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THE AUSTRALIAN CHURCH RECORD

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

10, No. 3

FEBRUARY 10, 1949

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

TESTS AND COMMENTS.

The Th.L. examination, the results of which are published in this issue, is the normal entrance examination for the Church of England ministry in Australia. It is interesting to note that the only first class honour obtained by a student from Ridley College, Melbourne, who had taken advantage of the rule which permits the student to be spread over three or more years. Moore College, Sydney, obtained five second class passes, while St. Francis', Brisbane, obtained three Ridley two.

A total of eighty-five students were successful in the whole exam. Twenty-five, or a little over a third, came from Ridley College, twenty from Ridley, from St. Francis', eight from St. John's, Morpeth, three from St. Barnabas', Adelaide, two from Christ Coll., and one from Trinity College, Melbourne. The candidate to gain the highest percentage throughout the years of this year's examination was a Ridley College Student, as was also the winner of the John Forster Memorial Prize for Greek.

This outrageous custom of pronouncing some sixty millions of their fellow countrymen "outcaste" and "untouchable" has ever been a tremendous handicap to all true advancement of thought and life in India. We understand that now the Constituent Assembly at New Delhi has passed an article in the draft constitution abolishing untouchability. Any manifestation of this practice is to be made a punishable offence. The English "Record" says: "What this will mean in the social life of India cannot yet be estimated. Deep-rooted traditions are not easily eradicated. But the mere fact that such a change can be written into the new constitution is indicative of social and moral revolution. We may see here

the influence of Gandhi. We may also see the influence of Christian missionary endeavour gradually bearing fruit."

It was doubtless Gandhi's education under Christian auspices and his very hostile reaction to the "colour problem" in Africa, of which he himself was a victim, that forced him, quite logically, to become a relentless opponent of that cruel custom in his own country. It was unfortunate that his South African experience was an obstacle to his conversion and affected his attitude to the British raj.

It should be a lesson to the Christian Church in her relations to our own "coloured problem" which has had so much publicity in recent days and is likely to continue as a public "vexed question" for some time to come.

Ancient as man himself is, the practice of bringing offerings of material blessing to present before the Lord in recognition of the truth of the saying, "All things come of Thee and of Thine own have we given Thee."

And we join the long line of worshippers who from age to age have brought their gifts of the fruits of the earth in token of the thankfulness that fills our hearts to the Giver of all good things.

It is so easy to get used to God's mercies in life that we are tempted to forget that "He is the author and giver of all good things," and that thanksgiving is due to Him for these and all other gifts of His love. Think and thank are words that have a derivative relationship, and also a very practical relationship. We are often not thankful because we are not thoughtful. It is only when we "count our blessings one by one" that we become not only full of wonder at His love, but also full of praise for His continual love and care for His people.

So our Harvest Festivals have a very real use in our Christian life and wit-

ness, urging us to let our lives be filled with a sense of His mercies and a grateful regard that will issue in fruitful lives in witness to His love—a love which has been most realistically demonstrated by the "indescribable" Gift of the Son of His love for our redemption.

News of a great mission in New York is most enheartening. The Cathedral service on the Sunday evening had an attendance officially estimated at 9000, and each night during the week saw an average attendance

of 5000. One rector described the mission as a "miracle," and Dr. Shoemaker, the well-known Oxford group, told his congregation that Mr. Green "may have touched off the Evangelistic match that will start a spiritual awakening in the Churches of the land." The Rev. Bryan Green, a well-known English Evangelist, was the missionary. This great result indicates the hunger of the human soul for God in spite of the appalling neglect of public worship. It may be that the fire will spread and the Spirit of God will manifest His Presence and Power in other lands. The call is to prayer for "prayer changes things."

The Primate's call to his diocese for a Day of Prayer for Revival is an indication of the Spirit's moving. May there be a great response!

The Pan-Pacific Jamboree witnessed the coming together under canvas for 10 days, some 10,500 Pan-Pacific Scouts from all parts of Jamboree, Australia and distant sections of the Globe. New Zealanders, Malaysians, Philippines, Chinese, South Africans, Balts, Noumeans and Fijians were just some of those from distant lands gathered in the fellowship of the great Brotherhood of Scouting. Friendships were made, many to last a life-time. Scores of friendships were re-

newed. The spirit of the movement was caught afresh by the presence of the Empire Chief Scout, Lord Rowallan. The Chief, a deeply spiritual man, centred all his talks, whether to the thousands gathered around a camp fire, or at a Scout's Own Service, or to just a small group of fellows, on the Scout Promise—Duty to God and Duty to Fellowman. If something was lacking in the normal Scout Troop of to-day, said the Chief, it was often that of a true aspect of one's duty to God. This must be restored if the real game of Scouting was to be played successfully.

Jamborees give the boy a better understanding of the universality of the great Brotherhood of Scouting and it is hoped that all who attended will have caught afresh the truth of the last message of the Founder, Lord Baden-Powell, of Gilwell. "Camping, Hiking, First-Aid and other activities are all means, not the end—the end is Character."

AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1948.

Scholar in Theology (Th.Schol.).

(In Alphabetical Order.)

Second Class.—Hayes, Albert Edward, Newcastle; Marshall, Robert Arthur, Armidale.

Pass.—Cole, Edmund Keith, B.A., B.D., Sydney; Darke, Guy Henry, North Queensland; Lloyd, William Vincent L., Melbourne; Singleton, Aubrey Winter, B.A., Melbourne; Thomas, Trevor Wilson, B.A., Adelaide.

Passed in Single Subjects.

New Testament.—Blaxell, Alwyn Charles, Riverina; Bowak, Wenman Allison, Assam, India; Connell, Philip Minton, Willochra; Ware, Colin Leslie, Brisbane.

Dogmatics.—Fraser, Ross Dominic, Bathurst; Kerdell, Raymond Leopold, Riverina.

Greek and Latin Fathers.—Blaxell, Alwyn Charles, Riverina.

Liturgiology.—Kugelman, Brian Strong, B.A., Th.Schol. (2nd Class, Th.Schol. 1946), Rockhampton; Smith, John, Dunedin, N.Z.

Licentiate in Theology (Th.L.).

(All Classes in Order of Merit.)

First Class.—Methven, Alexander George, Ridley College, Unattached.

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.

Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,

MISS G. GORDON EVERETT, M.A.

Second Class.—Spencer Walter, Gippsland; Field, Henry Richard, North Queensland; Coulthard, Roy Edward, B.A., Christchurch, N.Z.; Patfield, Ronald, Moore College, Sydney; Strickland, Albert Edward J., Ridley College, Melbourne; Weir, Raymond Charles, Moore College, Sydney; Bennett, Edwin James, Perth; Shand, Davis Hubert W., St. Francis' College, Brisbane; Shilton, Lancelot Rupert, Ridley College, Melbourne; Raff, Kenneth Brandeth E., Gippsland; Deane, Arthur Davidson, Moore College, Sydney; Gibson, Ronald Ross, Moore College, Sydney; Britten, Clive Alfred, St. Francis' College, Brisbane; Wood, Cyril Edgar B., Bathurst; Young, Lyle Gibson, B.A., St. Francis' College, New Guinea.

Pass.—Kent, Miss Hilda, Ridley College, Melbourne; Seymour, Kenneth Norman, Ridley College, Ballarat; Wellington, Douglas Arthur, St. Francis' College, North Queensland; Bosanquet, Richard Frederick, Moore College, Sydney; Tate, Robert John W., and Devonshire, William Wynn, St. John's College, Newcastle; Blades, James F., B.A., St. Barnabas' College, Adelaide; Gray, Roy Francis, Moore College, Sydney; Whereat, Leslie S., St. Francis' College, North Queensland; Madin, Keith George, B.A., Ballarat; Pidgeon, Richard Hain, B.A., Ridley College, Melbourne; Shilton, Jack Henry, Ridley College, Gippsland; Laity, Alan Gordon, St. John's College, Bathurst; Simondson, Geoffrey, Wm., Ridley College, Unattached; Batsman, Davis Daubeny, St. John's College, Newcastle; Roughley, Kenneth Bruce, Moore College, Sydney; Ash, Ronald Victor, Moore College, Sydney; Moroney, John Burbury, Ridley College, Unattached; Osborne, Kenneth Arnold, St. Barnabas' College, Adelaide; Yuill, Allan Clyde H., Moore College, Sydney; Warner-Bishop, Hilary A., Trinity College, Melbourne; Lambie, Gilbert Clark, Melbourne; Wardman, John Lindow, St. Barnabas' College, Adelaide; Rogers, Harold William, Moore College, Sydney; Hayston, William George, St. John's College, Riverina; Gee, Thomas George, Sydney; Sedman, Arthur Estal, Melbourne; Fuhrmeister, Henry George, Moore College, Sydney; Rawson, Harold, Moore College, Sydney.

Passed in Part I of the Examination.

(In Order of Merit.)

*Page, Robert Ira, Moore College, Sydney; *Williams, Desmond John F., St. Francis' College, Brisbane; *Turner, Albert Ernest, St. Francis' College, North Queensland; *Brown, Keith Lynden, Ridley College, St. Arnaud, and Newall, Peter Frederick, Moore College, Sydney; Chynoweth, Neville James, Moore College, Sydney, and *Garner, Gordon George, Ridley College, Melbourne; *Brown, Gordon Allan, B.A., Ridley College, Melbourne, and *McCraw, Douglas Guthrie, Moore College, Sydney; *Reddrop, Bruce Herbert, B.A., Trinity College, Melbourne; Bathgate, Neville Cyril, Moore College, Sydney; Elliott, John Stoddart, Moore College, Sydney; Phillips, George William, Ridley College, Melbourne; Newmarch, Walter Henry, Moore College, Sydney; Cooper, Edwin Angus, Ridley College, Melbourne; Hahn, Leslie William, St. John's

College, Perth; Cooke, Phillip Revett, Ridley College, Melbourne; Stanton, Mervyn Richard, Christ College, Tasmania; Pritchard, David Thomas, Ridley College, Melbourne; Standfield, Miss Jean Denise, Moore College, Sydney; *Campbell, Kenneth W., A.S.T.C., Moore College, Sydney; Ryan, Jock Lugton, Ridley College, Melbourne; Ray, Stanley Evan, Ridley College, Bendigo; Bootle, John Stewart H., Moore College, Sydney; Brown, James Roy, Christ College, Tasmania, and *Richards, John Leslie, Ridley College, Unattached; Marr, Keith Henderson, Moore College, Sydney; Waterson, David, Moore College, Sydney; Buckle, Edward Gilbert, Moore College, Goulburn; Ryan, Allen Gerald, St. Francis' College, Brisbane; Mitchell, William James, Ridley College, Unattached; Simons, Douglas Arlington, St. John's College, Perth; Smith, Samuel Donald, St. Francis' Coll., Carpentaria; Ludlow, Noel, St. Francis' College, taria; Ludlow, Noel, St. Francis' College, Brisbane; Bosser, Allan William, Sydney, and Sharpe, Miss Dorothy Ruth, Moore College, Sydney; Bashford, Frederick Hugh, Unattached; Johnson, Denis George H., Moore College, Sydney; Eley, Neville James, St. John's College, Armidale; Gerlach, Alfred John, Moore College, Sydney.

Held Over.

(In Order of Merit.)

Doyle, Thomas Walter, St. John's College, Bathurst; Coad, Gordon John, Ballarat; Fincher, John Farram, St. John's College, Armidale; Sutherland, Douglas M., St. Barnabas College, Adelaide; Nichols, Robert Oswald, St. Barnabas' College, Adelaide; Warnes, Warren Hugh, St. Barnabas' College, Adelaide; Williams, Anthony Bensley, St. Barnabas' College, Adelaide; Pappill, Leonard Arthur, St. Francis' College, Grafton; Tinkard, Peter Maunsell, Moore College, Sydney.

*One extra subject.

Prizes.

The Hey Sharp Prize.—Awarded to Methven, Alexander George, Ridley College, Unattached.

The John Forster Memorial Prize.—Awarded to Coulthard, Roy Edward, B.A., Christchurch, New Zealand.

The Frank and Elizabeth Cash Essay Prize.—Awarded to Miss Winifred May Merritt, Th.L., Ballarat, Victoria.

On behalf of the Council of Delegates,
FRANK CASH.

Registrar.

Christ Church, North Sydney.

January 25, 1949.

"THE AUSTRALIAN CHURCH RECORD."

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CHURCHES IN AUSTRALIA.

ST. LUKE'S CHURCH, ADELAIDE.

The foundation stone of St. Luke's Church was laid during a heavy storm of rain on September 11, 1855, with full Masonic honours by His Excellency Sir Richard Graves MacDonnell, Governor of the Colony. The Church being completed, was consecrated and opened for Divine Service on February 14, 1856. On September 24, 1854, the Rev. James Pollitt was elected rector until the church was ready. Services were conducted in a new grain store nearby. Before coming to South Australia, Mr. Pollitt had been a C.M.S. Missionary to the freed slaves in the West Indies; being invalided home, he volunteered for work in the new colony of South Australia, arriving here in 1847.

The smaller schoolroom was erected in 1867.

In 1874 the trustees purchased the block of land adjoining the church and built the present rectory thereon.

On May 17, 1881, Mr. Pollitt, after 27 years of faithful service, through failing health, felt it necessary to resign.

On June 23, 1881, the Rev. F. Coghlan, B.A., was elected rector; he, however, held the position for a short time only, resigning in October, 1883. The larger schoolroom was erected during his ministry.

The Ven. Archdeacon Farr, M.A., LL.D., followed in 1884 until failing health necessitated his resigning in February, 1896. He was the first headmaster of St. Peter's College, and was for many years Vice-Chancellor of the University. He exercised a very great influence in the educational life of the State.

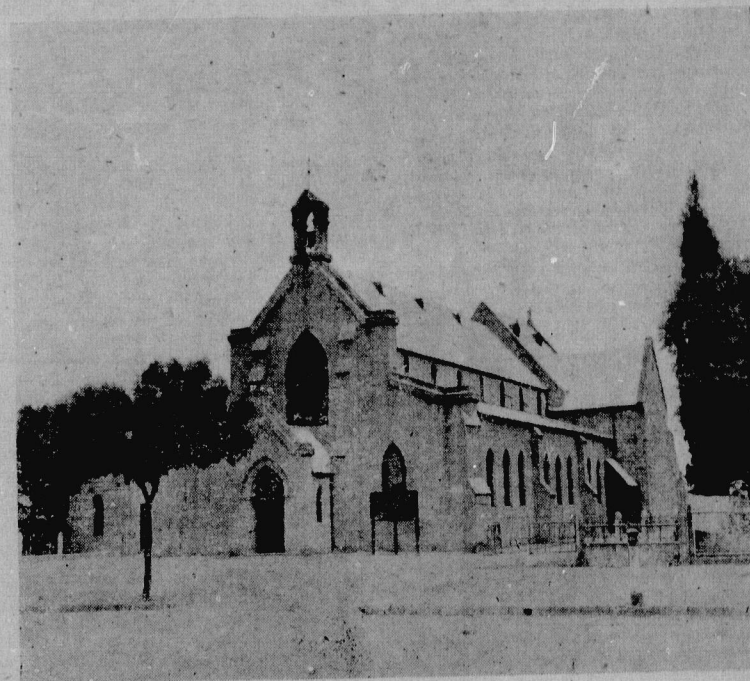
To maintain the Evangelical tradition of St. Luke's, the Patronage Committee thought it wise to go out of the State for their next rector, and they unanimously elected the Rev. W. G. Marsh, of Melbourne, to fill the vacancy; this policy has been followed by each succeeding Patronage Committee and each rector since has come from the Eastern States. Mr. Marsh saw the need for improvement in the church building, and the present beautiful chancel and the memorial windows in the nave of the church are a tribute to his energy and zeal. During his ministry the Victorian Branch of C.M.S. began work in South Australia. Failing eyesight made it necessary for him to resign after 16 years of faithful service. St. Luke's reached its zenith at the time of its jubilee celebra-

of the parish without any regard to their religious associations and the work has continued ever since.

While he was away on active service for 12 months the Rev. R. B. Robinson acted as locum tenens. Ill-health compelled Mr. Knox to resign in 1922.

The Rev. C. W. T. Rogers followed and from 1922 to 1932 exercised a very devoted pastoral and spiritual ministry. He was very faithful in his work for C.M.S. as well as his work at St. Luke's and was loved for his broad and sympathetic nature.

The Rev. D. J. Knox, of Sydney, was the next choice of the Patronage Committee and he commenced his work in 1912. His minis-



ST. LUKE'S, ADELAIDE.

try was marked by the steady growth of interest in the diocese, and in 1917 the South Australian Branch of C.M.S. was formed, the Right Rev. Bishop Pain coming to Adelaide for that purpose.

During his ministry the Church of England Evangelical Trust of S.A. Incorporated, was formed, and the Grey Ward Boys' Institute was started to foster work amongst the boys

The Rev. J. B. Montgomerie came to us in the depression years and soon found scope for his organising ability. The need of the children as well as the adults appealed to him. With the sympathetic assistance from one of the Broadcasting Stations he was able to make his work known and he received from a generous public gifts of money and kind from all parts of the State. It was thought

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Every TUESDAY at 11.15 a.m.

STORIES OF ADVENTURE FOR GOD INLAND

advisable to separate the Social Service work from the Church work, so St. Luke's Mission was founded and St. Luke's became known not only as the Missionary Church of the diocese, but also the Social Service Church. He was also very keen in his work as Hon. Clerical Secretary of the S.A. Branch of C.M.S. When he was leaving Adelaide in 1939 the Lord Mayor tendered him a civic farewell in grateful recognition of his work for the people of the city.

The Rev. C. W. J. Gumbley, M.A., of Sydney, came to St. Luke's in 1939, and consistently laboured for the threefold ministry of St. Luke's, "Evangelical, Missionary and Social Service." His experience as a C.M.S. Missionary in India before coming to Australia was a great help in the Missionary side of our work. During his ministry we reached our highest missionary contribution for any one year, just over £600, including a special anonymous donation of £300.

The present rector, the Rev. E. D. J. Shaxted, of Melbourne, commenced his ministry during the ninetieth anniversary celebration and has maintained the evangelical tradition of St. Luke's in spite of the present indifference days.

St. Luke's has a very interesting missionary history in addition to the two rectors already mentioned as former C.M.S. missionary. Deaconess Cooke served 35 years as an S.P.G. Missionary in India.

Miss J. C. Farr, daughter of the Ven. Archdeacon Farr, was on the staff of the Melanesian Mission for seven years. Sister Ethel Nunn, matron of the C.M.S. Hospital at Old Cairo, has been in Egypt since 1922. Miss Dorothy Davis married the Rev. S. Cooper, an English Missionary, during her first term of service in Tanganyika. Mr. Cooper is at present doing parish work in England.

Miss Constance Isom is the Headmistress of the C.M.S. Girls' School at Hyderabad, India. She has not yet finished her first term of service.

Mr. Clem Appleby offered through the Victorian Branch for work in North Australia. He is now stationed at Darwin doing administration work.—W.J.E.

DAILY READINGS.

"Mountain Trailways for Youth"—New Book by Mrs. G. E. Cowman. 14/.

"Streams in the Desert," Mrs. C. E. Cowman. Comfort, cheer and refreshing in life's desert places. 14/.

"The Borrowed Glow," R. E. Day. A book of devotions. 17/6.

"Strength for the Day." Collection of meditations for home or family devotions. 12/6.

"Daily Light" on the daily path. Morning and evening readings in the words of Scripture. 7/9.

"Broken Bread," for daily use. 8/6. (Postage extra)

KESWICK BOOK DEPOT
315 Collins Street, Melbourne.

CHURCH MISSIONARY SOCIETY NEWS.

S.A. BRANCH.

Many thanks to the voluntary helpers who come to the Depot from time to time; and to all those who have sent in used stamps, old linen, medical supplies and food for missionaries from time to time, as well as magazines, etc. It is all very much appreciated, and we do look for continued help—new workers are always welcomed! Try and come on the Thursday after the first Sunday of the month.

The Medical and General Wants Department will start again in February on the fourth Wednesday, 23rd, at 2 p.m. New members, especially a keen secretary, are urgently wanted.

Six League of Youth members from Adelaide attended the second all-Australian C.M.S. League of Youth Conference, which was held in Melbourne, 11-18th January, and experienced much blessing. The League invites all young people interested in missionary work at home and abroad to get in touch with the Secretary at the C.M.S. Depot.

Visitors from England are expected this year. The first will be Dr. Harold Anderson, formerly of China, now C.M.S. Medical Adviser in London. He will be in S.A. from 18th-31st March for deputation work, so any gathering which would like to have him speak should communicate with the C.M.S. Secretary immediately. Dr. and Mrs. Anderson will spend their holiday in Adelaide in June, and it is hoped they will spare time to be in residence at the League of Youth week-end at the Retreat House, 10th-13th June. Mrs. Anderson is well-known in Adelaide, where she was at one time connected with Y.W.C.A. work.

New library books can now be borrowed for 3d each or a yearly subscription to the C.M.S. Library, of 1/-. Latest titles are: "West African Journey"; "Lambeth Conference Report, 1948"; "To-morrow is Here," by Latourette; "India on the Threshold"; "A Case History of Japan"; "Our African Way of Life"; "Health and Healing," by P. Garlick.

Workers amongst the Aborigines are badly needed—teachers, builders, carpenters, cattle-men, etc. There are three C.M.S. centres in Northern Australia—Roper River, Groote Eylandt, and Oenpelli, and new outposts are ready to be occupied, but we must have more staff. Is God calling you to serve our fellow-citizens in the North?

Prayer is the most important part of our work. Can you come to the C.M.S. Depot on Tuesdays at 1.30 p.m., and join us in the vital task of intercession for the missionary work of the world? The League of Youth and Women's Missionary Council also conduct prayer sessions at which you would be very welcome.

China news, dated 27/12/48, comes from Deaconess Mary Andrews: "I feel sure it

is in answer to the prayers of many at home that we are able to continue on here in spite of the difficulties. . . . Christmas services were all packed out. . . . 32 people have been baptised. We are living in the midst of trouble, but praise God for the peace which passeth all understanding. Inflation is still going on, and fighting is getting nearer to our doors, but we thank God for the hunger of people for spiritual things, and feel we must carry on with so many opportunities for service open to us."

Miss Constance Isom, in India, requests prayer for the Hyderabad Week of Witness in early February. The girls' break-up concert was very successful, "so much more colourful and fascinating than concerts at home." Prayer for the two teacher recruits in training in Melbourne, and that a clergyman-teacher will offer to relieve the strained staff situation in Hyderabad.

Miss Avis Richardson writes of the busy life at Mvumi Girls' School in Tanganyika, and is most grateful for the frocks, scarves, and other garments sent from Adelaide.

CRANMER BIBLE COLLEGE.

The first term of the Cranmer Bible College begins early in March. Lecturers this year will include the Rev. M. L. Loane, M.A., Vice-Principal of Moore College, the Rev. Canon T. C. Hammond, M.A., Th.D., Principal of Moore College, the Very Rev. S. B. Babbage, M.A., Ph.D., Dean of Sydney, the Ven. F. O. Hulme-Moir, Archdeacon of Ryde, the Rev. E. Mortley, Th.L., the Rev. B. H. Williams, B.A., the Rev. D. B. Knox, B.A., B.D., the Rev. H. G. S. Begbie, B.A., the Rev. G. R. Delbridge, Th.L., the Rev. E. K. Cole, B.A., the Rev. R. C. Kerle, B.A., the Rev. C. A. Baker, Th.L., F. Langford-Smith, Esq., B.Sc., B.E., H. R. Minn, Esq., M.A., B.D., the Rev. J. A. Dahl, M.Sc.

Lectures will be held in the Cowper Room, Diocesan Church House, George Street, Sydney, on Mondays and Wednesdays. Either the New Testament or the Old Testament course may be taken separately at half fees. The full fees are two guineas per term.

A correspondence course is available for those who cannot attend the lectures.

Full particulars may be obtained from the Dean's Secretary, St. Andrew's Cathedral, Sydney, M.A.2927, to whom application for enrolment should be made.

EXTRACT FROM A LETTER FROM A GERMAN CHRISTIAN.

I did not forget my promise to report of the conditions in Russian concentration camps. I dropped this subject purposely until I knew for sure that my letters don't touch Russian territory. Meanwhile I learned that the mail for Australia is travelling by sea, and that there is no need of being concerned about the Soviet's interfering with my lines. To-day I will tell you what I was told by Germans who recently returned from Russian captivity.

First of all I want to stress the following statements: (1) So far I have not met any homecomer who brought any good news from Russia. (2) All of them were ill and dangerously undernourished, and most of them had to undergo hospital treatment. (3) Many a story I am going to tell you may sound a bit of fiction. However, since all the ex-prisoners have come from different camps and have not known each other, there is no reason of supposing that anyone of them is a liar. (4) My witnesses belong to various professions and occupations. They are workmen, civil servants, a dentist, etc.

Let me begin with Karl's story. I met him while queueing up for our ration cards a week before his return. He was a driver and employed with a Karlsruhe building firm before the war. He is 32 now but looks 50. His bearing is slightly bent, and his coat is much too wide. It was a cold winter day then, and people complained of having to stand in the open for an hour or so. Karl, however, was silent. After a while he asked me if I knew where he had to apply for a coupon for shoes. This was the start of our conversation, and it was then that I learned of his having been in Russian captivity from May, 1944, until Jan., 1948. He had been in various camps, but spent most of his time of captivity in a big concentration camp in the industrial districts beyond the Ural. In March, 1946, when he had been taken there, there were as many as 35,000 men and women in the camp, mostly Germans, P.O.W.'s, and civilians from the Russian occupied German territories and the Baltics. When he was discharged, there were even 48,000 prisoners in the camp, though nearly 6000 men and women had died during these 20 months. They had perished with cold, with hunger or with tuberculosis, dysentery, or typhoid fever. Human beings don't count in Russia. When 100 died, 200 other victims were forced to slave. Food was inadequate. Twelve men received a two-pound bread per day. At noon each prisoner was allowed one quart of a watery soup of cabbage and a few slices of rotten potatoes.

They had to work from 10 to 12 hours per day, including Sundays. Every 10th day they had a day off, on which they had to clean camp, roads, and their wooden barracks. There was no mail from home. In June, 1947, the NKVD (Soviet Secret Service) took pleasure by announcing that the German P.O.W.'s would receive some mail from their families in the first days of July. No question that the poor devils were overjoyed. But when the mail was distributed, it turned out that the NKVD had removed the letters. The P.O.W.'s received empty envelopes only. Those who got an envelope were glad nevertheless, as it showed that their relatives were still alive in Germany.

In spite of repeated promises that some thousand P.O.W.'s would be released very soon, only those were discharged who proved unable to work any longer because of some illness. The discharging procedure usually took from two to three months even then. Karl had fallen ill in the early days of November, 1947, i.e., he was so ill that he could not work, not to speak of work. Everyone was ill, but as long as he could stand on his feet, alone or supported by his neighbours, he was not yet considered ill by the NKVD. Karl was suffering from dropsy, and one day he was called to head-quarters. At once he felt a dim hope that he might be discharged. This encouraged him, and he made every effort possible to stand the weeks to come. He was carried to a small block cabin, and for the first time since 1944 he was granted to lie on a straw mattress. The Russians have a special method of treating ill people. They are not interested in a complete recovery of their slaves. That wouldn't pay, since slaves can easily be obtained from the countries that Russia annexed after the war. If a slave is cured, the purpose is whether he will be able to work again, at least for a certain time. Karl was given a better food, and left alone. Three times he was examined by doctors, once by a woman doctor. When this primitive treatment failed, it was said that he would be discharged.

One morning Karl and about 300 others had to form in ranks in front of the cabin. It was bitterly cold, and there was knee-deep snow. After standing for an hour or so, they were ordered to undress and given new clothings, underwear, trousers, a coat, an overcoat lined with fur, a fur-cap, socks, and boots. It was like a fairy tale, Karl said. After another hour they had to march to the station, a distance of about 8 miles in knee-deep snow. Two of them fainted and fell down. They were shot by the Russian soldiers and left where they had fallen. Late in the evening they reached the small station. While it started snowing again, a lorry arrived, and two Russian officers jumped from their seats. The P.O.W.'s were driven in a deserted barn, ordered to undress again, and given their old rags! The new clothing was put on the lorry which drove away. Karl and his fellow slaves were ordered to lie down on the ice-cold stone floor for the night. The whole day they had not received a bit of food. That night 18 of them died. Karl was hardly able to move the next morning. His comrades carried him to the train, although they had trouble themselves to walk. But if they left him back, he would have been shot, too. There were 5 freight waggons only, and these dirty and unheated freight waggons were to be their home for 24 long winter days and nights. During the transportation to the German frontier 62 others died with cold and hunger. Their daily meals consisted of one (sometimes two) slices of dark bread and a pint of hot coffee or water soup. The train often stopped on small stations for two or even four days. The worst was yet to come.

On the fifteenth day of their ride the train stopped on the shunting yard of a little town, while another train was standing on a side track. That train consisted of freight waggons, too, and was crowded with Germans, men and women, from East Prussia, and Poles. Their destination was Siberia, a new supply of labour slaves for the Russian industry. The shunting yard was heavily guarded by Soviet troops with machine guns. Some Russian officers who were in charge of the other train, ordered the ex-P.O.W.'s to alight from the waggons. Those who could not rise from their litter were thrown out by soldiers. Then the officers walked along Karl's train and selected 27 of them and drove them to the other train that was going to Siberia. One of the poor devils who desperately tried to escape was shot, and another one was selected to replace him. It was true man hunting across the rails. But there was no choice, these 27 starving ex-prisoners went back to Russia. And the reason? In East Prussia and in Poland the NKVD had arrested exactly 1200 men to be carried to Siberia. During the first days of the travel 27 of them succeeded in escaping, some might have been shot. But the officers in charge of the train had to deliver 1200 men at the destination. If they didn't, they had to be afraid that they might be arrested themselves. Therefore they selected 27 victims of the train of discharged P.O.W.'s to replace those they had "lost" during the ride. When Karl reported this incidence he still shuddered. And so did we who listened to his story.

In Poland the train made a round-about way. One night it stopped on its way through a big forest near a road crossing.



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Some hours later several Polish lorries arrived, and the first freight wagon was unloaded. It had carried the food that was to be for the German ex-P.O.W.'s. There were one officer and five Russian soldiers in charge of Karl's train. When the Polish lorries drove away, a Russian told the Germans: "There goes your food! That was a good business!" Thus the Russians sold the food, that originally should feed the ex-P.O.W.'s during their travel, to Polish black market profiteers, a well organised business!

Not until he had crossed the Iron Curtain and reached the British zone, did Karl feel released. As long as he was travelling through the Russian zone he was still in danger to be captured again. That is his report. He told it by answering our questions; and when he had finished there was absolute silence. Some women cried, as their husbands were still in Russian captivity—or dead already, who knows?

One is inclined not to believe in Karl's report, but each homemaker tells the same with slight differences only. Human life doesn't count anything in Red Russia, that is the one great—if terrible—truth, that cannot be denied.

DISCOVERY OF THE EARLIEST MANUSCRIPT OF ISAIAH.

The Director of the American School of Oriental Research at Jerusalem, Professor Millar Burrows of Yale University, has announced the discovery of the earliest known manuscript of the entire Biblical book of Isaiah. This discovery is of particular significance since its origin is dated about the first century B.C. Other complete texts of Isaiah are known to exist only as recently as the 9th century A.D.

The manuscript, a well-preserved scroll of parchment, is an almost perfect copy written in hand similar to the script of the so-called Nash Papyrus and it confirms some writings of Septuaginta.

Another manuscript has been brought to light by scholars in the Holy Land. It is a commentary on the Book of Habakkuk. It seems to support the opinion held by many modern scholars that the book originally consisted only of the first two chapters.

A third scroll on leather appears to be the manual of discipline of a comparatively unknown little Jewish sect or monastic order, possibly the Essenes.

All these ancient scrolls have been preserved in the library of the Syrian Orthodox Monastery of St. Mark in Jerusalem and have been submitted to the American School of Oriental Research for identification.

GENERALISATIONS.

"Generalisations are rarely just and often dangerous." This is about the only generalisation which can be made with any degree of rational confidence. When we are thinking and talking about living people as distinct from mere things, we ought always to bear in mind the extraordinary variety of human nature. No two people are alike. Even the same person may not be the same all the time. Most of us know what it is occasionally to rise "above ourselves" and also to sink "below ourselves." Those we label "bad" often have their good moments, and those we label "good" sometimes fall short of their own ideals. Bureaucrats are supposed to have a craze for labelling and docketing people, but this weakness is by no means confined to bureaucrats. Most of us are too much inclined to sort people into groups and classifications, and then to "lay down the law" about the characteristics of each. No one should imagine that such generalisations have any claim to be scientific. If they hinder us from judging individuals on their merits, they are particularly objectionable. Many writers, for example, talk about "the Australians," some in terms of flattery and others in terms of strong censure. The plain truth is that some Australians are worthy of the highest praise, and others deserving to be called "leather-lunged lowbrows." But most Australians are such a "mixed bunch" that anything said about us is pretty sure to be partly true and partly false.

Generalisations are rarely based on anything in the nature of scientific enquiry. More often they are the fruit of hasty judgments and an excuse for lazy thinking. The Psalmist, for example, had some unfortunate experiences, as we all do. What was the result? "I said in my haste 'All men are liars.'" He indulged in a sweeping condemnation of the whole human race on the strength of his own experience of some of its less desirable members. Sir Robert Walpole is reported to have said "All men have their price." He never said anything so false and foolish. What he said was concerned with a certain group of men in the House of Commons at a particular time—"These men have their price." His words were very likely true; it is a pity that they have been so grossly misreported. "Capitalists are greedy and selfish," "Parsons are narrow-minded and hypocritical," "Women are emotional and illogical" and "Englishmen are snobs" are examples of false generalisation based on experience of a limited number of instances. Serious indeed is the error when we judge a society or an age by its exceptional characters, whether good or bad. Athens produced a number of men of outstanding genius, but

there is good reason for supposing that many Athenians were just about as stupid as many of ourselves. Nor must we infer, from the elevated characters of St. Francis and St. Thomas Aquinas, that the people of the thirteenth century were exceptionally disposed to charity and intellectual effort, or from the doings of the "Merry Monarch" and his numerous mistresses that Restoration England was a sink of immorality.

Generalisations are convenient indeed. All the sciences work from them and up to them. The only way of dealing with the vast array of material is to stress the common features and ignore the exceptions and variations. This is all right in dealing with ants and anemones, but ants are not ants and Australians are not anemones. Edwin does not like Angelina for what she has in common with other women, or even with women of a particular class or type. He loves her because he thinks she is unique. He is allured, not by her generality, but by her individuality. She may not be quite as wonderful as he imagines, but he knows her much better than does the Commonwealth Statistician, who assigns her, with thousands of others, to her proper classification and sub-classification, on the strength of the facts disclosed about her in the last census returns. By all means let us "live and let live," but by no means ought we to be lumped together like so many molecules in a gelatinous mass. "I am real," said "Alice in Wonderland." Let us all say it and mean it. — From "The Adelaide Advertiser."

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THE SHORTER PRAYER BOOK.

The Shorter Prayer Book, which was issued recently in England, was the subject of a vigorous debate in England recently. The report in the English "Record" is as follows:—

There was a large attendance after lunch when the Dean of Winchester moved:—

"That the Central Board of Finance be requested to terminate forthwith the permission given to the Privileged Presses to use passages from the 1928 Book in the Shorter Prayer Book."

Everyone knew what lay behind this apparently innocent motion. At the Summer Session, Canon R. L. Whytehead raised the question of the publication of a book called the "Shorter Prayer Book" on constitutional grounds. On the cover it was said to be "according to the use of the Church of England," while in fact part of it came from the 1928 Book; in the preface it was suggested that it was issued at the instigation of the Church, though apparently prepared by an anonymous committee. The Lower House of Canterbury had protested against its issue without their knowledge; and the book said that the copyright belonged to the Church Assembly. Prebendary H. W. Hinde supported Canon Whytehead's protest. A very tense situation. Most of the lay members of the Assembly had been unaware of the existence of this new property of theirs. No one knew of its genesis, though the Bishop of St. Edmundsbury revealed that the Bishop of Sheffield (who was absent) had been chairman of the committee which produced it and complained that the matter had been raised without notice to "the bishops implicated." The Archbishop of Canterbury, clearly in a difficulty, attempted to confine the issue of one of copyright rather than of authority and obviously desired to save the existence of the book. It was eventually agreed that a motion should be put down for this session. This was done by the Dean's resolution to-day, and in his opening speech, while criticising the contents of the book, he made it clear that his challenge was on constitutional grounds and impugned the authority of the Book. Prebendary Hinde again supported him.

To-day the Bishop of Sheffield spoke in his own defence and gave an account of the origin of the book. A demand, he said, had arisen from Service chaplains. A committee took up the matter (he did not indicate how appointed), and seeing that heavy financial backing would be necessary, they hoped the Bishops would support the book and recommend it, and to this end sent them a circular

inviting suggestions and criticisms. The committee owed an apology for the error in the preface over the signature of the Archbishop of Canterbury, which stated that the copyright belonged to the Church Assembly. The book, he said, was "designed to serve a pastoral and Evangelical purpose," which the bishops in their pastoral office thought should be done. To have proceeded through Convocation might not have been the quickest way. (Laughter.)

The Bishops and Convocation.

This artless speech, revealing to the House for the first time that the Bishops had prepared a Prayer Book on their own, was followed by a number of speeches which evaded the fundamental constitutional issue. The Bishop of Winchester took a very high line. The Bishop of Sheffield, he said, must not stand alone; he and the Bishop of London would support him. The Assembly was being asked to turn down something the Bishops had done and what they might from time to time authorise from the 1928 book. The book was not a new Prayer Book, but a plain man's guide—one of the best things the bishops had done for a long time. There had been no need for them to consult clergy and laity. Those who supported it were going to defend themselves holy, and it would be deplorable if the House of Bishops had to act without clergy and laity. He therefore invited the Dean of Winchester to withdraw—having effectively made it impossible for him to do so.

The Bishop of London took an equally imperious attitude. He wished, he said, to associate himself very strongly with the Bishop of Winchester in defence of the Bishop of Sheffield.

In a brief rejoinder the Dean of Winchester said that the speeches of the Bishops of Winchester and London had made it impossible for him to withdraw. The claims they made went "far beyond any claims he had ever heard of in the whole history of the Church of England." (Applause.) He discerned growing up a new tyranny. . . . Well, there was the issue, clear as crystal. The Bishops had drawn up and published a new Prayer Book without consultation with, or the knowledge of, the Convocations. This Prayer Book had contained one false statement in the preface and another on the title page. In this vulnerable position some evil spirit had possessed them to stand and fight.

The vote by Houses was asked and secured. The Assembly waited in nervous expectation for the result. The figures came at last. The Bishops had voted solidly in their own defence. The House of Laity had stood by them by 86 votes to 62. The House of Clergy

condemned them by 99 votes to 84. The Bishops stand ranged against their Convocations on an issue that goes to the very roots of authority in the Church of England. What will happen now?

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TO AUSTRALIAN CHURCHMEN.

OEGSTGEEST — SEPTEMBER, 1948

(A Sermon preached in St. Andrew's Cathedral, Sydney, by the Most Rev. the Primate of Australia.)

After the Assembly of the World Council of Churches at Amsterdam, a meeting of the International Missionary Council was held at Oegstgeest, near Leiden, Holland.

Oegstgeest is one of the suburbs of Leiden, and in a Missionary Training Home members of the International Missionary Council from all parts of the world assembled from Tuesday, 7th September, until Friday, 10th September.

To those who are unfamiliar with the modern missionary movement, may I say that in 1910 a World Missionary Conference was held in Edinburgh, to which missionaries and members of Mission Boards from all parts of the world came to survey their task to evangelise the world in the Name of Christ, and to see in what way by helping each other it could be accomplished more effectively and speedily. The work of the Conference was continued by a committee, which became the International Missionary Council with branch Councils in many countries for conference and common action in them. Here in Australia we have our National Missionary Council, and they asked me, as their chairman, to be their representative at the Oegstgeest meeting.

The situation with which we are faced at the present time was summed up in two addresses, to which many of us had listened at Amsterdam. Bishop Stephen Neill pointed out that half the world in 1948 had still never heard the Name of Christ, and a still larger number had never heard the Gospel so intelligently set forth as to present to them a challenge to decision about it. There are three main areas in which the Church has most extensively failed to make the preaching of the Gospel effective: Hinduism, and its offshoot Buddhism, which contradicts the personality of God, dulls the sense of sin, and postpones indefinitely the need for decision. Islam, which is fully convinced of the superiority of its faith as the final word of God to man, and of the inferiority of Christianity as an earlier and now superseded revelation. The simplicity of the Moslem creed and the definiteness of its requirements make it intelligible and satisfying to the ordinary man. And thirdly, urban and industrial man in the great cities. This is still specially a problem of the West, but it is spreading with horrifying rapidity also in the East. The great cities seem to be producing a new type of humanity. Urban man is conditioned at all times by the works of man, with their dominant categories of size, mass and uniformity. The result seems to be a denudation of the human spirit and a loss of all those values that can be generally termed spiritual. Yet no race has been discovered which cannot respond to the Gospel.

Professor T. C. Chao, of Yenching University, Peiping, dealt with another aspect of the modern problems of preaching the Gospel to every creature. "Previously," he said, "the presentation of the Gospel Message in China could take advantage of points of contact with Chinese culture—its sound ethical teaching; its faith in the universe as a moral order; its aspirations towards inner peace, social order and tranquility. But Chinese

culture, which had held its own through the rise and fall of dynasties, is now tottering to a complete collapse, while at the same time a mighty revolution is changing Chinese society.

The age-long sense of history, with its reverence for the past, seems to have faded out of the consciousness of the people. Disintegration has swallowed up the literati. No solid class of people is left who understand and protect Chinese culture. Some among Chinese intellectuals desire a total westernisation of their country. Some, because of want of any faith whatever, hope to build up a new philosophy of life out of both eastern and western ingredients, and a growing number are thrusting upon their people an ideology that is not congenial to the genius and temperament of the people. Meanwhile, social and political revolutions go on. The Chinese people, for centuries unmindful of public affairs and devoting themselves almost entirely to the earth they cultivate, are unable and unwilling to revolutionise their life until compelled to do so by a group of leaders. Now their burdens are too heavy to bear and Communism spreads rapidly. Has the Church taken deep enough roots? Will it be uprooted again as with the Nestorians? Most of the Christians are there to receive, not to give; to accept heavenly blessing, not to face martyrdom; to hear a message, not to bear much witness; to get comfort, not to do battle. They are mostly inarticulate. The Church is weak because supported by missionaries and mission funds, and is too poor to realise the ideal of self-support. Material poverty and underpayment have sapped the life-blood of the leadership of the Church. The Church of China has not produced any theology of its own, nor offered literature sufficiently vital to meet with the printed page of non-Christians, or given preaching that is convincing to the thinking public. Yet God uses weak vessels. The number of converts is on the increase in all places with the exception of those areas under Communist control. This is a picture not only of China, but of many other parts of the world.

To meet the situation, the International Missionary Council helps the various Boards who are the members of its constituent National Council by exchanging information, by the publication of an excellent quarterly "The International Review of Missions," and by special commissions. We listened at Oegstgeest to the report of the Committee on the Christian Approach to Jews, the Commission on Human Rights, and on Christian Literature for Africa. The International Missionary Council also helps its constituent members by its Research Department. A survey is being made of marriage customs in Africa. Another survey is of the training being given for the ministry, which has been called the weakest point in the whole missionary enterprise. A third survey is of the missionary obligation of the Church: What is being done to make Missions a living concern of the Church and an interpretation of the fundamental biblical questions involved? Another survey is providing a deeper study of evangelism—its methods, problems, and developments in the contemporary world. Facts and statistics are being gathered all the time, for which constant request is being made, and this information is of great value of the Mission Boards.

Regional Conferences are arranged, where representatives of missionary work in the area can meet together. For instance, a conference for Eastern Asia is planned to meet at Hangchow in China in October next year, when representatives of the Churches in North Borneo, Burma, Ceylon, China, India, Indo-China, Indonesia, Japan, Korea, Malaya, Okinawa, the Philippines and Siam are sending delegates, and Australia and New Zealand are invited to be represented by a member as an evidence that although the representatives of these younger Churches of East Asia are primarily concerned with their own problems, they do not want it to be exclusively a conference of younger Churches and are glad to have fellowship with the Churches in Australia and New Zealand. The subject of the conference will be the Christian Church in Changing East Asia—first a review of the changing situation in the countries of East Asia, and then as part of the general theme the evangelisation of Eastern Asia, general addresses on the Christian Gospel and Eastern Thought, New Forms of Christian Life in East Asia, and the Eternal Gospel in the Present-day Context. While specific topics for discussion will be Hindrances to Evangelisation, Unevangelised Areas, the Christian Approach to the Orient, Denominationalism versus the United Churches, Methods of Evangelism — Success and Failure, Co-operation in Evangelism, and a Plan of Action for a three or five-year period.

In 1946 a similar conference was held in West Africa. In July next year there will be another in Latin America; while other conferences are planned for the Churches in the Caribbean Sea and in Africa south of the Sahara.

These conferences, as also the regular meetings of the National Missionary Council in our own country, enable experience to be shared and common action planned. For instance, it was said at Oegstgeest that it may be the evangelistic task of the new age to evangelise the Communists.

Practical suggestions were given on Communist penetration and missionary policy: 1. Literature: In view of the widespread ignorance among Christian people of what Communist doctrine really is, and what is the Christian answer to it, it was recommended that the International Missionary Council and its constituent Councils encourage the publication and dissemination of simple books and pamphlets of a factual kind on Communism; designed to indicate its significance for the Christian Church. 2. In areas of Communist occupation, Churches and Mission Boards should encourage missionaries who volunteer for such work, and are invited to do so by the local Church, to remain in Communist controlled areas as long as there seems any possibility of Christian witness, more especially through the maintenance of educational, medical, or other Christian social service.

At the same time, any kind of compromise for the sake of maintaining work and contact should be rejected. Those Christians who remain should enter into the life of the community. Mission workers might well be trained to follow a secondary occupation in order to support themselves in such areas; while laymen, over and above their ordinary occupation, should seek to serve the general welfare of the community.

3. In areas of Communist penetration there should be a thorough inculcation of ordinary Church members in the faith of the Bible, including emphasis on its social teaching. This has proved itself of the utmost importance in

resistance to various forms of totalitarian penetration. Fresh emphasis should be laid on the life and witness of the local congregation, which should prove itself as a servant of the community and as a centre of creative life within it. Special attention should be given in the training of Ministers and others to the social implications of the Gospel in comparison with the principles and practice of Communism. Christians also should be encouraged to take an active and serious interest in political activity, both local and national.

4. The importance of care for students from overseas of foreign nationalities was emphasised. Instead of coming under Christian influence, many such students are influenced by Communist groups in the Universities to such a degree that they often return home completely indoctrinated with Communism. The impact of some of these students on their own communities is so great that their conversion to Communism often marks the beginning of new Communist movements in their own countries.

The value of gatherings such as Oegstgeest was seen in the testimonies which were given. An African from the Gold Coast said he had received so much encouragement when he spoke about his own background for his faith, that others were anxious to have the help of the younger Churches. An African Civil Servant from Sierra Leone told how he was particularly interested in social and economic questions, and as there is a silent revolution on these lines everywhere, he was interested in the emphasis on social questions and human rights at the Amsterdam Assembly. He realised, to his surprise, that there was far less freedom in Europe than in the Colonial territories. He had been much impressed with the sense of comradeship and how he had been listened to with genuine interest and sympathy. "Where else," he asked, "can such a basis of real unity be found?" A Chinese lady told how she came seeking for enlightenment. Conscious of belonging to a minority Church in China, she had seen that the problems there were only one particle of the world problem. She had seen the fundamental issues facing the whole world, and the way in which the Christian solution was being sought. A representative of the Philippines stated how impressed he had been with the evidence of what converted human life was like, and that the Christ was larger than any denomination or Church.

As Christians must always seek to bear one another's burdens, so particularly the needs of those Missions, which circumstances prevent from carrying on their work, must be borne by those Missions which could do so. We heard, for instance, of 100 German missionaries, who had served before the War in Japan and in China, who had not been able to be replaced; of three German groups in India to which no German might return for five years after the War; of five large German Missions in Tanganyika to which the Government refuses to allow Germans to return, and where 22 American Lutherans are replacing 107 German Lutherans. One German Mission has collected 100,000 German marks to support the work, but cannot get them exported from Germany, for German trade is so unbalanced that some years must elapse before German Missions are allowed by the Foreign Office to send money abroad. The Lutheran World Federation is allocating 600,000 American dollars to meet part of this need, but in addition the International Missionary Council will need at least 280,000 dollars a year for five years to meet the need

of Orphan Missions alone. The Batak Church in Sumatra, with its 500,000 members, has no hymn books, no Bibles, and, owing to the War, little strength left. Each Batak family, out of their poverty, are giving one tea of rice to the Church.

It will be a big task. The currency problem is a very serious one. The Paris Mission, which is supported by 800,000 French Protestants, raised 41 million francs in 1944, 27 millions in 1947, and 50 millions this year. But the cost of its Missions has increased from six million in 1937 to 50 million in 1947 and 85 million this year. It is suggested that the share of Australia and New Zealand in meeting this particular world need will be to raise £7000 to enable the work of the Paris Mission in Caledonia and Tahiti to be carried on, as this is adjacent to our countries.

THE CASE FOR THE HALF-CASTE.

(By H. R. Smith.)

It is some years since I read a statement by Dr. Griffith-Taylor to the effect that our prejudices against half-castes are partly, at least, due to the fact that so often it is a case of a lower type of white man marrying a lower type of native. The Doctor went on to say that there seemed to be no sound reason why, in the event of the union of better types on both sides, the resultant children should not hold their own with the white man.

I am not prepared to discuss the first statement, but I have seen ample evidence of the truth of the latter, particularly where circumstances were at least reasonably favourable. Soon after my ordination I went to the outback. As the family in question, or their children, is still in existence there is no need to mention the locality.

My memories of this district are all the richer for my contact with a family in which the father was a white man and the mother a full-blooded aboriginal. The father had been in charge of a dog fence (dingo). Many years before I met him he had had an accident and had fallen or been thrown from his camel buggy. The camels had bolted and the man left helpless and without food or water. He was found, more dead than alive, by a native woman and nursed back to life, and from a deep sense of gratitude he married the woman. He never ceased to be a white man. She never ceased to be a native in many respects, but the family was one of which any parent should be proud.

The girls all, as far as I know, married white men, but one family stands out in our memory. The home was, almost without exception, the cleanest, neatest, most homely I visited. The

children were cared for, and what is more important, loved. More than that, the mother was one of the very few who had her Bible packed in her case when she went to hospital.

The eldest son, that is this woman's brother, was one of the finest types of manhood I have met. He served in the A.I.F., during the war and had a good record wherever he went. The others were younger when I knew them, but they were fully up to the standard of the average Australian family.

I have had many contacts with half-castes since those days and with few exceptions they have been happy ones. I would go further and say that the few exceptions were few indeed in comparison with the disappointing contacts with some of the self-righteous whites. My last marriage performed in the district mentioned above was with a white man and a half-caste girl. The mother of the man would not attend but I counted it an honour to join the two together.

Undoubtedly there are tragedies but are there not tragedies where both parents are of the same colour?

Australia should hang her head for her treatment of the aborigines and the half-castes. But can we expect any better from Governments when professing Christian people behave the way they do. I have mentioned the case of the lad who married a half-caste and whose own mother would not attend the marriage. In the case of the family mentioned above, whose home was such an object lesson; the mother of the lad would not speak to her son, though both mothers were members of the Church of England and attending members at that.

Whatever we like to say, our treatment of the coloured people is born from a deep-seated feeling of a vast superiority. Sadly enough, in many cases, our profession of Christianity does not seem to affect this sense at all though the whole of the New Testament cries out against it.

"After Confirmation." "The Problems of Post Confirmation Instruction, with suggestions. Our copy from the publishers, 'The Press and Publication Board of the Church Assembly.' These findings are by a committee composed of members of two youth councils of our Church. Its particular purpose was to stimulate a continuance of steady instruction after Confirmation. For this purpose the booklet is supplied with hints for further studies, in the shape of two outlines of study to be used for post-Confirmation reading.

THE WORLD OF BOOKS.

"John Jewell"—by John Bromiley. No. 16 in the Great Churchmen Series, published by the Church Book Room Press.

This is a very useful review of the life and work of the great Elizabethan Bishop, and together with C. S. Carter's study on Richard Hooker in the same series will prove valuable to all students of the Elizabethan Settlement.

Dr. Bromiley sketches the life of Bishop Jewell, and then attempts to assess his character. He then deals at some length with his theological works and tries to estimate their importance for English theology.

Jewell is overshadowed in popular interest by the great martyrs of the Marian reign, and modern Church people tend to know little more of him than the fact that he wrote an Apology of whose nature they are quite ignorant.

Those who read this brochure will find valuable information placed before them, and will be stimulated to read this master of Reformation theology for themselves.

"John Keble"—by W. E. Daniels. No. 23 in the Great Churchmen Series published by the Church Book Room Press.

This brief narrative of the life and work of John Keble has a natural interest for all Churchmen. We get a glimpse of him in his brilliant days as an Oxford student and as the author of "The Christian Year." There is some discussion of his part in the Oxford Movement, and of his work as Vicar of Hursley. The author claims that the Oxford Movement originated with Keble in a sense even more emphatic than is unusually understood, for in the 1820's his pupils included

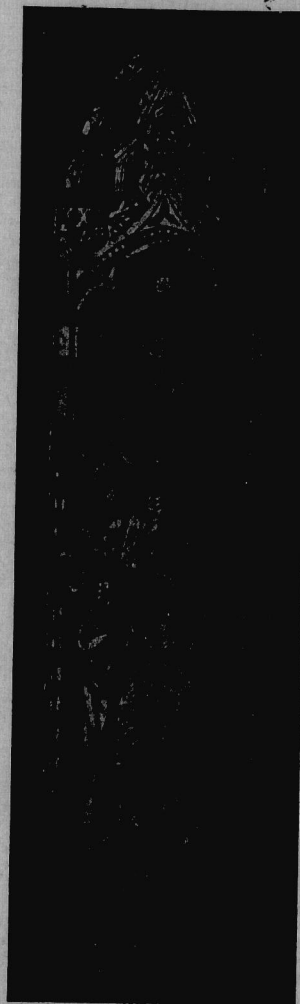
Isaac Williams, Robert Wilberforce and Hurrell Froude.

The author dissociates himself from sympathy with the convictions of the Oxford Movement, but appears to deal with Keble as though he could also be detached from the trend which the Oxford Movement came to take. It is in fact something of a surprise to find the name of John Keble chosen for inclusion in the Great Churchmen Series, and held up for emulation. It is difficult to forget that he was an intimate friend of Newman and Pusey, that next to Newman he was the chief contributor to the Tracts for the Times, that he was Pusey's chosen Father Confessor, and that he lent the full support of his gifts and influence to develop the Romeward movement in the Church of England. The author remarks that "with all his Sacramental teaching, his desire for the restoration of auricular Confession, and his advanced services, he never appears to have had any desire to secede." However, it is difficult not to think that more real damage has been wrought in the history of the Church of England by Pusey and Keble who refused to concede than by Newman who joined the Church of Rome.—M.L.L.

Adventures of a Church-BUILDER. Seven thrilling studies for conferences, camps, classes on the Home. Published by John S. Bacon, Collins St., Melbourne. Excellently conceived and illustrated.

"Do This in Remembrance" (English price 9d.), and "What Next" (price 1/6 per doz.), from the Church Press Bookroom, are two good pamphlets. The first, of course, dealing simply with the subject of the Holy Communion and the second "A Message to Parents and Godparents of those recently confirmed." Each of these supplies a real need in the Church's pastoral ministry."

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PERSONAL.

In order to visit England, Miss Beatrice L. Glascode, Field and Publicity Officer of the General Board of Religious Education, has been granted leave of absence for a year. She will travel on the "Nestor," leaving in February. Miss Glascode will be the Board's official delegate at the Conference for Christian Education at High Leigh from April 20th-27th, arranged by the Institute for Christian Education.

Rev. Henry Hunt has resigned the parish of Coff's Harbour (Grafton), in order to become rector of St. James', Toowoomba (Brisbane).

The Rev. Lionel Bakewell, of C.M.S., Tanganyika, has been on deputation work in Sydney on behalf of the Society. He has addressed a number of gatherings on his interesting work in East Africa.

Dr. John Knox, son of the Rev. Canon D. J. and Mrs. Knox, of Gladesville, N.S.W., arrived in Sydney from England on the Orontes on February 3. Dr. Knox has been studying in England, where he was successful in securing F.R.C.S.

The marriage of the Rev. A. R. Lormer, of Berowra, Sydney, to Miss Beryl Hewitt, of Glebe Point, took place at St. Barnabas Church, Sydney, on Saturday, January 31.

We regret to learn that owing to ill-health the Rev. T. Jones, Organising Missioner of the Bush Church Aid Society, has been granted six months' leave of absence from his duties, which will be assumed by the Assistant Organising Missioner, Rev. D. G. Livingstone.

The Rev. George Tooth, of the 1st Boronia Scout Troop, Sydney, acted as Church of England Chaplain to the East Camp at the Pan-Pacific Jamboree. This section of the camp was approximately 5000 strong, comprising the N.S.W. and South Australian contingents. In this capacity, Mr. Tooth had a big responsibility and performed a faithful duty. He was assisted by several Anglican clergy, who attended camp as Scouters.

The Archbishop of Sydney will ordain a number of men to the diaconate in St. Andrew's Cathedral on Sunday, February 27.

Archdeacon G. T. Denham, rector of St. Barnabas, Chatswood, gave the address at the annual meeting of the Sydney Clerical Prayer Union at the C.E.N.E.F. Centre on Monday, February 7.

The Rev. T. W. Thomas, vicar of Doncaster, Vic., has been appointed vicar of St. John's, Camberwell, in succession to the Rev.

R. Fenwick Brown, who has removed to St. John's, Malvern.

A cable has been received with the information of the safe arrival of Shu Hwa Song, at Hong Kong on January 31. Mr. Song expected to leave Hong Kong by plane of February 4 for Chung King.

Sister M. Wells, of Queen's Park, Western Australia, has joined the nursing staff of the Bush Church Aid Society, South Australia.

The Rev. W. S. McLeod, who has been locum tenens at All Saints, Cammeray (New South Wales) for some months, will terminate same on February 28. The Ven. Archdeacon Hulme-Moir, Th.L., will induct the Rev. F. Wilde as rector of Cammeray on Tuesday, March 1, at 8 p.m.

The Sydney Women's Auxiliary of the B.C.A. will commence the year's work with a service of Holy Communion in St. Andrew's Cathedral at 10.30 a.m. on February 23. At this service opportunity will be taken to farewell Deaconess Spry and Deaconess Clarke, who will commence mission work with the Society in the Far-West of N.S.W. early in March.

Proper Psalms and Lessons

February 13. Septuagesima.

M.: Gen. i 1-ii 3; John i 1-18, or Rev. xxi 1-14. Psalm 104.

E.: Gen. ii 4 or Jer. x 1-16; Mark x 1-16 or Rev. xxi 15-xxii 5. Psalms 147, 148.

February 20. Sexagesima.

M.: Gen. iii; Mark ix 33 or 1 Cor. vi. Psalm 139.

E.: Gen. vi 5 or viii 15-ix 17 or Eccus. xv 11; Luke xvii 20 or 1 Cor. x 1-24. Psalms 25, 26.

February 27. Quinquagesima.

M.: Gen. xii 1-8 or Eccus. i 1-13; Matt. v 1-16 or 1 Cor. xii 4. Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18 or Eccus. i 14; Luke x 25-37 or 2 Cor. i 1-22. Psalms 30, 31.

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CHRISTMAS SERVICES.

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

Under "Notes and Comments" in your issue of January 13th, reference is made to the attendance at Holy Communion on Christmas Day, the highest number of communicants in the metropolis being stated as "in the vicinity of 700."

While placing no undue value on numbers, as a matter of interest I would like to point out that communicants on Christmas Day at St. Matthew's, Manly, exceeded 1200, and that there were over 1100, not including 120 private communions, at St. Thomas', North Sydney.

Yours sincerely,

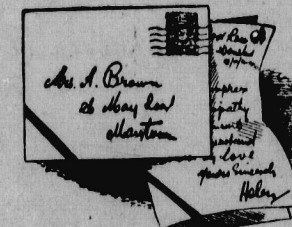
A. F. SCRODER.

North Sydney, Jan. 24.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts under 10/- have not been acknowledged within a month kindly write to the Secretary, Church Record Office. Mrs. C. Woodhill, 10/-; Rev. L. Harris, 10/-; Mr. W. A. Dowe, 10/-; Mr. E. A. Sharpe, 10/-; Mrs. J. Murray, 10/-; Mrs. C. Hanham, 5/-; Rev. R. C. Blumer, 10/-; Rev. Canon W. Greenwood, 9/6; Mrs. Grafton, 10/-; Rev. F. H. Hordern, 10/-; Rev. Canon H. W. G. Nichols, 10/-; Mrs. Scott, 10/-; Rev. H. Ham, 10/-; Rev. C. Carter, 5/6.

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NEW ENGLISH BOOKS.

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

English reviewers have hailed *God Was in Christ* (an Essay on Incarnation and Atonement) by D. M. Baillie, Professor of Systematic Theology in the University of St. Andrews (Faber and Faber, 16/-), as one of the most important studies in Christology that our century has seen. We heartily agree.

The years since 1914 have seen a remarkable change in Christological studies. Before then the "Jesus of History" school predominated. It was thought that, by penetrating farther and farther back into the Gospel tradition (and, of course, the Synoptic Gospels were meant rather than the Fourth), it would be possible to reconstruct the life of Jesus and to discover what He was really like before the Church had confused the issue by interpreting His life, and translating His loving personality into ecclesiastical dogma. It was believed also that such a historical reconstruction would give us a firmer foundation for religion. The inevitable reaction came, however, and the "Jesus of history" school received a severe set-back from Albert Schweitzer's *Quest of the Historical Jesus* (1906). Thereafter the reaction grew more and more pronounced, until in some quarters to-day the earthly life of Jesus is minimised as greatly as it was once magnified.

This is the position that Dr. Baillie first clarifies, so that he may go on to offer a positive way out of the dilemma. "I am going to try to show that, however, defective theoretically the 'Jesus of history' movement may have been, however unscientific and over-imaginative its confident reconstructions of the historic portrait, and however one-sided its attempt to make a religion out of such a reconstruction alone, the reaction against it has been equally one-sided and gives up something that we cannot give up if Christianity is a 'historical' religion at all." (p. 28.)

With this aim we can hardly fail to be in agreement. Christianity rests upon the assertion that at a particular point in world history the unique miracle occurred that God became a particular man, Jesus of Nazareth, born of a particular woman, Mary. The assertion (i.e. the Christology, or interpretation of Jesus) is necessary and so also is its basis. We admit readily that both sides of this paradox which stands at the heart of our Faith are absolutely necessary, if that Faith is to be Christianity. But two points, fundamental to Dr. Baillie's thesis, may be questioned: (1) That the Incarnation is to be interpreted in terms of grace in the way in which Dr. Baillie regards it; and closely connected with that, (2) That the Incarnation can be, or ought to be, interpreted in terms of concepts that express the general relationship between God and men. Our relationship to God is one of grace and faith; we are His children, as the traditional phrase goes, "by adoption and grace." But does this adequately represent the miracle of the Incarnation? Dr. Baillie, with his eyes open to theological implications, denies Adoptionism unequivocally (pp. 129-130). But yet he can say: "There, fore when at last God broke through into human life with full revelation and became incarnate, must we not say that in a sense it was because here at last a Man was perfectly receptive? If the life of our Lord is to be conceived as a truly human life, subject

to the hazards of all human life on earth, we must indeed say that the Incarnation of the Divine Word in Him was conditioned by His continued response" (p. 149). And even if this is safeguarded by being regarded as but one side of the paradox (the other being that Christ is really from God) will it not lead us in the end to at least a mild attack of Adoptionism?

Yet the hackneyed phrase is true for this book; no theologian can afford to neglect it. It is a profound book that really grapples with the problems of its theme, and goes straight to principles in a most clear-sighted way. We have every reason to be grateful to Dr. Baillie for raising this problem in this particular form, and for his courageous attempt to break through the final problem of all.

About William Law: A Running Commentary on his Works, by A. W. Hopkinson (S.P.C.K. 8/6). It is a good thing to focus attention on an important man of a former age, even though he is no danger of being neglected or forgotten—and William Law is an outstanding figure in his century. Mr. Hopkinson has written an interesting and readable book on him, not adulatory, as such books often are, but impartial and critical in a friendly manner. He shows us Law the Man, the Controversialist, the Moraliser, the Mystic, and the Theologian. A great value of this work is that it contains a good deal of Law's own writings, and, led by Mr. Hopkinson, we are enabled to judge of him for ourselves. It was certainly not the author's fault, but William Law's, that at least one reader was left feeling that William Law's way was not for him!!

An excellent new quarterly has made its appearance in Scotland, called *Scottish Journal of Theology*, edited by T. F. Torrance and J. K. S. Reid. It is published by Oliver and Boyd, Tweeddale Court, Edinburgh 1, in June, September, December and March, and costs 3/6 per copy, or 14/- a year (15/6 post free). Its purpose is to provide a place for theological discussion and a stimulus to it—theology being understood as an activity in which the whole Church should be engaged. The contributions will be of three main types: Dogmatic, Biblical and Applied Theology. The writers in the first two issues include Bishop Stephen Neill on "The Problem of Communication"; Professor D. M. MacKinnon, on "The Christian Understanding of Truth," and Professor Schmidt, of Basel, on "The Proclamation of the Church to the Congregation." In the second issue is also a very important long critique of "The Apostolic Ministry" (ed. K. E. Kirk), by Professor Burleigh, Dr. Torrance and Dr. F. W. Camfield.

We certainly commend this new journal to all theologians (i.e., those who are academic theologians and those who preach). In its substance and in its form (100pp. in a handsome cover) it is a notable addition to theological literature.

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THE DEDICATION OF ST. EDMOND'S CHURCH, DURBAN.

(By Rev. Stephen Bradley, of The Church of England in South Africa.)

The day was windy, but fine and warm, on Sunday, 15th August. At 2 p.m. the doors were opened, and more than 800 people squeezed into the fine new Church. It was good to hear the comments of many of the people who remembered the wreck of a building that had housed the congregation all through the war years: it was good to see their happy faces. When the congregation was all sorted and seated (as many as could get inside) the choir and ministers filed in; 66 men and a half a dozen ministers. Occupying a front seat was Mr. Sutton, who built the Church, and Mrs. Sutton. I must tell you a bit about Mr. Sutton. Until ten years ago, when he was well over the 70 mark, he had never built anything; he had been an army contractor, a hotel man. But when he dedicated what was left of his life to God, he began life all over again. With concrete blocks, and second-hand iron, and native labour, he made a beginning, and erected a substantial Church on the ruins of an old "wattle and daub" building out in the country; to-day he has 7 such churches to his credit, and this last splendid building sets the crown on his achievement so far; but now he is planning another new church in the country south of Durban. St. Edmunds is a large well-ventilated building, with three class-rooms and vestries attached. The architect's valuation was over £4000; but the building completed will cost somewhat less than £2000. This has been made possible only by forethought and planning, by buying up materials when they were cheap, and gradually laying up windows, and roofing, seats, and re-enforcing. The Church is completed, only the wall remains to be built around the whole property.

It was a thrilling sight to look around the crowded Church, and to see all the eager faces; and then the organ began to play; this was a surprise to me, as I had not realised that they had an organ; on close inspection it proved to be the same one that Mother took to Palestine at the end of last century, and which later did yeoman service around the camps, during the 1914-18 war, in Egypt, and which was given to me to use over here when I came in 1936. The singing was marvellous, for the Zulus are natural singers. The women all sit on one side of the Church, and the men on the other, and some of the Psalms they sing verse and verse about, first the men, and then the women.

The actual dedication was very simple. The little party of ministers moved down to the door (not so easy, as the aisle was crowded) and there prayer was offered that all who came through those doors might find Him who said, "I am the door; by me if any man enter in, he shall be saved." Then to the pews, where prayer was offered that the people who sat there should be made strong in faith, and strong to serve the Lord. At the lectern, placed in the middle of the aisle, I gave a little talk on the importance of reading and obeying the Word of God; I think that it was perhaps a new thought to some of the people when I pointed out that the main purpose of education was to enable them to read and understand what God has said. Then to the pulpit where prayer was

offered that the way of life, and the way of death, should ever be made plain by those who preach. (Incidentally the pulpit looks very handsome, so I asked where it had come from; it appears that it used to be a jockeys' sweatbox, with the top taken off, and the whole standing on a solid block of concrete.) Later in the service over 300 took part in the Service of Remembrance of the Lord's Death and Passion. And we finished up at 5.40.

I should like to tell you of some who took part in that Service. Benjamin Xulu conducted the Service of Holy Communion. He is a pure Zulu from Pietermaritzburg; he was trained and worked as a cobbler during the week, but on Sundays he interested himself in the work of his Church; he began by giving out the books, and arranging the seating; later he was invited to say a few words at one of the meetings, and so he became a preacher; and so step by step he went on until in 1938 we sent him to the Union Bible School for training for three years, and then later to Tanganyika where he was ordained by Bishop Chambers. To-day he watches over a large group of churches around his old home town of Pietermaritzburg, and is steadily increasing his already large borders. Another man, who was singing in the choir was Joseph Mabasa; he followed much the same path as all the others, first doing the small humdrum job faithfully, and then he became a preacher, and later was put in charge of a little congregation near his home. But Mabasa has special gifts, he is one of the builders, and has now proved himself a most useful man on the new churches and halls that Mr. Sutton is building. He can make concrete blocks (and what is better, train others to do the same) and he can lay them; he can plaster and paint, and put in panes of glass, and do all the odd jobs as well. The man in charge of the new church, Ephraim Latta, is quite a different type; for years now he has worked for one of the large motor firms in Durban. Every night he does the work of the Church, and all day Sunday he is at work, and has built up a very fine congregation, and is training a strong band of young men to carry on the extension work. Every day he is at work at his farm. One day I was stopped in the street by a business man; he asked if Latta was connected with my Church, and said, "if that man is your type of Christian, then I want to be a Christian"; you who live overseas can have very little idea of the significance of that remark, for you cannot know the depth of "colour-bar" that there is here.

URGENT NEED FOR A HOUSE.

CLERGYMAN engaged in Diocesan work urgently requires a DWELLING in Sydney Suburbs, to rent or to buy. If any reader can help or supply information regarding such please advise Rev. R. G. Fillingham, c/o Home Mission Society, Diocesan Church House, George Street, Sydney. Phones: MA5632 or LF1176.

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THE BIBLEMAN'S CORNER.

WORLD SHORTAGE OF BIBLES.

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

There is a desperate shortage of Bibles in the world at this moment. One estimate of the need is 25 million copies. Thoroughly aware of this famine of the Word of God, the United Bible Societies have pledged their maximum effort to end the situation that exists in spite of the fact that the Bible Societies have in the past 145 years distributed more than one thousand million (1,000,000,000) copies of the Scriptures in more than 1000 languages. One might be pardoned for imagining that the task of sending the Word of God to the world had been largely achieved, but the amazing thing is that the famine of the Bible is more marked to-day than it has ever been.

WHY THE SHORTAGE?

There are many reasons, and they differ in various lands. In South America a wave of evangelism has resulted in a big increase in distribution, and the demand continues greater than the supply. In Brazil the churches have conducted a vigorous programme of expansion. A Y.M.C.A. leader who recently returned from a tour of South America wrote, "One cannot travel through South America without being impressed with the progress that evangelical Christianity is making. There are probably to-day close upon three million Protestants whose power and importance will have enlarging significance on the moral and spiritual life of the Continent. It is encouraging to know that there are thousands of Protestant Churches representing many denominations, and some in the capital cities, are churches of great strength, both in membership and influence." He adds, "The demand for Bibles is so great, that double and treble the amount could be disposed of if they were obtainable."

Another cause of shortage of Scriptures has been the wholesale destruction during the war, together with the restrictions on publication and distribution. In Germany, and countries under Nazi domination, publication was forbidden. A Pastor in Germany when asked recently if he had received a parcel of Bibles, replied, "Yes, but they were gone in a moment. For seven years there were none printed, and a small parcel such as I received is like a drop of water on a hot stove."

UNITED BIBLE SOCIETIES.

Something of the world shortage of Scriptures was revealed at a conference of the United Bible Societies at Dunblane in Scotland in June, 1948. A delegate from China, reported that fifteen million people in his land are learning to read each year, and the great problem faces the Church, "What will the new literates read?" Books, they must have, and books will be supplied by some one. Here again is seen the eternal competition for the interest of man. What will he read? What will he think? What will he become? Whom will he serve? The Bible Society must supply the Book of God, and that is the urgent task facing the Society in the East. Everywhere difficulties are met—shortage of labour, and material—enor-

mous increase in costs, and a shortage of Bibles to carry the Scriptures to the villages.

From India came the delegate to the Conference to say that the newly formed Bible Society of India and Ceylon has a great opportunity to-day, with a desperate need for the Holy Scriptures. Everywhere the demands are clamant, but to meet the requirements is the problem. The marvellous story of the Bible in Mexico was reviewed. In 300 years the Roman Catholic Church has distributed a few Bibles in Mexico, but the B. & F. B. Society and the American Bible Society in 70 years have jointly circulated nearly eight million copies. There is also a marked advance in the percentage of literates since 1910.

GERMANY WANTS BIBLES.

The representatives from Germany stressed the need for whole Bibles, not simply New Testaments. The Nazi attempt to discredit the Bible has resulted in renewed emphasis upon the value of the Old and the New Testaments. In Germany an association of fourteen local Bible Societies has been formed to administer all Bible distribution in the country, covering volumes sent in by outside societies, and also the printing of Scripture from the materials donated by the American Bible Society. This gift of material is of two-fold value, for it will provide employment, and also result in local production of the German Scriptures.

Karl Uhl from Austria, reported that a consignment of 5000 Bibles, which reached Vienna, was sold out in five days. Dr. Nida of the American Bible Society, who had just returned from a tour among missionary translators in Africa, reported that at one mission station, when forty Bibles arrived, there were 4000 applications for them.

WORLD HUNGER.

Here are pleas from Methodist Bishops from the four corners of the earth. "In Germany we are as hungry for Bibles as for any material nourishment, and it is the whole Bible the people want." "The needs all over the Philippines area have not yet been covered. The people are hungry for the Scriptures in the various dialects." "I have never known a larger demand for the Bible than there is to-day in Brazil." "In Poland people have a great hunger for God's Word, especially after the war." All Protestant Churches have complete freedom for their work and for this reason we have opportunity to spread the Gospel as never before."

Do readers care about these things? Is it nothing to you all ye that pass by? What did people in Europe have, that made it possible for them to endure their long years of suffering? Many have said that a living Saviour lived with them during those dark days. Often a man will say "My Bible means much to me. It was the only book I had during my long stay in the Concentration Camp."

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CALL TO YOUTH.

CHURCH OF ENGLAND, FELLOWSHIP, DIOCESE OF SYDNEY.

Lunch-Hour Bible Studies commence on Thursday, February 10, and will be held from 12.15 to 12.40, and from 1.15 to 1.40 p.m. every Thursday. For the first five weeks the studies will be led by Rev. B. Williams (12.15 to 12.40) and Rev. C. K. Hammond (1.15 to 1.40). The studies will be held in the Fellowship Office, Room No. 309, Third Floor, C.E.N.E.F. Memorial Centre, and all Fellowship members and other interested young people are invited to come along.

Our next House-party, which is open to all Fellowship members, will be held at "Chaldercot," Port Hacking, from March 4-7. Subjects for group study and discussion will be, "What it is to be a Christian," and "Things which help in the Christian Life." Other subjects to be discussed during the week-end are "Baptism" and "The Second Coming." Applications for the House-party close on February 25.

A.S.C.M. CONFERENCE, S.A.

The Australian Student Christian Movement Conference, recently in session at Woodside, was attended by some 450 students from all Australian universities. Interstate leaders of the great non-Roman denominations, including a number of distinguished lay scholars, guided the thought of the conference. The general theme, which was surely timely, was "God's Power and Man's Predicament," while the related Bible Study was on "The Work of the Holy Spirit-Giver of Life." Three Australian representatives at the first assembly of the World Council of Churches spoke on their experiences at Amsterdam. Discussion groups offered a variety of material for students of all tastes and interests, but the supreme object of conference to encourage students to make the adventure of faith and test the Christian way in their own lives.

NEW STRIP FILM.

Visual Aids Limited of England have produced a series of twelve strip films, covering the life of our Lord, and that of St. Peter and St. Paul.

The art work is a departure from the conventional Bible picture, and it is, to say the least of it, vivid. The text of Scripture after each picture is a great aid to teaching. The fact that the strip films are so different from such pictures as Copping's and Elsie Anna Wood's, makes it rather difficult for the ordinary person to accommodate themselves to the bolder style of presentation.

Unfortunately, at the present time it is only possible to purchase a set of 12 strips as one at the cost of £19/15/-. It is hoped that the manufacturers will see their way clear for each strip to be sold separately. (Obtainable from Kodaks, Sydney.)

OVERSEAS YOUTH NEWS.

South India.

The Church of South India has held its first youth rally, attended by 2000 persons between the ages of 12 and 30. Each of the delegates wore a special youth badge with the symbol "Christus Victor" on it.



German Handbook for Evangelical Youth Work.

A German Handbook for Evangelical Youth Work, the first as far as we know, has appeared on the theory and practice of Church youth work.

As one runs one's eye down the table of contents, there is seen a variety of studies—the aims and purpose of youth work, programme planning, and there is even a section on the proper running of summer and winter sports, including that of ski-camps.

The publication of the book is itself designed to build up Christian Youth Work in Germany and Austria, and in German-speaking countries. Already 1200 copies have been circulated.

War Tragedy.

Ingeborg Ziesecke was the German member of the Oslo delegation. Whilst at the

Conference it was discovered that she had tuberculosis. The delegates at Oslo and others who had never met her contributed to the expense of her hospital care in Norway. Her contraction of this fatal disease was due to malnutrition. It was not easy for the Norwegians to accept a German into their already overcrowded hospital, but through her illness by her faith and the radiance of her spirit Ingeborg won her way into the hearts of the people of Norway. She enriched the faith of all who were in touch with her.

Hanover.

The Youth Council of Hanover is taking over a conference centre, a house which during the Nazi time was a school to abolish Christianity. Now the deliberate policy is to carry the war into the enemy's camp and to make this place a training centre for Christian youth from which they will go out into the surrounding countryside.

Formosa.

An All-Formosa Youth Summer Conference was held recently with a motto similar to that of the Oslo World Conference of Christian Youth, "Jesus is Lord."

The conference had two aims—

1. To rally together all Christian Youth in their island, under the banner of Christus Victor, and to express their faith and fellowship in Him.

2. To link up this local fellowship with a world-wide fellowship of Christian Youth as was seen in the last two world conferences.

There were 600 persons at the conference. The delegates slept on the conference benches and desks. In the dining-room everyone stood, since that was the only way that they could be accommodated.

Amongst the delegates were a number of mountain people, the original natives of the island. There is to be another united conference this year.

AM I A SINNER?

"I'm not really a sinner," exclaimed a young fellow to a friend of him. "I'm not too bad. I've never murdered anybody, nor have I seriously stolen anything. In fact, I am much better than lots of other people, and particularly some of those who say they are Christians and go to Church."

Who is a sinner? Is a sinner a person who commits a great wrong against society? The answer to this question of course is "yes."

Well, what about the person who is decent, although he makes a few mistakes and does a few wrong things in his life? Is he to be classed with a person who does murder? The Scriptures tell us that everyone is a sinner. Admittedly there is a difference in degree, but there is no difference in kind. Perhaps the key verse in the Bible about sin is in Paul's letter to the Romans—"All have sinned and come short of the glory of God." (3:23.)

Sin, then, is missing the mark of God's standard. It is failure to fulfil His purpose. Everyone who has missed the mark is a sinner in God's sight. We do not acquire a sinful nature by doing wrong things—we are born with a nature that is prone to sin, and without God's grace and help we cannot conquer its terrible power. Of course it is true that the more we sin the more sinful we become.

It is impossible to forgive ourselves our wrong doing, nor can we conquer sin in our own strength. One of the Articles of our Church (they are found in the back of the Prayer Book) says: "Sin . . . is in the fault and corruption of the nature of every man . . . whereby man is very far gone from original righteousness, and is of his own nature inclined to evil."

God alone can forgive us our sin. This He does through Jesus Christ, who dies that our sin might be forgiven. God alone enables us to conquer sinful habits, both small and great.

"Sin shall not have dominion over you," Oh, what a glorious message, and it's true. God has said, it must stand, Pass it on, it's simply grand, Sin shall not have dominion over you.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

A MESSAGE FROM THE ARCHBISHOP.

"At the request of the Diocesan Synod I have set apart the first Sunday in Lent, 6th March, as a Special Day of Prayer and Humiliation, in view of the grave condition that is manifested in world affairs. The threat to world peace, the increasing industrial unrest, the growing laxity in relation of moral standards; these things arise from the fact of our failure to relate our whole life to the holy and loving will of God, and to our failure to recognise that man's life cannot be lived in safety and peace without our constantly seeking that spiritual energy which we so greatly need, and which God is so ready to bestow upon all who faithfully call upon Him.

May I express the hope that every member of the Church will make a special effort to attend Divine Service on this Day of Prayer, and join with the congregations in our Churches in imploring God to be gracious unto us in our hour of need."

CENTENARY CELEBRATIONS OF CAMPERDOWN CEMETERY—1849-1949.

To fittingly celebrate the centenary of the consecration of the Camperdown Cemetery, two functions were arranged by the trustees, who with their energetic president, Mr. P. W. Gledhill, did not spare themselves in their efforts to make these functions a success, and they must have felt well satisfied with the result of their work.

The first meeting was held at St. Philip's Parish Hall, York Street, on Wednesday, January 12, and consisted of a lantern talk by Mr. Gledhill and a moving picture of the cemetery taken by the Rev. W. K. Deasy, rector of St. Peter's, Cook's River.

Mr. Aubrey Halloran occupied the chair.

A vote of thanks to Mr. Gledhill was proposed by Mr. G. A. King, seconded by Mr. C. A. Cardew, who both spoke in eulogistic terms of the work done by Mr. Gledhill on behalf of the cemetery.

The Hon. T. D. Mutch, a former Minister for Education, proposed a vote of thanks to the Rev. W. K. Deasey for making a film which would be interesting to future generations. This was seconded by Mr. C. C. Watson, a former officer of the Supreme Court.

On the Sunday following, 16th, a service was held in St. Stephen's Church of England, within the cemetery, which was conducted by Rev. G. Feltham, acting-rector. The Psalm rendered was the 39th, which was used on the occasion of the consecration of the cemetery by the Right Rev. W. G. Broughton, only Bishop of Sydney.

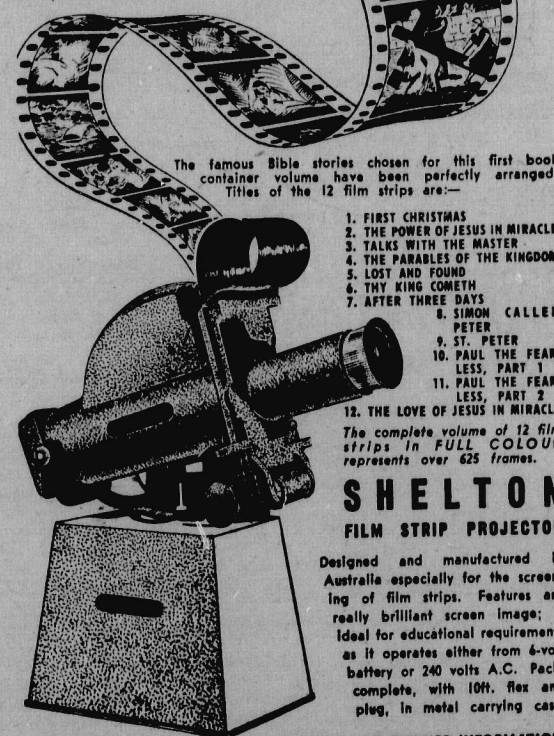
Rev. W. K. Deasey read the Lesson, and the Right Rev. W. G. Hilliard, M.A., Coadjutor Bishop of Sydney, delivered an address appropriate to the occasion.

He referred feelingly to the great number of pioneers whose remains were laid to rest in this cemetery, and who by their hard work and devotion to duty laid the foundation of the position occupied by Australia to-day. These men and women had courage and faith and went forth with an earnest and keen desire to emulate the spirit of their forefathers of the Homeland. The country prospered in the century under review, in numbers rising from 400,000 in 1849 to over 7,000,000 to-

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day. These pioneers had the spirit of the old country and we of the present day should endeavour to capture the spirit of work that they had and to live that we need not be ashamed.

After the Bishop's address, the large congregation of over 600 people, preceded by the trustees, choir, and the Bishop, proceeded to the consecration stone, where the final portion of the service was rendered. On completion of this, Mr. Aubrey HaHoran addressed the gathering and eulogised the work of the trustees in their efforts to preserve this historic spot for the benefit of posterity.

Mr. Gledhill, chairman of the trustees, read an account of the consecration of the cemetery 100 years ago.

Two trees were then set, one by the Bishop to commemorate the centenary of the cemetery, and the other by Mr. Gledhill, in memory of the trustees who had died since 1849.

Bishop Hilliard then unveiled a tablet on the "Lodge," commemorating the erection of that building in 1848.

The concluding function of the afternoon was the unveiling of a tablet on a specially prepared monument to commemorate the centenary of the consecration of the cemetery. This memorial was dedicated by the Bishop, after which the Minister for Lands, Mr. W. F. Sheahan, delivered a short address.

Thus ended a memorable event in the history of this historic cemetery.

A TALK FROM REV. A. R. EBBS.

Writing from Bombay, under date of December 31, 1948, Mr. Ebbs says:

Mrs. Ebbs, Miss Turner and I set out on our big adventure on December 11, in the "Stratheden." We have enjoyed every minute of the trip thus far. The arrangements on this floating palace are perfect; the meals are excellent, and the seas are very smooth. We had a wonderful experience at Colombo last Wednesday. I was up at 4 a.m. to see the ship entering this magnificent harbour. We went on shore after breakfast. It was good to see Colombo again. I was fascinated in watching the thousands, dressed in all kinds of ways, moving up and down. I was particularly interested in the bullock carts moving slowly in and out of the traffic; the boys begging on the footpaths were most appealing. We rode in rickshaws out to Galle Face, to call on Mr. and Mrs. Harper, secretary of the Church Missionary Society. He was good enough to take us to the great C.M.S. Girls' School, where over 700 girls—100 boarders—are cared for by our missionaries. The whole Church may well thank God for this outstanding educational edifice, set in spacious and beautiful grounds, with very beautiful, massive buildings. It is a most valuable asset. We saw in Christ Church two brass tablets with the names—perhaps 80 altogether—of clergy and their wives who, in the past 100 years and more, have faithfully proclaimed our great evangelical truths and exalted Christ where other religious systems have such sway. There are some 600 travellers with us, including a number of coloured people. I look forward to having another talk with you a little later on. Our address is c/o Bank of N.S.W., Barkley Square, London.

SOUTH COAST RURAL DEANERY.

A united young people's camp is to be held at Nowra over the coming Easter week-end. The camp is to be conducted at the request of the South Coast Rural Deanery by the

Chaplain for Youth, Rev. G. R. Delbridge, and the Diocesan Missioner, Rev. G. Rees.

Plans are well in hand for a worth-while camp, which is particularly being planned to help those who attend to have their thoughts directed toward the message of Easter.

TASMANIA.

FROM THE BISHOP'S LETTER.

The Warden of Christ College, the Ven. W. R. Barrett, has tendered his resignation to me as from April, 1949. The Archdeacon was five years at Cressy and has been at the College in Hobart for 20 years. Both he and Mrs. Barrett have laboured tirelessly for the College, and the Warden, in recent years, has sponsored and been responsible for many Church institutions from which he received no relief on becoming Archdeacon of Hobart in 1942. There will be an opportunity of expressing our appreciation of the most valuable services rendered to the Church and this diocese by the Warden.

"THE HOLY SPIRIT."

The Bible is an inspired Book. Daily and intelligent reading is one way of listening to God's Word conveyed through its pages. Listening to, as well as speaking to, God is a part of prayer that too many of us are apt to neglect.

The scholarly Bishop of Bradford (Dr. Blunt), Professor Charles Raven and others have drawn attention to the fact that the Church's teaching about the work of the Holy Spirit is vague and, therefore, not fully understood. The Roman Church and a section in our own Church have built up a cult round the Reservation of the Blessed Sacrament. It must be recognised that this has brought com-

fort, assurance, and strength to many Christians. But there is a real danger of localising the Presence of God and of worshipping the "Host." This doctrine is not found in the formularies of our Church. I have heard it said, and read statements to the same effect, that in Churches where the Sacrament is reserved the certainty of Christ's Presence is assured. But this is not the purpose of reserving the Sacrament in the Church of England. The only reason that our Church allows Reservation is for administration to the sick, and the great majority of the clergy do not regard Reservation as necessary, as the Prayer Book provides a Form of Communion for the Sick.

The teaching of the New Testament is that the Spirit dwells within each baptised and devout Christian to strengthen him in his daily tasks and Christian life, and that the Church is the fellowship in which and through which the Holy Spirit functions.

Even if it were the intention of our Lord (which is doubtful) that His people should meet Him at a Daily Eucharist, this would only be possible for an infinitesimal number of Church people. But to all is given the promise of the Comforter (Strengthened) Who will "abide with you for ever" and Who "will guide you unto all truth."

Make a New Year's resolution that you will seek, with the help of the "Spirit of truth" to read your Bible every day. Consider very seriously becoming a member of the B.R.F. Determine to be regular at Church and especially at the Holy Communion, remembering that it is a function of the Holy Spirit to make living in the Church and in her acts of worship the presence of the Risen Lord.

REV. EDMONDSON, forced to retire through partial blindness, urgently requires to buy home. Western Suburbs preferred. UW 2348.

THREE NEW TITLES.

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