 'phone J.W. 2887.

A.G.R. SUBSCRIPTIONS

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month kindly write to the Secretary C.R. Office. Rev. R. Ogden 8/-; Mr N. Ashelford 8/-; Mr H.L.C. Cotton 8/-; Mrs R. McEnally 8/-; Mr W. Strong, 8/-; Mr L. Beer 8/-; Miss V. Cole 10/-; Miss E.A. Seott 8/-; Mr A.H. Henn 8/-; Lady Gordon 10/-; Dr R.R. Winton 8/-; Rev. I.E. Hamilton 8/-; Mr P.L. Sly 7/-; Mr S.H. Gray 8/-

*to H. Bole adv. can
commission sub. (cross)*

