

# THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.  
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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## THE TIMES AND OURSELVES

(By Archdeacon H. S. Kidner.)

Many of us have been accustomed to thinking of the times in which we are living as "The Times of the Gentiles"; yet within the last half-century we have seen the liberation of Palestine from the Islamic rule of Turkey and recently the proclamation of the State of Israel now recognised by all the nations as a sovereign state.

### The Times of the Gentiles.

In St. Luke 21:24 we read that Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled. Now is Jerusalem still trodden down of the Gentiles? A few months ago the "Sydney Morning Herald" published an article in which it was stated that while the old city of Jerusalem is still in Arab hands the new city of Jerusalem is controlled by the Jews and guarded by the victorious army of Israel. It is said that the Jews also control the water supply and electricity of the old city and so are in a strong position. Israel is determined to establish its capital in Jerusalem, and there is no doubt that that purpose will be accomplished. In view of this position it can hardly be said that Jerusalem is "trodden down of the Gentiles." This means that the Times of the Gentiles are now fulfilled or are nearing fulfilment.

Moreover, if the establishment of the State of Israel and the regathering of her people in the Promised Land correspond to the "shooting forth of the fig tree" of Matthew 24:32 we are to know in our Lord's words, "That He is at hand, at the very door" (Moffatt).

### Our Commission.

If our Lord is at hand, at the very door, we may soon be required to give an account of our stewardship. He committed into the hand of His disciples the Word of Life, the message of saving power to be taken to "every creature" and to "the uttermost part of the earth." Now after 1900 years

roughly half of the human race at present on earth are ignorant of His Name.

### Looking Out of the World.

As we of this island-continent look out on the fields what do we see? Considerable numbers of the Aborigines still unreached with the Gospel. The challenge of Indonesia with its 80 million people including over 40 million Moslems in Java alone and unknown numbers of pagans in New Guinea, Borneo, Celebes and the innumerable smaller islands near Australia. What of Japan with its overwhelmingly non-Christian population so many of whom are enquiring about the Christian faith and wait to be taught? What of China's millions still waiting for the Gospel, and Central Asia in deep darkness? Islam strong and aggressive with more than 200 millions of adherents spread from its birth place in Arabia through Africa from north to south, east and west, invading Europe (the Balkans and the U.S.S.R.) through Palestine, Syria, Transjordan, Iraq and Iran, Afghanistan, Pakistan and India into China, Malaya to the East Indies at our doors. We see the awakening people of Africa and other backward races being swept off their feet by the flood of godless materialism and unbalanced nationalism. While Roman Catholic missionaries pour into the East and Africa the work of God in the hands of missions such as the Church Missionary Society (to name but one) suffers grievously for lack of men and women and the shortage of funds. There are hundreds of vacancies in important positions in Anglican missions to-day.

### To Us?

What do these things mean to us? If we are at all in communion with the Good Shepherd, if there is anything of His love in us for those "other sheep" whom He said He "must bring" our hearts must be saddened and burden-

ed and perhaps our consciences stricken as we face the facts. Our Lord is being denied His inheritance among those whom He has redeemed through the disobedience of His servants. Day by day many of our fellow men pass out of this life without God and without hope, never having been given an opportunity of receiving that eternal life which is God's gift to man in Christ Jesus. Few of us will claim that we are doing all we can for the evangelisation of the world. We may be doing something; but is it all that we might do?

"We must all appear before the judgment seat of Christ; that each one may receive the things done in his body, according to that he hath done." From our Lord's teaching it is plain that we shall have to give account of how we have used, or failed to use, the Gospel which is the power of God for salvation entrusted to us, and how we have used our opportunities, our time and our money.

### Our Lives.

Concerning those vacancies in the mission field and the millions still waiting for the "Word of life," some who read this may be young enough to go if the Lord so should so appoint. To put himself or herself at the Lord's disposal is but the duty of every redeemed man and woman. It is His prerogative to choose whom He will send; but He has bidden us to pray Him, "The Lord of the Harvest that He will send forth labourers into His harvest?" Do we care enough about those needy harvest fields to pray that prayer and pray it again until the need is met?

### Our Time.

The good is often the enemy of the best. So many things secondary in value—or worse—can occupy our time to the exclusion of the vitally important. Particularly when we might be engaged in the ministry of intercession how many other activities claim us!

(Continued page 2, foot col. 3.)

## EXPANDING POPULATION AND THE NEED FOR CHURCHES IN SYDNEY

In 1940 the Archbishop of Sydney launched a campaign to assist the building of places of worship for our Church of England people in those centres within the diocese where none existed at that time.

A careful survey of the Diocese was made and it was found that there were at least fifty centres where a building was urgently needed.

Since that time twenty churches have been erected under the Anglican Building Crusade, but rapidly expanding population, and the growth of new housing areas has so affected the situation that the original estimate of fifty new churches hardly meets the demands of to-day.

In assessing the need for churches, inquiry is made whether the State has found it necessary to build a public school or open a railway station; how far the community is from the nearest Anglican Church, and how many Church of England families are in residence in the district.

The accuracy of the survey has been proved by the observed results obtained in those centres where Churches have been erected. Mostly these churches are the centre of a flourishing church life. One has a Sunday School of over three hundred children, and the tragedy of the situation is that many centres which are to-day calling for a place of worship could be showing a similar vigorous church witness.

The dangers encompassing the younger generation challenge us to the need for spiritual influence in this formative period of their lives. Our Church has a duty to her people. From the day when the first Christian service was held in Australia, our Church has met the spiritual needs of her people in city and country. To-

day, we find ourselves unable to meet this need for two reasons.

In the first place the financial problem is difficult. The parishes have generously accepted a voluntary assessment which enables some assistance to be given, but the enormous increase in building costs still leaves a large sum of money to be raised in each district before the building can go forward. In many cases this problem is not insuperable, and could be overcome by the erection of a temporary place of worship in the form of a church-hall which could eventually become the parish hall when the permanent church is erected.

The second problem is a far more serious one at the present time, and it is our inability to procure from the Government the necessary building permits. At the time of writing this article, four districts are in a position to build, but every effort over the past two years has failed to produce the necessary permit.

In the meantime the position grows worse. In one centre, a skeleton framework of poles has been set up and covered with brush. Here a Sunday School meets and a service is held. Clergy in other districts are trying to cope with expanding Sunday Schools in small rooms in private homes.

In parishes like Bankstown, Punchbowl and Penshurst there is a rapid growth in population necessitating the erection of several new churches.

In the area between East Bankstown Public School and the Liverpool Road, also known as Hume Highway, there is a district in which the Bankstown Municipal authority has approved plans for a thousand new homes, seven hundred Church of England children attend East Bankstown Public School

and no Anglican services are held in this district.

Between Narwee on the East Hills railway line and Canterbury Road there is an area in which seventy new homes were erected in 1949. Three hundred houses have been erected close to Narwee railway station, while the other seventy mentioned above are nearer Canterbury Road. Further houses have been planned for erection in this area by the Housing Commission. An evening service is held here each Sunday in a very small hall.

These are only some of the problems. Parishes like Balgowlah with large scattered country districts rapidly becoming settled present their own difficulties.

The Council of the Anglican Building Crusade is trying to find a solution. When it does it will need the assistance of all church people, for the responsibility is diocesan as well as parochial.

In the meanwhile we ask for your prayers. If you are able to offer any assistance we would be glad to hear of it. Parishes or organisations may be able to organise bands of workers who could give a Saturday afternoon to help in the erection of temporary premises.

If you can help, or are interested, please contact the Secretary of the Crusade, the Rev. C. E. Hulley, St. Oswald's Rectory, Haberfield, N.S.W.

(Continued from page 1.)

### Our Money?

Most of us are not to think that what is in our possession is our own. We need constantly to remind ourselves that since we have been redeemed by the precious blood of Christ we are not our own. All we are and all we have belong to Him. Let us so use His money entrusted to our care with the needs of His Kingdom in view that we "may not be ashamed before Him at His coming."

## NOTES AND COMMENTS

"Where there is no vision the people perish," or as one old writer explains:

**The Hope of the World.** "Take religion from man and he sinks into the deepest barbarism," he is "undisciplined and unbridled."

There has been much concern in Christian hearts about the extreme irreligiousness and laxity of life, that have been prevailing so generally; and Christ's words have often found utterance in anxious thought, "When the Son of Man cometh shall He find faith upon the earth?" But these gloomy thoughts, not without serious justification, have given way to more optimistic hope in view of the manifestation of religious loyalty this Christmas season. A more serious strain of thought has manifested itself in the secular press. In the leading Sydney daily a more distinctly Christian aspiration has found utterance in a leading article, and two well-known firms, in the same issue, have paid for generous space, for the publication of the real message of Christmas. Few could have read without deep interest and thankfulness the inspirational poetic setting of the Gospel for Christmas Day. Then again, on the Monday there was in the same journal the statement "More people went to Church in Sydney yesterday than on any Christmas Day for many years. . . . The total attendances at the Cathedral Church being just under 10,000." And this was characteristic of the attendances throughout. So there is good grounds for hope and prayer that a revival of true religion may be on the way, and that the Gospel of Him who is the Hope of the World may have free course and be glorified amongst us. Only as His Kingdom spreads and dominates the hearts of men will that righteousness and peace the world so needs and, may we say, longs for, be realised.

responsibility for the whole Australian people and not just the section that had placed them in power. We were assured that Parliament would provide a real conference of the men and women chosen to represent the nation no matter what their politics might be. We were also glad to hear that matters affecting the whole people would be discussed freely with sympathy and consideration for all.

The Prime Minister indicated that the new government was taking up its duties in no light-hearted spirit but with a deep sense of the grave difficulties which had to be faced and were facing our nation. We thank God for the transparent sincerity of this first public statement of our Prime Minister and pray for him and his government the grace of wisdom and courage as they bend themselves to their great task.

"The C. of E. Newspaper and The Record" of Oct. 28 has on its front page the alarming headline, "An Act of Treachery in South India," and has an inset in the centre of the page, "A Message from the Primate," which reads as follows:—

"I am very glad to hear that the 'Church of England Newspaper and The Record' is drawing the attention of Churchpeople to the critical situation of that part of the Anglican work in the Church of South India which was formerly supported by S.P.G. If the Anglican element is to play its full part it is essential that it should not be permitted to collapse for lack of funds, and the present situation is one of great urgency and is causing great anxiety. S.P.G. is entirely willing that its supporters should direct up to 20 per cent. of their contributions to the maintenance of this work: But even so much additional money will be required to replace the £15,000 per annum formerly received."

What has happened? We quote from the C.E.N.

"Included with their monthly cheque for October, the S.P.G. missionaries in South India received each a note, stating, in effect, that there was no guarantee that their stipends would be forthcoming for November or any subsequent month. The special fund set up to finance the work of those S.P.G. missionaries who had joined the South India Scheme has run dry."

"That is the bald fact. Behind it is threatened trouble and tragedy. Unless immediate action is taken by Christians of all shades of churchmanship or none, the

work of hospitals, schools, and churches, which it has taken a century and a half to build up, and which, under the great venture of union in South India, promised to flourish and extend, may be brought to a sudden and shattering end."

According to our English contemporary, "The great missionary Societies whose men and women were involved in the South India Scheme all, save one, promised to continue their support as before for the work in the areas affected by the Union. The Society for the Propagation of the Gospel alone stood out. But after some pressure consented to sponsor a special South India separate account."

Unfortunately the S.P.G. authorities gave the matter no publicity in any of their publications so that their supporters might be kept alive to the position and quite naturally the support needed has not been forthcoming. The C.M.S. is already committed to the support of its own missions and missionaries in the area and in view of rising prices find their hands full. The S.O.S. is an appeal to all loyal Anglicans in order to avoid what the Archbishop of Canterbury has described as an "Act of Treachery" the withdrawal of the Anglican element from the South India Church. The appeal is very urgent. We are quite sure the C.M.S. representatives in the different part of the Commonwealth would gladly receive gifts to meet the emergency and any gifts sent to our A. C. Record office will be forwarded without deduction to the proper authorities.

The kind of opposition that the South India Church is suffering from in England has it counterpart unfortunately in Australia and South Africa. In the Queensland Provincial Synod Archdeacon Bennie of Carpentaria moved a distinctly hostile motion in which he sought to excommunicate from the Church of Queensland "former Anglicans, whether clerical or lay," unless a dispensation was obtained from the Bishop of the Diocese. The Bishop of New Guinea said that they should not condemn those former Anglicans who no doubt felt called of God to take part in the formation of the C.S.I. Fortunately, the Synod accepted an amendment which took the sting out of the motion of Archdeacon Bennie.

Meanwhile our contemporary, the "Church Standard," takes up the cudgels for the S.P.G. in its apparently indefensible inaction that has caused the difficulty.

That is the bald fact. Behind it is threatened trouble and tragedy. Unless immediate action is taken by Christians of all shades of churchmanship or none, the

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NEW YEAR MESSAGE.

(By the Rev. W. F. Pyke.)

The idea of a fresh start appeals to every one of us. There is nothing more central to the Christian religion. We are not tied to the past because we believe in the forgiveness of sins. It means we are given a fresh start. "I will run the way of Thy commandments because Thou hast set my heart at liberty." Our failures can be an impulse to the beauty of progress.

We must be willing to look away from the past to God in His ungrudging goodness. His unfailing purpose which rests still upon us. "Behold I make all things new." He is still working out His purposes in the world; still creating in nature; new species are being brought into being: Souls are being born into the Kingdom of God at home and in heathen lands. The number of the Kingdom of God grows every day, as we work for its realisation.

Nothing in man's nature is more prophetic than the sacred unquenchable instinct which commands him to hope. The world is seething with unrest and strange expectations. What will 1950 bring to us? What are our hopes this year? To pile up more money, to plunge more feverishly into secular business, to win more visible success, Let us "covet earnestly the best gifts." To grow more affectionate, pitiful, longsuffering; more humble, single-hearted, sincere. More afraid of self advertisement, more happy in self-denial. To spend our time and strength more generously for those less fortunate than ourselves. To become more possessed by the Love of God.

Best of all let us set our hopes on the Kingdom of God, giving all our strength to the cause of Christ; knowing that one day "the kingdoms of the world will become the Kingdom of God and of His Christ." We must refuse to give way to despair in these days of challenge. We must keep alive within the Church the quenchless flame of hope. This is a time not for cautious philosophy or a calculating spirit, but bold ventures in spiritual things. We can take heart to-day and believe in a moral and spiritual advance beyond all the Church has dared to hope if we

have confidence towards God and faith in Jesus Christ. "Lift up your hearts, we lift them up unto the Lord."

The glory of the past is dim compared with the glory which shall be revealed. "If God be for us, who can be against us? I am persuaded that neither life, nor death, nor angels, nor principalities nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

That is our final security, there is no other.

Spirit Who makest all things new  
Thou ledest onward; we pursue  
The heavenly march sublime.  
'Neath Thy renewing fire we glow,  
And still from strength to strength we go,  
From height to height we climb.  
Darkness and dread we leave behind,  
New light, new glory still we find,  
New realms divine possess;  
New births of grace, new raptures bring  
Triumphant, the new song we sing  
The great Renewer blest.

A VERY UNFORTUNATE LOSS.

Many thousands of Church people who have enjoyed the screenings of Mr. J. E. Paynter's films and still pictures will regret to hear that not only have the pictures been stolen but his fine still projector, part of his movie projector, and his special screen have been stolen also. Included in the stolen pictures are the only existing Ciné pictures of the opening of the Children's Court at Ashfield, the opening of the Child Welfare Houses at Thornleigh, and Woodford. Dr. McAlister Brew's visit to the Child Welfare homes and schools at Mittagong.

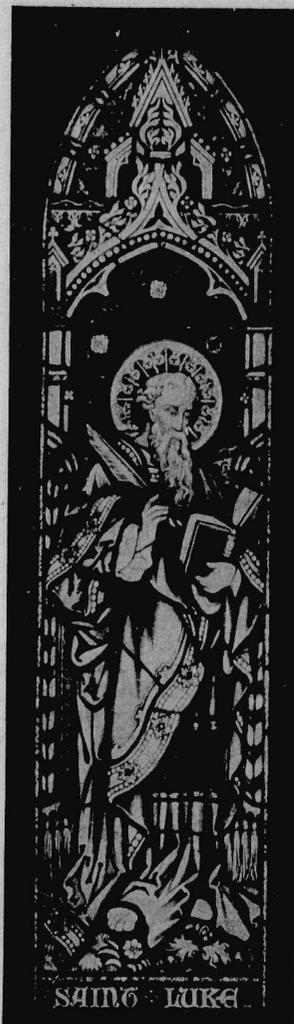
Mr. Paynter has also lost all the natural colour pictures and Ciné films he took in England recently and the full set of pictures taken on his visit to Norfolk Island with Archdeacon R. B. Robinson. Mr. Paynter has generously shown his English pictures to a great number of people and many have expressed the view that they are the finest natural colour pictures they have seen.

Mr. Paynter's financial loss is very great amounting to nearly £250. "The Sydney Morning Herald" featured the loss in Column Eight. This brought forward many offers of assistance and the sum of £35 towards the replacement of the equipment. Police enquiries for the recovery of the stolen property so far have been unsuccessful.

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THE RECTOR AND WORK  
AMONG YOUNG PEOPLE

(By Archdeacon G. T. Denham)

"Jesus, looking upon him" (the rich young ruler) "loved him." Was love baffled in this case? We have no knowledge of this man coming back later, but there are in the incident some important lessons showing how the Lord Jesus dealt with young people. To put it briefly: He did not lower His standard for the sake of winning an influential recruit, but put His finger unerringly on the one thing that was keeping the young man back from full consecration — "One thing thou lackest." In the second place the Lord looked on him and loved him. Here is the greatest lesson of all. Those who do not love young people cannot expect to win them for God. Thirdly, the Lord said "Come"—that is, Come and serve God and man with Me. We ought to be able to offer fellowship and partnership to those whom we seek to enlist for God. Fourthly, Christ said, "Follow Me." His standard was so high, His consecration to God so pure and entire, His heart so perfect with God that He could unhesitatingly call on this young man to follow Him. St. Paul also seems to have had this consciousness of integrity and single-heartedness, for he said, "Be ye imitators of me." (1 Cor. iv, 16; Phil. iii, 17; iv 19). If we cannot call on people, especially young people, to follow us and to do all the things which they have heard and seen in us, we shall never be their leaders in spiritual things.

Here then are a few principles from which we who work among young people must not deviate. We must keep the standard high, for them and for ourselves. We must pray for the gift of love. We must not allow a desire to win young men and women to cause us to overlook the "one thing" that so often keeps them from God. The application of these principles varies in each particular case, and much wisdom, tact and sympathy are required in all dealings with youth.

The Right Aim.

The above remarks are introductory and as we get nearer to the subject the difficulties begin, for it is so big that it is not easy to know where to commence and where to leave off. First of all, let us be sure that we are aiming at the right thing. It is fatally

easy to be sidetracked here and to aim at numbers, or popularity (God forgive us) or at merely having a good time. Our chief aim must always be to bring young people into vital union with Christ, and this must be through definite decision for Him. Prayer to this end must be earnest and constant, but how the appeal is to be made demands wisdom and spiritual discernment. Unless this vital union is effected our work accomplishes just exactly nothing. When there is a real turning to God the convert should be given work for God. All churches need Sunday School teachers. Senior boys can read the lessons, or act as sidesmen. Most choirs require help. There are hospitals and sick people to be visited, church notices to be written. Rope young people in for these and other activities. Give them something to do, not "bossing", but guiding (oh! so lightly) where necessary. Next, cultivate in them loyalty to their own church. Discourage (oh! so tactfully) an excessive running around to an infinite number of central meetings, services, classes, re-unions, farewells, welcomes, special speakers, film evenings, concerts, teas, suppers and what-nots? Encourage a linking-up with a Church Organisation, for young people like to be with one another and should be helped to find friends in their own church.

Camps and Choruses.

Now consider some things to be used with caution — not necessarily abolished. Choruses: The use of choruses seems to have got out of hand. How often has the uncontrolled singing of choruses killed the spirit of devotion in otherwise good meetings! Too often it degenerates into an unseemly shouting for favourite numbers or a thoughtless singing of solemn words to unworthy tunes and pretty jingles. Fellowship leaders should exercise great care in the use of choruses. Some can undoubtedly be of benefit when properly used. Frivolities such as "The Fruit Salad" should be rigidly eschewed — they can only tend to complete lowering of spiritual standards, and the organisation using them cannot expect to gain the respect of any seriously inclined young person. Camps have done a wonderful and blessed work. In them

souls have been won for the Master and lives have been consecrated to Him. And yet, here too, caution is needed. Is not the "fun" side of life overdone sometimes? Are all "stunts" worthy of Christian workers? Young people must have games and good fun, but is there too much of it? Are mixed camps entirely wise? Much of this "boy friend" and "girl friend" business is thoroughly unwholesome, unnatural and dangerous. Christian leaders should be chary of anything that might tend to encourage it. Hymns: Ruskin tells of a little child happy and delighted with a lovely scented flower. Someone comes along with a gaudy artificial flower and immediately the child drops the thing of beauty and reaches out for the artificial and false. There is danger of a similar thing happening with hymns. Cheap, sentimental words set to catchy and interior tunes have little value as an aid to worship. Young people should be encouraged to sing good and true words and music, for this is their right.

Difficulties and Problems.

Difficulties abound in Youth Work. It is impossible to generalise about young people, and yet there seems to be certain characteristics possessed by many. They are young, and this immaturity can lead to disappointment if it is not recognised and allowed for. It is easy to say that they lack stability, and, to a certain extent, loyalty, or that they are careless, impatient of control and intolerant. It is not so easy when faults obtrude and disloyalty hurts to remember that wise heads do not always grow on young shoulders. Leaders should be able to make lovely things such as loyalty and service appear lovely and desirable, and should be patient even when really hurt by seeing an easy transfer of allegiance from one church to another, or surplices thrown down in the vestry, or Sunday School classes neglected or other duties forgotten. Faults such as these should be dealt with faithfully. Another difficulty is an alarming ignorance of the Bible. Elementary historical happenings are often unknown, allusions to Old Testament worthies are not appreciated, and basic truths of Christian doctrine are not understood. Some young people are crying out for solid Bible teaching and leaders should see that they get it.

Problems are many. Why is youth of to-day largely indifferent to Christianity? The answers to this problem are all in the above sentence. We have failed to inspire in

them a flaming love for Jesus. We have failed in helping them to be filled with the Holy Spirit. Can it be that we have tried to attract them to Christianity—a thing, an "ism"—rather than to a Living Person? When we complain that they only live for pleasure is the blame ours and not theirs after all? Those sheep outside. How can we bring them in? Anything other than lifting up Christ Crucified is doomed to failure. But we lift up Christ and they won't come, they won't look, and they won't listen. Christ Himself faced this problem and broke His heart weeping over Jerusalem. I believe the answer is not so much in big missions, though I thank God for them, as in faithful individual dealing with souls. Can we inspire young folk to tackle this job? It bristles with difficulties and dangers, but God has not given us a spirit of fear, but of power, and of love, and of a sound mind, and we are safe when we work with Him.

#### The Organisation v The Church.

Another problem is the relation of the Organisation to the Church. Generally speaking, the Organisation seems to claim the first loyalty, and consequently the Church suffers. This is quite wrong, for an Organisation holds young people only for a few years, while the Church remains after they have grown out of the Organisation. The problem is how to develop in an Organisation a fixed loyalty to the Church. Here again the leader can help both by precept and example, and the Rector, too, can do much to make a Church service inspiring and attractive to young persons. What a joy it is to see the Church well filled with young men and women.

#### Youth Work has its Joys.

St. John knew this. "I rejoiced greatly that I found of thy children walking in the truth." "I have no greater joy than to hear that my children walk in truth." What is lovelier than to see a young person growing in grace and in the knowledge of the Lord, shedding things not perhaps wrong in themselves, but now felt to be unworthy of the Lord, and accepting responsibilities and discharging them faithfully and loyally. To see young lives saved by Jesus Christ and offered to Him for His service brings a joy that is full and overflowing compensation for all the difficulties, vexations, disappointments and heartbreaks that can be found in work for Youth.

### Proper Psalms and Lessons

#### Jan. 15. 2nd Sunday after Epiphany.

M.: Isa xlix 1-13; Luke iv 16-30 or James i. Psalms 27, 36.

E.: Isa. xlix 14 or I 4-10; John xii. 20 or I Thess. i 1-ii 12. Psalm 68.

#### Jan. 22. 3rd Sunday After Epiphany.

M.: Hos. xi-xii 6; John ii or James ii. Psalms 42, 43.

E.: Hosea xiv or Joel ii 15; John vi 22-40 or Gal. i. Psalms 33, 34.

#### Jan. 29. 4th Sunday after Epiphany.

M.: Amos iii; John iii 22 or James iii. Psalms 60, 63.

E.: Amos iv 4 or v 1-24; John vi 41 or I Cor 1-25. Psalm 74.

#### S.P.T.C.

The following students were successful in the recent Church History examination held by the Sydney Preliminary Theological Course. Candidates are listed in order of merit.

Miss B. Sellers, J. E. Gilmour, Miss E. Bree, Miss M. Patterson, G. S. Clarke, B. Barnes, Miss J. Hansby, Miss B. Daniel, Miss J. Proctor, Miss B. Short, Mrs. M. Hoyle, Miss N. Farley, T. Evison, R. Cale, Miss G. Funnell, Miss F. Murphy, Miss J. Wear, A. J. Sommerville, Miss M. Marrett, J. M. Wells, W. Burchill, R. Handley, Miss F. Tattersall, K. Goard, Miss J. Stewart, Miss D. Carter, Miss D. Hutton, Miss B. Moin, G. J. Abbott, Miss G. Brindley, Mrs. E. J. McCraw, J. Simpson, Miss B. Jones, Miss P. Munday, Miss G. Serpell, G. La Vere, Miss U. Malir.

Three candidates were unsuccessful.

#### CORRECTION.

In Mr. Deck's article: "The Apostacy," published in our issue of Dec. 15 please delete the word "not" in line 26 middle column making the parenthesis (the "day of Jehovah").

#### LADIES . . . .

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#### Bulletin No. 12

#### REQUEST TO MINISTERS AND CHURCH LEADERS

The Federal Elections being over, the way is now clear for the STATE Election.

#### DRIVE FOR LOCAL OPTION

The Alliance — representing the Churches — asks for the fullest co-operation in the big task of obtaining from EVERY Candidate his attitude to LOCAL OPTION, and, if possible, a definite promise, if elected, to work and vote for this Democratic Reform.

#### IT IS REQUESTED THAT—

1. United Local Option Committees be formed in every suburb and Town.
2. Literature on Local Option (supplied from the Alliance on request) be circulated among Church People to awaken their interest and beget action.
3. A Deputation of local Electors wait upon each Candidate. The Committee to arrange time and place.
4. No Candidate be permitted to shelter behind Party pledges. His responsibility is first to his constituents not a Party.
5. A Careful Record of Candidates' replies be taken down (in shorthand, where possible) and a copy sent to the Alliance for publication, if necessary.

Because it directly affects Home Life, and because of the present rush for Licences in so many residential areas, LOCAL OPTION WILL BE THE MOST VITAL ISSUE AT THESE ELECTIONS. PLEASE BE READY TO ACT.

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#### "HAVING THEN GIFTS"

#### A MEDITATION FOR THE SECOND SUNDAY AFTER THE EPIPHANY.

"All things come of Thee and of Thine own have we given Thee," said David, "in thanks to God for the devotion of his people that had led to such joyous bringing of material gifts for the building of the house of God. And with God's material gifts David included power and honour, a trio carrying with them wide opportunity and high responsibility.

And now, to riches, power and honour Paul adds a great variety of new gifts of the grace of God, personal gifts through which the happy owners may make a rich contribution to the corporate life around them, as also to the souls of the separate persons of their acquaintance and friends. Faith, ministry, teaching, encouragement, generosity and benevolence, administration, a merciful and forgiving spirit, the arts of healing and education, these all, pouring from the hands of the God of all grace are for us to take, not in pride of ability, nor arrogance of superiority, but to share freely as they have been given to us. "What hast thou that thou didst not receive," the apostle asks, and the clear sighted servant of Christ answers "Nothing; All things come of Thee." "From thee all skill and science flow, all pity, care and love; all calm and courage, faith and hope . . ." and the care freed spirit that will willingly squander these things in the service of our fellow children of God.

The short sighted and spiritually obtuse think of Schweitzer "squandering" his life and gifts on the degraded savages of the Congo, of a lad of talent "throwing himself away" in the ministry of the Church, of the "Quixotic foolishness" of those who seek to serve

rather than to gather for self and they do this because they scorn the Master of these men who "poured out his soul unto death" for a graceless and ungrateful humanity. Nor, their minds having been dulled by an unintelligent self-seeking, are they able to imagine even a little of the glory of the return such God-led "squandering" brings with it. To live life as God means it to be lived, by the grace from which His gifts flow, is to experience peace and joy and confidence, usufruct of those gifts, which can come in no other way.—C.W.J.G.

#### BROKEN EUROPE. CHURCHES' APPEAL.

The single greatest task before the Western Nations to-day is Christian reconstruction. There are 11,000,000 broken souls still lying in Displaced Person Camps throughout Europe, and their desperate plight is the most urgent problem facing humanity.

The World Council of Churches is making an appeal throughout the world for £22,000,000 for these tortured souls, and Australia's quota is £250,000—about 7d. per head of population.

The Committee in charge of the Appeal in this country has launched an urgent call for aid, and is asking clergy, ministers, and pastors of all the denominations associated with the World Council of Churches—Anglican, Presbyterian, Methodist, Salvation Army, Churches of Christ, Congregational, Baptists and the Religious Society of Friends—to ask their adherents to give it all possible support.

Readers are asked to forward donations to The World Council of Churches' Appeal (to which cheques should be made out), 155 King Street, Sydney (Box 1921, G.P.O.). The Organising Secretary of the Appeal is Mr. G. A. Wilson, who has handled most of the big appeals launched in New South Wales in the past few years.

Just before leaving Australia recently, the Bishop of Chichester, Dr. Bell, in a special announcement to the Appeal Committee, declared—

"The World Council of Churches' Appeal is both vital and a very human cause. It is vital because, if Christianity were to fade away and the "religionless State" were to be a reality in European countries, it would be the end of the civilisation of the west. And

it is urgent because there is no time to be lost if the Churches in Europe are to rekindle the torch of the Christian faith for millions of human beings, and bring them new hope—in other words, the recovery of Europe depends on the recovery of the Christian faith."

#### NEWS FROM SOUTH INDIA.

The Revs. L. A. and Mrs. Pullen (C.M.S.) of Sydney live a very active life at Dummagudem, South India. Among their many responsibilities are two boarding schools, one for boys and one for girls. In his last circular letter Mr. Pullen writes:—

"We have thirty-four girls and twenty-eight boys in our boarding schools now. There are two types of children, those who are taken in because their parents have died and there is no other means of support for them, and those who come in from the villages to read on to eighth class in the Higher Elementary School. The majority of these also come from very poor families. We get Government Grant to cover three quarters of the cost of their food, but all other expenses must be met out of other funds. The biggest problem is keeping the very poor ones respectably dressed, and I am afraid that some of them do not have sufficient covering at night. The girls have beds but the boys sleep on grass mats on the floor, and the majority of them only have a cotton sheet to cover them. We find it necessary to use two blankets now for the weather has turned cold. The temperature when we get up in the morning has dropped from 79 degrees to 64 degrees in a week, and we do feel sorry for these children with their bits of sheets. It is our aim that while they are in the boarding school, they should come to know Christ so that that knowledge may remain with them after they leave here, whether it be to return to their villages or go to Teacher Training Schools, or continue their education elsewhere. They have their prayer times each morning and evening, are studying for the Diocesan Bible Examinations and attend the services each Sunday. We take prayers and an address with them once a week, usually on Thursday evenings, and by all these means we are seeking to influence them for Christ."

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## TO AUSTRALIAN CHURCHMEN.

## CRISIS IN SOUTH INDIA

(From "Church of England Newspaper and The Record.")

News from South India brings vividly before us the urgent need for increased help from the Anglican Church if work which has been supported for a century and a half by the S.P.G. is not going to be brought to a standstill. In spite of the majority vote of the Lambeth Conference in favour of complete communion with the Church of South India, and in spite of more recent appeals by the Archbishop of Canterbury and many other bishops that the special fund opened by the S.P.G. should be supported generously, the money has not been forthcoming in sufficient quantity to meet the needs on the field.

One wonders whether Christian people in the country really appreciate all that this means in India. Some people who claim to be Christians think that in some way they are "punishing" the Church of South India for daring to come into being. They imagine that by this financial pressure they will force the C.S.I. to its knees and make it agree to all the stipulations they choose to make. Such people are living in a fantasy world and are beyond the power of rational argument. Unfortunately, they do a vast amount of mischief by misleading other people and by damaging the reputation of the Church of South India.

It may be well to state a few facts. Almost all the S.P.G. missionaries in South India remained at their posts and are doing precisely the same work as they did before the union. If the grants towards their stipends are not forthcoming they may be forced, in some cases, to return to England against their will and against their conviction that God wishes them to serve the Church of South India. If this were allowed to happen the contribution of Anglicanism to the new Church would be seriously weakened, and valuable work would end, with consequent hardship to the South India Christians.

Not all the money from the S.P.G. was used to support missionaries; some was used to support institutions such as schools, colleges and hospitals, and some for general diocesan purposes. The dropping of those grants involves direct hardship upon school-children who were dependent upon them for scholarships, and upon invalids who were receiving treatment.

Is it the wish of churchpeople in this country that innocent people should suffer because of certain theological and legal considerations upon which even the experts do not agree? We need to be reminded of the fact that the final reason for the withdrawal of support by the S.P.G. was that according to the terms of their charter they were unable legally to support work in a Church which was not a part of the Anglican communion. Since any charter, however antiquated, can be altered by a private Act of Parliament, this seems a somewhat feeble reason. In the meantime the sufferings of poor people is increased and the cause of Christ in South India is hindered. There is room here for some thinking on fundamental Christian principles.

In contrast to the S.P.G. the C.M.S. and the C.E.Z.M.S. not only continue to support their work in South India but recognise in the Church of South India one of the great landmarks in recent Church history. The C.M.S. has made it perfectly clear that it will make support of the Church of South India its no. 1 priority, and it believes that in so doing it has the overwhelming majority of loyal Anglicans on its side, including, of course, a very substantial majority of the bishops.

The completely opposite policies of the Church of England's two largest Societies over this crucial issue might be pondered upon by those who think that the day of missionary societies is over; for had it not been for the existence of voluntary societies within the Church it is difficult to see how a schism within Anglicanism could have been avoided.

Unless and until the S.P.G. can free itself from the shackles of the 18th century, loyal Anglicans can ensure that the full Anglican contribution is made to the Church of South India by supporting more generously the S.P.G. special fund for work in South India or by increasing their contributions to the societies still at work in the area.

Cheques sent to this office for the purpose will be forwarded without deduction.

The gap to be bridged is not impossible, for the S.P.G. contribution did not amount to more than a small fraction of the total amount sent from this country to the area covered by the

C.S.I. But its loss does mean that specific pieces of work may have to be closed down and some missionaries withdrawn. Since this will be part of the already limited Anglican contribution to the new Church it is a serious reflection upon both the generosity and integrity of the Church of England. From the very first Lambeth Conference until now the bishops have emphasised the unique position of our Church as the "bridge" Church between Catholic and Reformed Christendom.

In South India we see the first successful attempt to build such a bridge. It seems incredible that a small minority should attempt, in the first place to prevent the Anglican Church taking part in the scheme, and when that failed, should continue by other means to hinder the new Church. There is a great responsibility laid upon all Anglicans who are loyal to the majority findings of the Lambeth Conference, and who believe that Anglicanism has a vital contribution to make to the united Church, to see to it that the facts are known.

## EXCERPTS.

It is not too much to say that the Bible as the Word of God is essential for every aspect of the spiritual life. It convicts of sin. (Heb.: 4:12), it converts the soul (Ps.: 19, 7; it cleanses the conscience (John 15:3); it consecrates the life (John 17:17); it corrects the wrong (2 Tim. 3:16); it confirms the right (John 8:31); and it comforts and encourages the heart (Psalm 119: 50, 54). The more therefore we can apply ourselves to the Bible, the better it will be for everything connected with our daily living. In particular three things are essential: careful consideration; continual meditation; and close application. When it is said: "thy words have I hid in my heart" (Psalm 119: 11) it means that the heart in scripture is equivalent to what we term "personality," which as is well known, consists of the three modes of self-consciousness—mind, heart and will. With the Bible in all three, as truth for the mind, love for the heart and power for the will the word of the Psalmist becomes true "the law of his God is in his heart; none of his steps shall slide." Psalm 37: 31.

Griffith Thomas: "Let us go on." p. 49.

Three out of five of the human race are illiterate and unable to read and write. They believe they are hungry, sick and exploited, because they are ignorant, and now the news has spread like wildfire all over the world that they can learn to read. So this vast multitude is more eager to learn to read than they are for any other single thing.

"Already there are so many new literates in Africa that if we had five million pounds to invest in literature to-day it is said that Africa would absorb every book as soon as it arrived. This is a most important part of the new strategy."—Dr. Frank Laubach,

## 1950 — AND AFTER

(Communicated)

Every thoughtful person is disturbed by present world conditions. The inner life of modern man is torn by contending forces of hope and despair. Many have an uncomfortable sense of foreboding that civilisation is about to collapse. There is certainly no room for complacent optimism. And is it to be expected that God's providence will condone man's selfish muddling? The responsibility of his moral and spiritual condition lies with himself.

The atomic bomb hangs over the world with all its frightening possibilities. And the menace of communism is sweeping through Europe and Asia, causing changes of a far reaching order. It is, of course, true that change is part of existence, but the changes which are manifest to-day are portentous. They point to the end of an age. It is not a new programme that is required, but a new attitude to life and living; men need to find the purpose of God for man, and to live by it. The scourge of malnutrition from which many peoples are suffering to-day is bad enough, but the greater famine is for the Bread of Life. The condition of the world is evidence of a crisis in the soul of man.

## THE ATOMIC AGE.

The world is moving rapidly towards disaster unless some solution is found for composing national and international jealousies and disagreements. Most people hope for peace; but is it not mainly because absence of conflict would enable them to pursue their own interests undisturbed?

Hope was the keynote of the 19th century, but now everything has become unstable and the whole social order is being undermined. Nothing seems true or false, right or wrong to masses of people; private morality is at a low ebb, the most puerile superstitions are believed by the normally educated and art is marked by the ugly and the repulsive.

Another disturbing feature is that Russia now possesses the atomic bomb. It will have to be decided, if Russia continues to press her claims to world dominion, whether the other nations will fight with atomic weapons. This is barbaric and will lead to barbarism. But the only alternative is to submit to Communism with its terrorism and concentration camps. Many may deem this preferable to war under atomic conditions. The

choice would then lie between totalitarianism with its slavery of mind and body and atomic warfare.

## RESCUE POSSIBLE.

But there is another alternative. God offers peace which reconciles men to one another as well as to Himself. This is the only real solution of the present or any age, namely the re-creation of human life through the sacrifice which was offered on the Cross of Christ, and the regeneration of the human spirit. The Christian Church throughout the world offers to modern man, obsessed by feelings of frustration and futility, a gospel of redemption which gives new meaning to life. Harmony is restored to the soul and the future is lit up with the lamp of hope. This gospel message provides a new centre for man's life. Instead of remaining self centred, which is the curse of his being, he becomes Christ centred thus providing a new power which overcomes his impotence and a new purpose which rids him of his sense of futility. He thus experiences a living hope which lifts him above the narrow limits of his ordinary life and is triumphant over death and decay.

## THE PRESENT OPPORTUNITY.

In many countries the Christian tradition is largely dead. And it appears to be steadily dying in Australia. Throughout our nation there is manifest an inner discord. Much is said to-day of a planned society. But the planners cannot agree because the ultimate object of the planning is undetermined. Unless this question is rightly answered disaster must come.

Communism arose out of the bitterness of the human soul. And its power increases to-day because of its appeal to basic self sacrifice which it is asserted will lead on to a life which will satisfy all human needs. Two world wars have shaken to their foundations man's faith in man and man's faith in God. This is an age of spiritual decadence and vulgarity. The new world is being built upon material ideas. The recent political landslide in Australia was largely produced by the fear of the loss of material possessions and personal freedom. But is the freedom sought a freedom to do what is right? Is it a freedom to choose whether the choice be right or wrong? Freedom is intended to enable the individual not to do what he likes but what he ought. And he cannot do this without help from outside himself.

## UP AND DOING.

Because of this church members should go over to the offensive, for after much trial and error, it has become evident that the message of the Christian Church is the only permanent medium of the reconciliation between God and man, and between man and his brother man.

We have reached a turning point in the world's history. In view of the condition of the world, the words of the Lord have a special meaning. "When these things begin to come to pass, then look up and lift up your heads for your redemption draweth nigh."

The Christian message is the gospel of the Resurrection which is faith in the victory of life over death, goodness over evil.

Christian people therefore of all age groups have resting upon them the privilege and the obligation to carry this message wherever they go and thus create an atmosphere in which the problems and difficulties of life may find their solution.

The ultimate strength of the Christian Church is the individual Christian. If he fails the Church fails with all the accompanying results.

Revival is the signal, revival before it is too late. Church leaders and church members, the cause is ours.

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## EVANGELICAL WITNESS IN CALCUTTA

### THE STORY OF THE OLD MISSION CHURCH.

179 years of evangelical witness in India! Such is the record of the Old Mission Church, Calcutta, which celebrates its anniversary in December. Thirteen years after British rule was established in Bengal following upon Clive's victory at Plassey, and twenty-three years before William Carey, "The Father of Missions" landed on the banks of the Hooghly and made his way into Calcutta to seek to preach the Gospel to the heathen, the Old Church was built and opened for worship for the benefit of English-speaking people, and a lamp of Gospel light was lit which, by the mercy of God, has never gone out.

Founded in 1770 by the Rev. J. Z. Kiernander, a Swedish Lutheran missionary who had come up from South India, it is said, on the invitation of Clive himself, the Old Church is to-day the only Evangelical Anglican Church in a city of three million souls, and practically the only one in India apart from vernacular Mission churches. People in England with a choice of many Evangelical churches in every town and city can scarcely realise what this means, the dearth of Evangelical truth, and consequent low level of spiritual life among Anglican church members. The Old Church has a responsibility commensurate with its strategic importance, and if the light that is in it be darkness, how great is that darkness.

The Rev. J. Z. Kiernander, the founder of the Church, has the distinction of being the first Protestant missionary in Bengal. He came out to Cuddalore, South India, as a missionary of the S.P.C.K., but when the French captured the town in 1758 and destroyed the Mission, it put an end to the work there, and Kiernander came up to Calcutta. For the first ten years he was lent accommodation for himself and his missionary and educational projects by the Government, who favoured his work; and he ministered to the Europeans and preached in the vernacular to the Indians.

Then he decided to build a permanent church, and purchased a site. The building, which was erected practically at his own expense, was finished and dedicated for worship in December, 1770. Great was the rejoicing that the Protestant European population had now a Church of their own in Calcutta, and a centre for missionary activity. Mr. Kiernander named it "Beth Tephillah"—The House of Prayer—but later it became known as the Mission Church, and eventually as the Old Mission Church.

That same year, Mr. Kiernander, by reason of age and financial difficulties was obliged to relinquish possession of the Old Church, and it passed into the hands of three Trustees, an arrangement which has never been altered. The first three were Mr. Charles Grant, Mr. William Chambers, and the Rev. David Brown, an East India Company chaplain who was at that time ministering at the Old Church in addition to his old duties.

The S.P.C.K. continued to send out missionaries to supply the Mission Church; but as the Society found this an ever-increasing difficulty, in 1808 Mr. Grant arranged with the East India Company to supply Government chaplains. For the next 60 years the Government maintained a Senior and Junior chaplain at the Church, and by a very happy arrangement, a keen evangelical minister in England supplied them with suitable men.

The Rev. Charles Simeon, whose ministry at Cambridge lasted nearly half a century and influenced scores of young men, was instrumental in sending out to Calcutta one after another of a succession of earnest young chaplains who helped to stamp indelibly the ministry of the Old Church with those evangelical characteristics which has been maintained up till the present day. The Rev. David Brown had been a close friend of Simeon's before he came to Calcutta, and as a result Simeon took a very keen and prayerful interest in the Old Church, an interest which led him to persuade one after another of his best students to consider the claims of India. The Revs. T. T. Thomason, Daniel Currie, Thos. Dealtry, Henry Martyn, and R. B. Boyes, all owed to Simeon their association with the Old Mission Church.

The Rev. David Brown, it is interesting to note, not only exercised a very deep influence upon the life of the Old Church both in his own ministry and in his fatherly care for the young men coming out from England to assist him, but also was largely responsible for the founding of the Church Missionary Society. Soon after his arrival in India, he began to entertain the idea of a Mission from the Church of England to India, and discussed it with Charles Grant. The interest of men in England like Simeon, Wilberforce and the Archbishops, was enlisted; and the ultimate result was the inauguration in April, 1799 of the Church Missionary Society.

It was Brown also who in 1802 started and helped to build up the Evangelical Fund specifically intended for the support of an Evangelical ministry at the Old Church. Thus being independent of Government support, the Trustees would be able to keep the nominations in their own hands, and ensure that men of the right type were appointed to the Church. "A Mission Church," wrote Simeon in this connection, "supplied by ministers of our own nomination, we must have; Mr. Grant has left this Church as a Mission Church and we cannot do injustice to him or suffer his purpose to be altered."

The desires of both Brown and Simeon were fulfilled; to-day the minister of the Old Church who is required by the terms of the Trust to be an Evangelical, is paid from the Evangelical Fund, which receives no Government Grant, and he is nominated and called by the Trustees of the Evangelical Trust.

Actually, the East India Company ceased on the death of the Rev. C. Simeon to nominate the ministers, and for a time this was done by the Bishop of Calcutta. This plan, however, proved unsatisfactory, and in 1869 arrangements were made by the vestry that the C.M.S. should undertake to supply ministers to the Old Church. For the next 35 years this was done by the C.M.S. in return for certain financial concessions; but a change was again made in 1906, when the agreement with the C.M.S. was terminated, and from that time forward the appointments have been in the hands of the Trustees. The Old Mission Church is thus in a unique position among the Anglican Churches in India. India's independence has meant the cessation of Government grants to all Anglican Churches under the Indian Ecclesiastical Establishment; many churches may have to be closed and most of the Gov-

ernment paid chaplains have already returned to England. The Old Mission Church has been unaffected by this change, there has been no curtailment of its Evangelical activities, so did Brown and Simeon and others of bygone days build wisely.

### HENRY MARTYN'S CHURCH.

Among all those who have preached at the Old Mission Church during the 179 years of its existence, perhaps none is more famous throughout the Christian World than Henry Martyn. He arrived from England in May, 1806, at the age of 26, with 6 years of his youthful life to run out. His first Sunday in India he conducted the evening service at the Old Church. Mr. Brown wanted to keep him at the Old Mission Church, but Henry Martyn's heart was set on doing vernacular work, which he saw would be well-nigh impossible in so busy a parish. "I almost think that to be prevented from going among the heathen as a missionary would break my heart," he wrote in his diary. "I have hitherto lived to little purpose, more like a clod than a servant of God. Now let me burn out for God!" During his stay in and visits to Calcutta he preached some 30 times in the Old Mission Church, his last sermon being preached the night before he left India for Persia, nearly five years after his arrival in the country. One of his last sermons was the anniversary sermon of the British and Foreign Bible Society, after which, on his suggestion, the Calcutta auxiliary of the Bible Society was formed.

In his famous Journal, he recorded his first impressions of the Old Mission Church. "I was very agreeably surprised at the number, attention, and apparent liveliness of the audience; and I may say that most of the young ministers that I know would rejoice to come from England, if they knew how attractive every circumstance is respecting the Church."

During this century the most notable ministry at the Church has been that of the Rev. F. B. Hadow, as a result of whose forceful personality and driving energy the work expanded tremendously.

The chaplaincy of the Old Mission Church carries with it the responsibility for much institutional work, and many extra activities which while they mean a heavy drain on time and energy provide real opportunity for Evangelistic and personal work.

### WORK AMONGST YOUTH.

There is the Stuart Clark Hostel on the Church compound, which was started in 1909 and houses some 30 business girls, mainly Anglo-Indians. Apart from problems of catering, upkeep of building, finance and household management, the moral responsibility for these girls is a very heavy burden.

Then there is the Welland-Gouldsmith School, attached to which is the Parochial Home, housing some seventy boarders. The School is mainly for Anglo-Indians, but has a sprinkling of Indians, Chinese, and Armenians. Many of the boarders are very poor, and some come from undesirable homes and are not allowed home even for holidays. For the majority of these girls the church is wholly responsible for feeding, clothing and education. As everyone knows, the cost of living has risen tremendously in India, and especially in Calcutta, with the result that the monthly bills for the upkeep of the Home have soared to undreamed of heights. To add to the problems, on the human side, many of the big business firms of Calcutta,

who have in past years contributed handsomely to the annual Home's Birthday Appeal which is the main source of income, have passed out of European hands into Indian, and the new owners have, as will be understood, little interest in the support of a Church School for Christians and Anglo-Indians. The financial situation is thus becoming more and more testing. But in a wonderful way this has cast those concerned more and more on the Lord, and they are proving that the God of George Muller, William Quarrier, and many other of His servants who have been responsible for the maintenance of children's homes, is able to work in the same way in Calcutta.

In the School, one great need is for keen Christian teachers. Here is a tremendous opportunity to influence young lives and train them to know and love the Lord Jesus Christ; yet at the present there is hardly a single woman of definite Evangelical Christian experience on the Staff. Prayer is asked for this need.

Girls' Campaigner Clans, the first in India, were started in 1946, both Inters and Junos; but at present there is no boys' work at all.

Along with these institutions, and work among the poor of the parish, there is also a flourishing Chinese Church. This goes back to a Sunday evening in 1912, when the Government of China having called for a day of opportunity of arranging a prayer meeting and sending invitations to the leaders of the Chinese clubs in China Town. Some 250 Chinese, mainly non-Christians, queued up in the street for that prayer meeting, a result which was so encouraging that it was resolved to hold a weekly Chinese service. Many conversions and baptisms took place, and the Chinese Church became a notable adjunct of the Old Mission Church. Unfortunately, to-day there is no Chinese pastor, and this is another urgent need. During recent years several missionaries on their way to and from China have been in Calcutta for longer or shorter periods, and have given valuable assistance. Their general opinion has been that the Chinese Christians are keen and enthusiastic, but lack systematic instruction and doctrine. China Town lies a few minutes' walk from the Old Mission Church, and with its thousands of Chinese, not fanatically opposed to the Gospel as Hindus and Muslims so often are, presents an open door for missionary activity.

The Hindustani work is not very extensive, but one reason for that is that many of the chaplains have come straight out to India and have not had time to learn the vernacular. There is a Sunday service, and recently an open-air meeting thrice weekly in front of the Church has been started. But there is scope for far more work. The Old Church was meant to be a Missionary Church and can hardly remain oblivious of the hundreds of Indians who pass her doors in steady streams all day long.

### MISSION TO INDIAN JEWS.

The Old Church Hebrew Mission dates back over 50 years. It is not generally known that there are some 5000 Jews in Calcutta. The Chaplains of the Old Church in the later years of its history have tried to reach the Jews, holding meetings for them and visiting them. A Hebrew School was started in 1894, and continued until it was amalgamated with the Gouldsmith School in 1935, by which time it contained many Chinese and other children as well as Jewish. "To the Jew first" is the Scriptural injunction, but it can only be carried out in this case if additional man-power is available.

It will be seen that the Old Mission Church is a strategic centre for missionary activities of many kinds, and exercises a widespread ministry. Its main handicap is lack of man-power, for every branch of the work — for the Chinese Church, the Hindustani work, the Jewish work, the School, the Campaigners, Parish visiting. There is not even a lady-worker, to share with the chaplain's wife the work among the poor, the visiting, the various women's meetings, the personal work, young people's activities, and the instruction of those women who want to join the Church.

Other needs there are, too, almost as pressing. Funds are required to carry on the multifarious branches of the work. Mention has already been made of the Parochial Home with its seventy children. Its upkeep is a constant drain upon the resources of the Old Church Educational and Charitable Society which controls the Home. But the Lord has been wonderfully supplying the needs so far, and the Old Church looks to Him for the needs of the future. The Evangelical Fund, which is responsible for the minister's salary, and upkeep of the Church buildings is also in a very critical position. Very heavy demands are about to be made upon it, as it has been discovered that the roof of the Church, now 177 years old, is in a very dangerous condition, some of the beams having rotted. The necessary repairs are going to be a very big and expensive job, and the Trustees are faced with the seriousness of the financial situation, as the Fund has not been increased for very many years. It will now be necessary to try to build up the Fund to meet the demands to be made upon it.

But far more important than the need of money, is the need of prayer. The prayers of the Lord's people are coveted for this work—prayer for revival, prayer for conversions, prayer that this section of the Indian Christian Church may bear a true and faithful witness in days of testing that lie ahead, prayer that its ministry may reach out to the thousands of careless and unawakened souls around. Calcutta is a veritable stronghold of the devil, full of iniquity and vice and temptation of all kinds, a city where it is fatally easy for young people to drift into evil habits and get caught up into a life of unrestrained licence. The witness of the nominally Christian population has hitherto been negligible, or worse than that has been positively harmful to the cause of Christ, bringing His Name into dishonour and contempt. Now in these fateful days of India's political changes, if Christianity is not to be swamped for ever, there must be a mighty work of the Spirit among those who bear the name of Christ, transforming shallow, pleasure-loving, sin-ridden lives into hearts aflame with love for Christ. Only the Spirit of God can do that, and unless He does it, Christianity is doomed in India.

The Old Mission Church has for 179 years been a light shining in a dark place; and a succession of evangelical ministers has faithfully proclaimed the Gospel of redeeming grace. In the New India, by God's mercy, the door has not been closed; on the contrary, it stands wide open. The field is white and the labourers are few. May God lay it upon the hearts of His people in the homeland to uphold this work in fervent and regular prayer, that its influence may tell not only throughout the whole needy city, but far beyond it, that in these last days before the return of the Lord Jesus Christ, many hundreds may hear and respond to the Gospel message, and be filled with love and zeal for the Saviour.

## CORRESPONDENCE.

(The Editor, "Australian Church Record.")

Dear Sir,

I would like to ask by what authority the Fourth Sunday in Advent is being turned into Christmas Eve. For those who value the Church Calendar, with its round of fast and festival, the recent and growing custom of singing Christmas hymns and carols on the last Sunday in Advent (except when the evening actually is Christmas Eve) must seem singularly out of place. Some churches boldly advertise a "carol service" for the occasion.

The reason for this un-Anglican practice is, I suggest, due to the infiltration of the spirit of the world into the church. The world has little use for Advent with its emphasis on judgment and the return of our Lord. Instead it prefers to sing of the exploits of good King Wenceslas. For weeks before Christmas carols are sung over the air; one of Sydney's leading emporiums this year sought to attract passers-by with the playing of "O Come, all ye faithful." Now the pressure is brought to bear on the clergy, perhaps via the choir. "Let us have a bright, popular carol service before Christmas, for so many of the choir go away after the festival." So Advent is clipped short by popular demand, and, of course, the solemn message it proclaims, the well-appointed Prayer Book order sacrificed, and the stronger elements in the congregation repelled. There are Sundays after Christmas when carols can be sung to the heart's content, and without infringing on the church's order.

Until recently our non-episcopal brethren generally spurned the church calendar, as some still do. Gradually, however, they have introduced portions of it, such as Christmas and Easter, without accepting it in anything like the sense we do. Hence they may observe the Sunday nearest Christmas whether before or after, as "Christmas Sunday." Knowing nothing of "octaves," and having no calendar which they are pledged to abide by, they can see no reason why the celebration of our Lord's Birth should not be held on the Sunday before December 25 if it so suits them. Although we have a calendar which is obligatory, some of us seem to prefer the practice of our "free church" friends. We have much to learn from our brethren of other communions, but this seems to be one of the less happy ways of borrowing from them.

Unfortunately I do not write as one who has always practiced what he now preaches, and this may be a way of making amends. A church calendar in itself is of no more value than the "days, and months, and times and years," of which the Apostle speaks, but the truths it helps to preserve and foster are the essence of the faith. The world does not want the sterner elements of religion, but the way of the church will be found wiser than the way of the world.

I am, etc.,

C. M. GILHESPY.

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THE "SIGN" OF THE EPIPHANY.

(Communicated)

Much of the spiritual significance of the starry hosts of the heavens is unknown to-day. Yet God said in Genesis 1:14: "Let there be lights in the firmament of the heavens—and let them be for signs."

The word "signs" in the original Hebrew is a very interesting word. It is "oth," and comes from a primitive root carrying with it the meaning of "coming" or "appearing." The stars, therefore, foretell the coming of something or some One. "The heavens declare" (or "mark as a tally or record") "the glory of God; and the firmament sheweth" (or "predicts") "His handy-work" (Psalm 19:1). Quoting from this Psalm, St. Paul in Romans 10:13-18, explains that through the silent witness of the heavens, the story of salvation reached unto the ends of the earth.

The stars are all numbered and were named by God Himself (Psalm 147:4). Many of these ancient names have been lost, but over one hundred of them have been preserved through the ancient Hebrew and Arabic astronomical writings, and are used by astronomers to-day though their meaning is unknown to them. Through these names and the picture-writing of the star-groups or constellations God made known from earliest times to all nations and languages the Gospel of the coming of His Son, the Seed of the woman to be the Saviour of the world. The twelve Signs of the Zodiac (spoken of in Job 38-32 R.V. margin) with their accompanying decans or constellations, are the chief of these heavenly signs.

The Epiphany! The word reminds us of the Magi bringing their costly gifts to lay at the feet of the Infant Saviour, the One Whose coming was heralded by the stars. How did the Magi know when to set out, which star to follow? How came they to such full conviction that His birth had occurred in Judea? In no other way but by the signs and constellations of primeval astronomy, and the legends connected with them.

It is a matter of record that a new and exceedingly bright star made its appearance in the first decan of "Virgo" (the Virgin) in the period immediately preceding Christ's birth. This star was in "Coma" (meaning "The Desired"! Compare Haggai 2:7), the Sign of the Infant accompanying "Virgo." It marked the very

head of that Infant. Its appearance was a sort of midnight cry: "Behold He cometh", for the name of this constellation in ancient Egyptian was "Shesnu," in the Hebrew "Ihesu", and in the Greek "Christos"! Is it any wonder that the Magi called the Star by which they were led "His star"? (St. Matthew 2:2).

Thus by the shining of His star was the Light of the World made manifest in His humility to the Gentiles. When He comes again in glory and is manifested to the world in His majesty what then? Will there be no heavenly sign to foretell that glorious and awful event?

In these days a very challenging thought has come to us from the scientific world. We read of a new North Polar Star called "El Deramin", which is rapidly taking the place of "Draco" the "Devil Star," which for millenia, through the magnetic tilt of the earth held that pivotal position. The Star, "El Deramin" is located in the right shoulder of the Constellation of the King, and the meaning of its name is "Returning quickly"! We read also that the gap between the magnetic and true north is rapidly decreasing, and that, within a few years this gap will be so reduced as to cause the two poles suddenly to synchronise and remain fixed at one common point. Does it not appear that the influence of the

Dragon, that old Serpent, Satan, is giving way to that of the King—the One Who said: "Behold, I come quickly?" Is the midnight cry sounding once more for the Coming of the King of Kings of Whom the prophet said: "The government shall be upon His shoulder?" (Isaiah 9:6). This flaming star may be, perhaps, the "sign of the Son of Man in heaven." Who can tell?

Study the sequence of our Lord's own words in St. Matthew 24, and St. Luke 21. "What shall be the sign of Thy coming and of the end of the age?" asked His disciples. The Lord Jesus replies: "There shall be signs in the sun, and in the moon, and in the stars" (St. Luke 21:25). And in St. Matthew we read: "Then shall appear the sign of the Son of Man in heaven," followed directly by: "And then — they shall see the Son of Man coming in the clouds of heaven with power and great glory." His Second Epiphany!

What shall we say to these things? The world waits for the Gospel message. Christ summons His own to take up the cry: "Prepare to meet thy God!" Who are we to hold back from utter consecration of ourselves, our time, our possessions to the task of bringing back the King to His rightful realm? Would we win life? Then we must lose it for His Sake and the

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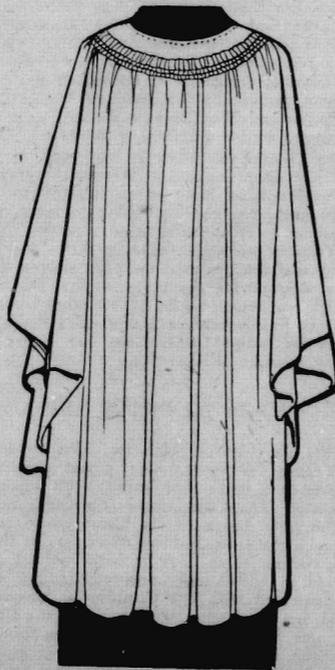
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AUSTRALIAN CHURCH NEWS

THE LADIES' HOME MISSION UNION CHRISTMAS TOYS AND GIFTS.

Many thanks to all Sunday Schools and friends who helped us with toys and books, to the Dean for gifts from his special Christmas Tree, to the "Sun" Toy Fund, to St. Clement's, Mosman, for providing for the Erskineville Tree, and to Killara for looking after Darlington. All these gifts were distributed to some of the Home Mission Society's Christmas Trees, to children of clients from the Family Service Centre, and the Children's Court. The L.H.M.U. Store-room downstairs at one stage looked like a veritable Father Christmas Store, but by the Friday every vestige of toy and book had disappeared. Thank you all very much.

MONETARY GIFTS.

To all kind friends who sent in donations as a Special Christmas Cheer, to the Archbishop and the Lady Mayoress for donations from their special Relief Fund. Thank you one and all.

We were able to give extra comfort and cheer to some of our aged pensioners and invalids, and special family cases. These gifts were distributed through our Deaconesses and Rectors and Family Service Agency.

ANONYMOUS GIFT TO THE MISSION ZONE DEACONESSSES.

Will the unknown friend please accept the thanks of the Deaconesses for this Christmas gift. It was a complete surprise, and we appreciate the giver's kind thought. Many thanks, unknown friend.

ORDINATIONS.

A number of Deacons were admitted to the Priesthood at St. Andrew's Cathedral, Sydney, on St. Thomas' Day.

Their names and appointments are as follows:—

R. S. Bosanquet, Th.L., St. Clement's, Marrickville; A. D. Deane, Th.L., St. Andrew's, Summer Hill; T. P. Eglington, B.A., St. John's, Glebe; R. R. Gibson, Th.L., St. Faith's, Narrabeen; R. C. Ingham, M.A., St. John's, Parramatta; K. H. Marr, St. Michael's, Wollongong; R. Patfield, Th.L., St. Paul's, Wahroonga; H. Rawson, Th.L., Christ Church, Springwood; H. W. Rogers, Th.L., St. Thomas', North Sydney; K. B. Roughley, Th.L., St. Anne's, Ryde; R. C. Weir, Th.L., St. Clement's, Mosman; M. T. D. Williams, Herne Bay; A. C. H. Youill, Th.L., St. Stephen's, Willoughby.

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Gospel's. Would we heap up treasure? Then the only way is to pour out at His beloved Feet all the earthly treasure He has lent to us and "lay up treasure in heaven"—the rich guerdon of souls won to His allegiance, and of lives reclaimed for His service.

The call rings out: "Behold, I come quickly!" Before next Epiphany He may have caught up His own to meet Him in the air. Will you meet Him with joy or with the shame of a slacker in His cause? Run swiftly with His message to the very ends of the earth. If you cannot go yourself, give, give, and give again that others may be equipped and sent forth. What value will your bank balance have in that great Day of His Appearing when He shall arise to "shake terribly the earth"? None knows the day nor the hour of His Epiphany. Nevertheless, we are commanded to watch for the signs of His Coming even as the Spring heralds the Summer. The clash and turmoil of the last days are all about us. The "figtree" of Israel has put forth her leaves, and "When ye see these things begin to come to pass, know ye that He is nigh, even at the doors!" And again: "This generation" (that is, the generation living at the time of these "beginnings") shall not pass away until all these things be fulfilled!"

Watch therefore! Wait patiently, and work unceasingly, "lest coming suddenly, He find you sleeping."

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The Rev. C. H. Nash, preached the sermon. Quiet Days were held at Gilbulla, Menangle, prior to the Ordination.

FATHER AND SON WELFARE MOVEMENT SUCCESSFUL NORTHERN ITINERARY.

The Father and Son Welfare Movement has just concluded a remarkably successful itinerary of the North Coast districts of N.S.W. The itinerary was conducted by the Movement's Director, Mr. Jack Robson, and covered Taree, Kempsey, Grafton, Lismore, Casino, and Murwillumbah. At each of these centres Mr. Robson screened some of the Movement's first class sound films and spoke on the Christian approach to Sex. A remarkable response was witnessed both in attendance and in the reception of the presentations. At Lismore, 700 women and girls packed into the Fedralette Hall, and 550 men and boys on the respective nights. The local radio stations on the coast were very co-operative and opportunity was given for talks to parents on the important issue of Sex Education.

Concerning the visit to Lismore, the Presbyterian minister, Rev. J. R. Sweet, B.A., B.D., writes:

"As one of the ministers of the Lismore Ministers' Fraternal which organised the visit of your representative to our city, I wish to express my deep appreciation to you for your presentation.

"The response of the public exceeded our wildest expectations and indicated that your stay with us should have been prolonged.

"The reception by both audiences was excellent, being sane, healthy and appreciative. Whilst I cannot speak too highly of the films, I do want to express the appreciation of the Ministers of the Fraternal for the fine moral tone set by you, and more especially for the spiritual challenge in Christ which you threw down to both audiences. It was fine; it was refreshing; it was inspiring."

"We have been helped and encouraged by your visit."

(Signed) JAMES R. SWEET, B.A., B.D.

The Father and Son Welfare Movement of 242 Pitt Street, Sydney, invites the prayerful interest and practical support of the Christian public in its aggressive and constructive campaign for a commonsense Christian attitude to Sex.

QUEENSLAND.

DIocese OF CARPENTARIA.

ORDINATION.

The Revs. Albert Turner, Douglas Wellington and Ben Lewis were ordained to the Priesthood in St. James' Cathedral on Dec. 21st, St. Thomas' Day. Canon O'Keeffe was the preacher.

## PERSONAL

The Rev. B. R. Horsley, Rector of St. Philip's, Eastwood, has received information from the University of London that he has been successful in passing the Intermediate Examination in Divinity. We offer our congratulations to Mr. Horsley.

Rev. W. K. Deasey, of St. Peter's, Cook's River, has accepted nomination to St. Paul's, West Manly (Balgowlah), N.S.W.

Rev. L. H. A. Broadley, of St. John's, Willoughby, has accepted nomination to St. Mark's, Brighton-le-Sands, N.S.W.

We deeply regret to note the death of Mrs. Deasey, mother of the Rev. W. K. Deasey, of Cook's River, and offer our sympathy to him and members of the family in their loss.

The Rev. Dr. and Mrs. A. W. Morton are expected to arrive in Sydney from England on the "Orca" next week. Dr. Morton recently gained his Doctorate in Philosophy at the University of Oxford.

We are sorry to note that Mr. H. V. Archinal, Diocesan Secretary, Sydney, was suddenly taken ill at Christmas time. We hope for him a speedy recovery. We understand he will not be able to return to the office for some weeks.

We regret to note that Major-General Fentrell, a member of Sydney Synod, met with an accident recently in his bath. He is an inmate of North Shore Hospital.

## B.C.A. APPOINTMENTS.

The Bush Church Aid Society announces a number of changes and additions to its staff.

Mr. and Mrs. McLaughlin who served with C.M.S. for several years, have been appointed to the new B.C.A. Hostel in Broken Hill. They will commence duty on February 1.

Miss Farr, formerly matron of the Hostel at Wilcannia, N.S.W., has been transferred to Ceduna, S.A.

Miss Stokes, of Ceduna, has been appointed acting-matron of the B.C.A. Hostel at Pt. Lincoln, during the absence of the matron, Miss I. Beck, who is visiting Great Britain.

The Rev. J. R. Greenwood, of Minnipa, S.A., has been appointed N.S.W. deputation secretary and will commence duty in Sydney during next March.

Miss Thomas, of Sydney, has been appointed assistant to the Matron of Bowral Hostel in the place of Miss V. Michael, who has volunteered for mission work overseas.

The Rev. J. Johnston, curate of St. Paul's, Wahroonga, has been appointed B.C.A. missionary at Denmark, W.A. A farewell service will be held in St. Andrew's Cathedral at 10.30 a.m. on Friday, January 13 next.

Mr. W. Mitchell will be ordained in Broken Hill on March 5th and will then become the B.C.A. missionary at Menindie, N.S.W. The Acting Organising Missioner will preach the ordination sermon.

Deaconess P. Spry, now at Menindie, will be transferred to Broken Hill from where she will visit outback areas.

The Rev. G. Fuhrmeister, at present curate of Manly, N.S.W., has been appointed B.C.A. missionary at Minnipa, S.A.

The Rev. P. Connell, of Ceduna, S.A., has been transferred to Streaky Bay.

The Rev. T. Hayman has been transferred from Streaky Bay to Ceduna.

DIOCESE OF TASMANIA is shortly to appoint a YOUTH ORGANISER—male (not necessarily in Holy Orders) or female. Salary in accordance with qualifications and experience. Will those interested please communicate with the Bishop of Tasmania, Bishopcourt, Fitzroy Place, Hobart.

## The Australian Board of Missions

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## THE BIBLEMAN'S CORNER.

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

## THE UNITED BIBLE SOCIETIES.

Here is the task which the United Bible Societies faced recently as they conferred in New York. During the past one hundred and fifty years, over one thousand million copies of the Holy Scriptures have been distributed by the twenty national Societies which constitute the united body. These Bible Societies have helped considerably in the translation and printing of the Holy Scriptures in over 1100 different languages and dialects. At the present moment, an average of ten new versions per year is being added. Each month sees some tribe or people receive a printed copy of God's Word for the first time. To them is opened the wonder of the printed word, and being their first book, they regard the volume with an awe amounting to reverence. For them the Book speaks. It is indeed the voice of God, coming to them in the language of their mother tongue.

## WORLD PRODUCTION.

In the pre-war years, 1930-1939, the national Bible Societies published each year approximately 24 million copies of the Holy Scriptures, embracing 2 million Bibles, 2½ million New Testaments and 19½ million portions, being smaller selection of Scripture, but nothing less than a single gospel.

World production is not back to the pre-war standard of 24 million volumes. Materials for producing the Scriptures are being sent to-day to Germany, Japan, Korea and to war-broken areas in Europe. The American Bible Society has sent 340 tons of paper to Japan, to commence the production of ten million New Testaments, over the next three years. In Germany, gifts of material are making possible the production of 600,000 Bibles and 840,000 New Testaments. The representatives of the United Bible Societies, who met in June of this year, planned to meet the world shortage. The ideal is to provide annually at least 4 million Bibles, 5 million New Testaments, 26 million portions, a total of 35 million volumes for the whole world. This does not take into considera-

tion the sales of commercial agencies which account for about 8 million copies annually.

## THE WORLD CHALLENGE.

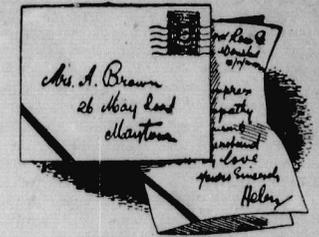
Such figures will indicate that the United Bible Societies have accepted the challenge of world brokenness, and of the battle of ideas that is raging everywhere in the minds of men. The Bible Societies feel the task is so pressing, and so colossal, that only by world-wide co-operation can the goal be reached. There is a call for fellowship in prayer and gifts, and those who care for these things will respond to the appeal of the Bible Societies.

One of the delegates at the Conference was the Rev. Shiro Murata of Japan. His account must commend itself for he is well aware of the conditions in his own land. He speaks of the threefold problem of present-day Japan, first, the economic; secondly, the over population, and thirdly, the moral and spiritual condition of his people. The Japanese have nurtured their life on the myth of the Emperor's divinity, but the results of the war have given their beliefs a severe blow. Confusion of thought and action is widespread. Mr. Murata says that many have turned to the writings of Karl Marx, and many have sought guidance in the Bible. He says "Japan to-day stands at the crossroads. It is a critical hour. It is time for all Christians in Japan to stand up vigorously for the Kingdom of God."

Soon after the war closed a marked change towards Christianity was evident. The attendance at Church services increased, in some cases up to five times the usual number. Many Christians were elected to the House of Representatives, and Christian men were appointed to the cabinet. Important government offices were opened to Christians. All this has influenced the younger generations of Japanese to consider Christianity as a basis for democracy.

## DESIRE FOR THE BIBLE.

Mr. Murata speaks of the earnest desire of many to possess a New Testament, but the Japanese Church could not afford printing facilities, so the American Bible Society gave timely aid, and the Church of Japan hastened to produce several million copies. Nearly three million New Testaments were sent across to Japan. Mr. Murata speaks of the deep joy of Japanese Christians when these volumes were made available. During the present year the Japanese are doing much



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C. H. Lloyd, M.A. (Camb.), Headmaster

of their own printing, and more than one million copies have come from the press. "All over the country," says Mr. Murata, "we see Bibles being sold in book stores, in Churches, even in the waiting rooms of railway stations." People may be seen in queues waiting for New Testaments, as they would wait for bread. In the trains, or in trams, people may be seen quietly reading a Testament. Such was never seen before the war or during the days of strife. But the question may be asked, how are the people using the Scriptures? The Churches are specialising in Bible Study classes, but outside the Church, in banks, in government offices, in police headquarters, in municipal chambers, and in private homes, people are meeting to study the Holy Scriptures. These classes in business places are usually conducted by a Christian minister, at the luncheon recess, or immediately after work hours. But perhaps most remarkable of all is that a Japanese woman minister, Madame Uemura, goes to the Royal palace three times each week to teach the New Testament to Japanese princesses. It is said that the Emperor and Empress also attend the classes.

planning for the distribution of the New Testament in the next three years is 1949, two million copies, 1950 three million, and five million volumes in 1951. The campaign is in full swing, and this Christian Japanese makes his appeal, "We want the Japanese not only to read the Scriptures, but to understand clearly what the Gospel is." He pleads for Christian people to pray for the Church in Japan in the day of their spiritual struggle. A wide open door faces the Bible Societies in Japan to-day, but doors have a way of closing.

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Mr. Murata closes his article by saying that more Bibles are needed in Japan. The

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"SIGNS OF LIFE AND PROGRESS."

Writing in his Newsletter for December the Bishop of Riverina states:—

It is good to be cheered sometimes by signs of life, and progress. In our Riverina church life, as elsewhere, we find these. A fine property at Broken Hill has been acquired by the Bush Church Aid Society, where in 1950 we shall have a hostel for country boys and girls attending school in Broken Hill. In another parish I recently opened and dedicated a very well equipped Sunday kindergarten, the result of vision and partnership and enthusiasm on the part of the rector, church officers and parents. In other parts the story is one of financial and transport problems faced and dealt with fairly and generously, and of plans for development. When we know what to look for as signs of living Christian faith, it is encouraging to realise how often we can find them. Strong leadership, with patience and love, is needed if we are to help men and women of good will to make fuller proof of the love and power of God and give Him devoted service.

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