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Room 6, First Floor, Diocesan  
Church House, George St., Syd.  
All communications to be ad-  
dressed to the Hon. Secretary.

## EDUCATION THANKSGIVING

(From page 1)

Our secondary schools. We were  
encouraged by the kindness,  
concern and courtesy of the  
Premier and we look forward to  
the future in expectation.

"Since that deputation, indeed  
only during the last weekend, I  
was interested to discover that in  
1945 my predecessor, Archbishop  
Mowll, led a deputation with a  
similar request. I hope it may  
not be necessary for my suc-  
cessor to do the same!

"We have been much encour-  
aged by the acknowledgment  
given in the recent secondary  
schools survey report to the  
value of religious principles and  
practice, and our hopes are  
high."

The Archbishop concluded by  
tracing the history of the  
diocese's approach to its oppor-  
tunities and responsibilities under  
the Act of 1880.

At first, he said, the work was  
done conscientiously and thor-  
oughly, but particularly during  
the inter-war years clergy num-  
bers did not keep pace with the  
growth of school population, and  
the location of new schools often  
made it impossible for a local  
rector to visit all his schools  
regularly.

But in recent years, there has  
been a great improvement,  
thanks largely to the present  
Diocesan Director of Education.

## WYKEHURST GUEST HOUSE

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Christian atmosphere. Good  
food, H. and C. water in bed-  
rooms. House-parties taken.

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KATOOMBA.

## Bishop Condemns Home Units

Preaching at a centenary  
service for the Municipality of  
Woollahra, N.S.W., in St.  
Mark's, Darling Point, recent-  
ly, the Bishop of Armidale  
(the Right Reverend J. S.  
Moyes) said that a municipal-  
ity should be a living fellow-  
ship.

The Bishop's remarks were ac-  
tually spread of "home unit"  
blocks in Sydney, saying that  
"home unit" was just a euphem-  
ism for a flat, which is not a  
home at all.

There was a need for high  
buildings in a big city, but home  
units meant small families.  
"Family life should come first  
and foremost."

The Bishop's remarks were ac-  
companied by an announcement  
by the Rector of St. Mark's the  
Reverend C. A. Goodwin, that a  
petition was being organised by  
the parish council to protest to  
Woollahra Council against the  
proposed erection of a nine-  
storey apartment building be-  
tween the church and the Rec-  
tory.

## POSITIONS VACANT

Boys' Home (Sydney metrop.  
area) helping lads with prob-  
lems, invites applications  
from Christian couple with  
desire to help them. Live in.  
Some experience in general  
farming desirable but not es-  
sential. Reply with copies  
refs., Church affiliation etc.  
to Box 5, Queen Victoria  
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## Enquiries invited

- Pilot—Church of Eng-  
land Flying Medical  
Services, South Aus-  
tralia.
- Housekeeper — Chris-  
tian woman. Home and  
remuneration for look-  
ing after three men.  
Cooking and domestic  
duties.
- Married Couple—Warden  
and Matron for  
Children's Hostel, Mun-  
gindi, N.S.W.

Enquiries to the Organising  
Missioner, Bush Church Aid  
Society, 135 Bathurst Street,  
Sydney. (Tel. BM3164 Syd-  
ney.) Allan's Buildings, 276  
Collins Street, Melbourne,  
(MF8962.)

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ence. Reply "297" Church Record Of-  
fice.

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John's Church), Church St. Parramatta.  
YL8422.

## Personal

The Reverend W. Howarth,  
Curate in the parish of St. Paul  
at Lithgow, has been appointed  
Curate-in-charge of the Provi-  
sional Parish of Sefton, Sydney  
Diocese.

The Reverend D. W. B. Rob-  
inson, Vice Principal of Moore  
Theological College, Newtown,  
has been appointed to the Coun-  
cil of the Church of England  
Grammar School for Boys at  
North Sydney. Mr Robinson is  
an "old boy" of the school.

The Right Reverend M. L.  
Loane, Bishop Coadjutor of Syd-  
ney, ordained The Reverend Vic-  
tor William Roberts to the  
Priesthood and The Reverend  
Geoffrey Albert Taylor to the  
Diaconate in St. Alban's Church  
at Lindfield on Sunday, June 12,  
at 10.30 a.m.

The Archbishop of Sydney has  
announced the appointment of  
the Rev. H. H. Davison, Rector  
of the Parish of The Soldiers'  
Memorial Church, Cabramatta,  
as Rural Dean of Liverpool.

The Rev. R. S. Barker, Curate  
of the Parish of St. Augustine,  
Bulli, has been appointed Rector  
of the Parish of St. Paul, River-  
stone, Diocese of Sydney.

The Bishop of Armidale,  
the Right Reverend J. S.  
Moyes, has announced the ap-  
pointment of the Reverend E.  
J. Wetherell as Dean of Armi-  
dale.

Mr Wetherell is at present  
Rector of St. Andrew's Church,  
South Brisbane.

He will succeed the Very  
Reverend M. K. Jones, who has  
retired and will return to  
England.

The Archdeacon of Christ-  
church, New Zealand, the Ven-  
erable E. A. Gowing, has been  
elected to be Bishop of Auck-  
land.

He succeeds the Right Rever-  
end W. J. Simkin, who an-  
nounced his retirement in  
March.

The bishop-elect was born in  
Sydney, graduated in Arts from  
the University of Sydney in  
1934 and from Oxford in 1936.

He did his theological train-  
ing at Wycliffe Hall, Oxford,  
after which he served in English  
parishes.

He became Dean of Nelson,  
N.Z., in 1950, and Archdeacon  
of Christchurch in 1956.

We regret to report the death  
in India of Dr Ida Scudder, the  
pioneer medical missionary of  
Vellore.

The death is reported in Eng-  
land of Dr W. E. Sangster, a  
leading Methodist Evangelical, at  
the age of 59. "The English  
Churchman" comments that  
many considered him the great-  
est Methodist preacher of the  
age.

The Reverend F. D. Buchanan  
was instituted on June 14 to the  
charge of the Provisional Dis-  
trict of Girraween, Sydney Dio-  
cese.

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The Australian

## CHURCH RECORD

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tian service for those ac-  
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tian ladies, one arriving from England,  
must find home before end July. Cot-  
tage or half house, unfurnished, mod-  
erate rent, Western Suburbs for prefer-  
ence. Andrews, 12A Argyll Place,  
Miller's Point.

# THE AUSTRALIAN CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

Vol. 24, No. 13

JULY 7, 1960 PRICE 9d.

Registered at the G.P.O., Sydney, for transmission by post  
as a newspaper.

## 2500 ATTEND MELBOURNE C.M.S. RALLY

On Tuesday night, June 21, the  
Melbourne Town Hall was filled to near  
capacity for the address "The Challenge  
of the unfinished Task" given by Bishop  
Stephen Neill, Associate General Secret-  
ary of the World Council of Churches, to  
mark the 68th Birthday of the Church  
Missionary Society in Victoria.

The meeting was honoured by the pres-  
ence of the Lieutenant Governor, Sir  
Edmund Herring, and Lady Herring.

"THANK GOD FOR INCREASING COST!"

The Archbishop of Mel-  
bourne, the Most Reverend  
Dr F. Woods, President of the  
C.M.S., was chairman.

Each of the 14 countries  
where C.M.S. is at work in the  
world was represented either by  
a National member or a mission-  
ary, and, preceded by a flag-  
bearer, they made their way  
down the centre aisle of the  
Town Hall to take their place  
on the platform.

An accompanying narration by  
the General Secretary, the Rev.  
R. Marks, gave a brief survey  
of the task of the C.M.S. in  
each place — Australia, North  
Borneo, Singapore, Malaya,  
Hong Kong, Ceylon, India,  
Pakistan, Iran, Nepal, Tangan-  
yika, Uganda, Kenya and the  
Sudan.

A reminder regarding "The  
Task at Home" was given by  
Archdeacon George Pearson, a  
missionary not long returned on  
furlough from Tanganyika.

He gave cause for much re-  
flection by stating that "We  
should THANK God for the in-  
creasing costs of our work, for  
this is surely a sign of God's  
confidence that He is able to  
entrust to C.M.S. an increasing  
task. God is leading us into new  
situations giving us opportunity  
to glorify His name, and we dare  
not say Him nay."

The Archbishop followed up  
the Archdeacon's words by  
stating the actual facts regarding  
C.M.S. finance, namely that  
£62,500 is the budget amount  
for 1959-60 and £18,000 was  
still required to meet that total  
by the end of June.

## Bp. Neill's Address

The responsive spirit of the  
meeting was indicated by the an-  
nouncement that the offering for  
the night totalled £1,788 (later  
supplemented to £1,825), and  
also that by the generosity of a  
layman present, this whole sum  
would go to reduce the £18,000  
outstanding as he personally had

offered to defray the expenses of  
the meeting.

In his address, Bishop Neill  
brought out the sequence of early  
World Missionary Conferences.  
In 1810 the great William Carey  
proposed the holding of a World  
Missionary Conference, but this  
did not eventuate, and there  
would have been but few coun-  
tries represented anyway.

By 1860 it was a much fuller  
picture—Japan, China, India,  
Ceylon and Africa were all being  
opened up to the message of the  
Gospel.

In 1910 the back of the work  
had been broken with Christian  
missions extended to almost  
every land and the New Testa-  
ment translated into a number  
of languages.

By 1960 only one country in  
the world—Tibet—has no Chris-  
tian Church.

## Unfinished Task

Even though this would ap-  
pear to mean that the Church  
has a world coverage, in actual  
fact it only serves to highlight its  
spread and not its numerical sup-  
port for of all the world's popu-  
lation, only one-third is Chris-  
tian, and that nominally. In fact  
this figure takes in all of those  
people who have had the oppor-  
tunity of hearing the Gospel, but  
do not necessarily accept its  
claims.

If we take this fact seriously  
it means that we have to con-  
template anew the Church's re-  
sponse to its unfinished task.

Bishop Neill enlarged on the  
present great needs of the  
Church, namely evangelisation,  
training of the clergy and laity  
(number one priority), publica-  
tion of more and more Christian  
literature, provision of medical  
aid and educational facilities and  
not least the humility to go to  
other countries as servants of  
the people.

He concluded with the chal-  
lenge, "If we are prepared to  
take God at His word, he will  
do great things with us."

## NEW MEDICAL CENTRE OPEN



The Right Reverend T. E. Jones, Bishop of Willochra, with other clergy at the dedica-  
tion of the Bush Church Aid Society's Flying Medical Services Centre at Ceduna, S.A.

## Bp. of Willochra Dedicates B.C.A. Medical Centre

The Church of England made progress with its  
Flying Medical Service recently when a modern  
medical centre was dedicated at Ceduna, South  
Australia. Through the agency of the Bush Church  
Aid Society a modern building comprising a pharmacy,  
doctors' consulting rooms, dental surgeries, and an  
office has been provided for the Flying Medical Ser-  
vices Centre, Ceduna.

The £12,000 building has  
been erected through a bank  
loan and now brings the essen-  
tial services into a central ad-  
ministrative position. It has pro-  
vided the town with a pleasant,  
modern structure to advertise  
the work of Christian profes-  
sional staff.

At the dedication on the 8th  
June, 1960, the Right Reverend  
T. E. Jones, Bishop of Wil-  
lochra, paid tribute to the de-  
votion of the medical staff.

He reminded the 200 people  
present that people like Sister  
Dowling, the matron, Mr Allan  
Chadwick, the pilot, and many  
others had given over 20 years  
of service in such Christian mis-  
sionary work in Australia.

Ceduna people and many who  
had travelled long distances saw  
the Bishop of Willochra, who  
was organising missioner of  
B.C.A. from 1933 to 1958, per-  
form the dedication.

Visitors from Sydney included  
Mrs R. Hallahan, whose hus-  
band, the late Reverend R. T.  
Hallahan, is remembered by a  
memorial in the Centre, pro-  
vided by Mr and Mrs Kneeshaw,  
of Sans Souci, N.S.W.

Mrs Hallahan was accom-  
panied by her son, Mr R. Ha-  
llahan.

## DEATH OF CANON KNOX

We regret to report the  
death of the Reverend Canon  
David J. Knox, of Sydney.

Canon Knox, who was aged  
85 and was the oldest clergyman  
on the active list in Sydney Dio-  
cese, died on Tuesday, June 21.  
The funeral was held in St.  
Andrew's Cathedral, Sydney, on  
Thursday, June 23.

The cathedral was well filled  
for the service, which was con-  
ducted by the Dean of Sydney,  
the Very Rev. E. A. Pitt. The  
Archbishop of Sydney took part  
and Bishop R. C. Kerle read the  
lesson from 1 Corinthians 15.  
Archdeacon R. B. Robinson read  
some of the prayers.

The funeral sermon was  
preached by Bishop M. L. Loane.  
It is printed on page 2 of this  
issue of the "Church Record."

## BUDGET MET

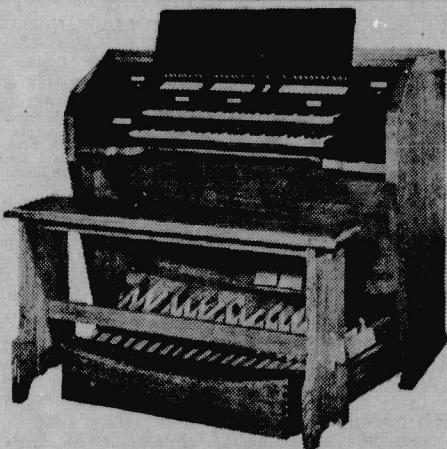
The N.S.W. Branch of C.M.S.  
has balanced its budget of  
£91,500.

## Bible Reading Campaign

In commemoration of  
the 350th anniversary of  
the publication of the  
Authorised Version of the  
Bible to be celebrated in  
1961, an Australia-wide  
Bible Reading Year is being  
planned by a committee re-  
presenting Churches, the  
British and Foreign Bible  
Society, the Bible Reading  
Fellowship and the Scrip-  
ture Union.

The chairman of the  
national committee is Mr  
Justice Athol Richardson, and  
the Campaign Director, the  
Rev. Alan F. Scott.

This year in N.S.W., Bible  
Society Sunday falls on  
August 28 when the Bible  
Reading Campaign will be  
inaugurated.



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PAL/62-133

JULY 7, 1960

## The Authority of God's Word

There is a steadily increasing interest in the Scriptures in the Church today, and this is coupled with an increasing concern about their message. This is a reassuring sign to all Christians eager for a recovery of the Church's authoritative message to mankind.

For it is a demonstrable fact that spiritual revival and effective proclamation of the Gospel of Christ have always coincided with conscious endeavour by the Church to be faithful to the teaching of the Bible. Periods of failure and spiritual decline have always been characterised by neglect of the Bible and refusal to follow its teaching. It is only when the Church acknowledges the authority of the Scriptures over it that they reform and transform it so that it can act as Christ's body on earth.

We therefore thank God for such reaction against the barren liberalism of a generation or two ago as is evidenced in the report of the Commission set up by the National Conference of Australian Churches earlier this year on the authority of the word of God. This report declared that "the authority of the Word of God as mediated through Holy Scripture is an absolute authority, and all Christians acknowledge it their duty to render entire obedience to Him, in their faith, in their worship, and in their life in His word."

But both conservatives and liberals in theology signed this report. This fact highlights its ambiguity. It speaks of "the Word of God, mediated through Holy Scripture," which implies a distinction between Scripture and God's word. This is not the position of the doctrinal standards of many of the member Churches of the Conference. Article XX of the Church of England, for example, describes Scripture as "God's Word written."

While the notion of Scripture as no more than a medium through which God speaks is compatible with modern "Biblical theology," it is plainly incompatible with Scripture's own description of itself as the word of God without qualification and as authoritative because "it is God's word." 2 Timothy 3.16 and 2 Peter 1.20-21 cannot be reconciled with the implications of this report.

The danger of inadequate, man-made theories of Scripture such as this is that they will muffle the message of

Scripture. Men may be so prejudiced by their theories that they do not recognise God's word for what it is, as Samuel was so certain that only Eli could be calling him that the possibility that it was God speaking never crossed his mind until Eli suggested it.

This is one of the greatest dangers facing the Church today. Evangelicals can combat it in two ways.

The first is to refuse to cry, "Peace, peace," when there is no peace. In the interests of the Church and of the world to whom it is required to minister, we cannot acquiesce in an attitude to the Bible which is defective and must therefore lead to further spiritual ineffectiveness for the Church. We must cry aloud and spare not.

We have no need to be apologetic about doing so. The Church as a whole is beginning to realise that there is more in the conservative case than can be refuted by merely labelling it "fundamentalist." Until the arguments of books like B. B. Warfield's "Inspiration and Authority of the Bible" are answered our position is impregnable—not because it is in the nature of things that Evangelicals must always be right and their opponents wrong but because our position is that of the impregnable Scriptures themselves.

The second is to encourage the practice of individual Bible reading. This has the effect of subjecting the Christian to the teaching, reforming, edifying power of the Scriptures. It means that people experience personally the authority in their lives of the word of God.

This must in due course influence the corporate life of the Church—it has in fact already done so. The Scripture Union has been one of the causes of the Evangelical renaissance of the last 15 or 20 years. If it continues to spread, its effect on the Church as a whole must also grow.

The Scripture Union is, of course, not polemical in its methods, but implicitly to uphold the true doctrine of Scripture is to condemn false doctrines.

Let us therefore make Scripture Union Week an occasion for advocating and encouraging regular, systematic daily reading of God's word. This is the best possible way of ensuring that its authority is recognised and submitted to both in individuals and in the Church as a whole.

## David James Knox

The funeral sermon preached by the Rt. Rev. Marcus L. Loane.

"He hath said, I will never leave thee, nor forsake thee." Hebrews 13.5.

There are words of comfort just as there are strains of music which once they fall on the outward ear linger on and on in the chords of memory. So it is with the words of this promise; words which in the Revised Version were a favourite quotation for Canon Knox: "Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee."

They ring like a refrain through the Bible, spoken now to this man, now to that man, and at last caught up and applied in this verse to all whose trust is in Him. They tell us in picture language that the hands of God are soft, yet mighty; and those strong but gentle hands will never cease to hold us in His perfect keeping.

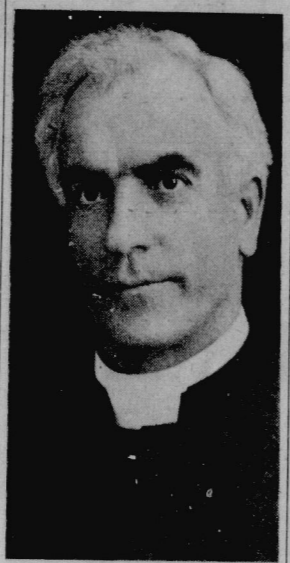
Canon Knox was born at Inniskillen in 1875 and came out to N.S.W. with his father at the age of five. He grew up on a farm in the Bowral district and it was in the little church on the hill above his home at Kangaroo that at his brother's behest, he received and acknowledged the Lord Christ as his Saviour. He entered Moore College in 1897 and took a First Class in the Oxford and Cambridge Preliminary Examinations in 1899. He was one of a small band of men in those years who were to live in the closest friendship to exercise an outstanding ministry: men like Herbert Begbie, H. G. J. Howe, and S. E. Langford Smith. He was the senior student in his final year and he lived to be the oldest surviving graduate of the college.

He was ordained in 1899 as Curate to Canon A. W. Pain at St. John's, Darlinghurst, and in 1901 at the Archbishop's request he became Curate-in-Charge of the new Conventual District of Mill Hill.

In 1912 after having twice declined, he accepted the call to St. Luke's, Whitmore Square, in the Diocese of Adelaide, and except for 18 months of war service overseas, he spent 10 years in a remarkable ministry as a devoted and outspoken Evangelical in that Diocese. In 1922 he returned to Sydney as Rector of St. Michael's, Wollongong, and he later became, in turn, Rector of St. Paul's, Chatswood, and of Christ Church, Gladesville.

When he retired in 1949 at the age of 73 he took upon his heart the need of Terrey Hills at a time when no one else was willing to accept responsibility there, and he continued to preach, to teach in the school and to visit until this year when, to his great joy, it was made part of a new provisional district. This last phase of life-long service was not for the sake of remuneration; there was none. It was for the love of Christ, which was the unchanging and master motive in his life right on to the end.

David James Knox was not a man to set great store by titles, but he was deeply touched when the Clergy of the Diocese elected him a member of the Cathedral Chapter in 1944. He served the Diocese on all its most im-



Canon D. J. Knox when Rector of St. Luke's, Adelaide.

portant committees such as the Standing Committee and the Presentation Board, and he spoke on occasion with tremendous effect both in our own Synod and in General Synod. It was while at Mill Hill that the foundations were laid for his life-long interest in the causes of Evangelism and Christian Education. Perhaps to no one man was the revival of the Diocesan Board of Missions so much due as it was to him in 1934; he found a missioner, he raised the money, and he set the work in motion. He had become Secretary of the Committee for Religious Instruction in Schools at the request of Archbishop Saumarez Smith and he played a key role in the early development of the Diocesan Board of Education.

### "Fertile Mind"

He always had a fertile and inventive mind. An illustration of this is the fact that the very first Young People's Fellowship in the now well-known sense of that term originated under his inspiration at St. Paul's, Chatswood. This was the genesis of a movement in Church life from which the work of the Youth Department was to develop. He was for 12 years an Examining Chaplain who interviewed every candidate for ordination and he carried out his work in this connection with a high sense of its serious character.

There was a constant stream of recruits for the ministry and the mission field from every parish in which he served. There were men like Archdeacon Robinson and his brother, Mr Venn and Mr Norman, Mr Dryland and Mr Bull, from Mill Hill; there were men like Mr Ashcroft and Mr Boyden from St. Paul's, Chatswood, while Bishop Kerle, Canon Filtingham and Laurence Pullen, to name only a few, grew up under his ministry. There are others like Miss Ethel Nunn, Miss Jean Webber and Miss Winnie Preston, who have given their lives to missionary work through the influence he has exercised on them. Nor will we forget that he has given a son to the ministry and two daughters to the mission field.

Canon Knox was a man of prayer with a profound reverence for the authority of the Word of God. He loved the Bible, and read it aloud both at home and in Church in a clear and beautiful voice with singular charm and persuasiveness. He always rejoiced in the Doctrines of Grace, and I have heard him say that the verse of Scripture which he would choose to sum up his hope of glory is Romans 3:24—"Being justified freely by His grace, through the redemption that is in Christ Jesus." This taught him in turn to rejoice in the spiritual inheritance of the Reformation, and he was a convinced and devoted Evangelical in Churchmanship.

### Evangelical

He was the pioneer of the Evangelical Trust both in Adelaide and in Sydney. He was one of the founders of the Reformation Rally which for more than 30 years has been an annual meeting of great significance. He was for 60 years an ardent worker for the Australian Church Record, through ill report and good report, and that paper owes more to his untiring interest than we can now assess. Above all, it was the Rev. D. J. Knox who in the face of vehement opposition founded the South Australian Branch of the Church Missionary Society. His sun has set, but it has left an after-glow whose light will not soon fade.

Canon Knox was a prophet and a dreamer who looked below the surface and beyond the skyline as he sought to know and interpret the will of God. He was a man of vision and ideas who was often willing to take great risks in faith because he saw what might be done.

He did not know what fear was in the ordinary course of life. His great courage in the moral sphere made him a man of the most absolute and transparent sincerity. Whether others agreed with him or not, they could never question that truly shining quality in his character. He had to pass through great sorrow in the course of his life and he was one who felt all such experience with an altogether unusual depth of feeling; but it made his power for sympathetic understanding very real and tender. Yet he had by nature a merry heart and his laughter was infectious. He was always a lover and reader of books, and his mind was alert and eager to the end.

This was only a part of the secret which gave him a spiritual freshness and vitality which never lost its spring. Who that knew him will ever forget the large flashing luminous eyes, the light and gentle voice that could break into a sudden roar like thunder, the tenderness of his love and the awful power of his indignation, the chivalrous heart and generous soul that made him so true a servant of God? All that he was in his own home I have no words that will express. We can only look back today and thank God for a long life of great honour and usefulness: thankful for one who was so entirely devoted to Christ; so simple, so fearless, so free from self-seeking; a Christian Gentleman so true; such a father, such a pastor, such a saint, such a friend.

## National Scripture Union Week, 1960

National Scripture Union Week (from July 3 to July 10) this year is following the pattern of previous years, but with emphasis on the contribution Scripture Union can make to Church life.

Many clergy are co-operating in a variety of ways. Many are preaching on Bible reading at one or more of their services at this time. Some churches have arranged whole series of services and meetings.

In addition, more than a hundred Scripture Union speakers are addressing rallies, services, Sunday School and Fellowships. A wider range of country work is being undertaken in N.S.W. this year. Rallies are being held in 42 country centres, extending north to Lismore and Byron Bay, west through Glen Innes to Broken Hill, and south to Albury and Cooma.

The speakers at these rallies include a number of leading

churchmen such as Bishops Kerle and Loane and Archdeacon Begbie. Smaller country meetings are also being held.

Radio sessions are again being held to spread the message of the value of Bible reading.

The 11 a.m. service from St. Andrew's, Summer Hill Cathedral, Sydney, was broadcast by the A.B.C. The preacher at this Scripture Union service was Bishop Goodwin Hudson.

The Scripture Union Thanksgiving Rallies on Saturday, July 16, in the Assembly Hall, Sydney, will be the climax to the week. The children's rally will begin at 3 p.m. and the United Rally at 7.30 p.m. will present a review of National Scripture Union Week. A highlight will be the final of the S.U. Quiz. Dr Paul White, and the chairman will be the Archbishop of Sydney.

### SYDNEY C.E.B.S. WEEK STARTS

The Church of England Boys' Society, Diocese of Sydney, will hold its annual C.E.B.S. week commencing on July 23. Diocesan functions held during this week will include the cross-country run, the Annual Procession, Annual Service and branches of C.E.B.S. and the Girls' Friendly Society will hold combined functions on meeting nights.

The cross-country run is held each year at the commencement of C.E.B.S. week and is run on July 23 in Centennial Park. The Annual Service and Procession will take place on July 31 and will consist of members and leaders of the society who will leave the Domain at 3 p.m. and proceed to St. Andrew's Cathedral via Macquarie Street, Martin Place and George Street; the procession will halt at the Cenotaph for a wreath-laying ceremony. Two legacy wards from C.E.B.S. will place wreaths on the Cenotaph. When the procession arrives at St. Andrew's Cathedral the Annual Service will be conducted. This is planned to commence at 3.30 p.m. and the preacher will be the Chaplain General, The Reverend A. E. S. Begbie, the Rector of St. Stephen's, Willoughby.

The Director of the C.E.B.S., the Reverend J. J. Turner, will organise the service. All friends of the society are invited to attend the service.

### Competition for Crusade Fails

Free tickets were offered in Cagayan De Oro (Philippines), recently to anyone who would attend a local movie theatre instead of the Crusade for Christ being conducted in the same neighbourhood.

The determined theatre owner, after getting a poor response, went one step further, and offered each would-be patron a peso (5/), to come in.

The crusade, which was sponsored by Orient Crusades, suffered no serious effects from the "competition." Attendance was excellent and over 200 decisions were recorded in eight days.

## Convocation Condemns Apartheid

There is nothing particularly obnoxious about the policy of separatism," said the Bishop of Chester, Dr. G. A. Ellison, at York Convocation last week. "Unrealistic, escapist, impracticable, out of tune with the times it may be judged to be, but it is not necessarily immoral or wrong."

The reason why the policy of apartheid, as it was practised in South Africa, had evoked the condemnation of the civilised world was because the Government had given a sinister twist to its policy of separatism.

It had, on its own confession, used that policy as a means to ensure that white supremacy would be firmly established and that the black Africans, the Asiatics and the Coloured would forever be condemned to a position of subservience.

The Bishop of Chester was moving a motion on South Africa to the full Synod.

The motion, accepted unanimously, declared that the

Synod viewed with grave concern the racial policy of the Government of the Union of South Africa and its consequences, assuring the Church of South Africa of its constant sympathy and support.

### Anglican baptism in Baptist church

The Reverend M. A. P. Wood, Vicar of Islington, London, recently performed an adult baptism in a neighbouring Baptist church.

The candidate, a young man, requested that he be immersed, in accordance with the rubrics of the Prayer Book, which allow immersion as an alternative to affusion.

As the parish church has no provision for baptism by immersion, Mr Wood asked the Baptist church to allow him to immerse the candidate there. The Baptists willingly consented and many of them were present at the service.

## ARCHBISHOP LAUNCHES NEW APPEAL FOR CHILE

The Archbishop of Sydney has opened an appeal for South America, for the relief of those who suffered in recent hurricanes and earthquakes and the rebuilding of Anglican buildings and property.

Contributions should be addressed to him at Diocesan Church House, George Street, Sydney, and marked "South American Appeal."

The Reverend Reg. Bartle, a S.A.M.S. missionary in Chile, has written of the aftermath of the Chile earthquakes. He says:

"At about 3 o'clock in the afternoon the whole ground began to dance and heave like the waves of the sea. Houses swayed like matchboxes, trees and telegraph poles heeled over at incredible angles."

"People rushed out into the streets and on their knees cried to God for mercy. It was impossible to walk or even stand upright, and I had to cling to the post of the plaza fence so as not to be thrown about. It lasted about two minutes."

"A couple of days to get a bit more organised and then the refugees arrived, and we have been busy with them since. We have now had nightly meetings in the open air in Cholchol for two weeks, and the people have gathered in large numbers to hear the word of God. There have been several conversions and a deeper consecration of church members."

"Please pray for Chile in this critical affliction, that many may turn to Christ. Hearts long hardened are opened to the Gospel. Pray for the relief and refugee work. Pray for the thousands of homeless."

"Pray for the missionaries that we may have wisdom for difficult decisions and strength for wearying tasks. Pray that God may be glorified in this catastrophe."

Canon A. J. Barratt, the Superintendent of the S.A.M.S., later wrote:

"We have all been preserved, miraculously, from the dangers which surrounded us. We have

been in the middle of the storm. The south was stricken to a dreadful extent. Valdivia and Puerto Montt are in a terrible state. To the north Concepcion had a serious amount of damage."

To the west coastal towns were inundated and to the east whole mountains slid over houses and villages, and yet in all this, the region around Temuco was spared the worst effects of the earthquake.

### Singing Hymns

"However, the quake was tremendous, like a rough sea, and how our buildings stood it I cannot understand. The Sunday School children (at Quepe) here passed out of church just before the heavy bell in the tower crashed down. When I got over there the children were all sitting in the orchard outside the hospital, singing choruses but with tears running down their cheeks. The hospital patients were safe but many valuable medicines and drugs were destroyed."

"In many places the poor people are homeless and we have thirty-odd in the school at Cholchol. The problem is now going to be the care of these people until new houses can be built. For

us the indirect results are very serious. On the other hand, the spiritual opportunities are great."

"Since the disasters many have been seeking the Lord in a new way. Open air meetings are being held every evening in Cholchol. In Temuco, the Rev. Douglas Milmine and family had to escape from their house during the earthquake and take refuge in the city plaza."

The quake was so considerable and the movement of the church tower so violent that the bell rang of its own accord."

Mr Milmine has said that the mission buildings are now like "jelly" to walk in. Some will need rebuilding."

At Nehuentue, on the coast, the Rev. Reginald Bartle and another missionary only escaped to the hills in time before the water came flooding in. The church there will need extensive repairs."

The resources of the missionaries are slender at the best of times and all these needs will mean a terrific drain upon these resources."

Already one church in Toronto, Canada, has given 200 dollars.

## New Talks In Scotland

A proposal to appoint a committee of fifty ministers and elders in order to resume conversations on Church unity with the Church of England is reported by the Inter-Church Relations Committee of the Church of Scotland in a document which is to be presented to the forthcoming General Assembly.

The committee recommend the extension of visits of official

representatives of the Church of England, the Episcopal Church in Scotland, the Church of Scotland, and the Presbyterian Church of England to the meetings of their respective governing bodies; interchange of teachers and students among the theological colleges; and the fostering of unofficial clerical and lay groups for the discussion of doctrinal questions and for informing one another of the distinctive forms of worship.

## Bigger giving has big dangers

"THERE ARE DANGERS which arise from having an increase in financial resources," the Rev. A. T. Houghton, general secretary of the Bible Churchmen's Missionary Society, suggested at the annual meeting in Church House, Westminster, recently.

"We may find that there is a feeling of having discharged their obligations on the part of those who are merely giving 'adequately' for the first time in their lives."

"The only antidote to this attitude," said Mr Houghton, "is to come back to the Cross where God gave His Son for us."

In his report he also referred to the Lambeth report and the subsequent call to the Anglican missions to make a great forward movement over the next few years.

### Primates Attend Swedish Festival

The Archbishop of Canterbury took part in the 250th anniversary of the Swedish Church in London on June 19 when, with the Archbishop of Sweden and the Bishops of Stepney and Willesden, he attended a special commemoration service in the Harcourt Street Church, St. Marylebone.

Prince Bertil of Sweden, who was also present, went to Swedenborg-square, Stepney, on June 18, to unveil a tablet commemorating the first Swedish church in London, which stood there from 1728 until 1911.

## Biblical worship in grave danger

The Fellowship of Evangelical Churchmen has issued the following findings from its conference, held at Elfinswald, Haywards Heath, recently.

1. In view of their not inconceivable contribution to the Church more adequate representation should be given to evangelical church-people.

2. The Church of England, judged by her formularies, knows only two dominical sacraments, and knows no such words as "sacramental confession." The present tendency towards many churches, is a departure from Biblical principles.

3. Evangelicals are prepared for a Prayer Book revision which is in accord with the Word of God and the principles of the Reformation. Experimental services such as are without statutory authority constitute a grave danger to true Scriptural worship.

4. Every opportunity for inter-communion should be taken as a means to reunion.

5. Whereas the missionary societies are able to promote the unfinished task of the Church a single missionary fund and eventual merging of the societies would stifle missionary interest.

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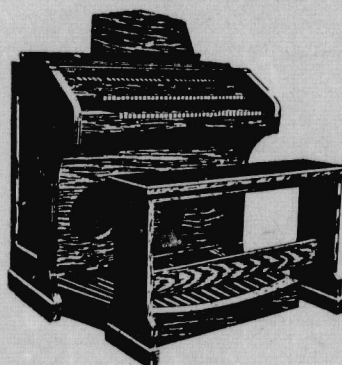
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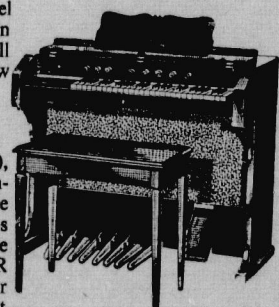
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## Notes and Comments

### AN INDEPENDENT NEW GUINEA?

It appears from Mr Menzies' remarks on his return from overseas that before many years have passed Australian New Guinea will be independent.

If that happens before the people of New Guinea are ready for independence (which seems likely) it will mean that Australia has betrayed its trust in order to obtain the approval of world public opinion.

There is no doubt that world public opinion is strongly opposed to Western Europeans controlling other peoples. It is strangely indifferent to Eastern European colonies (e.g., Russia in Central Asia) or Asian colonies (e.g., the prospect of Indonesians ruling Papuans).

Many colonies were founded not from greed but to bring civilisation and Christianity to the local inhabitants. The question is whether the shameful abdication of responsibility by such countries as Belgium in the Congo should be imitated by Australia or not.

The real question is what will benefit the people of New Guinea most. It may be that to delay independence would lead to disorder and terrorism, and that the only practical course is to take the risk of trouble for the infant nation when it moves off on its own. But it is our Christian duty to assess these factors calmly and fearlessly, in the light of our duty to the people concerned, and not of our international popularity.

### "HOLY WORLDLINESS . . ."

This is the phrase the Bishop of Coventry has used to bring home to C.E.M.S. members in England the danger of escaping "into a never-never world of pious escapism."

Never at a loss for the telling phrase, as Australian church people who heard him will remember, the Bishop continued by pointing out how bad the effect of this escapism is on the world we are called to win.

"No wonder the full-blooded man and down-to-earth man does not want to have anything to do with such 'half-men,' whose religious practices take the form of running away from the world."

"Holy Worldliness means the ability to live with the right focus, the right perspective and the right attitude to life. This can only happen in so far as we take time to go apart, to be alone with God."

Words certainly worth remembering.

### THE CHURCH'S BLIND SPOT . . .

The jubilee of the Edinburgh Missionary Conference of 1910, which did so much to develop the missionary strategy of the whole Church and to bring the ecumenical movement to birth, is at present being celebrated in England.

The General Secretary of C.M.S., Dr M. A. C. Warren, has drawn attention to the South American blind spot of the Conference. He says:

"A true assessment of this great and creative Conference must, however, take note of some of the 'blind spots,' not by way of negative criticism but as a very healthy reminder to ourselves that conscientious preparatory study—and Edinburgh was singularly notable for that—great enthusiasm, and a deep spirit of devotion to Christ and His Gospel do not provide any certain escape from false assessments, from miscalculations as the 'signs of the time,' from being victims to the prevailing temper of the age. To recognise some of the 'blind spots' of the Edinburgh Conference may save us from being unduly sanguine about our wisdom today."

## Support claimed for Memorial to Bishops

The memorial sent recently by a group of Evangelicals to the two Archbishops and the diocesan bishops of the Church of England has since gained "thousands of adherents," according to a statement made on Sunday by Sir Arthur Smith, one of the signatories.

The memorial was signed by 500 clergymen and 75 laypeople of the Church of England, and 25 members of other Churches.

The lay signatories included Lord Winster, Lord Brentford, Sir John Glubb, Sir Frank Medlicott, Sir Henry Holland, and the two new proprietors of the "Church of England Newspaper"—Mr John Cordle, M.P., and Mr Alfred Owen.

The memorial, which was organised privately by a small group of conservative Evangelicals, makes three requests:—

(i) The use of vestments shall cease. Whatever may be said to the contrary (including any "dedoctrinising canon") they are inevitably associated in the minds of many ordinary folk with the Roman Mass and the accompanying doctrine of a "sacramental priesthood."

(ii) The revision of canons for the Church of England shall not force controversial issues upon the Church, at the cost of still further alienating the vast multitude who are no longer inside the Church.

(iii) The Bible shall again be established in fact, as well as in theory, as the final and supreme authority in all matters of faith and doctrine, so that its dynamic teaching may help the recovery of that spiritual quality in our national character which alone equips us for moral leadership in this distracted world.

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## BRISBANE REUNION

During the synod of the Diocese of Brisbane the first reunion held in Queensland of former Moore College, Sydney, and Ridley College, Melbourne, students took place at St. Stephen's, Coorparoo.

Proceedings began with a devotional session in the Church, led by the Reverend Jeffrey Roper.

Then, those present witnessed the film "Mobilising the Church for Evangelism," produced by the Reverend John Scott.

This was followed by a general discussion on methods of Evangelism. The Reverend Ronald Herbert, recently of Holy Trinity Church, Adelaide, gave a report on the implementation of the ideas as suggested by Mr Scott in that parish.

Also, the Reverend Gerald Muston spoke of methods employed and results obtained in the recent Parish Mission at Tweed Heads.

The former Moore College students present were the Reverend James Payne (Rector of St. Stephen's, Coorparoo), the Reverend Jeffrey Roper (C.M.S. Secretary for Queensland), the Reverend Ronald Herbert (Assistant Chaplain of the Church of England Grammar School), the Reverend Gerald Muston (Rector of Tweed Heads) and the Reverend Murray Ritcher (Rector of Kilkivan).

The former Ridley College students in attendance were the Reverend David Voller (Assistant Curate of Grovely) and the Reverend Donald Routley (Assistant Curate at Coorparoo).

Apologies were received from Canon Ivor Church and the Reverend T. Brown-Beresford, formerly Ridley College students, and the Reverend Eric Hawkey, formerly of Moore College.

### Primate Commends

#### Willochra Appeal

The Primate, the Most Reverend Hugh Gough, has commended the appeal being made by the Bush Church Aid Society for work in the northern parts of Willochra Diocese.

There is urgent need for two resident ministers in Leigh Creek and Radium Hill. £12,000 is needed at once for their support, removal expenses and the provision of houses and cars.

At present these towns only have visits from clergy at intervals of one month and three weeks respectively.

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## Lion at Large

(By Beverley Hodgson,

Chairman of the Scripture Union Committee for N.S.W.)

*I have never been confronted by a lion. Never having had the opportunity to become either a big-game hunter or a circus attendant, my personal experience with lions has been very limited and has been closely associated with iron bars, cages and lion pits at the zoo. Most of us, however, possess sufficient theoretical knowledge to realise that if one ever were to meet a lion face to face, one would pay it the utmost respect to say the least.*

No doubt something along these lines was in the mind of the great preacher C. H. Spurgeon, when he was invited to offer a "defence" of the Bible. In his day, of course, the Bible was under constant attack and many there were who rose to defend the Scripture as the Word of God. Mr Spurgeon's reply has become well known: "Defend the Bible? I would as soon defend a lion. Unchain it, and it will defend itself!"

### THE DIFFERENCE

The writer of the Epistle to the Hebrews makes a similar point. "The Word of God," he says, "is living and active, sharper than any two-edged sword, piercing to the division of soul and spirit, of joints and marrow, and discerning the thoughts and intentions of the heart." The Bible is a lion at large. For when we come face to face with it, we find it to be master of the situation.

Why is the Bible different from other books? Not merely because it is a book of accurate history, or of superb literature, or because it sets forth many fine ethical principles. In these and other respects, there are other books like the Bible. And yet the Bible is different because it is alive! If we think of it merely as a text book, or a work of literature, or a set of rules for living, we will have failed to grasp its true significance.

The Bible becomes alive to us as we read it. That is to say, it becomes apparent to us that the message of the Bible is relevant to our particular circumstances and needs. As I take up this Book, it steps into my daily life! It is charged with meaning for me today. It brings me into living contact with God, who lives within His living Word.

There is a further sense in which the Bible is "living." It has life within itself, and in the hands of the Holy Spirit, it has the ability to produce life. A seed, for example, has such ability—given the right circumstances, new life can emerge from it and though the soil, the warmth and the moisture, are important in this process, it is the seed which produces life.

Jesus, in explaining this parable of the sower, declared that the seed is the Word. The Word of the Gospel, the Word of the Scripture, planted in the heart of man, received with a ready will in simple trust and obedience, is able to produce life. Paul was glad to reflect that his young friend Timothy had "from a child . . . known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." The Bible is an Evangelist. It is able to capture you as you read it, and point you to Christ.

### "This Book Speaks"

The writer to the Hebrews goes on to tell us that the Word of God is not only living, but it is also active. It is an energetic thing, and charged with power. It not only has the capacity to produce life, but it sets about doing so!

Jeremiah records the complaint which God voiced against the prophets of his day. They very lightly took on themselves the right to speak "the Word of the Lord"—but instead, said God, they spoke visions of their own minds, not from the mouth of the Lord. He did not send them, yet they ran; He did not speak to them, yet they prophesied. The Lord spoke through Jeremiah to remind His people that such falsehood should be readily recognisable. The weak message of false comfort they brought could not be mistaken for God's Holy Word. "Is not My Word like fire," says the Lord, "and like a hammer which breaks the rock into pieces?" The Word of God is not a weak, powerless thing which a man can take up or put down according to his own will. It is an active, energetic, powerful Word. Its fire burns within the heart; even the stoniest conscience feels the blows of its mighty hammer. Dr F. B. Meyer has written, "When the Word of God enters the heart it is not as a piece of furniture or lumber. It asserts itself and strives for mastery, and compels man to give up sin." No wonder people find that as they read the Bible they are gripped as by the hands of God!

The Scripture Union chose as the slogan for National Scripture Union Week the words, "THIS BOOK SPEAKS." We believe this is true. Of course, men do not always listen. But the fact remains that the Bible message is as powerful as ever, for God

is still speaking, still at work through His Word. The passage to which we are referring in Hebrews, Chapter 4, reminds us of the twofold activity of the Word of God.

It Penetrates. It digs deep, reaching to the innermost recesses of mind and soul. It probes our conscience and delves into those precincts of our lives where we feel that we, and we alone, reign supreme. Martin Luther pauses on the steps of the Cathedral in Rome as the light of God's truth bursts into his darkened mind. Sixteen-year-old Charlie Spurgeon is convicted by the same Word as he sits in the little Methodist Chapel. And a thousand such stories tell of the piercing activity of the Word of God. A little girl took home a wall text from a C.S.S.M. Beach Service in Queensland. Some time later her drunken father, writhing in the grip of delirium tremens, felt the thrust of the Spirit's word as the text caught his eye. Piercing through the sin which held him, it brought him to himself—and to Christ!

It Discerns. We should note carefully what is said here. First, that the Word of God is a "discerner," a critic. It sets up court and brings to judgment. Second, that it is our motives, our thoughts, our intentions which are judged. The former is true because God the Judge of all, confronts us in His Word; the latter is possible because all things are open and laid bare to the eyes of Him with whom we have to do.

### ENLIGHTENING

I believe we can find the Scripture to be alive, we can experience its power, if we approach it in the right way. We must first realise that we are seeking God Himself beyond the pages of this Book. We must lay ourselves open to the Spirit's enlightenment as we read. We must apply ourselves to look for the personal application of the message, and translate it into terms of our daily experience. The Scripture Union can be of help in guiding us as we come to the Bible, in helping us to understand what we read and to apply its message to daily life. But we must also bring a will which is ready to obey, and so allow the Bible to work out its purpose in our lives—to reveal God Himself to us, and to enable us to walk with Him.

## EVANGELICAL POLICY TODAY

"The evangelicals' position today is not nearly as weak as has sometimes been thought," said the Rev. A. J. K. Goss at the Summer Evangelical Conference of the Sarum Diocesan Evangelical Fellowship recently.

Mr Goss, a Proctor in Convocation, stated that the Evangelicals' position today is not nearly as weak as has sometimes been thought, and the volume of their opinion in the church at large has been much underestimated by those in authority. We were seeing a reaction today

against the more extreme forms of Anglo-Catholicism, although at the same time there is a possible growth of the liberal element on the old Latitudinarian lines. Evangelicals of various shades must therefore find a common ground and stand firmly upon it.

Mr Goss said that there were many opportunities of influence open to Evangelicals. In the realm of Liturgical Revision they should be prepared to put forward proposals backed by pastoral experience; they must be willing also to take a lead where possible in diocesan affairs.

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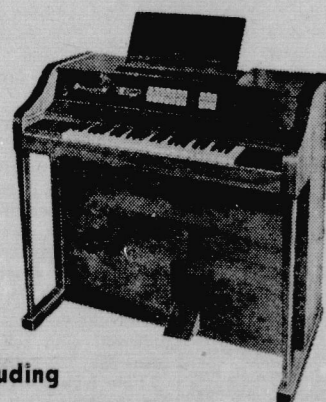
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PAL/62-135

## DANGERS OF RESERVATION

Speaking at the annual  
meeting of the Church Society  
in London on June 14, the  
Rev. Dr. J. I. Packer, Lecturer  
at Tyndale Hall, Bristol, said  
that there was a possibility of  
change in the attitude of the  
Church of England to reserva-  
tion.

For the past 100 years there  
had been a constant agitation by  
Anglo-Catholics for the Reserva-  
tion of the Sacrament. The  
question they had to ask them-  
selves was: Did not Reservation  
tend to obscure the truth of the  
Gospel, and to impede it?

The point was that in Reserva-  
tion Christ was localised so far  
as the worshippers were con-  
cerned. That was not the Biblical  
doctrine. Christ dwelt not in the  
building in which the Sacrament  
was reserved, but in the Church  
which was His Body, and in the  
hearts of those who loved Him.

That was the real presence of  
Christ according to Scripture. He  
was present at the Holy Com-  
munion, present to make Him-  
self known to His believing  
people as their glorified Saviour.  
The Sacrament was an expres-  
sion of a personal relationship:  
the love of Christ was expressed  
and deepened as He gave Him-  
self to His people, and they gave  
themselves to Him through the  
sacramental eating of the bread  
and drinking of the wine. If they  
believed these truths then they  
must seek by every means in  
their power to oppose the  
legalising of Reservation.

## "Rat Year" in Burma losses

AN urgent need has arisen in  
connection with the rapidly  
growing Church among the  
Kumi-Chin tribe in the  
Arakan Hill Tracts of Burma.  
Every fifty years the bamboo  
forest, prolific in those hills, not  
only flowers but fruits; and this  
is known as a "rat year," for it  
is invariably accompanied by a  
plague of rats, which begin by  
eating the fruit of the bamboo  
and have now eaten all the crops  
of rice, sesamum and cotton.

The Rev. Ernest Francis,  
whose recently translated edition  
of the New Testament in  
Kumi has just been published  
by the British and Foreign Bible  
Society, has written to the Bible  
Churchmen's Missionary Society  
to tell of the parlous state of  
things in a district where the  
Church, determined to continue  
its witness, finds itself short of  
at least £200 in its commit-  
ments.

The people themselves are in-  
evitably running into debt by  
borrowing money to buy rice  
from the coast to save them-  
selves from starvation.

In some parts several deaths  
have taken place from starvation  
and, as the effect of the rat  
plague will last for several years,  
some thousands of pounds will  
be needed to make good the  
losses incurred.

The Bishop of Rangoon, to-  
gether with the Burma Christian  
Council, have sent £75 in initial  
relief. The B.C.M.S., which is  
responsible for this area in the  
dioceses of Rangoon, is also giv-  
ing considerable financial help.

## "Women Should Be Ordained" Says Anglican Theologian

At a recent Public Meeting held by the Anglican  
Ministry of the Church, Professor G. W. H. Lampe  
stated categorically that women should be ordained in  
the Church of England.

The objections were the Paul-  
ine teaching to the Church at  
Corinth, and other scriptural pas-  
sages, and the universal tradi-  
tion of the Church.

Professor Lampe said that ex-  
pediency, not tradition, should  
rule the Church today, and that  
the church at Corinth to which  
Paul was writing had its own par-  
ticular difficulties and conditions.  
Now it was fitting that women  
should play their part as ordain-  
ed priests and pastors in the  
worldwide mission of the  
Church.

If today women were called  
by God to the ministry, then ob-  
jection would be a denial of God  
the Holy Spirit.

The chief speaker, Professor T.  
S. Simey, Professor of Social  
Science at the University of  
Liverpool, dealt with the ques-  
tion from the point of view of  
women's capacity, their interests,  
and their opportunities.

He thought their capacity was  
little different from that of men,  
and the differences were matters  
of emphasis rather than kind.

Their interests suited them for  
the ministry. "Their conscious-  
ness with marriage and the  
family and the care of the help-  
less, the dependent and the af-  
flicted, encourages in them a dis-  
position to contemplate the first

### Prayer appeal

The Archbishop of Cape  
Town, the Most Rev. Josiah  
de Blank, has appealed for  
prayer for South Africa, and  
the Archbishop of Canterbury  
has officially approved of the  
appeal.

Father Trevor Huddleston,  
author of "Naught For Your  
Comfort," who spent some  
years in South Africa, has  
suggested the following form:  
"God bless Africa; guard her  
children; guide her rulers, and  
give her peace for Jesus  
Christ's sake. Amen."

## ROSEVILLE PREPARES FOR SILVER JUBILEE

November 30, St. Andrew's Day, will mark  
the Silver Jubilee of the opening of the present  
Church building.

The previous building, a  
Church Hall, was opened in  
1913. This has been replaced  
by a magnificent modern Par-  
ish Centre, with three halls  
with a seating capacity of 600,  
a large stage, side wings, kit-  
chens, patios, etc.

These buildings have a line  
position in well laid-out and  
beautifully kept grounds. The  
site is further enhanced by be-  
ing opposite an attractive war  
memorial garden.

Associated in the work of the  
parish there is a large Sunday  
School and 15 other active or-  
ganisations. Last year a branch  
of the C.E.M.S. was commenced,  
and this year an adult Christian  
Education Group was formed,  
beginning with 32 members. This  
group meets at the same time as  
the Sunday School at 9.45 a.m.,  
to meet the convenience of the  
parents of scholars.

At the recent Annual Vestry  
meeting it was noted that the  
Fellowship Houseparty was held  
in its three divisions of young  
people from 14 to 25 years of  
age at the three Port Hacking  
properties, which accommodated  
the 200 attending. At present, 25  
fellowship members are studying  
for the S.P.T.C. Certificate.

Consideration was also given  
to the erection of a gallery in the  
church to accommodate the large  
congregations.

During the year under review,  
a sum of £4,850 was given to  
objects outside the parish, this  
amount being 28 per cent of the  
gross income. It was felt that

this would be the largest annual  
amount donated by any Anglican  
parish in Australia to extra par-  
ochial objects.

Many prominent Christian  
leaders in our community and  
missionaries received their early  
spiritual training in this parish.  
These include Drs Paul White  
and Neville Babbage; the Revs.  
Walter Newmarch, Graeme and  
John Goldsworthy, M. W. Ward,  
H. Jamieson, K. N. Shelley, R.  
O. Dykes, E. Harding and Alan  
Friend; Misses Eileen Lamp-  
lough, Doreen Dykes and Beryl  
Evenett.

In its early history St. An-  
drew's, Roseville, was part of the  
parish of Gordon, and the Rev.  
Canon Raymond King was Rec-  
tor.

It later became part of the  
parish of Lindfield and in 1917  
the Rev. A. J. Priest was appoint-  
ed Curate-in-Charge, when it was  
a Provisional District.

Two years later it was created  
a Parish and in 1921 Mr Priest  
resigned and the Rev. P. J. Baze-  
ley was appointed rector.

He was followed in 1924 by  
the Rev. W. J. Roberts, during  
whose time the present church  
was built.

On his resignation in 1938 the  
Rev. M. K. Jones, B.A., became  
rector and during Mr Jones' 54  
years' war service as chaplain the  
Rev. A. H. Venn was locum  
tenens.

In 1949 Mr Jones resigned to  
become Dean of Armidale and  
was succeeded by the present  
rector, the Rev. Canon S. G.  
Stewart in June of that year.

## Sydney Anglican Youth Service

The Anglican Youth Co-  
ordinating Committee embrac-  
ing all the Anglican Youth Or-  
ganisations in the Diocese of  
Sydney, is holding a United  
Service on the 17th July at 3  
p.m. in St. Andrew's Cath-  
edral. The preacher will be the  
Right Rev. A. W. Goodwin  
Hudson.

The Service will be preceded  
by a short Procession of Anglican  
Youth Organisations including  
Church of England Fellowship  
Diocese of Sydney, Young Angli-  
can Fellowship, Girls' Friendly  
Society, Church of England Boys  
Society, Boy Scouts, Girl Guides,  
League of Youth, Comrades of  
St. George, Christian Endeavour  
of N.S.W., Anglican Society,  
Girls' Life Brigade, and Boys  
Brigade.

This will be the first Service  
of this kind held by the Com-  
mittee. In previous years a Wit-  
ness of Youth has been held in  
the Sydney Town Hall, or as last  
year a Youth Welcome for our  
Archbishop.

The aim of the Anglican  
Youth Co-ordinating Committee  
is to promote deeper understand-  
ing and co-operation between the  
Youth Groups within the Dio-  
cese. An invitation is therefore  
extended to all young people 12  
years of age and over, whether  
affiliated with a Diocesan Youth  
Organisation or not, to attend  
this Service. Those not partici-  
pating in the procession are in-  
vited to go direct to the Cath-  
edral.

## CHURCH RIVALRY IN NIGERIA

The rivalry between Christ-  
ian churches in Nigeria is dis-  
crediting the witness of the  
Christian community as a  
whole, says the Rev. J. V.  
Taylor, Africa secretary of the  
Church Missionary Society.

Mr Taylor was one of the  
speakers at the society's annual  
meeting in London.

Nigeria was to become inde-  
pendent in October, and it would  
be a hard fight to preserve the  
unity of the new country.

The political parties had  
strong regional tendencies, and  
tribal loyalties were still strong.

The Church was not a uniting  
factor, since despite negotiations  
for union between Anglicans,  
Presbyterians, Methodists and  
the Kwa Ibo Church, there was  
"unyielding competition with the  
Roman Catholic and the inter-  
denominational and Pentecostal  
Churches."

Mr Taylor said that he had  
been greatly impressed by the  
courage and acumen with which  
several of the African bishops  
had given a spiritual directive, as  
occasion arose, in the political  
field.

As Nigeria went forward be-  
yond independence, this pro-  
phetic ministry would be re-  
quired of the bishops more than  
ever.

"Their burden will be heavy,  
for they are themselves involv-  
ed, as no European is, in all  
the loyalties and tensions that  
divide their people."

### WYKEHURST GUEST HOUSE

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food, H. and C. water in bed-  
rooms. House-parties taken.

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## EUCCHARISTIC SACRIFICE

The Rev. Alan Stibbs, of  
Oak Hill College, London,  
said recently at an Evangeli-  
cal clerical conference that  
continued controversy about  
Eucharistic sacrifice was due  
to confusion of ideas and to  
misuse of terms.

The sacrifices of the Atonement  
and in the Eucharist were  
entirely different; the first in-  
volved death, or final blood-  
shedding, and the second in-  
volved living, and unceasing  
obedience. Only Christ could  
offer the first, but we can all join  
in the second, though only when  
we have received the benefit of  
the first.

The Holy Communion was  
instituted to commemorate the  
first exclusively. It is out of  
place for people to think of  
offering before receiving or of  
contributing in any way to what  
they receive.

The sacrifice of our praise and  
thanksgiving is responsive; it is  
wholly subsequent to and de-  
pendent on what was made ours  
by Christ's sacrifice.

## C.M.S. Bookshop in Wollongong Flooded

Water from a burst three-  
quarter-inch pipe flooded the  
Church Missionary Society's  
Wollongong bookshop on Tues-  
day, June 21, and caused dam-  
age estimated at from £2,000  
to £3,000.

The water came from a five-  
inch split in a pipe supplying a  
dentist's surgery above the shop.

## Council speaks on road toll

The annual report of the  
Council of Churches in  
N.S.W. says of the road toll:

"Evidence is mounting that the  
intoxicated road user-driver,  
rider, pedestrian or passenger—  
plays a far more deadly role  
than official statistics reveal. With  
no adequate standards to deter-  
mine 'under the influence,' a  
charge is seldom laid unless the  
driver or rider is obviously and  
undeniably drunk."

"Sheltering behind the conflict  
of medical and official opinion on  
this contentious subject, too  
many, who have consumed suffi-  
cient alcohol to distort their  
judgment, escape conviction and  
punishment."

"From its own experience, the  
public is well aware of these facts,  
and, as indicated by recent public  
opinion polls, is prepared to sup-  
port effective action against the  
two menaces of speed and in-  
toxication."

The report urges compulsory  
tests and states that October 25  
has been designated Road Safety  
Sunday.

The report warns of the im-  
minent possibility of legislation  
to break down Sunday obser-  
vance.

Copies of the report are avail-  
able from the Secretary, the Rev.  
B. G. Judd, 188 Forbes Street,  
Darlinghurst, on receipt of a 5d  
stamp.

### CORRECTION.

We very much regret that the  
price of the Compton organ re-  
cently advertised in this journal,  
was wrongly stated as being  
"from £750." A correct list of  
various organ prices will be pub-  
lished herein at an early op-  
portunity. W. H. Paling Pty.  
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## 100 YEARS AFTER

The 1859 Revival in Wales  
can be traced to the influence of  
the American Revival of 1858,  
but, unlike its Scottish counter-  
part, it owed nothing to the in-  
fluence of the Ulster movement.  
Indeed, there is evidence to sug-  
gest that the outbreak of Revival  
phenomena in Wales actually  
preceded those experienced in  
Ulster.

Nevertheless pride of place  
must be given to the Ulster  
movement on account of its in-  
fluence on the remainder of the  
United Kingdom, for English  
and Scottish religious life was  
comparatively unimpaired by  
happenings in Cymric-speaking  
Welsh churches.

Attention was drawn at the  
time to three main characteris-  
tics of the revival: an extra-  
ordinary spirit of prayer among  
the masses; a remarkable spirit  
of union among all denomina-  
tions; a powerful missionary  
effort for the conversion of  
others. These same characteris-  
tics were displayed by the  
American, Irish and Scottish  
movements.

Every county in Wales experi-  
enced blessing in 1859, but, fol-  
lowing the week of prayer in  
January, 1860, a second wave of  
revival swept Wales, with greater  
strength in some places.

In a paper read before the  
Evangelical Alliance in the  
autumn of 1860 the Rev. John  
Venn, Prebendary of Hereford,  
claimed that the Principality had  
been influenced by a remarkable  
work of grace.

He estimated that about  
100,000 people in all had been  
received into full communion by  
the various churches in the  
course of two years.

Dr Orr adds that "50 years  
after the revival a reliable auth-  
ority declared upon the basis of  
additions to church membership  
that the harvest of the Revival  
in Wales did not fall far short  
of a hundred thousand souls,"  
the great majority of whom  
satisfied the test of time.

Thus about one-tenth of the  
population was permanently in-  
fluenced by the Revival, for  
there were about one million  
people in Wales in 1859.

## The awakening in England begins

The pattern of the awakening  
in England was noteworthy; it  
included fullscale revival of the  
spontaneous and immediate type  
experienced in Ulster, Wales and  
Scotland; it also included delayed  
action movements, which in  
some localities took several  
years to develop.

In August, 1859, a united  
prayer-meeting was inaugurated  
in London. By September 100  
intercessors were gathering. The  
first phase of the London Re-  
vival of the 1860s had begun. In  
December "The Record" report-  
ed no less than 120 prayer-meet-  
ings for Revival, of which a  
quarter were held daily.

The second week of January,  
1860, was devoted by multitudes  
to special united prayer. Dr  
Eugene Stock, Editorial Secretary  
of the Church Missionary  
Society, has described a visit to  
a great hall in Islington thus: "I  
can never forget 9 January,  
1860, when, at 9 o'clock on a bit-  
terly cold morning, that hall was  
densely packed for nothing but  
simple prayer for a fresh out-  
pouring of the Holy Spirit."

Such great gatherings became  
a notable feature of the London  
movement. They were held in

large halls, in theatres, in West-  
minster Abbey and in St. Paul's  
Cathedral, where "vast but  
orderly" crowds attended special  
services led by the Bishop of  
London "with his usual zeal."

The effect of united prayer  
upon Christians of all denomina-  
tions is always the same. To-  
wards God their hearts are stir-  
red with love which must find  
expression in worship; towards  
other Christians their hearts are  
filled with love which finds ex-  
pression in a Christian unity  
transcending all artificial bound-  
aries; towards outsiders their  
hearts are filled with love which  
sets out to bring like the Good  
Shepherd to once in the Lost  
Sheep.

Meanwhile the whole of Eng-  
land was being gripped by Re-  
vival, from Cornwall to East  
Anglia and from the Isle of  
Wight to Northumberland.

One of the most striking fea-  
tures of the Revival is the out-  
standing men who were converts  
or products of the Revival: Tom  
Barnardo, founder of Barnardo's  
Homes; James Chalmers, the  
pioneer missionary of New  
Guinea; Hugh Price Hughes, the  
Methodist stalwart; Evan Hop-  
kins, the founder of the Keswick  
Convention; These four being  
converted in Ireland, Scotland,  
Wales and England respectively.

Others impressed include Hand-  
ley Moule, afterwards Bishop of  
Durham; Francis Chavasse,  
afterwards Bishop of Liverpool;  
Alexander Whyte, the prince of  
Scottish preachers of his day;  
Timothy Whyte, the noted  
Welsh Baptist pioneer in China;  
Sir Robert Anderson, the Irish  
chief of Scotland Yard; and a  
host of others of note.

Out of the movement grew  
such organisations as the Chil-  
dren's Special Mission, the Sal-  
vation Army, the China Inland  
Mission and a great number of  
missionary activities, home and  
foreign.

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