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(The Editor, "A Dear Sir,

The A.C.R. fo us, containing a on the Australian Common Praise.

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THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE. CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

13, No. 13.

JULY 15, 1948.

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

NOTES AND COMMENTS.

This august gathering of the bishops of the Anglican Communion is now in session. The numerous committees will have entered upon their sectional work in discussing grave questions affecting the peace and work of our great Communion. In the past there have been resolutions of the guidance of the Holy Spirit, and resolutions have been passed which if wholeheartedly implemented would be fraught with untold benefit to the Church at large, and the world that is the sphere of her activity. We can forget the marvellous thrill of 1920 when that fine "Appeal to all Christian People" was published, emphasising the need of Re-Union, and going with the request that all the churches should unite in a new and noble endeavour to recover and to present to the world the unity of the Church of Christ for which He prayed? The South India experiment will be set up for discussion and we must remember that the same Holy Spirit who was present in guiding and discerning the path at the first council of the Church in Jerusalem, will manifest His presence and direction as the fathers of the Church discuss that great movement in India. Another great promise of that same conference was the solemn statement that, apart from the bishop, "the priest should remember that he has no canonical authority to refuse Communion to any person kneeling before the Lord's Table (unless he be excommunicated by name or, in the canonical sense of the term, a cause of scandal to the faithful)."

Such findings of the Conference in the past give great hopes to us all of the future. They indicate great cause for thanksgiving and for continued prayer for the same Spirit of Christ and love to be in control at the present Conference. The special subject of this Conference is "God in His World and His Church."

The exhibition of archaeological findings and other information at present in Sydney is, we think, an archaeological Museum. It is a visit to other towns and states. All Bible students will find very much to interest and instruct them in the really wonderful array of actual specimens from ancient lands, as well as the informative charts concerning the earth's story that have been most carefully and clearly drawn up with a view to the elucidation of matters which have given rise to much discussion and criticism in the past. It is one of the remarkable providences of our times that as hostile criticism or criticism of the early scriptures that has been based on premises due to ignorance, we use the term technically, the spade of the archaeologist has turned up confirmations of those things that were questioned. The time was, in our own remembrance, when the times of Moses were regarded as times of literary darkness and it was even suggested as a complete answer to the belief that Moses wrote the Pentateuch, that in his days the art of writing was practically unknown. Then, when the Tel el Amarna tablets were discovered that showed the wrongness of that premise, it was further argued that the literary weakness of his times would still preclude the idea of such an authorship. But again as the years passed the spade discovered tablets of the age of Hammurabi, of Abraham's age, the Amraphel of Genesis xiv, and later the Stele discovered by the French Exploration Society, that has engraved upon it the legislation of that great king and also his portrait "with all the precision of a cameo." So that 800 years before Moses there is a fine body of legislation indicating the literary power and wisdom of the age. The present exhibition especially features Jericho and its fall, indicating the accuracy of the statements in the Book of Joshua. We hope that the exhibition will be well patronised as

it goes round on its journey and it is bound to strengthen the faith of those who regard the Holy Scriptures as indeed the Word of God, written.

"Men ought always to pray and not lose heart." So spake the Son of Man in pressing home the need of an importunate attitude in prayer, knowing that God is able and willing to give far beyond our thoughts or even desires. He spoke of times to come when men's hearts would fail them because of the stresses and distresses of the times. At the end of the last war our hearts were very full of gratitude for the peace after war, and all its horrors; and we prayed God to give such a peace to the world as it had never known. But the years pass by and still there are wars and rumours of war. Still over the world there floats a war cloud which many people are expecting to burst at any time, and again deluge the earth with bloodshed. We are bidden to pray for the peace of Jerusalem, but there are only the distant thunderings that betoken the advent of war. We look to the world on every side, and only unrest and threatenings and bloodshed are seen. And still we are bidden to keep on praying for the world for a peace that the world has never known.

The Christian and the Christian Church are the Lord's remembrancers and following the appeal the prophet of old (Isa. lxii 6, 7): "Ye that are the Lord's remembrancers take no rest and give Him no rest, till He establish and till He make Jerusalem a praise in the earth."

"Take no rest and give Him no rest," for men "ought always to pray and not to lose heart" for "in due season ye shall reap if ye faint not."

May we suggest to our leaders that an appeal for renewed prayer for peace would be very relevant to the present condition of the world and our Empire.

The Christian community, in a country such as England where Christianity has taken root for well over a thousand years, inherits the pious works of the ages. But the Church in a young country such as Australia is in a very different position. Here were no great cathedrals to inherit from our forefathers, no endowments to enjoy. All must be built from the ground up. The last hundred years have been years of achievement in Australia. Land has been purchased and paid for, Churches erected, parsonages built. All this is good and is a solid accomplishment to hand on to the future. But much, very much, remains still to be done. Most parishes lack modern, well-equipped halls. A system of adequate religious training for the young, whether in church schools or in the state schools has yet to be built up. And this is vital. Our cathedrals need endowments in order that they may play their proper part in civic life. In particular, the whole field of tertiary education is yet untouched. The foundation and endowment of chairs in theology, research fellowship, and above all libraries, the indispensable tools of knowledge all lie in the future.

It is because of these unfulfilled, and we fear, unperceived tasks that we read with mingled feelings of the Primate's presentation to Canterbury Cathedral of £15,000 collected in Australia as the result of the Archdeacon of Canterbury's campaign. Canterbury Cathedral was undamaged by the war, but Government insurance covered bomb damage nearby.

Furthermore, the same pressing need for money to accomplish what still requires to be done in Australia should weigh with members of committee who handle Church money, whether Diocesan or of voluntary societies. This is the discharge of a trust. An elaborate central set up is bound to multiply secretaries, motor cars, and other accessories to a quite inexcusable degree.

Spending other people's money is a subtle temptation. There are few that can resist it.

Light-hearted spending is characteristic of Australia, and to make matters worse, some are born spenders.

The greater part of the Commonwealth is suffering hardship by reason of the Coal Crisis. It seems unthinkable that sane men can calmly view the sufferings of their fellow citizens caused by their own inactivity. In other days strikes were perhaps necessary as industrialists had no other ready weapon to strike a blow in their very urgent interests. But when Arbitration Courts of various kinds abound, and Labour Governments are in power, as they are in two or three states and in the Federal Parliament, it does seem altogether unjustifiable, and worse, that a body of men and their leaders should be willing to indulge in a revolutionary procedure without any regard for the sufferings and disadvantages of a vast majority of their fellow beings.

Of course, the position is even worse; it means that the law is being flouted contemptuously, and that those who have been given the duty of governing the country and seeing that its laws are obeyed are just sitting down on their job, without any practical regard for the rights of the people of the Commonwealth.

What is a bigot? This question is suggested by the prayer Mr. Henderson offers for our use in the new edition of the Book of Praise, "End in us self's bigot boast."

If we are to go by the dictionary a bigot has two characteristics. First, he is one who regards his own faith and views in matters of religion as unquestionably right. And he is also one who regards any views or opinions differing from his own as wrong and unreasonable if not wicked.

The Book of Praise is a book for the use of Church of England people. Is bigotry a vice at all prevalent amongst our people? The use of the pronoun "us" somehow suggests that the author regarded it as being about, if not indeed prevalent.

Unfortunately many people regard strong conviction when expressed with zeal and earnestness as bigotry. Unfortunately, too, in our Church for one who might be called a bigot there are

ten who are latitudinarian and perhaps a hundred who are practically indifferent.

There are too many in our day who give thanks for the time.

"When suave Politeness, tempr'ing bigot Zeal, Corrected 'I believe' to 'One does feel' "

We are not defending bigotry. But we long to see our people assured on the authority of God's word of their own salvation and fixed with a God-given zeal for the salvation of all men.

There is only one proper cure for bigotry and that is love. Many are tempted to cure bigotry by broadness of view and looseness of conviction. This is quite unscriptural. The Divine remedy is Love.

"For this is the message which ye heard from the beginning that we should love one another." "And this commandment have we from him that he who loveth God love his brother also."

Truth is not to be minimised but love magnified. Yet love is never exalted above truth. That were devilish doctrine. The two go hand in hand.

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DOROTHY SAYERS: THRILLERS AND THEOLOGY.

(By the Dean of Sydney.)

It was in the sanctum of the Athenaeum Club in London—in an atmosphere of books, cigars, donnish gentlemen and gaitered prelates—that a Bishop leaned forward in his chair and said to Ashley Sampson: "I wonder whether it's a cause for shame or thankfulness that the two Christians who cut most ice to-day are both members of the laity—and one a woman!" He referred, of course, to C. S. Lewis and Dorothy Sayers. Probably the answer is that it is not the primary function of the bishops or the clergy to "cut ice"; but it is certainly true that, from pulpits all over the country, those two names are more often on the preachers' lips than are the names of any other Christian thinkers who are alive to-day.

Dorothy Sayers' biographical details can be quickly summarised. She was born in 1893 in Norfolk, the only child of the Rev. H. Sayers, sometime Headmaster of the Cathedral Choir School, Oxford. She went to London, where she took up work as a writer, and her first two published works were books of poems. In 1923 she published her first detective novel "Whose Body?" in which the affluent young detective nobleman, Lord Peter Wimsey, made his first and rather affected appearance. In 1926 Dorothy Sayers married Captain Oswald Atherton Fleming, a well-known war correspondent, although she has continued to write under her maiden name. During the last decade she has also written a number of theological essays, as well as several religious dramas, and to-day she is one of the foremost living Christian apologists. She is a cheerful gregarious lady, with certain masculine qualities; she lives with her husband in rural England near her girlhood home; she owns as her chief recreations motor cycling and reading other people's detective novels; she is acknowledged as one of the four or five most literate and accomplished writers of detective fiction; and she remains and continues a devout and practising member of Ecclesia Anglicana.

Her detective novels have placed her in the front rank of modern detective writers. She has described for us the earlier history of the detective novel. Towards the end of the nineteenth century the detective novel had become debased. Amateur writers believed that nothing more was required than a secret, a sensation, a surprise solution; what escaped them was the importance of logic in the unravelling of a mystery. Dorothy Sayers, commenting critically on this period, says, "By piling secret on secret and shock on shock, and leaving the solution to chance coincidence, they succeeded in debasing the sensation novel until it became vulgar, trivial, and unwholesome."

It was Conan Doyle who put new life into detective fiction. The immediate result of Conan Doyle's creative activity was a huge demand for more stories of this kind. The

reading public also began to observe phenomena for themselves, and to make their own deductions. "They became more critical, and demanded from detective writers an increased regard for technical accuracy. Doctors complained of sketchy medical detail; policemen of infractions of official etiquette; lawyers of impossible court scenes and indefensible tamperings with the rules of evidence.

New discoveries in all spheres (wireless telephony, 'heavy air,' invisible rays, infrared photography, Freudian psychology) were pressed into service to bring about a murder or a discovery." All this demanded increasing technical qualifications and specialised knowledge. There was, however, a danger in all this. There was a danger of excessive intellectualism; a danger that the human interest might be lost in the mechanical ingenuities of the plot; a danger that the great romantic emotions might be forgotten in the midst of crime and violence.

Dorothy Sayers avoided these pitfalls. She combined the mechanical elements of the plot with a serious artistic treatment of the psychological elements. Her detective stories are, therefore, delightful novels in which the characters really live. And in all these stories there is specialised scientific knowledge of no mean order. "Murder Must Advertise" describes vividly life in an advertising agency office; "Gaudy Night" describes, with profound psychological realism, undergraduate life in a women's college; "The Nine Tailors" is based on the science of campanology and is set in an English village. Lord Peter Wimsey is an authority on mediaeval manuscripts, and the science of paleography. Her novels, therefore, are replete with the most wide and varied knowledge. Of these detective stories the English paper "The Spectator" wrote: "Miss Sayers writes good English—a rare quality among detective workers. She has a fine sense of humour and a genius for creating the most unexpected situations." Dorothy Sayers has won for herself a pre-eminent place as an anthologist of detective fiction; she has published three monumental omnibuses of crime; Great Stories of Detection, Mystery and Horror.

We are particularly interested in her more serious work dealing with religion and life. Ashley Sampson has written: "She is aware of the enormities of human crime and the evils of human life at every level; but to her Man is a sinner before he is a criminal —

a sick creature who needs a physician even before he is a murderer deserving the gallows," and for this reason in her detective fiction she deals with psychological rather than with criminal problems. We are concerned, now, with her work as a Christian essayist. There are, first of all, her occasional pamphlets and short articles. Among these are "The Greatest Drama in the World," "The Other Six Deadly Sins," "Creed or Chaos," "Why Work?" All these are characterised by a terse, masculine, virile style; a robust commonsense, an absence of cant and pietism; and a healthy and refreshing grasp of the supreme importance of theology and dogma. Take this extract from "Creed or Chaos": "It is worse than useless for Christians to talk about the importance of Christian morality, unless they are prepared to take their stand upon the fundamentals of Christian theology. It is a lie to say that dogma does not matter; it matters enormously. It is fatal to let people suppose that Christianity is only a mode of feelings, it is vitally necessary to insist that it is first and foremost a rational explanation of the universe. It is hopeless to offer Christianity as a vaguely idealistic aspiration of a simple and consoling kind; it is, on the contrary, a hard, tough, exacting and complex doctrine, steeped in a drastic and uncompromising realism. And it is fatal to imagine that everybody knows quite well what Christianity is and needs only a little encouragement to practise it. The brutal fact is that in this Christian country not one person in a hundred has the faintest notion what the Church teaches about God or man or society or the person of Jesus Christ." What then is our prime responsibility? She gives us the answer: "if the Church is to make any impression on the modern mind she will have to preach Christ and the cross."

Let me quote from "The Other Six Deadly Sins": It was an address given to the Public Morality Council at Caxton Hall, Westminster, in 1941. It was an exposition of the traditional deadly sins; their contemporary disguises and patent rationalisations; the traditional sins of lust, wrath, gluttony, covetness, envy, sloth, pride. The world has forgotten that all those sins are damnable and deadly; it has restricted the term "immorality" to mean one thing and one thing only. "By a hideous irony," she writes, "our shrinking reprobation of that sin has made us too delicate so much as to name it, so that we have come to use for it the words which were made to cover the whole range of human corruption. A man may be greedy and selfish; spiteful, cruel, jealous and unjust; violent and brutal; grasping, unscrupulous and a liar; stubborn and arrogant;

(Continued on page 15.)

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QUALITY AND SERVICE

Communist and Christian.

Dr. F. C. Schwarz addressed the I.V.F. Graduates' Fellowship at the Lyceum Club on Thursday evening, July 1, on the subject of Communism. Dr. Schwarz said that he used the word Communism as understood by the Communists in Russia and the Communist Party in Australia, and throughout the world. So defined, Communism was the teaching of Karl Marx and Engels, interpreted by Lenin. It fell into three divisions: (i) the philosophy; (ii) the economic theory; (iii) the practical measures to implement the system.

To understand communism it is vital to understand its philosophy, which goes under the name of Dialectical Materialism. Marx obtained the germ of the idea in the Dialectic of Hegel, a German philosopher of the last century who held that all progress is the result of the conflict of opposites, a conflict, which goes on till one is finally overthrown and a new synthesis arises which incorporates the truth in both. Marx applied this theory to the economic world which he saw as a conflict between capital and labour, the interests of which were diametrically and irreconcilably opposed. One sought more profits, the other more wages.

Hegel was a philosophical Idealist, but Marx, in contradistinction, regarded Matter as the only real existence. Thought and Spirit were but by-products of matter in movement. Religion was merely an instrument for keeping the people content with their poverty by turning their eyes to an imaginary next world.

The Communist party regard Marx as its oracle. It is from his writings that Communists get their dogmatic system which runs as follows:—

Through the conflict of Capital and Labour, the rich must inevitably be-

come richer and the poor poorer; a process which will end in Revolution. Out of this revolution the new world will arise. But not immediately. First there must be an interim period, the period of the Socialist State, governed by dictatorship, but a dictatorship of the Proletariat. Finally, after the World Revolution, the socialist state, with its restrictive laws and secret police, will wither, and true Communism will flourish; for, through a change of habitual nature, men will no longer seek profits or self interest, but all will work for the good of the Community.

It should be noted that in Communist theory Russia has not yet reached the final period. It is still at the interim stage of the Socialist State, with secret police, conscripted labour and piece-work payments. The slogan for the interim period is "From every man according to his ability; to every man according to his work." Only in the Golden Age that flourishes after the World Revolution will it be true to say: "To every man according to his need."

Such is the dogmatic scheme of the course of future events in which every true Communist believes. Accordingly in such countries like Australia the true Communist must lend his energies to bring about, as soon as possible, the Revolution; for without this vital link the New Day cannot dawn.

The Communists' aim is not so much to seek political power as to obtain power in industry whereby they can hold up production, increase shortages and generally lower the standard of living, so that the worker becomes dissatisfied with his lot and is ready to stand in behind the Revolution. Those who seek to ameliorate conditions by reform rather than by revolution, receive their greatest contempt. They dub them Reformalists; men who are

ignorant of the Dialectic key to history!

Because of the fanatical belief that they already know how history is going to work out the leaders of Communist Russia are such thorns at International Conferences. Marx has said that the capitalist states will attack the interim Socialist State, set up after the Revolution. Accordingly, Russia will be attacked. It is the certainty of this that dictates the present policy of her leaders.

Dr. Schwarz concluded with a discussion of how the Christian should act toward the Communist. He stressed the pitiful inadequacy of Communist theory in comparison to Christian Truth, its pathetic hope that men's natures would change once the World Revolution with its blood and slaughter had abolished the Capitalist. Christians should be active in propagating their beliefs.

Dr. Schwarz has arranged to give four lectures on Communism in St. Andrew's Cathedral, Sydney, commencing on the first Friday in September at 5.30 p.m.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- or under have not been acknowledged within a month, kindly write to the Sec., C.R. office. Rev. Canon W. Thompson, 10/-; Mr. A. B. King, 15/-; Mrs. Creagh, 8/-; Mr. W. L. Brumley, 10/-; Mrs. R. H. Bolin, 10/-.

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NEW DEAL IN RELIGIOUS EDUCATION.

"What have we which we have not received?" asks St. Paul. This is particularly true of the knowledge of the Christian Faith which we have received from God, in trust, as stewards to share it with our fellows. "It is required in stewards that a man be found faithful"; and especially so in our stewardship to the young. Children come into this world with nothing. Everything they have they must receive from their elders. The right education of children is a stewardship of which we cannot divest ourselves.

During the last hundred years great strides have been made in the material side of education in this country. Since 1880 the State government has shouldered full responsibility for education. Through its strong finances it has been able to erect larger and loftier buildings and provide more sturdy desks in better-lit class-rooms. But this is not the test. In estimating the value of education given in our schools we need only ask the question: "Are we sharing with the children the best things we possess?" The answer is "No." For we are not sharing with them in any adequate way the Christian religion.

The knowledge of God in the Christian faith is not being passed on to the children in our schools. This is a grave injustice to the children; we ought to share with them what we ourselves have received; we are stewards, and to whom God commits much, from him will He ask the more.

From another angle, it is a false education that leaves out the all-important point. Education involves instruction about the world in which we live. The most important thing to

know about this world is that God made it and that God will judge it, and that His Son has died to save it. A child that knows this is educated. A child that is ignorant of it, no matter how proficient he may be in sums and spelling, has not begun to be educated.

The State, by legislation, has monopolised the educational field, and so it is especially bound—being a Christian State—to put the teaching of the Christian religion in the forefront of its curriculum. But it tags it on as though it were an appendix to be dispensed with at pleasure. This is both wrong and stupid. Wrong because it is our duty to give to the children the very best of what we enjoy. Stupid because, for a Christian state to provide an education that by-passes the Christian faith, is to give what, on its own admission, is second best.

Now, in 1880, when the present act was passed, it was not the intention of the State that its education should be secular. Provision for general religious instruction was made in the curriculum and further time was set aside for the visits of the Minister, who could instruct his own children in the deeper things of their faith. Not the framers of the Act so much as the present generation which, though it sees that the intention of the Act is not being fulfilled, acquiesce in that dereliction, are blameworthy. For there is no doubt that the religious instruction at present provided in our State Schools is entirely inadequate. The reason is not far to seek. The financial resources of the Church cannot bear the weight of providing the whole religious instruction. The field is larger than the Clergy can cover. Nor should they be asked to carry the whole burden.

The State has undertaken to provide its future citizens with their education, and since we are a Christian State, we should provide a Christian education. I do not suggest that we go back to the old idea of subsidising denominational schools, as was the custom before 1880. For that would result in half a dozen schools in every little township; but I suggest that the State pays the salary of those who give instruction in its own State. Such a move has recently been made in England. These full time teachers of the Christian faith are members of the staff of State schools, and are specialists in their own subject, in the same way as French or history teachers are specialists. Their salaries are paid by the Ministry of Education, but before they are allowed to give religious instruction, they have to receive the approval of their own Church.

So I suggest that the State of N.S.W. follows the example of England and pays the salaries of those who give religious instruction in its own schools. Certainly, it is the duty of the educationalist, whether parent, Church or State, to share with the young people the very best that it has, and so it is incumbent on Christians, and in our case, a Christian State, to give the children under its care a Christian education. We must honestly recognise that this is not being done under the present system; therefore the system must be improved. For Christians to acquiesce in the fact that their children are receiving only a skimpy knowledge of those things which they themselves hold most dear, and on which their eternal destiny depends, is morally reprehensible.

We have received everything we possess, and we have received it not absolutely, but in trust.

Until our State provides the funds whereby the religious instruction in its own schools might be made more adequate, we must attempt to fill the gap voluntarily. Perhaps you could teach one morning a week. Facilities for spare time training are available. Or perhaps by your gifts you could support a teacher. At all events you can help forward the work by constant prayer.

This task of bringing the gospel to others is one in which we must all join. For God has revealed himself to us, not solely for our personal advantage, but that we might share the knowledge with others.

St. Paul, you will remember, gave up a career with good prospects, to devote himself to full-time service in the Ministry. Eternity was his lodestone. Ponder his example, for in due course we must all give an account of our stewardship before the judgment seat of Christ. Jesus Himself said: "Who then is the faithful and wise steward whom his Lord shall set over his household to give them their portion of meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing."

* From a sermon preached by the Rev. D. B. Knox in St. Matthew's, Manly, N.S.W. on Education Sunday.

A READER, who is a widower and retired civil engineer, writes to say he "would be much indebted to the A.C.R. if, through its columns, he was able to contact a reader who was prepared to provide accommodation with a private family." Enquiries, "Reader," A.C.R. office.

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CORRESPONDENCE.

AGREED SYLLABUS.

(The Editor, "Australian Church Record.")

Dear Sir,

The very interesting article on the above subject by Mr. A. A. Langdon in the "Record" of 1st instant was a welcome and helpful contribution towards the building up of a widespread demand for drastic and immediate action.

What Mr. Langdon told us about the System of Mail Bag Lessons sponsored by the Bush Church Aid Society will be news to very many. Not less interesting, while at the same time serving as a warning to non-Roman Christians, is the account of what our R.C. brethren are doing in the way of training teachers for work in our State schools.

There was much else of interest and information in the article. But one would have hailed with added pleasure an insistence on the need for an Agreed Syllabus of Religious Education prepared by the authorities of the non-Roman denominations with the advice of prominent educational experts, so that instead of the present objectionable system of segregation according to denominational allegiance, all pupils should be graded according to age and intellectual status, receiving instruction in the vital truths held by all Christians.

If it is objected that agreement on such a syllabus is too big a thing to expect, objectors should remember that "agreed syllabuses" are in operation already in all state-aided schools in England and Wales under the New Education Act passed last year.

Agitation for this reform, and for the inauguration of an opening service at the beginning of each day's session, and for the provision of effective training of religious teachers, was carried on for years.

In spite of some gloomy predictions of failure to achieve what was wanted, all three reforms were secured.

We may ask "What hinders us in N.S.W. from seeing the same thing accomplished here?" Public interest in education is deepening; it is up to our own denomination to see to it that denominationalism shall not stand in the way of full co-operation with our non-Roman brethren, so that our State Educational System may have religion as its central feature.

Yours faithfully,

C. BLUMER (Senr.).

SUNDAY OBSERVANCE.

(The Editor, "Australian Church Record.")

Dear Sir,

We of the Clarence are delighted with the forthright witness of the "Record." We have read the article on the above topic in the issue of July 1, and would like to indicate to readers that the Society of which I am the Secretary, has taken its doctrinal basis from the one mentioned in the article. Working along the same lines we have just sent letters to the Prime Minister and other Premiers requesting them to allow their Majesties freedom from all official engagements on the Lord's Day, on their Australian tour. Further, we are seeking to interest all local churches in the project of halting the tendency to put competition matches on the Lord's Day. Sport is being stolen from us

on its proper day by godless influences with the willing help of Rome and Rome-aping churches. May all N.S.W. consider this means of saving true sport for our youth.

Yours faithfully,

CAMPBELL P. KING,

Hon. Org. Sec., Clarence River Lord's Day Observance Society.

135 Powell St., Grafton.

3/7/48.

SYDNEY UNIVERSITY.

(The Editor, "Australian Church Record.")

Dear Sir,

In your issue of June 3rd there occurs, under the heading "Sydney University," a report upon the recent suspension of the Student newspaper, "Honi Soit" by the Senate.

The report continues: "A disquieting feature was the attitude taken by the Sydney branch of the Australian Student Christian Movement . . . which thought it its duty to oppose the Senate's action instead of protesting against the blasphemous material published."

This statement seems to me to give a misleading account of the attitude of the A.S.C.M. It is certainly not true to believe that the Movement refused or failed to give definite witness to Christian truth and decency. The Committee sent a strong letter to "Honi Soit," which gave a clear and positive statement of the Christian view of sex, and characterised the references to Christian belief in the paper as a childish attempt to ridicule and shock. Both senior and undergraduate members of the Movement made it perfectly clear that they regarded the editors as having offended against good taste.

It is quite true that one President resigned, because he felt that the Movement might have taken further steps to state its reasons for objection. This followed a largely-attended meeting which unanimously protested against the material in the newspaper, but which also felt that the Senate had adopted a thoroughly unwise manner of dealing with the situation. Some of the members who had heard during their visits to Oslo something of the grievous history of censorship exercised by anti-Christian totalitarian bodies, felt that they could not conscientiously support a motion which approved of the Senate's action. I believe the E.U. equally protested concerning the Senate's action, from the closing sentences of the letter in "Heresy."

It would therefore seem to me unjust to maintain that the Student Christian Movement refused to give a definite witness to Christian truth and decency. The letters sent to "Honi Soit" and to the S.R.C. showed, quite plainly that, while the Movement protested against the Senate's action, it equally strongly resented the childish and indecent tone of the newspaper concerned.

The excellent quality of most of the articles in the paper this Term has clearly shown that the Editors are capable of doing a useful and creative work.

Yours, etc., F. R. ARNOTT,

Warden of St. Paul's College.

"Honi Soit" is the student newspaper at Sydney University, which the by-laws of the University require every student to support financially. In 1945 the paper published blasphemous and obscene material. The Senate of the University warned the Students' Representative Council which controls the paper that if it offended again the Senate would take drastic action. Last April the paper published material which on the most lenient judgment was both blasphemous and obscene. A letter was sent by the Warden of St. Paul's College, together with the Heads of other University Colleges, requesting the Senate that "the Editors be asked to exercise restraint and observe decencies in their publication." As a result the Senate unanimously adopted a resolution calling on the Students' Representative Council to give an account, and meanwhile imposed a ban on the newspaper.

Of one aspect of the events which followed the "A.C. Record" reported. "The S.C.M. thought it its duty to oppose the Senate's action instead of protesting against the blasphemous material published. This in turn led to the resignation of the President as the Movement in Sydney was refusing to give a definite witness within the University to Christian truth and decency."

It is this report which Mr. Arnott designates misleading. Nevertheless it is neither inaccurate nor misleading, as the following points show.

1. The letter of the S.C.M. to "Honi Soit" contained no protest against the fact that the paper had published material which associated the name and person of our Lord with obscene matter.

2. A motion that a letter protesting against the material published should be sent to the Students' Representative Council was overwhelmingly defeated at the well attended meeting of the S.C.M. Mr. Arnott is wrong in stating that such a letter was sent.

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3. The resolution passed at that meeting refers exclusively to the undesirability of the Senate's action. Mr. Arnott's statement that the meeting "also felt that the senate, etc." gives a misleading emphasis.

4. The reason for the resignation of the S.C.M. President as stated by the "Record" is correct. In his speech giving his reasons for his resignation the President said, "I believe that the fundamental issue in the matter is the religious one of blasphemy, and that this necessitates strong action by anyone who claims allegiance to the Christian Faith." "But instead it was considered by the meeting that the primary responsibility of the Movement in Sydney, as a Christian one, was to protest against the action of the Senate. A motion was consequently passed along these lines."

Further, Mr. Arnott appears to approve of subsequent issues of "Honi Soit." Nevertheless, the objectionable matter continues to be published. Thus in the issue of June 24, page 6, column 3, there is an unseemly pun on the divine name "Jehovah"; in the issue of July 1 page 9 column 5 there is an indecent punning article on the name of an eminent Christian. Responsibility for the fact that this sort of material still appears in the columns of the Student newspaper is due in part to the S.C.M.—Ed.]

ERASTIANISM.

(The Editor, "Australian Church Record.")

Dear Sir,

In your last issue you have a note on "Erastianism." The heresy I take it that the Bishop of Newcastle refers to in your quotation from Dr. Batty's letter was somewhat garbled in the printing. In support of your criticism of the bishop's words let me quote an interesting statement by Bishop W. K. Hamilton, of Salisbury, in his brochure on "The Real Presence, etc., being a visitation charge to the clergy and churchwardens of his diocese. The bishop said (p. 64) "The matter in dispute is, what is the proper authoritative Ritualism of the Church of England?"

"Of course such a question is a legal one and the answer to it can only be accurately given by a strict and if need be a judicial interpretation of the law of the Church of England.

"And what such an answer would be I am too sensible of my own want of learning and judicial discrimination to venture to predict."

The good bishop's statement would appear to justify the appeal to the court for an interpretation of the law of the Church of

England and I imagine that not even the Bishop of Newcastle would charge the late learned Bishop Hamilton of Erastianism.

Yours faithfully,

A CONSTANT READER.

ROMAN CATHOLIC REFORMS.

Dear Sir,

Your excerpt from the English "Guardian" telling of reforms in Roman Catholic worship in France makes most interesting reading. Elsewhere I have seen that the Archbishop of Paris has been given authority by the Holy Congregation of Rites to use the French language for the administration of Baptism, Matrimony and Burial.

If all this is true, then it vindicates one of the great principles of the Reformation. We differ from the Roman Church, as I see it, in six major ways: The eucharistic theory of transubstantiation, the infallibility of the Pope, the immaculate conception, compulsory celibacy of the clergy, services in the mother tongue. The Roman doctrine in all these matters is repugnant to Holy Scripture. And it is good to see reforming tendencies in "Peter's sect."

I am, etc.,

L. L. NASH.

St. George's Rectory, Hobart.

June 22, 1948.

GENERAL BOARD OF RELIGIOUS EDUCATION.

At the Annual Meeting of the General Board of Religious Education held at the Retreat House, Cheltenham (Vic.), reports were received from various Dioceses outlining new endeavours were of special interest. Youth Directors and organisers had been appointed in Ballarat, Bathurst, Gippsland, Grafton and Newcastle. From Adelaide the publication of a new Day School Religious Education Syllabus. Two Dioceses reported Youth Leadership Religious Training Schools where young people came together for fellowship and study during the evenings while carrying on their normal work during the day.

Dioceses also reported the extensive use of visual aids in teaching, especially 35 m.m. projector films. A large increase in the number of teachers doing Teacher Training Courses of the G.B.R.E. was another encouraging feature of most reports.

The year has been a forward one for the Board. The Registrar's report outlined new ventures undertaken. Among them were:—

1. The appointment of a Field Officer (Miss B. L. Glascodine) to travel throughout the Dioceses of the Commonwealth making known the Board's work and interviewing prospective students for St. Christopher's College. Miss Glascodine has already visited Brisbane, Grafton, Newcastle, Goulburn, Armidale and Tasmania. Her work and help has been much appreciated.

2. A panel of lesson writers for the Board's publication, "The Teacher." Since the resignation of the Rev. F. A. Walton who rendered the Board many years of service, Miss Warren Thomas has been Acting Editor.

3. The purchase of a valuable property adjoining St. Christopher's College to extend the work of the College. Since the opening of the College in 1945, nine graduates have gone forth and have been absorbed into Diocesan work as organisers, youth leaders, etc. The demand for organisers, leaders and teachers far exceeds the number the College can supply at present.

4. The extension of the Film Library provides a wide range of subjects for use in teaching in both Church and Sunday School. In the near future it is hoped to produce coloured films.

Other matters which came up for discussion were:—

1. C.E.F. Handbook (a draft of which was tabled) was referred to a small committee to be finalised and put through the Press.

2. The Financial Statement showed that the Teacher, Scholar and Church Mail Bag Lessons were being run at a loss. In order to meet the added cost of production and maintenance, and to ensure that the publications could be within the reach of all without further increase of subscriptions it was decided to ask for an increase in Diocesan support.

The Acting Editor's Report showed that: 30,000 children were receiving Church Mail Bag lessons monthly.

11,000 Teachers were distributed half-yearly.

18,000 Scholars were distributed monthly.

4,500 Teachers' aids for use in connection with the lessons were distributed quarterly.

In addition a vast quantity of other matter has been duplicated totalling ½ million sheets for the year.

3. The all Australian Summer School of G.B.R.E. for clergy, Sunday School teachers and leaders which was held at Toowoomba, Queensland during the January school vacation. Two hundred and ten delegates attended, representing all States and Tasmania.



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TO AUSTRALIAN CHURCHMEN.

THE CHURCH OF ENGLAND.

CATHOLIC AND PROTESTANT.

Some time ago a greatly respected clergyman of a northern diocese, who has since passed to his well-earned rest after a lengthy ministry, wrote to us requesting an article on the important subject, "The Church of England as Catholic and Protestant." He had recently heard an address by one of the bishops in which the good bishop had made the striking statement, "I am not a Protestant, because I don't know what Protestantism is." A correspondent in one of our church newspapers quoted this statement of the bishop's in a letter in which he gave utterance to these words of dubious wisdom, "A number of Anglicans do call themselves Protestants, I know, though it is an erroneous term since all Anglicans are Catholic, and it is impossible to be both Catholic and Protestant at the same time."

Well, what's in a name? Both bishop and letter-writer would describe themselves as Anglo-Catholic!! But we venture to assert that some of their vagaries of belief and ritual would cause the original Anglo-Catholics of the 17th century, almost to turn in their graves.

In diametrical opposition to the bishop's plea of ignorance and the letter-writer's irresponsible utterance we quote the weighty utterance of one of the most independent-minded ecclesiastics of a past century. The Rev. F. D. Maurice, who later became Professor of Moral Theology and Moral Philosophy in the University of Cambridge and a leader of the Christian Socialism movement, wrote in 1842, "I find Protestantism to contain a great positive witness needful for the support of Catholicism and never more necessary than in our day." Evidently this great English scholar found a meaning in Protestantism and nothing in it opposed to a true Catholicism.

Catholic.

What is a Catholic? We do not mean an hyphenated or "angled" Catholic. We have no desire for the members of the grand old Church of England to be "narrowed" Catholics. The word, of course, means "universal." St. John, St. Peter and St. James wrote Catholic epistles—letters directed not to any special church or churches, as St. Paul did, but for the

whole Christian Church—the Church everywhere.

The Love of God was for the whole world and Christ's great parting commission to the little band of disciples just before His Ascension, was: "Go ye into all the world and make disciples of all nations." It was a breath-taking commission to those Jews who followed Him; and it took them some time before they could realise the grandeur of their world-gospel. Peter needed an angelic message to open his eyes and the first council in Jerusalem had a thorny question to handle concerning the converts from the gentile world.

The refreshing catholicism of the erstwhile "Pharisee of Pharisees" made a marked impression on the other Christian leaders. What a Saviour! What a Gospel! What a field for ministry! A World Saviour, a World Gospel, a world ministry!

This is the line of Catholicism, we Anglicans have to share and rejoice in and serve in.

One Lord and Saviour, One Faith, One Church, whose function is to make Christ known and King everywhere; One Ministry of the Gospel a ministry in which all are called to have their part. Two sacraments of the Gospel—the One of Profession and New Birth, the other of loving and loyal Remembrance and Refreshment. Such is our humble claim to be Catholic or if you like Catholics.

Protestant.

But as Professor Maurice says, there is a place and an important place for our Protestantism. Let us look at the great story of its birth.

Its name derives from an important incident at what is known as the German Imperial Diet of Spire in 1529. At that Diet a decree was passed owing to papalistic influence which jeopardised the standing of the reforming party. Consequently that party drew up a declaration or statement of their principles. "We protest," said they, "and declare here before God as well as before all men, that we, for us and our people, neither consent nor adhere in any manner whatsoever to the proposed decree in any thing that

is contrary to God, to His Holy Word, to our right conscience, to the salvation of our souls and to the last decree of Spire." From that day the signatories to that protest or declaration were called Protestantes or Protestants. The term is essentially positive. If you look up your Latin Dictionary you will find there the true meaning of the term: The making of a statement or declaration publicly. It is said of Joseph, "The men did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you." (Genesis xliii, 3.) The extreme negative meaning belongs to a later usage.

In the Prayer Book Dictionary this explanation is given of the use of the term Protestant, "A word derived from the protest on behalf of religious liberty made at the Diet of Spire in 1529 by a large body of German Princes and Imperial cities. It then became associated in common use with Lutheranism in Germany and Anglicanism in England so that a familiar division of parties reckoned people as Protestant, Papist, or Puritans. It is in this sense that the word was adopted in the Coronation Oath and the title of the Anglican Church in the United States. So Laud disclaimed any alteration to Popery or any way blemishing the true Protestant Religion established in the Church of England, "meaning the body of positive conviction summed up in the 39 Articles."

The writer points out how in course of time the word tended to acquire a merely negative connotation, as non-Roman Catholic."

Professor George Salmon, in his important book on "The Infallibility of the Church," uses the term with this latter signification, but in discussing the position of the German Old Catholic party, said, "It matters not what Roman doctrines they may contrive to hold. . . . But from the moment they ventured to use their reason and reject a dogma propounded to them by their church they were really Protestants: they had adopted the great principle of Protestantism — "the right of private judgment in relation to the interpretation of Holy Scripture."

The Church of England at the Reformation took that stand together with the other reforming churches and the term Protestant began to be applied to the Reformation fathers in the reign of Edward VI (Pollard Life of Cranmer, p. 95.). Right on from then the term has been used officially and unofficially of our beloved Church of England.

The great John Cosin (1650) described by Canon Overton as the most eminent prelate of the English Church, is described by that historian as "the Atlas of the Protestant Religion at one of the Chief seats of Romanism."

The well known non-juring bishop, Thomas Ken, the saintly Bishop of Bath and Wells (1675-1710) was thus reported by Hawkins, his biographer, "He was often heard to say that he had great reason to give God thanks for his travels, and since (if it were possible) he returned rather more confirmed in the Protestant Religion than he was before."

Then the notorious Archbishop Laud, the hero of present-day Anglo-Catholics, at his trial in 1643, stated that he would die with these words in his mouth. "That I never intended, much less endeavoured, the subversion of the laws of the kingdom; nor the bringing of Popish superstition upon the true Protestant Religion established by law in this kingdom." And when brought to the scaffold, just before he died, he made a solemn statement "That he desired it might be remembered that he had always lived in the Protestant Religion established in England and in that he came to die."

Ever since the days of William and Mary, the new sovereign, on the occasion of his accession or at coronation swears "to maintain the Protestant Religion as established by law."

It is also of interest to know that not only is the Anglican Communion in America styled the Protestant Episcopal Church of America, but in an Act of Parliament of 1840, introduced by the Archbishop of Canterbury mention is made several times of the Protestant Episcopal Church in Scotland as well as the Protestant Episcopal Church in the United States of America. The latter church has retained the title, it would be of interest to know if the Protestant Episcopal Church in Scotland has legally changed it.

It would appear then that "the Protestant Religion as by law established" represents the Church of England, or is represented by it, and that the Church in Australia, being still in legal nexus with the Church of England in England, is similarly representative of the same "Protestant Religion."

It is asserted of the great Earl of Shaftesbury that his Protestantism was not political. It was not asserted simply as the source of freedom, the basis of civil and religious liberty; it affected the very springs of his spiritual life.

True Protestantism in his view, "asserts the right of private judgment, but it asserts, at the same time, the inspiration of the Scriptures; it asserts the all sufficiency of the Scriptures for man's salvation; asserting along with it, that except in the belief of those Scriptures, there is no salvation at all; and it labours to effect the unity of the Churches by an unity in Christ." Justification by Faith, to him, was "that grand doctrine, the very life of the Bible and the Keystone of the Reformation."

Two classes of Anglicans are to be found to-day who dislike the term "Protestant." The one class because of the merely negative meaning which is so often ascribed to it, the other class because they regard the great Reformation as the greatest mistake our forebears ever made. Prejudiced views of Protestantism have no more reason in them than prejudiced views of Christianity, and when members of the Anglican Church put on their thinking caps, and sum up the great blessings brought to us by the Reformation, and those determined and courageous Protestants that were its leaders and humanly speaking, its inspirers, there will be a great access of enthusiasm for the old Church that has meant so much in the past and has such potentiality for good for the future, and her true children will glory in a term that speaks of a true freedom of judgment and worship based upon a strong conviction of the inspiration and truth of the Holy Scriptures.

DR. HYMAN APPELMAN.

Dr. Hyman Appelman, the visiting Evangelist to Australia from America has concluded Missions in Melbourne, Adelaide, and Newcastle. He commenced his mission in Sydney at the end of June. Dr. Appelman conducted a Mission at the Sydney University holding lunch hour meetings for a week. It is reported that the meetings were well attended and that the mission was beneficial.

A welcome meeting by clergy of all denominations in Sydney was given in the Chapter House, St. Andrew's Cathedral, on Monday morning, the 5th July, when more than 250 clergy were present. The Rev. A. E. Walker, the chairman of the Council for the Mission presided and words of welcome were expressed by the Dean of Sydney, the noted Evangelist, the Rev. Lionel Fletcher and Dr. Hart. Dr. Appelman gave an inspirational talk and asked for prayer and support for the Mission. It was a very fine gathering and all seemed to be impressed with Dr. Appelman's message.

The opening meeting in Sydney Town Hall on the same evening was attended by 3,000 people, many being unable to gain admission. Clergy and Church people of all denominations are giving support to the Doctor's visit and it is hoped that there will be good results and spiritual blessing to many.

THE WORLD OF BOOKS.

"The Bible and Modern Scholarship." Sir Frederick Kenyon (Aust. Price 5/6.)

This slim book of fifty-three pages is a complete answer to the Bishop of Birmingham's misinformed arguments against the reliability of the early Christian documents. Anyone who has spent the time reading Dr. Barnes' Book should not fail to read this reply.

But valuable though it is as a refutation of Dr. Barnes' Book, this book contains a good deal more. The first chapter deals with nineteenth century Biblical criticism, notably Welhausen's book on the Old Testament and Baur's work on the new. Dr. Kenyon goes on to summarise recent discoveries, and show how the laws of Hammurabi and of the Horites confirm the fact that the Pentateuch (especially the most attacked book, Leviticus) dates from the time of Moses. In the New Testament, discoveries of papyrus within the last fifteen years banish all reasonable doubt about the authenticity of the N.T. books.

The book is small but is more valuable than many books ten times its size.—D.B.K.

"English Hymns and Hymn Writers," by Adam Fox. Collins Aust. Price 6/9.

Those familiar with the "Britain in Pictures" series will welcome a new addition entitled "English Hymns and Hymn Writers." Popularly written for the laymen it contains much of interest for those well acquainted with the background of the English church hymn.

Early English hymns and Metrical Psalms are treated in a brief but comprehensive manner as are also the 17th, 18th, and 19th centuries. The eighteenth century writers are given due prominence and the information provides a framework for more detailed study. Chapters devoted to the Oxford Movement and the contributions of women writers coupled with a glance at various hymnaries and the contemporary scene, are most readable.

A feature of the small forty-eight paged production is the variety of illustration. Oil paintings, woodcuts and selections from early documents have been reproduced most attractively, and for this if for no other reason this little work is to be thoroughly commended.—N.J.C.

"First Epistle of St. Peter," by W. Wilson Cash, Bishop of Worcester.

"The First Epistle of St. Peter" is one of the most inspiring of the Apostolic Letters in our New Testament. Addressed to scattered communities of believers passing through the fires of persecution, it radiates a message of Christian hope and joyful assurance through the victory of the Risen Lord. In this study-book the Bishop of Worcester opens up the message of the Epistle for today, and at the same time indicates certain guiding principles which will enable his readers to search the Scriptures for themselves.

We heartily recommend this book for devotional study. Our copy from Church Book Room Press.

"THE ORDER OF DEACONESSES." A SURVEY OF PAST AND PRESENT.

The Bishop of Durham (the Right Rev. A. T. P. Williams, D.D.), chairman of the Council for the Order of Deaconesses, contributes a foreword to "The Order of Dea-

conesses," which is published to-day (Monday, April 5th, 1948) for the Council by the Press and Publications Board of the Church Assembly, Church House, Dean's Yard, Westminster, S.W.1. Price 1s. 6d. By post 1s. 8d. (England). This booklet surveys the forms which the order and office of deaconesses have taken down the centuries both in the East and in the West; summarises the steps by which the Order has been revived in the Anglican Communion; reproduces the Resolutions of the Convocations now governing this matter in the Provinces of Canterbury and York and the proposed new Canons (lxxxiv, lxxxv and lxxxvi), which have been laid before the Convocations; and briefly describes the present work of deaconesses at home and abroad.

The Bishop of Durham, in his Foreword, writes:—

"It is well known that the history of the Order has its obscurities; in this respect it does not differ from the history of the Christian Ministry in general. The references will enable historical statements to be checked and will also, we hope, lead some readers to a more thorough study of a subject both interesting, and important. Those who are responsible for the information given, whether about the past or the present, will be satisfied if it makes some contribution to wise decisions about the future of an Order whose members' one desire is to be faithful and useful servants of the Church of God."

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for our city, the outback of our country, the foreign field.

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PRAY! WORK! GIVE!

For offers of service apply to the Principal— Donations may be sent to the Hon. Treasurer, Deaconess House, Carillon Ave., Newtown.

PERSONAL.

Christ Church, Gladsville, has lost its oldest member in the death of William Reeves. Mr. Reeves was born in Gladsville 85 years ago and spent his whole life in the suburb where he was one of its most generally respected citizens. He attended Holy Communion at the opening service in the Church in 1878.

The Bishop of Gippsland is doing deputation work in England for the C.M.S. until Aug. 24th, when he is purposing to go to Holland. Dr. Blackwood took part in the great Missionary Festival in St. Paul's Cathedral on June 1st. There were some 3000 persons present. A choir of 300 voices together with 150 robed clergy and 12 bishops formed an imposing procession. The bishop comments, "There is life in the old church yet."

The Rev. W. Newby Fraser, sometime rector of St. John's, Milson's Point, Sydney, has returned to Sydney after some years in retirement in Victoria. Miss Newby Fraser is matron of the Carlingford Home for Girls.

News has been received that the Rev. J. A. Cable, of S.P.G. Mission, Iki, P.O., Ranch District B.N.R., India, is acting Commissary while his Bishop is at Lambeth Conference.

The Dean of Armidale the Very Rev. John Bell has accepted the appointment to be Rector of Oddington, the Diocese of Gloucestershire, England.

The Rev. G. W. A. Kershaw, formerly Rector of Kandos has become Rector of Oberon, New South Wales, Diocese of Bathurst.

The Rev. J. E. Stannage, of Subiaco, W.A. has been appointed Assistant at the Parish of St. John's, Fremantle.

The new Lord Mayor of Hobart, Alderman R. O. Harris, is a Sidesman of St. David's Cathedral, Hobart, and has served for many years as chairman of the Board of Management of the Hutchins School.

Canon T. C. Hammond, Principal of Moore Theological College, Sydney is leaving England in August and arrangements have been made for him to give lectures in the U.S.A. on his way back to Australia. Canon Hammond expects to arrive in Sydney in the middle of November.

The Rev. E. W. Constable has returned from Mombasa, East Africa, to take up work in the Parish of Emerald, Diocese of Melbourne. He was inducted to his new charge on the 2nd July by Archdeacon Williams.

The Rev. A. H. Lidbetter, Curate in charge of Northmead, Sydney, has left for Mission work in New Guinea.

The Rev. Neville and Mrs. Langford-Smith left Sydney last week for Uganda, East Africa, in connection with the work of the Church Missionary Society. A farewell Communion Service was held in St. Andrew's Cathedral prior to their departure.

His Excellency the Governor Lieut.-General Northcote, will attend the 81st Anniversary Service of St. Peter's, East Sydney, on Sunday morning the 25th July.

The Dean of Sydney was installed as President of the New South Wales Council of Churches at its meeting in the Bible House on Tuesday, the 6th July. The retiring President, the Rev. S. A. Eastman, very cordially welcomed the Dean as the President for the coming year.

The death is reported in England of the Archbishop of Capetown, S. Africa, on the eve of the Lambeth Conference.

Dr. Paul White will be the special speaker at the Annual Meeting, of the Scripture Mission, Sydney, to be held in the Assembly Hall on Saturday night, August 7th. Mr. Alec. Brown will be the speaker at the afternoon meeting.

"CHURCH RECORD."

SALE OF WORK.

The above Sale is to be held in the Chapter House on 5th November, commencing at 11.30 a.m.

SYDNEY'S PREMIER CATERER,

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THE CHURCH OF ENGLAND YOUTH LEADERS' TRAINING COURSE.

The Church of England Youth Leaders' Training Course is continuing and some one hundred young people are taking the opportunity of availing themselves of the lectures given. Two lines of study are being pursued in the course. One is to establish the young people in the Christian Faith, and each week an exposition of some phrase in the Creed is given by experts. Hand in hand with this is a course in programme planning and techniques of Christian youth work.

Each week the students are given printed notes on the addresses to be delivered that evening and the following is an extract from the notes on the address by Rev. G. R. Delbridge, on "Personal Qualifications of a Youth Leader."

"As the work of a Christian Youth Leader is the highest possible, his character is of supreme importance. His personal qualifications must be the highest and must be obtained from Christ, Who is able to make all things new and to make us like Him. Water cannot rise above its own level, nor can youth rise above the level of the youth leader. As the Leader is in character, so is the character of the member.

He must have a call from God to do the work, otherwise it is fruitless. Persons who have been called are:—

Moses, Exodus 3:11; David, 1 Sam. 16:18; Isaiah, Isaiah 6:5; Jeremiah, Jeremiah 1:6; John the Baptist, Matt. 3:14; Stephen, Acts 6:5.

Necessary qualifications for a youth leader are:—

- 1. A personal knowledge of Christ.
2. Continued fellowship with Him.
3. A knowledge of God's Will and Word.
4. A love for God.
5. A genuine love of those among whom he is working.
6. Genuine humility.
7. Loyalty — To God, to his superiors, and to the members of the Club or Youth Group.
8. Sacrificed living.
9. Courage.

Besides these things, the Leader must not get into a rut. He must be willing to scrap old ideas for new ones that are better, even though they are against his prejudices. He must continue to ask God to keep him with a vision before him — "where there is no vision, people perish."

In his relationship to other people the Leader must remember that he is not the dictator, but that he is a team worker, and must often be willing to sacrifice his own personal desires for the good of the club.

In his attitude towards others, he must develop under God's hand:

- 1. Courtesy and Consideration.
2. Sympathy.
3. Dependability.
4. Adaptability.
5. A spirit of friendliness.
6. Punctuality.
7. Tact.
8. Perseverance and persistence.
9. Genuine sense of humour.

The leader must never think that he has stopped learning, and that he knows everything about the particular job he is doing in youth leadership, but he must continue to discipline himself to gain more information about his job, and the interests of others, and any new developments, and any further light that is thrown upon the presentation of the Gospel message. He must grow as his club members grow.

We cannot attain any of these qualifications in our own strength, but only in humble dependence upon God to work through us. At the same time, although it seems paradoxical, we must endeavour to be trained. We must bear in mind that it is God's will that our lives should be fruitful and we can only lead as we are led by Him.

The Lord Jesus said in John 15: "Herein is my Father glorified that ye bear much fruit." It is not only following Christ as an example of THE Leader, but living so close to Him that His life is imparted to us and we in turn impart it to the youth of our day and generation.

AN UP-TO-DATE LIBRARY.

One thousand and one books occupy the shelves at the new Library in the C.E.N.E.F. Memorial Centre. This unique library was opened a week ago by Mr. W. McLoskey, the State Parliamentary Librarian. In his address to those who were present at the opening function he pointed out the importance of such a library as this. He commented that its beginning was by no means small and that it compared favourably with many municipal libraries at their commencements. He said that the library was unique in that it provided not only for the recreational and intellectual needs of young people but also had as its aim the highest of all things, that was to develop the spiritual lives of the readers. The Library owes much to Mrs. Mellor of the parish of Lindfield, who is the Librarian at the Commonwealth Bank.

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She, together with Mr. Don Noble, the Staff Worker for Youth of the Diocese, and many voluntary workers, have brought this Library into being. At the same time many persons have given generously. The Library is open to Church people generally and the subscription rates are:

Ex-Servicemen who belong to the C.E.N.E.F. Club ... 10/6
Young people under the age of 19 years, 10/6
Adults ... £1

Attached to the Library is a book room where purchases may be made. The Library has on its shelves books of general character as well as reference books and a fine Christian section.

GIRLS' FRIENDLY SOCIETY.

Garden Fete.—On Saturday, 3rd July, the G.F.S. held a Garden Fete at the home of Miss Mottram, Stanmore. The stalls were well stocked, and the afternoon was very successful.

Sports Day.—On Saturday, 14th August, the Sports Day is to be held. It is hoped that country branches will be able to come for the week-end and take part in the activities.

Annual Service.—The Annual Service is to be held in St. Andrew's Cathedral on Sunday, 15th August. The preacher will be Rev. H. G. Begbie.

If any readers could offer hospitality to country girls for this week-end we would be pleased if you would contact the Secretary, Miss D. Newmarch, 201 Castlereagh Street, Sydney. Phone MA 1523.

Leaders' House Party.—The prospectus is now available for the Leaders' House Party which is being arranged for the Bank Holiday week-end at "Rathane" Youth Leaders' Training Centre, Port Hacking.

Time will be spent in Bible Study, programme planning, games and other activities.

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AUSTRALIAN CAROLS.

(By Bishop Pilcher.)

The other two carols in the Australian Supplement to the Book of Common Prayer are by Miss Esther L. Tuckey, a Mistress on the staff of Frensham School, Mittagong, and by the Rev. Gordon Smee.

The character of Miss Tuckey's hymn may be judged from the first verse, which goes as follows:—

Vermillion glow the Christmas Bells,

Along the grassy ridge,
From mountain spring to river fall
And reedy stream beside;
And summer colour peals in joy
From earth to sky above,

As blue as Mary's mantle wrapt
About the Lord of love—

O Christmas bells, ring far, ring free,
Ring 'Glory, Lord of life, to thee.'

The tune to Miss Tuckey's carol was written by Dr. Alex Burnard, Lecturer on Composition at the Sydney Conservatorium. It will make a very beautiful carol to be sung by choirs at a Carol Festival.

The carol by the Rev. Gordon Smee is not particularly Australian in character; it could be sung anywhere. Some idea of it may be gathered from the first verse:

Angels look with awe and wonder,
Where, in yonder eastern inn,
For us is the Lord of Glory
Born to conquer death and sin;
There he lies, the Incarnate Word,
Of Mankind the mighty Lord.

The tune of the carol also composed by the Rev. Gordon Smee. It is a simple tune and could be easily picked up by a Sunday School.

ICELANDIC HYMNS.

The 13th and 14th hymns in our Supplement are intended for Holy Week or for use at the Holy Communion. Both of them are translations from the Passion Hymns of Iceland. These hymns were written by Hallgrim Petursson, a Pastor of the Lutheran Church of Iceland, during the 17th century. These Passion Hymns have become the great spiritual treasure of the Icelandic people and have been sung for nearly 300 years in the scattered homesteads of Iceland. Hallgrim Petursson himself died at about the age of 60 of the dread disease of leprosy, singing triumphant hymns of faith to the very end.

The 15th Hymn in the Supplement is for use on Sundays or on Easter Day. The words are from the old Elizabethan poet, Edmund Spenser—

Most glorious Lord of Life, that on this day
Didst make thy triumph over death and sin.

The tune, perhaps the gem of the whole Supplement, was written by Dr. Edgar L. Bainton.

This is one of the few cases in the Supplement where hymn and tune are not both by Australians.

The 16th hymn is specially suitable for Ascension Day or for Missions. It was used at the Church Missionary Society Pageant in Sydney in 1945. The first verse will give some idea of the hymn—

Christ is the King—all power is His alone;
Christ is the King—the Cross His royal throne;

March we to vict'ry 'neath Christ's flag unfurled;

Christ is the King, and Christ shall rule the world!

The tune is of the strong march type. The first musical phrase, coming from the early days of the Christian Church, is thus appropriately wedded to the words "Christ is the King."

The hymn for Whitsunday is set to a tune by Martin Carnes. During the war Mr. Carnes was in the British Navy. For many weeks he was stationed in Sydney. During this time he wrote the exquisite tune "St. Blazey." The first two verses of the hymn run as follows—

God, grant us that indwelling Life,
Which warms the winter of the soul,
Which nerves the weak to battle-strife
And flings the athlete toward the goal;

That Life which like a fountain springs,
And, springing, maketh all things new;
Which lifts the mind on questing wings
To seek the good, the fair, the true:

The 18th hymn is a processional hymn. Its subject is the Church. The tune is of a march character and was heard at the Broughton Centenary Pageant. One verse, with refrain, will give some idea of the hymn—

Age after age the Pilgrim Church hath trod
The path of splendid pain that leads to God.

Christ guides the van, who steadfast marched to die,

Love's glorious victim, throned on Calvary;
Apostles, Prophets, Martyrs in his train
Bore the grim Cross, and bore it not in vain.

The 19th hymn is intended specially for children in order to inculcate in them the important lesson of kindness to animals. The following is the first verse—

For horses that must strain and sweat,
For sheep and lambs that crop the sward,
For all to whom we are in debt,
We seek thy blessing, gracious Lord,
Thy creatures they; thy creatures we;
Our hearts toward them kindly be!

An admirable tune has been written by Mr. Victor Massey; a tune which will be found useful not merely for this hymn, but also for other hymns in the same metre.

CHURCH OF ENGLAND FELLOWSHIP,
DIOCESE OF SYDNEY.

The Fellowship has affiliated with the Alliance of Honour (New South Wales State Council).

The object of the Alliance is the propagation through carefully written literature of Christian ideals in the matter of sex education and conduct. The movement has done splendid work in Britain since 1903 and has been at work in Melbourne for some years. The New South Wales State Council is an interdenominational body composed of representatives of the various Protestant churches and of affiliated organisations. Membership of the Alliance involves signing the member's form and paying the nominal subscription of 2/6 a year, and gives the Christian who is willing to take a keen interest in

this urgent need, valuable equipment from the hands of experts for the propagation of truth in the right way.

CHURCH OF ENGLAND BOYS' SOCIETY.

The West Sydney Federation of the Church of England Boys' Society will present a play night on Saturday, 14th August in St. Bede's Parish Hall, Church Street, Drummoyne. The programme will include a good selection of both comedy and drama and should provide an excellent evening's entertainment. Tickets may be obtained at all C.E.B.S. branches or from A. E. Vitnell, 3 Railway Ave., Eastwood, Phone WL 3170.

NEWS FROM ABROAD.

French Indo-China.—Christians have been the sufferers at the hands of both parties in the long-drawn-out civil conflict in Indo-China. A Christian and Missionary Alliance pastor, Mr. Thi, together with his wife and eldest son, was shot by the Viet-Minh after he had reproved some of them for their looting and pillaging. Also, near Tourane, a former preacher and three deacons were arrested by French soldiers and summarily shot, with no trial nor any opportunity of defence. Under such circumstances Christian work is difficult, yet it is being carried forward.

Borneo.—New and increased opportunities are opening up in the Apo Kayan district of East Borneo. A Dutch official sent word to missionaries in the nearby Celebes that a great turning to Christianity was in prospect. Village chiefs from the whole district had met and decided that after the next rice harvest fetish worship would be abolished. Such an act is a serious challenge to Christian missions, whose man power and equipment are sometimes far from adequate to take full advantage of such an opportunity.

LOWER YET.

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other. It is not a question of growing taller, but of stooping lower; we have to go down, always down, to get His best gifts.

—F. B. Meyer.

An Indian evangelist was preaching, a flippant youth interrupted him. "You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher answered, "Tell me, if you laid four hundred pounds weight on a corpse would it feel the load?"

"No, because it is dead," replied the youth.

The preacher said, "That spirit, too, is dead, which does not feel the load of sin."

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MEDITATION.

MARTYRS AND WITNESS.

There are two fundamental principles in the teaching of the New Testament on the subject of Witness. One is expressed in the well-known words of St. Paul: "If thou shalt confess with thy mouth the Lord Jesus . . . thou shalt be saved." (Romans 10:9; cf. 1 John 4:15). The other principle was laid down by the Lord Jesus Himself. "Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven." (Matthew 10:43; cf. Luke 12:8).

It is interesting to see how individual Apostles claim for themselves the title of a witness. Thus Peter introduced himself to his readers as "a witness of the sufferings of Christ." (1 Peter 5:1). John declared that he was an exile on the Isle of Patmos for the sake of the "testimony of Jesus Christ." (Revelation 1:9). Ananias told Saul of Tarsus what was the purpose of the vision he had seen on the road to Damascus: "For thou shalt be his witness unto all men of what thou hast seen and heard." (Acts 22:15.)

The Acts is, above all, the Book of Witness. The key verse of the book states this fact: "Ye shall be witnesses unto me." (Acts 1:8). The whole book shows how this principle was carried out. It is striking to read of the spirit in which it was done. "And with great power gave the apostles witness of the resurrection of the Lord Jesus." (Acts 4:33.) Peter made bold to tell Cornelius that there was a line of witness to Christ from all the ancient spokesmen of God; "To Him bear all the prophets witness." (Acts 10:43.)

The special subject of Apostolic witness was the Resurrection. Peter declared that in the choice of the one who was to fill the vacancy in the Apostolate, their choice was restricted to someone who could be "a witness with us of his resurrection" (Acts 1:22). In the sermon on the Day of Pentecost, Peter charged the Jews of Jerusalem with Deicide, but went on to add: "This Jesus hath God raised up, whereof we all are witnesses." (Acts 2:32). There are many illustrations of this. See Acts 3:15, 10:19, 13:31.

It is easy for English readers to overlook the fact that the word "witness" was originally identical with the word, "martyr." Thus Paul spoke of the "blood of thy martyr Stephen" (Acts 22:20). Stephen's dying witness was

perhaps the most important human factor in his own conversion. The ascended Lord spoke of "Antipas my faithful martyr" (Revelation 2:13). He had preserved his witness in the city of Pergamos, where Satan dwelt in special power. Then we read in one of the great visions of the Seer of Patmos of the "blood of the martyrs of Jesus." They had preserved their witness to the point of death.

This reminds us that one great secret of the overcoming life is the preservation of a faithful witness. "They overcame him by the . . . word of their testimony" (Revelation 13:11).

We are told that those who live and reign with Christ a thousand years are "those who were beheaded for the witness of Jesus" (Revelation 20:4). The witnesses and martyrs of past ages are now represented as a great cloud of witnesses (Heb. 12:1). They look down as it were upon the saints who still run the race of faith, and they encourage us to run that race with patience.

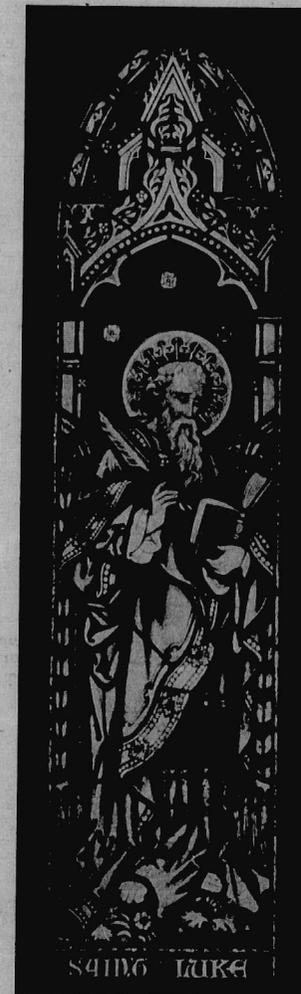
The primary duty for which the Church exists to-day is to bear witness to the Name and Power of our Lord and Saviour Jesus Christ. This is the duty of every individual Christian, and the record of the New Testament witnesses is written for our encouragement.

Proper Psalms and
Lessons

July 17. 8th Sunday after Trinity.

M.: 1 Kings x 1-13 or Wisd. vi 12;
Mark x 1-31 or Phil. ii. Psalms 39, 40E.: 1 Kings xii or xiii 1-32 or Wisd.
vii 15-viii 1; Matt. x 24 or Acts xvii 16
Psalms 41, 42, 43.July 24. 9th Sunday after Trinity . . .
(Eve of St. James.)M.: 1 Kings xvii or Wisd. xi 21-xii 2;
Luke i 1-25 or Phil. iii. Psalms 46, 47,
48.E.: 1 Kings xviii or xix or Wisd. xii
12-21 or 2 Kings i 1-15; Matt. xi or
Acts xx 17 or Luke ix 46-56. Psalms
44, 45.

July 31. 10th Sunday after Trinity.

M.: 1 Kings xxi or Eccles. iii 17-29;
Luke i 26-56 or Phil. iv. Psalms 50, 53.E.: 1 Kings xxii 1-40 or 2 Kings iv
8-37 or Eccles. xi 7-28, Matt. xiii 24-52
or Acts xxvii. Psalms 51, 54.Stained . . .
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ABYSSINIA WILL LEARN TO READ.

Abyssinia has been the scene of many changes during the past fifteen years. From being an independent Kingdom, the people were swept into servitude to Italy, and the Emperor Haile Selassie the First, was forced into exile. Then followed the British campaign, and the freeing of the land from the Italian domination. To-day, the Emperor is re-instated in his dominion, but not to be left alone. A new invader has penetrated his domain, and this time the purpose is not to enslave, but to release and enlighten.

AN IMPOSSIBLE LANGUAGE.

Readers will have heard of Dr. Frank Laubach, the acknowledged leader of the present day literacy movements, which aim at emancipating people from ignorance. Dr. Laubach has visited many lands including countries in Asia, Africa, and South America and he has demonstrated that illiterates may be taught to read, both men and women, no matter what their age may be. Dr. Laubach recently visited Abyssinia and he made drastic recommendations to the Emperor. In January, 1947, while he was in Cairo directing the construction of literacy charts in Arabic, he received an urgent invitation from Haile Selassie to attempt a similar work in Abyssinia. Arriving in the capital city, Dr. Laubach set to work upon the popular speech called Amharic, and at once he was almost driven to despair. He found that this ancient language had at least 198 ways of indicating a-e-i-o-u sounds. He found also that there are as many different forms of each letter as there are vowel sounds in the language. He saw at once that this compli-

cated alphabet would be an impossible hurdle for adult illiterates, so he decided to put the matter baldly before the Emperor. In the interview he told him that 300 years would be required to teach the Abyssinians to read with the present out-of-date alphabet. "But," said the Emperor, "I must see it happen in my life time. What must we do to speed the process?" Dr. Laubach replied, "We must substitute six regular vowels for your 200 ways of indicating vowel changes, and we can teach illiterates to read in a matter of months instead of years." A commission in alphabet Reform was working in Addis Ababa at that time, and Dr. Laubach met with them to review the whole situation. Then commenced the struggle to convince the small number who could read that there was an easier and therefore, a better way of spelling than the existing method. After days of debate, Dr. Laubach's proposal for simplifying one of the world's oldest alphabets was accepted. They succeeded in reducing the 250 Amharic characters for printing and writing, to 39.

AN OLD MAN LEARNS.

The simplified alphabet was then submitted to a group of linguists, and they produced the literary charts, covering words and syllables. They made a tentative list of the words most used in Amharic, and tested them upon illiterates. From this test they chose about 100 things which could be pictured, and simple outline drawings were made to illustrate these key words. These pictures, key words and syllables were assembled and put into charts of class room size. Missionaries were then instructed to deal with the picture-word charts in teaching illiterates to read. Then Dr. Laubach staged a demonstration. A special meeting of the cabinet was called, the charts were set up and an illiterate person, a man so old that he was thought incapable of learning, was seated, back to audience, before the "A" chart. The nervous pupil was asked to name the familiar objects depicted, and he man-

aged this without difficulty, thus gaining confidence. Then pointing to the word opposite the picture, the teacher had the illiterate read the names of objects, syllable by syllable, explaining in each instance that the word and the picture meant the same thing. After half an hour, the old man could hesitatingly read the two dozen or so words of the first chart, and in his face there shone a gleam of pleasure. When he came to the point in the lesson, where, under the direction of the teacher, he began putting key syllables together to make new words, which he understood as he pronounced them, he looked in wonder, and said, "But this is magic."

TO READ THE BIBLE.

As with most revolutionary movements of enlightenment, the Cabinet at first was not enthusiastic, but as the lesson proceeded, they began to approve, and finally they agreed to the use of the literacy charts. The next day, Dr. Laubach spent two hours with the Emperor, who sanctioned the new alphabet, and ordered the charts to be prepared for use in schools. Simple literature for new readers is being prepared from Dr. Laubach's English models, and these little booklets will be ready as the new literates progress from the chart to small books—the second rung in the ladder of literacy. In preparation for the third stage, Dr. Laubach has prepared "The Story of Jesus," simply told in a way that helps readers to memorise the words. In this way a vocabulary is built up until the reader can, within a few months, read the parables and narrative portions of the Gospels—the third step in the attainment of literacy. The Emperor heartily approved of the use of Dr. Laubach's "Story of Jesus," for he has said, "I want all my people to read the Bible." So begins another historic event in Ethiopian history, an event which launches an underprivileged people on to the way to helping themselves.

THE BIBLE HOUSE.

News has come to hand that Bible Society agents, the Rev. W. P. Rankin and Mrs. Rankin, have taken over the work in Abyssinia and they are now installed at the Bible House in Addis Ababa. Soon we may hear of an increased demand, and an increased circulation of the Holy Scriptures in Ethiopia.

PERSONAL

The Rev. Canon H. W. A. Barder, Rector of St. Mark's, Darling Point, had the misfortune to have his car stolen from the Rectory garage recently. In a wild chase by police the car crashed into three show windows and an electricity distribution box and was completely wrecked.

Mr. R. C. Atkinson, S.M., a well known Sydney Churchman, has retired from the Bench after 23 years as a Magistrate, and in his 50th year in the Public Service. In a large and representative gathering at the Special Federal Court a tribute was paid to Mr. Atkinson's integrity and efficiency as a judicial officer.

Mr. D. J. Brownhill, Chatswood, of the firm of D. J. Brownhill and Company, Stock and Share Brokers, died last week. Mr. Brownhill was for many years connected with St. Paul's, Chatswood, and a funeral service was held in St. Paul's prior to interment.

We are sorry to note the illness of the Rev. Basil Williams, the General Secretary of the Children's Special Service Mission and Scripture Mission, Sydney.

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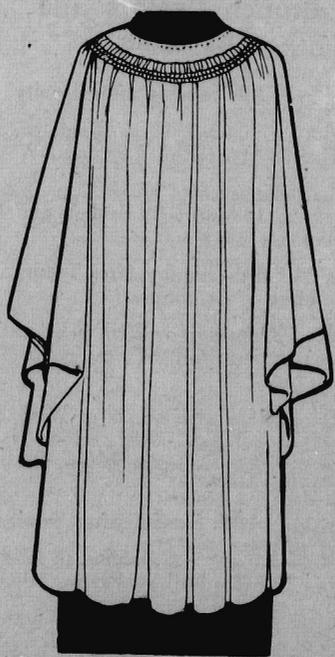
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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. PAUL'S, COBBITTY.

About fifty members of the Society of Australian Genealogists made an excursion to Cobbitty and Camden on Saturday, 19th June, to view the many historic and genealogical matters of interest.

The President of the Society, Mr. P. W. Gledhill, read a paper setting out the history of Heber Chapel and St. Paul's Church from the early days to the present time.

An inspection was then made of Heber Chapel and of the God's acre adjoining the Church where many of the early pioneers are laid to rest.

DO YOU LISTEN-IN TO THE A.B.M. RADIO SESSIONS? "THE CALL OF THE PACIFIC"

New South Wales:

2CH, Sydney: Sunday, July 25th, and alternate Sundays, 1.45 to 2 p.m.

2TM, Tamworth: Tuesday, July 27th, and alternate Tuesdays, 9.35 to 9.50 p.m.

2MO, Gunnedah: Sunday, July 18th, and alternate Sundays, 9 to 9.15 p.m.

Victoria:

3SR, 3YB, 3UL: Sunday, July 25th, and alternate Sundays, 3 to 3.15 p.m.

Western Australia:

6PR: Saturday, July 17th, and alternate Saturdays, 8 to 8.15 p.m.

Tasmania:

7HT, 7EX: Sunday, July 18th, and alternate Sundays, 2.15 to 2.30 p.m.

(Continued from page 3.)

stupid, morose, and dead to every noble instinct—and still we are ready to say of him that he is not an immoral man." This is powerful writing and is well said. Listen to her comments on the sin of lust: "There are two main reasons for which people fall into the sin of Luxuria or lust. It may be through sheer exuberance of animal spirits; in which case a sharp application of the curb may be all that is needed to bring the body into subjection and remind it of its proper place in the scheme of man's twofold nature. Or—and this commonly happens in periods of disillusionment like our own, when philosophies are bankrupt and life appears without hope—men and women may turn to lust in sheer boredom and discontent, trying to find in it some stimulus which is not provided by the drab discomfort of their mental and physical surroundings. When that is the case, stern rebukes and restrictions are worse than useless. It is as though one were to endeavour to cure anaemia by bleeding; it only reduces further an already impoverished vitality. The mournful and medical aspect of twentieth-century pornography and promiscuity strongly suggests that we have reached one of those periods of spiritual depression, where people go to bed because they have

nothing better to do. In other words, the "regrettable moral laxity" of which respectable people complain may have its root cause not in Luxuria at all, but in some other of the sins of society, and may automatically begin to cure itself when that root cause is removed."

WHY WORK?

In "Why Work?" Dorothy Sayers dealt with the problem of work and vocation. What is our attitude to work; is work a necessary drudgery to be undergone for the purpose of making money; or is work a way of life in which the nature of man finds its proper exercise and delight and so fulfils itself to the glory of God? It should, she contends, be thought of as a creative activity undertaken for the love of the work itself; man, made in the image of God, should make things as God makes them, for the sake of doing well a thing that is well worth doing. She says: "Work is not, primarily, a thing one does to live, but the thing one lives to do. It is, or it should be, the full expression of the worker's faculties, the thing in which he finds spiritual, mental, and bodily satisfaction, and the medium in which he offers himself to God. . . . His satisfaction comes, in the Godlike manner, from looking upon what he has made and finding it very good. He is no longer bargaining with his work, but serving it. It is only when work has to be looked on as a means to gain that it becomes hateful; for then, instead of a friend, it becomes an enemy from whom tolls and contributions have to be exacted." She continues that we should no longer think of work as something that we hasten to get through in order to enjoy our leisure; we should look on our leisure as the period of changed rhythm that refreshes us for the delightful purpose of getting on with our work. And, this being so, we should tolerate no regulations of any sort that prevent us working as long and as well as our enjoyment of our work demands. This may be mediaeval in conception, but it is a refreshing tonic for "worksy" people. The Church is not exonerated from responsibility for the present outlook; "The Church's approach to an intelligent carpenter is usually confined to exhorting him not to be drunk and disorderly in his leisure hours, and to come to Church on Sundays. What the Church should be telling him is this: that the very first demand that his religion makes upon him is that he should make good tables. Church by all means, and decent forms of amusement, certainly—but what is all that if in the very centre of his life and occupation he is insulting God with bad carpentry?"

We are dealing with Dorothy Sayers' pamphlets and essays. In this category must be included her volume entitled "Unpopular Opinions."

Let me give you an extract from her address on "The Mysterious English," delivered in London in 1940. She begins: "I have come to-day, taking my life in my hands, to say what I can about the English people, a subject which always provokes much feeling. I think no more perilous undertaking could be imagined, especially as, from time to time, my candour may compel me to praise the English. This will distress both my Celtic hearers, who will think it offensive, and my English hearers, who will think it very bad taste. Still, I will try because, although people disagree a great deal about the English, the one thing they do seem to agree about is that the English are utterly

and impenetrably mysterious. For centuries foreigners have proclaimed that we were mad." Then she continues: "The first, most important thing to notice, and the one which

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gives the clue to all the rest, is that the English are mongrels; and that, alone of all nations upon earth, they pride themselves upon being mongrels. If ever you hear a man boast of his pure English blood, he may be a Bostonian, he may be a Jew; but whatever he is, he is not English. When Queen Elizabeth said that she was "mere English," she meant that she had a Welsh surname, though she was a Londoner on the distaff side; when I say I am English, I mean that my mother's family came from Hampshire, and that I have one Scotch and one Irish grandparent. She adds: "The strength of the English, their adaptability, their strange talent for improvisation, their disconcerting mixture of the practical and the visionary are the virtues of their mongrel breeding. It is not surprising that the English are dubious about Nordic blood and racial purity. In small and peaceable peoples they consider claims to purity of blood to be harmless and petty, but rather childish and absurd; in large and ferocious peoples they consider them to be ugly and dangerous, but none the less childish and absurd. (For you will notice that the English, with their misguided and frivolous sense of humour, which is the despair of all earnest peoples, think a thing none the less funny because it may be dangerous; this is one of the things about them which earnest foreigners find misleading and tiresome)."

In one essay she deals with the subject "Are Women Human?" "I am occasionally desired," she writes, "by congenial imbeciles and the editors of magazines to say something about the writing of detective fiction 'from the woman's point of view.' To such demands, one can only say: 'Go away and don't be silly! You might as well ask what is the female angle on an equilateral triangle.'" Needless to say the theological section of this volume is equally stimulating and refreshing.

It is time, however, to turn to Dorothy Sayer's religious plays. She has written three: "The Zeal of Thy House"—written for performance at Canterbury Cathedral; "The Just Vengeance"—written for Litchfield Cathedral; and "The Man born to be King"—written for the B.B.C. One critic has written: "Religious drama seems to come naturally to her. . . . 'The Zeal of Thy House' is a theological allegory in the form of high dramatic art. It is a delightful blending of the emotional with the austere—the study of a very human sinner who aspired to build a great cathedral for God but who fell through pride. So many religious and allegorical plays are either rather 'stagey' sermons or 'playlets' . . . pastimes for the pious but rather too anaemic for the public. 'The Zeal of Thy House' is a creature of flesh and blood—a thing of strength and beauty as well as sanctity."

"The Man Born to be King" is her magnum opus. It was originally broadcast on Sunday afternoons to Children—a series of plays on the life of our Lord. It has proved to be the finest evangelistic presentation of Christ that this generation has seen. Dorothy Sayers presented the Crucifixion realistically and historically; "as a thing that actually happened." "The Christian affirmation," she writes: "is that a number of quite commonplace human beings, in an obscure province of the Roman Empire, killed and murdered God Almighty—quite casually, almost as a matter of religious and political routine, and certainly with no notion that they were doing anything out of the way." This constituted the difficulty from the playwright's point of

view; on the one hand to present the characters, the events and people as they appeared to themselves at the time; and on the other hand to remind the audience of the appalling and awful truth. It is Dorothy Sayer's superb achievement that she has done this; that she has made the Crucifixion "really real"; that she has made it contemporary with us. "We played the parts in that tragedy," she writes, "nineteen and a half centuries since, and perhaps are playing them to-day, in the same good faith and in the same ironic ignorance. But to-day we cannot see the irony, for we the audience are now the actors and do not know the end of the play. But it may assist us to know what we would do if the original drama is shown to us again, with ourselves in the original parts." This is what she tells us about that Event in the introduction: "God was executed by people painfully like us, in a society very similar to our own—in the overripeness of the most splendid and sophisticated Empire the world has ever seen. In a nation famous for its religious genius and under a government renowned for its efficiency. He was executed by a corrupt church, a timid politician, and a fickle proletariat led by professional agitators. His executioners made vulgar jokes about Him, called Him filthy names, taunted Him, smack Him in the face, flogged Him with the cat, and hanged him on the common gibbet—a bloody, dusty, sweaty, and sordid business." This is typical of the determined historical realism that characterises these plays: Matthew, for instance, is pictured (accurately) as "a contemptible little quisling official, fleecing his own countrymen in the service of the occupying power and enriching himself in the process, until something came to change his heart." And so Dorothy Sayers wrote "The Man Born to be King"; the story of Jesus Christ, the Son of God and the Son of Mary, in His majesty and glory, agony and crucifixion. "Not Herod, not Caiaphas, not Pilate, not Judas ever contrived to fasten upon Jesus Christ the reproach of insipidity; that indignity," she scathingly observes, "was left for pious hands to inflict. To make of His story something that could neither startle, nor shock, nor terrify, nor excite, nor inspire a living soul is to crucify the Son of God afresh and put Him to an open shame." This accusation can never be laid at her door; she has made the Gospel message relevant and personal to millions of listeners.

It is time to conclude. Miss Dorothy Sayers, the master of the detective thriller, is a foremost Christian dramatist and apologist. Here

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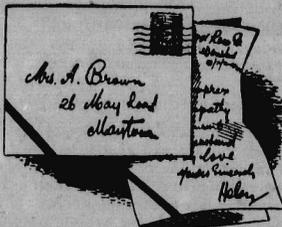
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