

Christianity and the Bishop of Exeter, writes in a leaflet: "There is a danger of things done' person and it may be forgotten the essence of Christian Duty are of more importance." "Christian virtues are Socialism cannot flourish... every new policy the State asks for such Christian nation can survive more and more need to give."

The deaths are annoying, formerly Canon Res and a well-known the Kirsopp Lake, a well and commentator of a fine type, who had for long in California.

New Director of F at the B.B.C.—The R one time General Sec Student Christian Fed. pointed to succeed Dr. Religious Broadcasting.

The Bishop of North to undergo a third operation good progress.

Bishop Newton, who has recovered sufficient old diocese.

Bishop Chambers, of the diocese of Central effect on March 31, has been laid off of the Embassy

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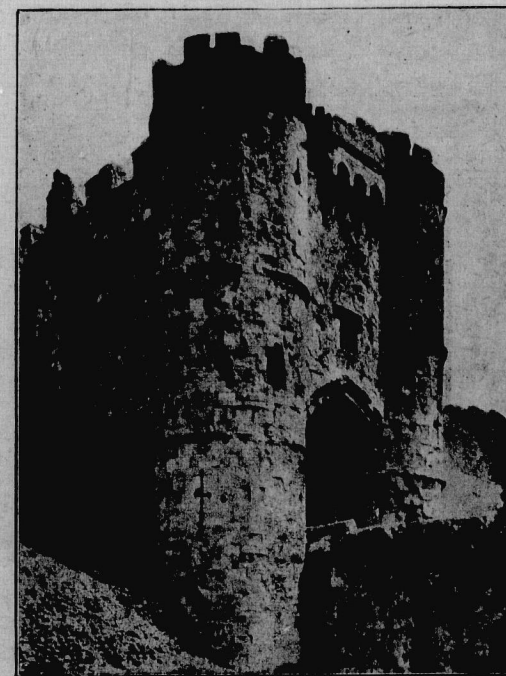
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Catholic
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Protestant
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NOTES AND COMMENTS.

Since our last reference to the Broadcasting of Christian Services in which we questioned the value of studio services as Religion, compared with Church Services, two pronouncements have come to hand which have a special relevance to the discussion. The British Weekly a few months ago contained an article entitled "Christianity on the Air" in course of which the writer made the following observation:

"We are concerned with radio religion. What is its function? While it is never intended to take the place of the Church, its function must always be, in a strictly limited sense, pastoral. Every minister who is also a pastor knows how inestimable a boon radio services are to the aged and the sick. I make the guess (not altogether a guess) that for such segregated people a service straight from a church in which a congregation is actually worshipping has it hands down over a studio service, however beautifully the latter is planned and executed. Speaking quite personally, I should a hundred times rather echo the relatively ragged responses of a congregation of ordinary people than the overclipped preciseness of the studio. Those who prepare and direct worship from the studio incidentally and properly regard the service from the point of view of art-form. But this should not be obvious to the listener, and when in this particular it becomes so, I submit that you have had art-form. One could wish in the studio responses a suggestion sometimes of 'careless rapture.'"

And towards the close of his article the writer makes the pregnant statement: "It is good that religion should go on the air only so long as it is not in the air."

The other reference is from the pen of the Archbishop of Sydney, whose recent illness has provided him with a good opportunity of listening in to broadcast services. Coming as it does from the responsible leader of the greater church in the met-

ropolitan See it should be listened to with a due regard. These are the Archbishop's words:—

During the past months I have turned to the wireless in order to be able to worship in spirit with others. The listening to the wireless Services over the National Stations Sunday by Sunday often has been a help, but it also has made me realise how much requires to be done before our broadcast Services are all the help which they might be. Unfortunately, 2CH has often been unable to be heard in the places where I have been staying, so that my listening-in has been confined to the services broadcast from 2FC or 2BL. Not every preacher knows how to use the microphone so that this voice is easy to listen to. So often words are lost. On many occasions the microphone seems to have been placed in a position where, during the singing, one voice has dominated the rest. There is often a good deal which sounds very mechanical and lifeless. I know how hard it is to overcome all the problems in connection with a broadcast service, but when the congregational singing is a joy to listen to and the music of the choir is uplifting and tuneful, when the organist is sympathetic, and when there is an air of reality in the taking of the service, the reading of the Scripture and in the address which is being given; when the speaker addresses the heart as well as the mind, then I have often come to the end of such a service feeling very thankful for the opportunity of listening in when deprived of the ordinary means of grace.

We regret very much that the evening services on Sundays over the National network no longer bring the joy of real fellowship to which the Archbishop refers. After all the "plain man" is hardly the man for whom studio services affect to cater.

This subject has been freely discussed in the letter section of the "Sydney Morning Herald." All Church Attendance. have had to acknowledge a distinct falling away in Church attendance in Australia since the beginning of the century. The greatest single factor, no doubt, is the weakening of religious sanctions. The Bible is not now given the place of authority that it occupied in the minds of the early pioneers of this country.

There are other causes. This century has brought in three factors that have proved very unhelpful. These are mixed bathing, all day bathing, and the motor car. Those of us who were engaged in Christian work before these things came into vogue may be little influenced by them in our use of the Lord's Day. They do not seem to belong to our proper world. But it is far different with the young people who are born into this new world. They feel that these things belong to them by proper right.

The habits and customs that prevail on our beaches at the present time must be an actual hindrance to many thousands in keeping the Lord's Day holy.

At the beginning of this century a great deal of good work was going on amongst the children on week nights. There were thousands of Bands of Hope or similar gatherings held weekly, or in the country districts monthly, throughout Australia. The children provided most of the entertainment themselves. An address was usually given by the Minister of the Church or a member of the Sunday School staff. It was easy to secure an attendance.

The coming of the moving picture closed these evening gatherings. It was found impossible to hold the children against the attraction of the movie.

The few children left in the Band of Hope could in many cases actually hear the yells of delight coming from those early open air picture shows where the charge for admission was only 6d. and 3d. What could you expect? The still picture and the Band of Hope programme both lost their hold.

This has slowly but surely wrought a great change in the mentality of the children.

At the end of the century it was still true that the three great formative influences in the life of the child were the home, the Church, and the school. A new power has now entered which seems in many cases to outweigh the other three.

These seem to breed in America like worms. Some have spread to Australia and are doing much harm. Perhaps the worst to date is what calls itself Christian Science. Our

Heretical Sects. unfortunate protestant divisions give a seemingly plausibility to these heretical cults.

In the Christian Science meeting houses two lecterns are in use, one for the Bible and one for Mary Baker Eddy's "Science and Health with Key to the Scriptures." The effect of this is plain. Holy Scripture is understood as interpreted by Mary Baker Eddy.

Now Mary Baker Eddy began her career as a Unitarian and ended as an Antichrist.

Whatever or whoever in any quarter denies the supreme authority of the Church is doing incalculable harm to the community.

If the cables be true we have not heard the last of Bishop Barnes. We await the arrival of his book with interest. But we do not anticipate anything new. We understand that Dr. Barnes has had the advantage of a scientific training. But general scientific opinion has moved forward very considerably in the last two or three decades. And it is still moving.

As we understand it, there is nothing in science or at the present moment in well-informed scientific opinion to deny the inspiration of Holy Scripture, or to deny that the living voice of God may now be heard through the scriptures.

The General Council of the Church of India, Burma, and Ceylon, on Jan. 22 accepted the same interpretation of the pledge to respect the historic traditions of the uniting churches as had already been accepted by the Methodist and the South India United Churches. This means that the last decision has been taken and the consummation of the union can now go forward. The provisional time table adopted by the joint committee of the negotiating churches in December last provides for the announcement on April 15 of the names of those selected to be bishops, and for the inauguration of the Union in September of this year.

C.M.S. NOTES.

Three Kenya Africans have arrived in England for University education. Mr. David Wasawo, who is a Luo educated at the C.M.S. School Maseno, the Alliance High School and Makerere College is going to St. Peter's Hall Oxford to study for a degree in biology after which he will return to Makerere as a biology tutor.

Mr. C. N. W. Siganga, an Omuluhya, was educated at the Government African school, Kakamega, the Church Missionary Society, Maseno, and the Alliance High School. He trained as a teacher at Makerere. He is . . . to take a diploma course at the Institute of Education of London University, at the end of which he will return to Kenya as a teacher.

The third is Mr. Charles Njonjo—He attended the Church Missionary Society School Kabete, the Alliance High School, King's

School Budo, Adams College, Natal, and Fort Hars, where he has just taken his degree. He is going in the first instance for a year's post graduate course at Exeter University, and will then go for a second year to London University where he will study sociology and anthropology with a view to employment later by the Kenya Government.

The visit of these three students is being made possible by grants either from the Colonial Development and Welfare Fund or directly from the Kenya Government.

Extract from the Victorian C.M.S. News of the Month.
North Australia.

Rev. J. B. Montgomerie, Secretary for Aboriginal work, will tour our northern stations in June. He will value your continual prayer for a right judgment in all things and for journeying mercies.

A Professor's Opinion.

A story of a full blooded aboriginal employed as a guide by an English artist and who tried his own hand at painting, soon to produce water-colours which the Englishman thought were better than his own, was told by Professor J. B. Cleland of Adelaide, to the British Commonwealth League.

He described the Australian aborigines as probably the only pure race on the face of the earth. He said they might be of European origin, but, as a result of their long isolation, their constitution and make-up probably differed from all mixed races.

The small remnant of pure-blooded nomads were a delightful people. He hoped that the mixed bloods could gradually be absorbed in the general population.

BROADCASTING.

DEVOTIONAL SERVICES ON 2CH.

Wednesday, 16th April, Rev. R. A. Johnson.
Tuesday, 22nd April, Rev. C. E. Hulley.
Monday, 28th April, Rev. G. Delbridge.

CHARLES KINGSLEY.

A CHESTER ANNIVERSARY.

January 23rd was the anniversary of Charles Kingsley's death in 1875. He had been a Canon Residentiary of Chester for only a short time. He was installed in the Cathedral in November, 1869, and, in 1874 he accepted a Canonry in Westminster Abbey.

His sermons were always remembered by those who heard them, for they stirred the brain and touched the heart.

During his first residence in Chester, his thoughts turned to the young men of the city. It was for them he started a botanical class. So began the Chester Society of Natural Science, which, by 1873, had 454 members. Not a week passes in Chester to-day but the name and work of Kingsley is remembered. For the Society which he founded still has lectures. There is now a membership of about one thousand.—"The Record," Eng.

QUIET MOMENTS.

CAMEL CHRISTIANS.

(By F. J. Miles, D.S.O., V.D., D.D.)

We are all familiar with "Eagle" Christians, based on such passages as Deut. 32: 11, 12, and Isaiah 40: 31, and similar descriptive terms, but who ever heard of "Camel" Christians? When during World War I, I spent some time on the Sinai Peninsula in preparation for the march up to Palestine, I spent several hours of several days watching camels for the purpose of taking a photograph of one of them drinking. After much patient persistence I secured a photograph of a camel with its head thrown forward bringing the water bladder from its shoulder receptacle out of its mouth, then throwing its head back and drinking from the expelled bladder sufficient water to quench its thirst. The blitz robbed me of that unique photograph, but it cannot rob me of the picture presented to my mind of our adorable Lord on the last day of the feast saying: "He that heareth and believeth My word out of him shall flow rivers of living water."

But, of course, the water must be taken in before it can flow out, so the thought carried me on to the Fourth chapter of John and Christ's marvelous mystical discourse on the water of life, springing up in the believer and out-flowing to the lives of others. And from this my thoughts travelled to the record in Matthew 13: 52, where our Lord saith, "Every man instructed unto the kingdom of heaven is like unto a man that is an house-holder, which bringeth forth out of his treasure things new and old," and so I prayed and pray that I might study and store and treasure and translate the Word which not only functions as "the washing of water by the Word," but is that which builds up the believer and enriches him for expanding ministry.

At our camp in the sand we were on the line of the trek between Egypt, Palestine and Syria. In the morning the loads would be placed upon the camels. To enable this to be done the camels had to kneel. They were very carefully adjusted so that there would be proper balance. No camel was ever expected to carry more than sufficient for the day (1 Cor. 10:13). The camel would then rise to bear its burden over the first stage of its journey. Day after day camel trains would halt in the middle of the day at our camp. The burdens would not be removed on their backs, because the base of the

burdens rested on the sand. During the morning march, however, the cords would wear loose by reason of the weight of the package and the driver would tighten these ropes, thus re-adjusting the load.

When a train came in at eventide in order to spend the night adjacent to our camp, again the animals would kneel and the burdens would be removed. Here was a picture of a God who daily bears and adjusts the burdens of believers, and at the same time and in so doing loads them with benefits (Psalm 68: 19). How accurately He adjusts the load. This three-fold daily routine carried my mind to the three burdens or loads referred to in the opening of Galatians 6. But then the three-fold need reminded me of the Psalmist's word—"Evening and morning, and at noon, will I pray and cry aloud; and He shall hear me" (Psalm 55: 17).

THE FOUNDATION OF CHRISTIAN FAITH.

(By the Rev. W. W. Pyke, B.D.)

Theology is an attempt to think coherently about the facts of existence and experience. Every Christian has a Theology. Our ideal of life ought to rest upon a theory of some kind. A man without a theology is in danger of becoming a man without an ideal.

A doctrine is a spiritual fact expressed in intelligent terms; a creed is a summary of doctrines arranged in some rational, orderly connection. A Dogma is some doctrine generally accepted and made the basis of united action. The American Declaration of Independence, that "all men are free" is a dogma.

The Lord's Prayer, simple though it is, takes an immense amount of Theology for granted. Our Te Deum is a Creed framed as an anthem.

The New Testament shows plainly that Christianity involves a Creed. Those who set themselves honestly and humbly to learn of Christ and to follow Him are led to a common belief about Him. All are in contact with the same Reality.

Jesus Christ discloses definite facts about God. We learn from His teaching definite facts about Faith, Prayer, Love, Life and Death and the Future Life. We measure all these facts by the measure of Christ Himself.

Spiritual growth means the progress from doubt and dimness into clearer insight and deeper sincerity.

The objective facts of Jesus Christ exercise no saving or redeeming power until they are apprehended in our religious experience. The one divorced from the other is sheer fancy or subjectivism.

To-day many people place their emphasis on "religious experience." In the old days the people's faith was built upon the Word of God. The Bible was their warrant and authority for their belief. A thing was true not because they felt it but because the Bible said it.

Many people accept the position that because they feel themselves in contact with God the objective facts of the faith do not matter very much. To them evolution seems to challenge the biblical theory of creation. Geology has lengthened immeasurably the age of the earth. These theories seem to challenge the Bible as the Word of God. So they fall back on experience of the soul's immediate access to God in prayer. On this ground of personal experience they can face the scientific critic with a quiet heart. But is this enough?

Christianity starts from certain great historic facts. It assumes these facts as its Foundations. The Incarnation, Atonement, Resurrection are mighty truths which constitute the Gospel. It was to these facts that Peter, Philip, and Paul in the Acts of the Apostles appealed when preaching to the Jews and Gentiles. They were not philosophers propounding a theory but Heralds announcing stupendous facts.

We cannot have Christianity without them. We can get sound moral teaching or speculations about ethical problems; we can get interesting and eloquent ideas about social duty, but we cannot have the Catholic and Apostolic Christianity without these facts of the redeeming Gospel. We need to emphasise them in these days afresh. What are they?

That in Christ, God visited our world for our Redemption, that He bore our sins in His own body on the Tree, that He rose again the third day bringing life and immortality to light. We must appropriate these facts and make them our own. Christ becomes our Saviour not when we know about Him but when we know Him by direct and immediate experience of His saving power in our lives. "As many as received Him to them gave He the

power to become the children of God." The Christ of the Bible story becomes Christ of the heart.

THE OENPELLI MISSION.

(By Rev. Alfred Dyer, for 20 years a Missionary of the C.M.S. to the Aborigines of the Northern Territory.)

MOUNTAIN TOPS.

In a previous article I told how Oenpelli was conceived on a hill top in prayer, the need being seen on the plains of fallen humanity. Ten years I prayed often on the mountain top at Roper River, that some one would go. Have you ever tried to pray alone on a mountain top from sunset to sunrise? It takes more capacity than I have. I have often wondered if Christ slept a little on the nights when it is recorded He continued all night in prayer to God. Did the mosquitoes worry Him? They often drove me down. I generally picked moonlight nights, as on dark nights I often fell over the stones coming down; however, I never hurt myself when I might have. "He shall give His angels charge over thee lest thou hurt thy foot against a stone." Only once did I manage nearly all night, going to sleep just before the dawn. I spent the Sunday also on that occasion as I had no Sunday duties. It is a lovely feeling to be near God, and not to have any desire to kill the animals. And to have them quite close to you, and not to be afraid. When the natives were troublesome or there was some special need I often went; but during the first year not too often, as my wife was alone then, and there was always the feeding of our growing family.

ARGOOLLOOK.

Argoollook, a hill 600 ft. high, became my choice, as it was near and easy to climb. The station lay at your feet, and the difficulties seemed so little then, and the Universe so vast, and God so almighty. I put a big cross on the top rock, with an iron bolt through it; but lightning split it to pieces. I suppose the powers of darkness hate the cross. So I put another with a wooden pin, and that was standing when I left. The view here is lovely, and the sunset over the plains and the hills all round and the reflection in the waters, is a joy always. Then the stars are so friendly. "He made the stars also," says Genesis, as if they were a mere nothing in comparison with mother earth, and the souls to be created thereon for whom He was to die.

One evening as the dusk grew on, I recognised a party of natives coming to the station. One man had a girl wife in the dormitory. He was a good worker; and a capable man with tools. I sensed he was coming to take her away, and so it proved to be. I prayed earnestly for guidance, for she was young, and getting on well at school. In spite of her tears she was taken away and I never saw her again. Prayers are not always answered in the way we want, but she may have believed in her heart, for God's word cannot be broken, nor return unto Him void; so there is always hope.

That same night I prayed for something else. It was always a pleasant sight to see the cattle feeding on the plains below. The drovers were supposed to have left 1500 cattle behind, which they were to muster next season. I coveted them for the good of the

natives, to help to feed them, and provide an industry for their future. Being in a cattle parish on the Murray before I left for the North I had always loved the text in the Ps. 50, 10, "I will take no bullock out of thy house nor hegoat out of thy folds, for every beast of the forest is mine; and the cattle on a thousand hills." So I just told my Heavenly Father I wanted them, and later sent a black boy with a letter 60 miles to the coast to the Methodist Mission to go South to Sydney, to my committee, suggesting that they should ask the Government for them. They were offered for a £1 per head after a muster. So when the boat arrived next year, I learnt of this answer to my prayer, yea, more than I asked for. A trained stockman arrived on the next boat and his wife was a trained nurse, and with them also a young man to help generally. So God does answer prayer.

Such experiences only prove that every stone of difficulty can be a "Bethel." Remember this, as I shall write of many difficulties later. Every road can be an "Emmaus," and every hill a "Dothan" filled with the hosts of the Lord.

PRESENTATION TO SISTER PLUMB.

At a largely attended gathering in the Chapter House, Sydney, on Saturday night, March 29th, Sister Plumb, who has resigned from her position as Secretary of the Nurses' Christian Movement, Sydney, after 25 years, was farewelled and was the recipient of a presentation in the form of a cheque.

Mr. O. Cowley, Treasurer of the Movement, in the absence of the Archbishop of Sydney, presided, and tributes to the splendid services which Miss Plumb had rendered over the years were paid by Doctor Paul White and nursing sisters Paul and Gammie who had been associated with Miss Plumb in her various activities.

It was stated that the Nurses' Christian Movement, under the guidance of Miss Plumb had grown into a very valuable Christian witness in various hospitals and Christian nurses had felt the value of this organisation in many ways. Christian nurses associated with it have served in the Mission Field, in the remote areas of Australia and in our local hospitals. Miss Plumb at all times had been a guide and friend to the majority of them.

Contributions to her farewell gift had come not only from Australia but from other parts of the world. Dr. McLeland, who had been Chairman of the Committee, made the presentation to Miss Plumb in well chosen words. The Doctor, who had recently resigned his office as chairman of the movement owing to his removal from Sydney, was also the recipient of a gift on behalf of many friends.

At the close of the proceedings supper was served and a happy time of fellowship was spent by those who had come to do honour to Miss Plumb and Doctor McLeland.

THE BIBLEMAN'S CORNER.

THE COUNCIL OF THE BRITISH AND FOREIGN BIBLE SOCIETY IN AUSTRALIA.

The Annual Meetings of the Council were held in the Sydney Bible House on March 20 and 21, with Rev. A. Law, D.D., Chairman, presiding. A welcome was extended to representatives from 11 States of the Commonwealth by the Archbishop of Sydney, the Most Rev. H. W. K. Mowll, D.D., President of the New South Wales Auxiliary. A helpful period was also conducted by him.

Rev. W. H. Rainey, B.A., F.R.G.S., as Council Secretary, presented the business of the sessions.

REMEMBRANCE.

A silent tribute was paid to faithful Bible Society leaders who passed away during the previous year, namely, Mr. Robert Clark, of Queensland, Rev. Geo. Tulloch, of Western Australia, Mr. Richard Byrne of New South Wales and Rev. A. S. Fry, a retired State Secretary.

TESTAMENTS FOR JAPANESE PRISONERS.

It was noted that 10,000 New Testaments in the Japanese language, attractively bound

and colourful, had been supplied free by the American Bible Society for sending to enemy prisoners in the islands of the South Pacific. The bulk of the volumes, however, had been forwarded to Japan to Chaplain L. J. Gomm, for distribution to the Japanese Church.

COMMONWEALTH SECRETARY.

The Council took occasion to congratulate Rev. W. H. Rainey on the completion of 40 years' service with the British and Foreign Bible Society, which has placed him senior member of the world staff. A resolution concluded "The Council prays that God will bless him in his work and that his future will be full of happiness."

In September Mr. Rainey hopes to travel to Indo China to arrange with Rev. W. H. Hudspeth, Secretary in China, for an Australian Secretary to re-open work in that area. At present the political difficulties are considerable.

UNITED BIBLE SOCIETIES.

A forward move took place in England in May, 1945, when the Bible Societies of the world formed themselves into the United Bible Societies, to co-operate in every way to distribute the Holy Scriptures to the world. The Council resolved to become a constituent member of this representative body.

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THE BIBLE FOR THE PACIFIC.

Rev. W. H. Rainey reported correspondence during the past five years, dealing with 91 forms of speech for the South Pacific. Versions are now in print, or shortly to be added to the list in eight languages including Pitjantjatjara, Nunggubuju, for Australian aborigines, Jabim for the Lutheran Mission in the Finschafen area in New Guinea, Misima-Panaeati for the Methodist Overseas Mission 100 miles east of Samarai, Roro for the London Missionary Society near Port Moresby in Papua, Vaturanga for the Melanesian Mission in Guadalcanal Island.

A leaflet will shortly be printed giving most interesting particulars of these translations and their relationship to denominational missions.

PROPAGANDA.

A forward move was made in visual publicity by the decision to acquire a moving picture equipment for each State. Bible Society films will be secured and will be available for public gatherings. It is hoped also to receive records from prominent Bible Society workers in Great Britain for use on broadcasting stations in Australia.

BIBLE READING.

The members were conscious of the necessity of creating readers of the Holy Scriptures, and the following resolution was affirmed. "That steps be taken to go into ways and means of assuring that something be done, towards placing the Bible in every home, also what steps can be taken towards encouraging the persons to whom the Bible is presented to read it daily."

THE ELECTION OF OFFICERS.

Sir Frederick Richards, LL.D., South Australia, was unanimously elected to the office of Chairman, his induction to take place at the Annual Meetings in Adelaide in March, 1948. Mr. A. C. Powell, Tasmania, was elected Vice Chairman. Mr. W. J. Williams was re-appointed to the office of Treasurer. Dr. A. Law will hold office until 1948.

THE FUTURE.

The harmony and good fellowship with which the Council closed is a guarantee of the constructive work that will be attempted in the year ahead. The clamant need of the Word of God throughout the world constitutes a challenge to every supporter of the Bible Society.

A NEW CHRISTIAN LIBRARY.

Churchmen owe a great debt of gratitude to the Canterbury Press for the publication of the "St. Paul's Library" series of handbooks on Christian faith and practice. The general foreword to each of the series by the Lord Bishop of Sodor and Man is in itself a sufficient recommendation that Evangelicals will find much of profit in all these publications. The names of Dr. F. D. Coggan and Dr. F. W. Dillistone, among others equally well-known, will be a splendid guarantee of ripe scholarship, unmarked by the neo-liberalism, modernism and sacerdotalism which marks the vast majority of modern theological works. These publications are timely and will no doubt fill a need long felt by Evangelical Churchmen.

The Moody Press of Chicago, U.S.A., has commenced publication of "The Wycliffe Series of Christian Classics" and in doing so is rendering the Christian reading public of the world the very greatest service. It is many years since a series of Christian Classics were published in any land. This series should fill a unique place in the literary world, for the spiritual treasures of bygone days will once again be available in splendid modern bindings which will grace any bookshelf.

The first title in the series, F. W. Krummacher's "The Suffering Saviour", was published in January, 1947, and contains a foreword by Dr. Wilbur M. Smith, who is the General Editor of the whole series. This volume is regarded by many as the finest series of discourses on the sufferings and death of our Saviour ever to come from the pen of a nineteenth-century writer. The list of classics in course of preparation will gladden the hearts of all Christians. They include:—Cardiphonia, or the Utterance of the Heart in the Course of a Real Correspondence, by John Newton; the Holy War by John Bunyan; A. A. Bonar's Memoir and Remains of Robert Murray McChyne; The Life and Diary of the Rev. David Brainerd, by Jonathan Edwards; Alexander Whyte's The Walk, Conversation and Character of Jesus Christ our Lord; Lancelot Andrewes' Private Devotions; The Lord's Prayer for Believers by Marcus Rainsford; Samuel Rutherford's Letters edited by A. A. Bonar; The Progress of Doctrine in the New Testament by Thomas D. Bernard; Martin Luther's Table Talk; The First Epistle of John Expounded in a Series of Lectures by Robert S. Candlish, and Isaac Watts' The World to Come.

There is every reason to believe that this series will achieve a very wide circulation and that it will win a place among the general reading public comparable to that deserved.

ly held by great series of secular classics such as Everyman's Library and Collins' Classics. It is to be hoped that Australian booksellers will give us the opportunity to purchase these great books as they become available.

CORRESPONDENCE.

RUSSIA AND THE BIBLE.

(The Editor, "Australian Church Record.")

Dear Sir,

The worst of most of our best daily papers is that they seem to make the most of the worst news, and the least of the best news.

Now here is an item of the very best news just to hand from London this morning; and do let us all make the very most of it.

It is from page 10 of the current issue of "The Friend of Russians"; published at 13 Vowler Street, Walworth; the Official Organ of "The Russian Missionary Society, Incorporated" of which the International Secretary is Dr. F. F. Miles, D.S.O., O.B.E., etc.

I quote: "Thanks to the Soviet's educational policy, an illiterate people (87%) have been taught to read and to reflect for themselves. For the first time in Russian History, the People as a whole can read the Bible. We can now send it in, and distribute it freely. Shortly it will be printed within the U.S.S.R. May it not be that the deeply devout "Common People" reading the Bible, will demand a practical part in their Government; and the actual practice of the ethical principles presented therein? To which end, let us unite in prayer."

On page 11, he adds that the American Bible Society is still using the Russian New Testament and Psalms; and that the whole Bible is now nearly ready, and the plates available for use in the U.S.S.R. "Let us praise and pray!"

Now, sir, we Australians have mostly been taught to read; but have we really learnt to "reflect for ourselves"? If so, let us reflect long and earnestly, on this happy picture of a truly Great Nation; repressed and ruled with an iron hand for thirty years by a less than two per cent. (official Bolshevik) minority; but to-day brought within coo-ee of true Christian Democracy. Should not all "Men of Goodwill" indeed rejoice? May we not feel that there is Good Hope for our own Commonwealth yet?

Yours, etc.,

S. A. HOWARD,

Honorary Historian, etc.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

Misrepresentations of Protestantism.

(Canon T. C. Hammond.)

On a previous occasion I showed that Henry VIII was never a Protestant. He fell out with the Pope, but that does not make a man a Protestant. If it did we would have to make the Emperor Charles a Protestant also, because he put the Pope in prison. I propose in this article to take popular misrepresentations and to answer them. Protestants are often accused of dishonouring the Blessed Virgin Mary. It is a common thing to hear a Roman Catholic say to a Protestant friend: "Of course you do not believe in the Blessed Virgin." A phrase like that may mean so many different things that it ought not to be used at all. Protestants certainly believe in the existence of the Blessed Virgin. I have met Roman Catholics who were surprised to hear that, but I am willing to believe that they are in a minority. I think what most Roman Catholics mean by the words is that Protestants do not honour the Blessed Virgin.

The Ground of Misrepresentation.

Protestants believe that the Blessed Virgin was a sinner, just as Peter, or Paul, or James, or John. They believe that she needed salvation. Did she not sing in the well-known Magnificat: "My Spirit hath rejoiced in God my Saviour." That must be right, because it is in the Roman Catholic as well as the Protestant versions of the Scriptures. But what Protestants object to is that this statement, which is perfectly true, is turned against them, so that it is made to appear that they are hostile to the Blessed Virgin and dishonour her memory. It is positively wicked to spread such a report. The only excuse that can be offered is that many who spread it, having got it second hand, sincerely believe it.

A Particular Example.

I wrote some years ago a set of "Questions and Answers on the Hundred Texts." The first text is "For all have sinned and come short of the glory of God." (Romans 3.23.)

A Roman Catholic priest offered some comments on my book. He was good enough to say that a great deal of it was sound Catholic doctrine. That is what I think myself, because I refuse to surrender the good word Catholic to those who claim to be the only possessors of the title. I regard myself as a good Catholic. I believe I am a

better Catholic than the Pope. But the priest went on to say that the whole book was written because of one section in it—"The Error Condemned," a last set of questions and answers on each text. I tried to show what each text rejected as false; and, of course, the priest and I did not agree there. I was very curious to see what he would say. He took the first text, and there I pointed out that God's word said: "All have sinned." This text condemned the error of the Immaculate Conception of the Blessed Virgin Mary. "See," said the priest, "this man makes the Blessed Virgin a sinner; he classes her with the evil and the reprobate. He offers an insult to the Mother of God." It is for that reason amongst others that I think this idea is widely prevalent. Of course I had no difficulty in answering. I could point to Paul's words: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners, of whom I am chief." I could point to Peter's saying: "Depart from me for I am a sinful man O Lord." I could ask: "Are we to place Paul and Peter with the evil and the reprobate if we believe their own words about themselves? I am glad to say that a Roman Catholic layman wrote to me when I protested, and said in his letter: "I honestly think you did not get a fair go."

Exaggerated Views.

But Roman Catholics are taught to have such an opinion of the Blessed Virgin that they regard it as an insult to her to place her on the same level even as Peter, or Paul, or James, or John. Hence it becomes necessary for us as Protestants not only to repel the unjust charge that we dishonour the Blessed Virgin, but to point out very clearly what we hold concerning her.

A New Dogma.

We do not hold that the Blessed Virgin was sinless. There is no hint anywhere in the New Testament that she was exempt from the ordinary experience of the human race in this matter. Protestants can at least claim here that theirs is the old religion. It was not until December, 1854, that any Roman Catholic was compelled to believe as an article of faith that the Blessed Virgin was conceived without sin. And many devout Roman Catholics held that the Blessed Virgin was conceived in sin.

Papal Pronouncements.

In fact Pope Leo, both a Pope and a Saint, wrote: "Therefore the Lord Jesus Christ alone among the sons of men was born immaculate." (Opera Tom. I p. 160 Paris 1675). Now this is the Pope who is trotted out in proof of Infallibility, because at the Council of Chalcedon, when his judgment was read, the Fathers cried: "Peter speaks through Leo." Did Peter speak through Leo when he denied so definitely the Immaculate Conception of the Blessed Virgin Mary? Another Pope, Gelasius I, tells us: "It belongs alone to the Immaculate Lamb to have no sin at all." (Labbe and Cossart Conc. Tom. iv. p. 1241 Paris 1671). It seems as if some priests are ready to play on the ignorant devotion of their followers in order to score a point against Protestants. But it is a foolish game to play. There is, therefore, nothing to justify any attack on Protestants in the statement that the Blessed Virgin was a sinner. The great Pope Innocent III, who presided at the Lateran Council that decreed Transubstantiation, wrote: "Eve was produced without sin, but brought forth in sin. Mary was produced in sin but brought forth without sin." (Sermon II Feste Assum. Mariae Fol. lxvii b. Column 1552.) Protestants have reason to complain if, when they recite the words of Popes and Saints, they are treated as if they cast discredit on the Blessed Virgin.

A Method Suggested.

I cannot help thinking that discussion would be raised to a higher plane if such express statements were dealt with by the leaders of the Roman Catholic Church over the radio. If we are wrong, let us once for all be shown to be wrong. If we are repeating the words of saints and doctors, let the tongue of the slanderer be put to silence. But that is, I fear, too much to hope. There is an immense amount of trading on ignorance going on all round us.

The Protestant Position Further Explained.

But Protestants go much further in their defence of their position. They claim that the attribution to even the most exalted of His creatures of powers which belong to God only, is not only an offence against God, it is an insult to the person so exalted. When Paul and Barnabas saw the crowd about to offer sacrifice to them, we read that they rent their clothes and ran in among them crying: "Men why are you doing this? We also are

mortals, human beings like you." We are sure that if the Blessed Virgin could make her voice heard, she would cry out, as did Paul and Barnabas, against any attempt to give her a glory that did not rightly belong to her. It is no credit to anyone to make claims on their behalf which are unfounded. This discussion may safely be deemed sufficient to refute any charge that Protestants dishonour the Blessed Virgin.

The Intercessions of the Blessed Virgin.

But perhaps a Roman Catholic who is listening to me may say: "Well, perhaps it is too much to say that in denying the Immaculate Conception you offer dishonour to the Blessed Virgin, but what about your refusal to seek her intercession? Did not Leo XIII say that a man who tried to go to heaven without the aid of the Blessed Virgin's intercession was like a man trying to fly without wings?" Yes! Leo XIII said something like that, and it was a wrong thing to say. It is a strange thing, if that were so, that St. Paul never once prays to the Blessed Virgin and never once invites his readers to pray to her. Nor does St. Peter, and—what is still more remarkable—St. John, who took the Blessed Virgin to his own home at the bidding of our Lord, is equally silent. Why blame Protestants for following the example of the Apostles of our Lord? The Blessed Virgin is not even mentioned after the first chapter of the Acts of the Apostles, and is only referred to once in all St. Paul's Epistles. That would be simply impossible if she were given in the New Testament the place now assigned to her in the Church of Rome.

The Law of Proper Reverence.

The same law holds here that held in the case of Paul and Barnabas, when the people offered them worship. It is part of the high dignity of God to hear and answer prayer. I was talking to a young lady who prayed regularly to the Blessed Virgin. I asked her: "In what language do you pray?" "In English, of course," she replied. "When did the Blessed Virgin learn English?" I asked. That puzzled her. God reads hearts. He has no need to hear words. But if the Blessed Virgin can hear at once prayer in English, French, German, Italian, Spanish rising from every part of the world, she must have divine insight. I repeat that to credit a person with powers that cannot be possessed is not to honour that person. It is something like mockery.

True Reverence to Blessed Virgin.

Protestants reverence the memory of the Blessed Virgin. They recognise

that she spoke truth when she said: "And behold, from henceforth all generations shall call me blessed." They recognise that the highest glory that could be given to womanhood, the longed for ambition of every Jewish maiden, was hers. Of all the daughters of women she was chosen to be the mother of the Son of God. If it was a high distinction to hear His voice calling: "Follow Me" and to be numbered amongst His Apostles, if it was an added glory to be permitted to suffer on His behalf, it was a supreme honour, unique, transcendent, to be the bearer of His earthly frame and the nurturer of His infant helplessness. No other can ever stand beside the lowly mother, who meekly bowed her head saying: "Behold the handmaid of the Lord. Be it unto me according to Thy Word." Protestants remember the Annunciation as well as Roman Catholics.

A Mistranslation.

Protestants are unable, on linguistic grounds, to accept the salutation: "Hail, full of grace," which is not a quite correct translation either of the Greek or the Latin Vulgate, but they rejoice to regard the Blessed Virgin as highly favoured of God. Protestants willingly accord her the highest place of honour to which a mortal can be raised by the favour of God. Protestants, however, stop there. The gulf that separates Deity and humanity cannot be bridged by any but the Son of God. They are confident that any attempt to entrench on the Divine power would be as earnestly resisted by the holy Mother of Jesus as it would be by any of the company of the Apostles. It is a grave misrepresentation to charge them with dishonouring this chosen vessel of God, a charge which they indignantly repudiate.

Extravagances.

But they view with alarm and consternation the extravagant lengths to which Roman Catholic writers have gone in a false reverence, as dangerous as it is repellent. And we are convinced that a holy Jewish maiden, trained to reverence the God of the whole earth, would shrink in horror from the intemperate effusion which describes her as "mistress of all things, saint of saints, our strength and refuge, God, as it were, of the world, glory of heaven." If we cannot honour the Blessed Virgin except in language so unseemly, then we must obey God rather than men and be content to bear the reproach cast upon us.

Churchman's Reminder

"Do this in remembrance of Me."
—1 Cor. 11 24.

"Lest we forget."—Kipling.

April.

13.—1st Sunday after Easter. This is termed "Low Sunday," probably in contrast to Easter Day and to remind us that every Sunday is an Easter. More probably some think it means "Praise Sunday" from the Latin words "Laus". The Greek Church calls it "New Sunday." Let it be all to us that the Resurrection of Christ may be the proof of all else He did, and all He said to us. For so He meant it to be.

20.—2nd Sunday after Easter. The old English, such a charm in the Prayer Book, reminds us to "endeavour ourselves truly." Much depends on the efforts we make. We must blame ourselves when we fail, for God will give us all the strength we need.

Proper Psalms and Lessons

April 13, 1st Sunday after Easter.

M.: Isa. lii, 1-12; Luke xxiv 13-35 or 1 Cor. xv 1-28. Psalms 3, 57.

E.: Isa. liv or Ezek. xxxvii 1-14; John xx 24 or Revel. v. Psalm 103.

April 20, 2nd Sunday after Easter.

M.: Exod. xvi 2-15 or Isa lv; John v 19-29 or 1 Cor. xv 35. Psalms 120, 121, 122, 123.

E.: Exod. xxxii or xxxiii 7 or Isa lvi 1-8; John xxi or Phil iii 7. Psalms 65, 66.

April 27, 3rd Sunday after Easter.

M.: Numb. xxii 1-35 or Isa lvii 15; Mark v. 21 or Acts ii 22. Psalms 124, 125, 126, 127.

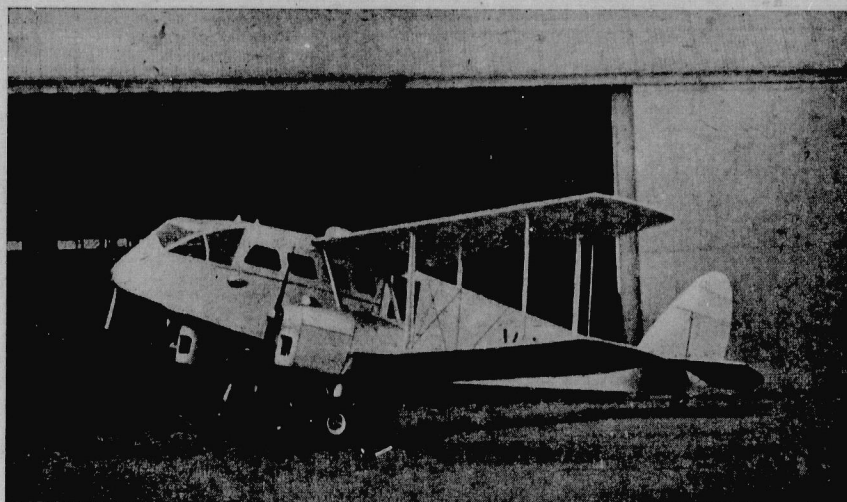
E.: Numb. xxii 36-xxiii 26 or xxiii 27-xxiv end or Isa lix; John xi 1-44 or Rev. ii 1-17. Psalms 81, 84.

EASTER SERVICES.

The Easter Services were well attended throughout the Churches. Five thousand marched in the Good Friday Procession of Witness from the Sydney Domain to St. Andrew's Cathedral. For the United Witness Meeting the Sydney Town Hall was packed on Good Friday night. The religious drama and the singing of the choir were a credit to the young people of the Church of England.

THE A.C.R. PUBLISHING FUND.

The Management Committee acknowledges with grateful appreciation the following amounts: All Souls', Leichhardt, £5; R. A. Pollard, £5; Rev. B. B. Lousada, £1; Mrs. R. S. White, 12/-; amounts under 5/-, 7/6.



NEW B.C.A. MEDICAL PLANE DEDICATED.

Saturday, March 29th, 1947, was an eventful day in the history of the Bush Church Aid Society.

Some time ago, B.C.A. purchased a twin engined, six-passenger plane in order to extend its flying medical service based at Ceduna in South Australia.

On March 29th the plane had completed its tests and was ready to fly to its new base. That morning in the large hangar, at Kingsford Smith Airport, Sydney, it was dedicated for service by the Acting Organising Missioner, the Rev. C. A. Baker, in the presence of the pilot, Mr. A. E. Chadwick, the N.S.W. Secretary, the Rev. D. Livingstone, Canon R. B. Robinson, and a number of other members and friends of the Society. Owing to unavoidable circumstances it had not been possible to make a public announcement of the dedication, otherwise the attendance would have been much larger.

The N.S.W. Secretary commenced the service by reading the story of the healing

of the Nobleman's Son. Mr. Baker then outlined the history of the Flying Medical Service during the past nine years. Basing his address on the portion of Scripture he drew attention to the fact that the Lord miraculously overcame the problems of distance to heal this particular case. He went on to show how the B.C.A., by the use of its aerial service, had been able to overcome the problems of distance in the Outback by bringing doctors and nurses to the sick in the shortest possible time. Mr. Baker stated that the plane would be used not only to heal the bodies of many people outback but would also be used, as the other plane had been, as a means of taking the Gospel of the Lord Jesus Christ to far distant places. He emphasised that B.C.A.'s motto is "Australia for Christ" and that all the work of the Society was based on that great ideal.

Mr. A. E. Chadwick, the pilot of the Flying Medical Service, ever since its inception nine years ago, then told how the new plane would enable a more effective work to be done than

had been possible with the older and smaller machine which would not pass out of service but would be used to continue its splendid work at another Flying Medical Base of the B.C.A. at Wudinna in South Australia where it is to be flown by Dr. Roxburgh, one of the Society's doctors.

Mr. Baker then dedicated the new plane with the words:—

"In the Name of the Father, the Son and the Holy Ghost, I dedicate this plane to the work of the Flying Medical Service of the B.C.A." and concluded the dedication with prayer.

Canon R. B. Robinson offered further prayer and a solemn service concluded with the Benediction.

The plane, is inscribed with the words: The Church of England, Bush Church Aid Society, "Australia for Christ," and it goes out with the earnest prayer that it will play an important part in winning this country for the Kingdom of God.

THE HOME OF PEACE.

An urgent need at the Home of Peace, Sydney, is for clean old linen for use as dressings. We do not use money for expensive dressings, gauze, lint, etc., so we use a large quantity of linen. At the moment our stocks are practically exhausted.

Small or large quantities will be gratefully received. Please send your parcels by either post or rail. Parcels consigned to Petersham railway station will be charged quarter freight rates if marked "Second-hand clothing." Kindly advise the Matron if sent by rail so that the parcels can be collected.

WANTED BY TWO SISTERS, a small cottage or half a cottage. Unfurnished, preferably Western Suburbs. Apply "G.H." Church Record Office.

SIR FREDERICK RICHARDS, LL.D.

NEW CHAIRMAN OF THE BIBLE SOCIETY IN AUSTRALIA.

At the annual meetings of the Council of the British and Foreign Bible Society in Australia held in Sydney recently (March 20th and 21st) Sir Frederick Richards, Sth. Australia, was appointed to the Chairmanship, his induction to take place at the meetings of the Council in Adelaide in March, 1948.

Sir Frederick served as acting Judge at the Supreme Court in South Australia in 1925, and again in 1926, and he was permanently appointed in 1927, holding the office until his retirement at the end of 1945. A knighthood was bestowed upon him in 1946.

He is a prominent layman of the Methodist Church in South Australia, President of the Adelaide Y.M.C.A., and President of the South Australian Auxiliary of the British and Foreign Bible Society.

THE BUSH CHURCH AID SOCIETY

Outback Session

2GB

EVERY TUESDAY 11.20 A.M.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

The Church of the Resurrection, Jamberoo, held the 80th Anniversary Service on Sunday, 16th March. His Grace the Archbishop was the preacher and a large congregation was present, including many old parishioners, returned for the occasion.

St. Paul's, Shellharbour, held their 61st Anniversary on Sunday, 23rd March, the Rural Dean, Rev. Long, was the preacher.

ST. ALBAN'S, LINDFIELD.

The Ladies' Guild has sent twenty parcels of food to families in Bermondsey Parish (the rector's first parish as curate) in South East London. Over £105 was contributed to the Church Organ Fund, and over £65 to missionary and other outside causes.

ST. GEORGE, EARLWOOD.

The Patronal Festival will be observed on Sunday, April 20. The tea meeting will be held on April 17.

ALL SAINTS', BALGOWLAH.

The New Memorial School Church.

The Foundation Stone was laid by the Rt. Rev. Dr. C. V. Pilcher, Bishop Coadjutor of Sydney, on Saturday, March 1. Rain fell in torrents all day, and did not cease for the ceremony. Notwithstanding, over 150 people attended, and, although the rain undoubtedly kept many others away, it seemed to enhance rather than mar the ceremony, owing to the feelings of sympathy and fellowship it engendered.

ST. PETER'S, BURWOOD EAST.

Arrangements have been completed and the contract let for the erection of the "Radio Chimes" as a Memorial to the men and women who served in World War II; and it is expected that they will be dedicated by the Most Reverend the Archbishop of Sydney (Dr. Mowll) on Wednesday, 23rd instant, at 8 p.m.

The spirit behind the memorial should be one of gratitude for duty nobly done, and at the same time a note of thanksgiving for Peace should be vouchsafed. In that spirit let each family or individual give towards the cost of installation and for incidentals and maintenance. The contract price is £152. Economic conditions have set building work aside, so let us rejoice in the spirit of the text quoted above, after the long years of concentrated war service.

Please forward contributions to the Parish Treasurer, Mr. S. H. Streater, 26 Lang Street, Croydon, or to the Rectory. The opinion has been expressed by many that a memorial so sacred should be dedicated free of debt.

May the Lord's blessing rest upon you all throughout the Eastertide, and always thanking you for your fellowship with us in the Gospel.

ST. JOHN'S, ROCKDALE.

St. John's Jubilee, 1897-1947, will be celebrated on Thursday, 8th May, 8 p.m. by a Jubilee Thanksgiving Service, when the preacher will be the Ven. Archdeacon J. Bidwell, B.A., L.Th. Parishioners and friends

are invited afterwards to the Parish Hall where light refreshments will be served. This portion of the proceedings will be presided over by the Ven. Archdeacon, S. M. Johnstone, M.A., F.R.H.S., Archdeacon of Sydney. St. John's Parish belongs to the Archdeaconry of Sydney.

11th May will be Jubilee Sunday. 8 a.m. Holy Communion. 11 a.m. Morning Prayer and Holy Communion. All communicants are urged to attend one of these services.

7.15 p.m., Jubilee Sunday Thanksgiving Service. Preacher, The Archbishop of Sydney (Dr. Mowll). Offertories at all services will be for Jubilee Organ Repair Fund and Church Building Debt. Come and rejoice.

ST. MATTHEW'S, MANLY.

Plans have been prepared for the erection at an early date of a bronze memorial tablet in the Chapel of St. Matthew's Church, Manly, containing the names of all service men and women, who paid the Supreme Sacrifice in the last War.

CABRAMATTA.

At the evening service on Sunday, 9th March, the memorial font to the memory of the late Mrs. Dora Horne (nee Buckland) was dedicated. This is a very necessary article of furniture and a valuable improvement.

ST. PAUL'S, COBBITTY.

Arrangements are in hand for the celebration of 120th Anniversary of the Church on April 20th.

Diocese of Bathurst.

ST. MARY'S NARROMINE.

The first stained glass window to be placed in St. Mary's will be unveiled and dedicated at a special service at 10 a.m. on Sunday,

April 20. This window is to be a memorial to the late Bdr. Ross Barlow, who died whilst in a Japanese prison camp, and is being given by his parents and other members of the family.

Diocese of Newcastle.

THE BISHOP'S LETTER.

"I hope that you are all beginning to feel the thrill of the thought of our approaching Centenary celebrations. This promises to be the very greatest year in the history of the Diocese. If you need any proof of that assertion I would point you to the facts. The celebrations are to begin on Saturday, June 28, the eve of the actual anniversary, with what is possibly a unique gathering. We call it a Pilgrimage to Morpeth. We are going to Morpeth because it was there that our first Bishop, William Tyrrell, lived and worked and died."

"The Archbishop of Sydney, in spite of the fact that he has to leave Sydney for Canada by air on the following evening, is coming to join the pilgrimage and to address the pilgrims before they set out in procession from Morpeth Church to the graveside. We are also to have with us the Archbishop of Brisbane, the Bishops of Armidale, Bathurst, Goulburn, Grafton, Riverina and Wangaratta, the newly-installed Dean of Sydney (Dr. Babbage) and the Registrar of the Australian College of Theology (Dr. Cash).

CENTENARY PAGEANT.

On November 3 to 7, a special pageant tracing the growth of the Church from early days to the founding of our Newcastle Diocese has been written by Miss Collison, of Adelaide, and will be presented in the City Hall, Newcastle, from November 3rd to November 7.

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VICTORIA.

Diocese of Melbourne.

(Extract from the "Keswick Quarterly.")

THE AUSTRALIAN INTEREST IN
ARCHAEOLOGICAL RESEARCH.

The Australian public will be interested to hear of the formation of the Australian Institution of Archaeology, situated at 174 Collins Street, Melbourne. The founder of the Institute, Mr. Walter J. Beasley, F.R.G.S., is well known both in Sydney and Melbourne. About ten years ago he held exhibitions in these cities, displaying much archaeological material and giving many lectures upon the subject. Since then he has been most fortunate in materially adding to his unique collection by keeping in touch with overseas excavations and museums.

It is the aim of the Institute to enlarge its activities as soon as practicable, and when circumstances permit, to secure premises in other States, where material can be permanently displayed and lectures given to students, teachers and scholars. Its scope will cover a much larger field than the name would suggest. The articles of association allow for any scientific research which has a bearing upon the accuracy of the Bible.

CENTENARY OF THE DIOCESE.

I have pleasure in commending the plans being made for a worthy celebration of this important milestone in our diocesan life, and invoke your hearty co-operation in carrying them through to a successful conclusion.

JOSEPH MELBOURNE.

This year will be a memorable one for all church people in this diocese because it is the centenary of the consecration of Bishop Barry, on St. Peter's Day, June 29, 1847, in Westminster Abbey, to be the first Bishop of Melbourne. For several months various committees have been planning ways and means of worthily commemorating this, and plans are now sufficiently advanced to make it possible to draw the attention of our people to three main features.

1. There is to be a pageant in the Melbourne Town Hall on three consecutive nights, June 25-27. This will give graphic glimpses of our past heritage and the script and production are in skilled hands. Some 600 persons will be drawn chiefly from the young people of the Church through the Pageant leaders appointed in the parishes.

2. Commemorative Services, with special prayers and lessons will be recommended for use in all parishes on Sunday, June 29. There

will also be an official service at the Cathedral at 3 p.m.

3. A Church Congress from November 17-21, at which the Bishop of Lichfield (Dr. E. S. Woods), the Bishop of Los Angeles (Dr. W. B. Stevens) and the Archbishop of Cape-town (Dr. J. R. Darbyshire) have agreed to speak.

There will be other aspects of church life presented during the year such as a Missionary and Social Service Exhibition, an Ecclesiastical Art Exhibition and various choral festivals for schools and choirs; of these more will be published later. Meanwhile let us resolve on "A long pull, a strong pull, and a pull together" so that the challenge of the centenary may be an inspiration and a blessing.

THE "WAYSIDE" SERVICES.

History was created on Sunday afternoon, March 9, when a Bishop of the Church gave the ten-minute Address, usual at these services, which are held every Sunday at 4.15 p.m. on the steps of St. Paul's Cathedral, Melbourne. The Speaker was Bishop Donald Baker (Principal of Ridley College) who was listened to attentively by those present, The Dean of Melbourne (Very Rev. H. T. Langley, M.A.) and Mr. G. J. Allen, also took part in the Service.

Diocese of Bendigo.

MEMORIAL PEWS.

The memorial pews have been ordered but the work has been delayed owing to lack of suitable wood. The Committee thank those donors who have forwarded the amounts promised.

CHURCH OF ENGLAND BOYS'
SOCIETY.

Owing to pressure of other duties Mr. Noel Leech has resigned as leader of the C.E.B.S. Mr. Leech gave excellent service, for which we thank him. Pending the appointment of his successor, the Rev. W. T. Regnier is in charge.

C.E.M.S.

The strength of this society has grown to forty-seven and the services that they are now rendering to the Church are many.

Branches have now been formed of the C.E.Y.M.S., for our young lads and a junior G.F.S. for the girls. Mr. T. French is organising the C.E.Y.M.S., which now has twenty-five members.

WESTERN AUSTRALIA.

Diocese of Perth.

ST. LEONARD'S, DENMARK.

This month will be an outstanding one in the life of both our Church and district, because of two very important events which are to take place on Sunday, March 9. The first is the Ordination to the Holy Order of Priesthood of the Reverend Bertram Pilcher Wrightson, by the Bishop of Bunbury in the Church of St. John, Albany, and the second is the Dedication and licensing of the Church of St. Oswald's, at Kronkup by the Bishop as a place set apart to the service of Almighty God for the Celebration of Divine Worship the administration of the Sacraments and the due performance of all other rites and ceremonies of religion according to the order and use of the Church of England.

THE JAPAN UNITED
CHURCH.

According to news just received, the Geneva Assembly of the United Church of Christ in Japan took place on October 15-17, 1946, in the Doshisha University in Tokyo. It was the first assembly to be held in which the representatives were democratically elected. Three hundred delegates attended. The Assembly was presided over by the Moderator, Rev. M. Kozaki.

According to the first post-war official statistics there are now 18 Regional Conference Areas, 1,184 congregations, 1,459 clergymen and 184,468 church members; 490 church buildings have been destroyed during the war.

The Salvation Army, the majority of the Episcopal (Anglican) Church of Japan, and some of the revivalistic groups, have left the United Church.

Constitution and Creed.—There was considerable anxiety lest the unity of the Church would be imperilled by uncompromising differences regarding the creed as the United Church was born amid all the inconveniences and adversities of a wartime situation and the denominations did not have the opportunity to make an amicable exchange of thought as a preparation for union. Now, after a thorough review of all positions, a statement was brought up giving a declaration that the faith of the Church of Christ is contained in the Apostles' Creed and the other historical creeds of Christendom. This statement was vigorously challenged by those in the Assembly who wanted a more definite statement, but it was

generally recognised that a more complete statement of faith could only be composed after a longer period of fellowship in the new relationship. Finally it was accepted with only one dissenting vote, thus showing a surprising amount of agreement and will towards unity.

The atmosphere of the sessions was serious, almost grim. Physical energy was at low ebb, the struggle for daily living had drained greatly the spiritual reserves. But in contrast to its previous wartime disfavour, all were aware of the unparalleled acceptance Christianity had to-day but all were still too exhausted to meet the grand challenge of the opportunity. For five years the Church has been cut off from the stream of world Christianity. Except, therefore, there be a grim resolve on the part of its clergy and the Churches, the very size of the load may be too much for the new untried machinery.

The Assembly was to be an evangelistic Assembly and the really high moments came after adjournment. Three large mass meetings were held on October 17, national holiday. Dr. Kagawa was the principal evening speaker.—E.P.S., Geneva.

BOOKS.

The Oxford Pastorate—The First Half Century, by G. I. F. Thompson, with a foreword by the Bishop of Rochester. The Canterbury Press, 33 Ludgate Hill, London, E.C.4, 1947. Our copy from the publishers. Price 7/6.

This is a very interesting account of a little known side of Evangelical activity. The origins of the Oxford Pastorate go back to 1878 when the Rev. F. S. Chevasse, then Rector of St. Peter-le-Bailey, founded a Greek Testament for members of the University who desired instruction in the Christian faith. The next step was taken in 1893 when the Rev. H. H. Gibbon was appointed to shepherd evangelical undergraduates in an Oxford that had till then been a Tractarian stronghold. The Pastorate was fortunate in its first chaplain. Though not brilliant academically for he had never been an undergraduate but had been a cavalry officer before ordination. Mr. Gibbon came to be accepted and loved by the University. And his success is seen in that ten years after his joining the pastorate he was appointed to the chaplaincy of Balliol College, later being elected to one of its fellowships. He worked continuously on the Pastorate till his retirement in 1927.

During the fifty years of its history a great number of brilliant men have been chaplains of the pastorate. An appendix gives a list of the chaplains. Amongst them are the names of such men as Temple, Gardner, C. S. Woodward (Bishop of Gloucester), C. M. Chavasse (Bishop of Rochester), E. W. Mowl (Bishop of Middleton), Bryan Green and Bishop de Lailliere.

Though Mr. Thompson's story is chiefly of Oxford, many other facets of Evangelical work throughout England are touched on so that the reader obtains a vivid picture of the vitality of Evangelism in England during a period when it is commonly supposed to be under eclipse.

The Bishop of Rochester writes a foreword which adds to the historical value of the book. The book is one to buy and read. Mr. Thompson always writes interesting and

sometimes movingly. Many of the achievements which he recounts as having been accomplished in Oxford could well be copied in Australia.

EASTER READING.

"Why the Cross?" Archdeacon H. E. Guillebaud, M.A., 7/9.

"The Golden Passional," H. R. Minn, M.A., B.D. Isaiah 52: 13; 53: 12—Translation and Commentary, 2/6.

"The Blood of Jesus Christ," Dr. Robt. G. Lee, 1/9.

"Vox Crucis or Echoes from Calvary," Rev. Marcus L. Loane, 5/-.

"Passion Week Retold," Last Days of Christ's Public Ministry, by John A. Anderson, M.D., 3/6.

"The Cross: Profession or Power?" Capt. J. C. Metcalfe, M.C., 2/5. (Postage Extra.)

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FILMS AND THE VATICAN.

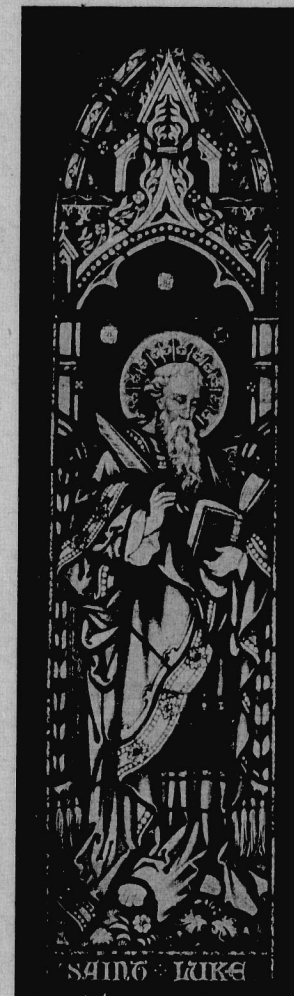
That the Vatican is going all out to capture the films industry for its own ends is becoming more evident as certain facts emerge. Recently it was shown that Papists were censoring all films in England and U.S.A. Now one learns that the Roman Church is making a bid for France's cinemas and endeavouring to use the firms for propaganda purposes. It looks as though very soon the whole of the cinemas in France will be under the control of the Church. The "Times" Warsaw correspondent reports that a number of reputable British films have been banned as unsuitable for distribution in Poland. Mgr. Toeplitz, manager of the foreign section of the Polish film company concerned, seems to be responsible. Although, there is no reason to think the Church controls the cinema trade in England yet she has great influence over the films. A. J. Cronin's pictures, among many others, stand out as evidence of Pomish propaganda. "The Protestant Standard" states that ten per cent. of all the profits from Bing Crosby's pictures go into the coffers of the Roman Catholic Church.

PROVINCIAL SYNOD, N.S.W.

The Provincial Synod will be held in Sydney next week, commencing on Tuesday, April 15th. There will be celebrations of Holy Communion in St. Andrew's Cathedral at 8 a.m. and 11 a.m. Divine Service will be held at 2.30 p.m. The preacher will be the Bishop of Grafton. The Synod will meet at 4 p.m. At 7.30 a missionary address will be given by Bishop Song, of West China.

What the hand is to the lute,
What the breath is to the flute,
What the fragrance is to the smell,
What the spring is to the well,
What the flower is to the bee,
That is Jesus Christ to me.

What the mother is to the child,
What the guide in pathless wild,
What is oil to troubled wave,
What is ransom to the slave,
What is water to the sea,
That is Jesus Christ to me.

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CALL TO YOUTH

OSLO DELEGATE.

Mr. Bruce Mansfield is to represent the youth of the Presbyterian Church in New South Wales at the World Conference of Christian Youth at Oslo this year. Mr. Mansfield has had a brilliant University career and has proved himself an active and earnest worker in the P.F.U.

PRESBYTERIAN YOUTH WEEK-END.

Some thirty-odd Fellowship members met at Thornleigh for a week-end, at the invitation of the C.S.O. Committee, to examine the relationship which exists, or should exist, between the Church and Industrial Youth. The addresses and discussion were very instructive. One very important discovery was made by many; that they were possibly outside the city and did not know what really went on under its smoke begimred sky.

Lads, brought up through Sunday School and Fellowship, leave home and are swallowed up in the stream of men and boys which pours through the gates of some great industrial plant. They are at once up against new and quite unexpected problems. They look to the Church for help at first, but often the new forces have moulded them into a strange pattern before the Church has agreed upon what should be done.

YOUTH NEWS AND VIEWS.

At the service of United Witness on Good Friday in the Sydney Town Hall, young people from all youth organisations presented the sacred pageant, "The Kingdom." The United Church of England young people's choir sang appropriate music.

C.M.S. LEAGUE OF YOUTH.

The C.M.S. League of Youth in Sydney conducted a very successful aboriginal night. A talk was given on anthropology and colored pictures shown on North Australia. After a quiz session, damper supper was served round the camp fire. The League of Youth intends to hold a large ferry cruise on Saturday, 12th April.

CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

Members of the fellowship are busy preparing for their annual sale of work to be held in September. A successful rally was held by the fellowship when the Rev. K. Shelley, rector at Chatswood, spoke on the atonement.

C.E.B.S.

Church of England Boys' Society in Melbourne are anticipating spending £100,000 on their boys' farm at Yering, to provide accommodation for lads from the United Kingdom. As far as is known, this is the only move of this kind in Australia. Members of C.E.B.S. throughout Australia will be sorry to hear of the illness of the Sydney secretary, Mr. R. Bailey, who met with an accident whilst attending a young peoples' camp. C.E.B.S. in Sydney are holding their annual rally on the first Friday in May and a school-boys' camp at Port Hacking during the May vacation.

FREE CHILDREN'S LIBRARY.

Since last August 200 books have been added to the Free Children's Library of St.

Alban's, Leura, bringing the total after one year's activity, to 500. Mr. R. C. Lamb is preparing a detailed and classified list of the books and this will be available to parents and children upon application to the Librarian, Miss Grace Mitchell.

This feature of Church work is being carried out in an excellent manner by the very enthusiastic and artistic librarian. The whole arrangement of rooms and books is bound to attract attention of and use by the lucky children for whom it is prepared.

NEWS FROM OVERSEAS.

A movement known as "Youth for Christ" is spreading throughout the whole of the world. In the United States of America, over a million young people attend Youth for Christ meetings every Saturday night in various places. The movement is spreading to Britain and through the work of Thomas B. Rees and Frederick P. Wood and his staff, this evangelical work is being carried on throughout the breadth and length of England. One of the outstanding features of Youth for Christ meetings is that it draws speakers and leading Christians from the whole world to speak at the rallies. On one occasion the Albert Hall was filled to capacity.

WORLD CONFERENCE OF YOUTH, OSLO.

Plans are proceeding for the coming world conference of Youth at Oslo, when 1300 delegates will attend from all over the world, to pray, worship and to learn how youth might make "Christ Lord of all."

OUTSTANDING VISITOR TO AUSTRALIA.

Mr. le Tourneau, the famous American Christian businessman, whose firm is the largest manufacturing firm of earth removing material in the world, will be visiting Australia later in the year, and will be addressing the youth of Australia in various places.

PERSONAL.

Rev. Geoffrey Samble, B.A., Th.L., an ardent leader of the C.E.B.S. in Victoria has been appointed as director of the new Diocesan Mission Centre in Melbourne Diocese, which includes churches in Montague, Burnley and North Melbourne. This is a new appointment, and the prayers of young people go with Mr. Samble and his important task among young people.

GENERAL YOUTH NEWS.

Rev. Graham Delbridge, Chaplain for Youth, and Rev. George Rees, Diocesan Missioner, will be conducting a Youth Week in Manly district from the 13th to 20th April. Special programmes for children and young people have been specially prepared.

THEIR SECRET.

The secret of the success of these men's lives was their fellowship with God in prayer.

Martin Luther, a few words from his great agony of prayer on the night preceding his appearance before the Diet of Worms: "Do Thou, my God, stand by me against all the world's wisdom and reason. Oh, do it! Thou must do it. Stand by me, Thou true, eternal God!"

George Whitefield, the famous English evangelist, said "O Lord, give me souls, or take my soul."

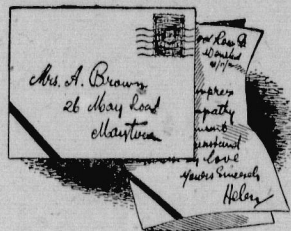
DYNAMIC BOOKS.

"Behind the Dictators," by L. A. Lehmann, D.D., late of Vatican University, ex-priest, shows how the Pope put Hitler into power, and how the Jesuits formulated Nazi plans for world conquest, which was to be the great Counter-Reformation. Astounding new information. 2/6.

"No Friend of Democracy," by Edith Moore, a noted English anti-Vatican writer. The secret history of how the Papacy worked as an Axis Partner and how papal agents stabbed the Allies in the back throughout the War. 2/-.

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Henry Martyn, missionary, kneeling on India's coral strands, cried: "Here let me burn out for God."

David Brainerd missionary to the North American Indians, 1718-1747: "Lord, to Thee I dedicate myself. Oh, accept of me, and let me be Thine forever. Lord, I desire nothing else, I desire nothing more." The last words in his diary, seven days before he died, "Oh, come, Lord Jesus, come quickly. Amen."

Thomas a Kempis, 1379-1471: "Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things just as Thou wilt."

Dwight L. Moody: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

John McKenzie, a prayer of a young missionary candidate as he knelt on the banks of the Lössie: "O Lord, send me to the darkest spot on earth!"

"Praying Hyde," a missionary in India: "Father, give me these souls, or I die."

PERSONAL.

Bishop Song, of West China, conducted the two hours service in St. Andrew's Cathedral, Sydney, on Good Friday. The Bishop took for his meditations "The Seven Sayings from the Cross."

Archdeacon Wade, rector of Pymble, Diocese of Sydney, has resigned his parish.

The Rev. C. P. Brown, rector of Sorrento, Diocese of Melbourne, and formerly of Mittagong, N.S.W., has resigned his parish and will be succeeded at Sorrento by the Rev. E. D. Kent, Assistant Minister of St. John's, Toorak.

The Rev. C. L. Williams, Rector of Windsor, N.S.W., has resigned owing to ill health. Mr. Williams has been rector of Windsor since 1940. His many friends will regret the reason for his resignation.

The engagement is announced and the marriage will take place in May, of Sister Joan Rodrom, of the Royal Prince Alfred Hospital, and a daughter of Mr. G. and Mrs. Rodrom, "Braganza" Station, Canowindra, and Norman Warrington Potter, elder son of the late Rev. Edgar Potter, and of Mrs. Potter, of Northbridge.

Mr. Potter resumed his studies at the Sydney University after being demobilised in December, 1945, and has recently graduated in Arts. He is on the staff at Cranbrook School.

The marriage of Margaret Helen Johnston, second daughter of Mr. Arthur and Mrs. Johnston, of Copago Station, via Wilcannia, and David Edgar Porter, younger son of the late Rev. Edgar Porter and of Mrs. Porter of Northbridge, was celebrated recently at St. James' Church, Wilcannia, by the Rev. K. Ludos. Mr. and Mrs. Porter are living in Northbridge, Mr. Potter being on the staff of the Bank of New South Wales, at Head Office, Sydney.

The new Vicar of St. Giles', Northampton, England, was instituted on January 18 by the Bishop. The Archdeacon of Northampton (The Ven. C. J. Grimes, D.D.), also took part in the service, and there were a good number of local clergy present and an excellent congregation.

The death of Canon Yates, of Manchester, England, will leave a big gap in the life of the Diocese. He was ordained in Manchester Cathedral in 1894, but he became Rector of Weldon in this diocese in 1912, and soon became known as a first rate member of various Diocesan Committees. He was made an Hon. Canon of the Cathedral in 1937.

All the churches in N.S.W. will watch with interest and goodwill the progress of the first Christian Community Centre which, under the leadership of Rev. Alan Walker, of the Waverley Methodist Church was opened on Saturday afternoon, March 29th, in a new £6,000 building adjoining his church.

We hear with regret of the passing of Miss Marguerite Purnell, who has been a faithful youth worker and leader in St. Alban's, Lindfield, for many years. Our sympathy is extended to her mother and sisters.

Dr. W. R. Browne, for ten years a member of the choir of St. Alban's, Lindfield, is sailing for England to complete a book on the geology of New South Wales, commenced by Professor Edgeworth David.

Miss Joy McLellan, of Penrith and of the Home Mission Society Office, Sydney, who has resigned owing to her approaching marriage was presented with a clock by her friends in Church House prior to her leaving.

The Rev. G. P. M. Ware, who died last week, had been Rector of St. Stephen's, Hurlstone Park, Sydney, prior to his retirement in 1944. Previously Mr. Ware had service in the Diocese of Grafton.

We regret to note the death of Dr. Guy Menzies, of Drummoyne, Sydney. Dr. Menzies was well known for his extensive medical practice and his association with St. Bede's, Drummoyne. We extend to Mrs. Menzies, a diligent parochial and diocesan church worker, our prayerful sympathy. Dr. and Mrs. Menzies lost two sons in the war.

The Ven. G. F. Allen, Archdeacon of Birmingham, was consecrated as Bishop in Egypt, by the Archbishop of Canterbury on January 25. The old Catholic Bishop of Haarlem assisted in the consecration while the Metropolitan of Thyateria, representing the Orthodox Patriarch of Alexandria, had a seat of honour in the choir. The bishop-designate was presented by his predecessor in Egypt, Bishop L. H. Gwynne, and the Bishop of Birmingham.

Archdeacon Morgan-Payler has resigned and proposes to live in Geelong. In recognition of his long and devoted service to the Church, especially in the diocese of Ballarat, the Bishop has asked the Archdeacon to accept the title of Archdeacon Emeritus.

The Rev. J. L. Watt has been installed as a Canon of St. Paul's Cathedral by the Archbishop of Melbourne.

The Jubilee of the Australian Bush Brotherhoods will take place this year. There are now five brotherhoods in Australia and seven bishops of the Australian Church have been drawn from their ranks.

John Bromwich, of tennis fame, is a regular communicant at St. George's Church, Hurstville, Sydney.

A Peal of Bells for St. Andrew's Cathedral, Sydney.—Owing to a legacy and other gifts Sydney will be able to follow the example of Adelaide and install a peal of bells. But first of all a tower will have to be built in which to hang the bells and the recent meeting of of Synod has authorised the building of a memorial tower in memory of the men and women of the diocese who gave their lives in the two World Wars.

The Rev. H. E. Evers has begun work as rector of Alice Springs, Central Australia. Judging at least by weather reports he has had a warm welcome to his difficult and isolated post.

The Church of England Boys' Society Camp at Frankston, Victoria, was once again a great success and was attended by as many as 150 boys at a time from Victoria, Queensland and New South Wales, where the Society is making great strides.

The Ven. R. V. S. Adams, Archdeacon of The Broughton and Rector of St. Aidan's, Marden, who was recently successfully operated on in hospital, has been ordered a period of complete rest. The Rev. H. E. Dyson is in charge of the parish.

Congratulations to the Rev. M. K. Jones, B.A., C.F. of Roseville, N.S.W., upon being in the recent list of Military Honours as awarded the M.B.E. (Military Division), and "Mentioned in Despatches."

CORRESPONDENCE.

DISCREDITABLE PROFESSORSHIP.

(The Editor, "Australian Church Record.") Dear Sir,
In "Answers to Readers" in the "Sydney Morning Herald" Professor Walter Murdoch answers a question "How do you reconcile religion with commonsense?" ("S.M.H." 22/3/47.)

While finding in his reply a modicum of commonsense at the beginning, I regret to notice that the Professor adopts the familiar ruse of pretending that what he believes concerning the nature and authority of scripture is the only possible belief for an educated man. Such abuse of the esteem given naturally to one of his erudition is unworthy and discreditable.

The Professor says, for example, "Everyone ought by this time to know that the various authors of the book of Genesis give different and commonly contradictory accounts of the same event." I would have thought that out of a sense of fairness, the Professor would have admitted the ever-increasing evidence against this theory of certain German critics. Moreover, for even a professor to solemnly believe that for centuries people could see such "contradictions" without a qualm of commonsense is to render oneself ridiculous. Beneath the apparent "contradictions" is an obvious consistency which is sometimes beyond the minds of professors who delight in the abstruse and are often blind to the obvious. Has Professor Murdoch ever answered the argument of James Orr, D.D., Professor of Systematic Theology, United Free Church College, Glasgow, in his work "The Problem of the Old Testament." And that was published in 1906.

Professor Murdoch later says: "There is no visible connection between religion and the wild fable by which the author of 'Jonah' introduced his great sermon against intolerant Judaism." The Professor deserves severe rebuke for his careless use of language. Is he trying to confuse untrained minds or to beg the question by the use of the word "visible"? How could a connection between religion and fable be "visible"? Such careless use of words make me wonder if the Professor was leaving himself a way of escape in emergency? But I would like to know what right the Professor has to call the book of Jonah "a wild fable"? He must be aware that others disagree with him. Why, then, should he adopt the pretence that his reaction to Jonah is the only justifiable one, and that all who do not share it are fools? Is it because he wants his readers to agree with him without hearing his evidence? Such a motive would do no credit to the Professor.

Could the professor so far descend from his more learned occupations as to glance occasionally at "Playtime", a supplement of the paper for which he writes, he would

know that Australia has an historical "Jonah," i.e., a man who was swallowed by a great fish and who lived to tell the tale. This incident is paralleled by others. The ease with which the Professor considers the account of Jonah to be wild and fabulous may be founded upon ignorance, of course. If he were not ignorant of parallel cases, then his reference to Jonah was discreditable to himself, since it concealed his knowledge.

It is to be hoped that Professor Murdoch will not again adopt the device of stating as established fact what he should know is disputed opinion. People give him credit for erudition and scrupulousness, I would like to be able to continue to do so.

Yours, etc.,

"PLAIN MAN."

BRITISH AND FOREIGN BIBLE SOCIETY.

A Review of "Speak, Go Forward."

PROGRESS ALL ALONG THE LINE.

We have received from the Commonwealth Council of the British and Foreign Bible Society their annual report, a well got-up volume of 64 pages, with numerous illustrations, entitled "Speak—Go Forward." The theme of the author is that, whether we like it or not, circumstances arising from the two great wars have cut us off from the past. The old world, with its glory for the few and its misery for the many, has gone; let us recognise the fact and turn our thoughts to the future. A better world lies ahead if we have but the courage to make it ours, although the transition period may be long and painful. Let us listen to the voice of God saying "Go forward." We all want progress but God, speaking to the world through His servants, points out that the Way, the only Way, to a permanent happiness is through Him. In the Bible prophet, priest and King point to the eternal Kingdom that God seeks to establish among men.

It is interesting to note that the Bible, in whole or in part, has been translated into 1062 languages and that about 25,000,000 copies are circulated annually. The British and Foreign Bible Society alone publishes the Scriptures in 765 tongues and its annual circulation is about 10,000,000 copies. While London is the headquarters of this great work, yet it is not without significance that portions of the Bible are being printed in all the Australian aboriginal languages — Pitjantjatjara and Nunggubuyu — making seven altogether in the tongues spoken by our dark-skinned brethren. Other languages are Jabim, Kiwai, Misima-Panaeati, Roro, Kiriwina, Motu, for Papua and New Britain, Vaturanga, Mwala-Malu, Roviana, Siwai and Malay for the Pacific. Do you know where these languages are spoken? If not, you have a lot to learn by reading this interesting booklet.

A number of these translations have been paid for by special gifts from people, some of whom are connected with the various Churches, or, sometimes, with no Church at all. In New South Wales £64 13s., received from the sale of used postage stamps, paid for the printing of a Gospel in

Murut, a language spoken by a Dyak tribe of Borneo head-hunters. The purchasing capacity of some of these tribes is very small. We think of one where the people earn about ten shillings a month. The cost of the New Testament in their language is ten shillings a copy, obviously beyond their purchasing power. Their missionary says that, by sacrifice, they could pay 2/6 for it and this price was agreed upon. A bad deal for the Bible Society which loses 7/6 per copy, but it is their business to provide the Scriptures at a price that poor men can afford. Since this report went to press the Society has been asked to print a Gospel for a tribe which numbers 200 people. No commercial firm would undertake this, but nothing is too big or too small for the Bible Society.

Copies of "Speak—Go Forward" may be obtained free on application to the Commonwealth Secretary, Bible House, 95 Bathurst Street, Sydney, N.S.W.

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