

CORRESPONDE

A BELL-TOWER PRO

(The Editor, "Australian Ch
Dear Sir,

Your last issue contained a proposal to build a tower in drew's Cathedral in which to bells. I have opposed this as could both in the Cathedral and the Synod. Our last Diocesan December. I wrote a short January number of my Parish would be deeply grateful if space to publish this. What came hot from my heart, but this will be nothing to what hundred years from now (should world-age continue), about this measure, if they succeed in their declared intentions.

When Sydney is actually the problem of a new and central, what will be the feelings who love their city when they of how this money was drained

Yours truly,
DAVID

CATHEDRAL BELL-TOLLS

Synod week was a very time for me. A movement is now on foot to buy away the whole of the money which the Government a few years ago gave to the land at the rear of the Cathedral. Kent Street, was handed over to the Cathedral. This money, with accumulated interest, amounts to about £120,000. The Cathedral is the mover in this matter. It has advanced was that St. Mary's Cathedral. A fine peal of bells that sound in the city every Sunday, but St. Andrew's has a single bell. I told Synod that the Cathedral but that the proper structural work on St. Mary's bells was an enlargement of the peal worthy of the city and of the Synod.

There are other answers and ant waiting to be made but lessen the importance of this proposal is to erect with the money the Government a bell-tower at the George Street end of the the Church's memorial to the world wars.

I opposed this strenuously for three main reasons:—

1. A memorial paid for money and money given for an would be unworthy of the Church.
2. This would put back in movement for a new or enlarged

The original nest egg of £100 vested would have encouraged both in the city and throughout. It is not yet too late to put this

2. The Anglican Cathedral is being as well as a Church building committee of citizens should have together long ago to co-operate for a new or enlarged Cathedral been done elsewhere with success now being done in Brisbane. It should not be allowed to rest

It grieves me at my heart to
all this.—D. I. K.

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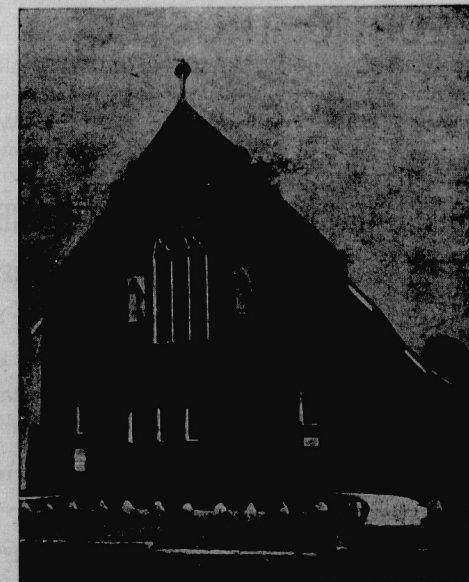
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The paper
for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed



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NOTES AND COMMENTS.

A Roman Catholic priest is reported in the daily paper as declaring before the Gaming Commission in New Zealand that "nowhere does the law of God forbid gambling." In this he is expressing the attitude of his Church. Here in Sydney the Roman Church is a great organiser of gambling. Many of the buildings it has erected have been paid for by this means. In encouraging gambling the modern Roman Church both flouts the traditions of the past as reflected in the Apostolic Canons (42, 43) which excommunicate any Christian engaging in games of chance, as well as denies the spirit of Christianity with which gambling is irreconcilable. The Roman priest referred to said, "The people's money is their own; they are free to use it in exchange for the lawful chance of winning a prize." But the Christian view of property is that a man may not claim to do what he likes with his own, because what he possesses is not his own, but he holds it as the steward of God. He must also respect the property of his neighbour, because it does not belong to his neighbour, but to God Who entrusted him with it. Gambling is robbery, though by mutual agreement; just as duelling is murder, though by mutual agreement.

Whether dances should be run by Churches still agitates the minds of many Christians. The problem is often made more confusing by adducing the evidence of Scripture. But the dancing spoken of in Scripture is an altogether different thing from the modern ballroom dancing of to-day. If we are to solve the question aright we must decide it by considering whether or not the dancing

we wish to provide in our parish halls has any deleterious effect on the morals of any who might join in it. This question is simply a question of evidence. From the testimony of those who dance the conclusion emerges that though many can join in dances without any evil effect, there are some—not an inconsiderable number—who find that modern dancing stimulates their natural appetites and helps to break down the power of resistance to temptation. For those who know themselves to belong to this latter class, to join in dances would definitely be wrong. Obviously, then, dancing is not a desirable form of entertainment for the Church to provide, for whatever she provides all her children should be able to share in without sin.

It remains true, however, that dancing is a natural human activity and it is therefore much to be desired that a less harmful mode of dancing than our modern ball-room type should be evolved and popularised.

The Rev. H. P. Reynolds, of the Diocese of Goulburn moved in the recent Provincial Synod of the N.S.W., the following motion: "That this Synod views with concern the apparent lowering of the standards of the Press in this State, and urges the Metropolitan newspapers to remember the heavy responsibilities that they bear in the life of the community."

This provoked an interesting discussion. The weight of opinion in Synod was that the Press was more and more falling away from standards proper to journalism.

There is, however, another side to this. Competition between newspapers in a city with the reading public of Sydney is very great. A successful daily paper is a gold mine. But the expenses attendant on publishing a daily paper are so great that circulation must be kept up at all costs. The meaning of that is obvious. A daily paper must publish what the people will read and publish it in a form attractive to the average reader's eye.

It follows that a general lowering of the moral standards of the community will normally be accompanied by a deterioration in the standards of the press.

Undoubtedly, what is most to be deplored is the general lowering of the moral standards of the people. An evidence of this is the space in the daily papers now devoted to horse racing, dog racing, and gambling. Anyone who

compares the daily papers of to-day with the daily papers of a generation ago will be struck by this change. The change in the Press is due to a change in the people.

There is also a change in some of the other matter that is printed. It would have been impossible for the "Sydney Morning Herald" a generation ago to have published its recent prize novel.

The wide adoption in the community of artificial means to restrict the birth-rate, and the accompanying moral laxity among young people are steadily and surely lowering our standards of thought and behaviour. The feeling of the public mind is changing.

Last year the Convocations of Canterbury and York approved of a new canon in place of canon 100 of 1604 by which the marriage of a man with his deceased wife's sister has been made lawful in the Church. New tables of affinity incorporating the new law are being printed to be hung in church porches.

The Archbishop of York has made an important announcement in his York Diocesan Leaflet regarding a proposed revision of canon law. He recalls that in 1939 a commission was appointed to report on Canon Law in the Church of England. The report with the proposed revised canons, is now ready and will shortly be published.

"With its publication," says the Archbishop, "the revision of Canon Law in our Church will become a practical problem. . . . Among the clergy, and still more among the laity, there is widespread confusion and ignorance on the question. But a living Church must have rules which are treated by its members as authoritative and binding. Canon Law can never be treated as a fixed and final code, for, as new problems arise, new Canons will be required, and others will become obsolete through disuse. Alone among the Churches of the Anglican Communion, the Church of England lacks Canons which have been revised in the light of modern conditions, and treated as authoritative.

"The publication of the proposed body of Canons will be the first step in a long and tedious journey. The Canons will have to be passed by Convocation, and, as our Church is established, they must be approved by His Majesty, where they concern the laity they will require their consent in the Church Assembly either by resolution

or by a Measure; when they affect existing statute law or the rights of the citizen, legislation in Parliament will be necessary. Until the report is published it would be wrong for me to give any indication of its contents but I am anxious that Churchpeople should begin to think of Canon Law revision as absolutely essential if within our Church the order and unity of a spiritual society are to be made evident."

These new canons are of especial interest to the Australian Church as under its present constitution no alteration can be made in the formularies of the Church in Australia unless a similar alteration has been made in the Church of England in England. When they have been made in England they can be adopted here.

CHURCH MISSIONARY SOCIETY

News from South Australia.

The Rev. George Christopher, Th.L., and Mrs. Christopher were officially welcomed in the C.M.S. rooms on April 28th, at the monthly meeting of the Church Missionary Fellowship, which meets every fourth Monday of the month. Mr. Christopher has now taken up his work as General Secretary of the S.A. Branch, and will be pleased to make bookings to address any meetings, or to show his interesting films on various aspects of missionary work.

The Asst. Bishop of Central Tanganyika, Rt. Rev. Wynn Jones, is to pay a flying visit to Adelaide on May 22-25, and stay with the Bishop. Bishop Wynn Jones is to address the Clergy Conference and the C.M.S. Annual Demonstration, and will preach at the Cathedral on Sunday, May 24th, at Evensong.

Miss Avis Richardson from Tanganyika will be in Adelaide for a short time in May, and will address the New Education Fellowship on May 6th at 8 p.m.

Pioneering in the Sudan.—Most interesting news comes from Rev. and Mrs. Arthur Riley, telling of their survey of a new mission station site at Yiro amongst the Dinka people. The Dinkas are 6 to 7 feet tall, are proud, independent, and utterly disdainful of clothes and any of the things of civilisation and want nothing to do with the Gospel of Christ. Please pray for these people and for the beginnings of this new venture.

Members of the Mothers' Union will be interested to know that a branch meets at Yambio under Mrs. Riley's supervision, and that the M.U. in England are willing to send out a M.U. worker to the Southern Sudan and support her. Another new venture is the starting of the first Teachers' Training College at Yambio under an English educationist; all these things need our prayers.

BROADCASTING.

DEVOTIONAL SERVICES ON 2CH.

Wednesday, May 21.—Rev. C. K. Hammond.
Thursday, May 15.—Rev. Ronald Palmer.

THE SYDNEY DIOCESAN CHURCH MUSIC SOCIETY.

(Contributed.)

The third session of the Society for the year 1947 was held in St. Andrew's Cathedral at 8 p.m. on Monday, April 28. The sessions are always held on the 4th Monday of each month at 8 p.m. in the Cathedral and are timed to end at about 9.15 p.m.

The Choir of St. Alban's, Lindfield, under the direction of Mr. N. W. McPherson, showed how the Australian Psalter could be used and at the same time the chanting could be reverent and dignified and intelligible—every word being clearly enunciated and heard. It was a treat to listen to the beauty of their unaccompanied singing. If all choirs could chant as this choir does the Psalms might recapture their place in the affection of our congregations.

Three hymns were also sung unaccompanied—one composed by Mr. McPherson himself. The great Advent Chorale, "Christians Awake," by Nicolai and harmonised by Bach, was among the three which were sung. If beautiful hymns could be sung unaccompanied in this delightful manner, instead of the cheap type of Anthem which so often is rendered in our churches, our services would take a great step forward.

The other choir which made its contribution for the evening was the choir of St. Jude's, Randwick, under the direction of Mr. Harold Lobb, one of the staff of the Conservatorium of Music.

Mr. Lobb played three Choral Preludes by the well-known German composer, Karg-Elert. These Preludes were at once beautiful, reverent and simple. Any organist of average ability would do well to procure copies of these Preludes and to use them among his Voluntaries.

The Choir of St. Jude's also sang several hymns, among them the great German hymn "Praise to the Lord, the Almighty." Mr. Lobb demonstrated on the organ the manner in which an organ accompaniment to hymn tunes might be at once reverent and beautiful and interesting. Very frequently he would accompany on the Diapason stops of the manual without any use of the pedals. When the pedals did come in, they were introduced with outstanding effect. Mr. Lobb also arranged that his choir should demonstrate the correct method of singing a descant. The Descant should only be sung by a few soprano voices as a sort of over-tone to the melody, which should be heard quite clearly beneath it.

The matter of the accompaniment of our hymns on the organ in a correct manner is so important that we shall have other demonstrations of this particular aspect of organ-playing at our sessions. It should always be remembered that the hymn belongs in a special way to the congregation and that the duty of the organist is to help the congregation to sing and not necessarily to drive it along at a preconceived speed. A large congregation will always sing more slowly than a small congregation. To try to hustle thousands of voices produces most unmusical clashes and leads to disaster.

The attendance at the sessions of our Church Music Society have on the whole been very good, but the Cathedral can hold still more. It is to be feared that many organists and choirs are still not taking advantage of this effort to raise the character of Church Music in our Diocese according to the great principles which are becoming now more and more recognised in the Mother Church, not

RELIGION IN THE ENGLISH UNIVERSITIES.

MISSIONS AT OXFORD AND CAMBRIDGE.

The recent term, both in Oxford and Cambridge, has witnessed missions to these universities. In Oxford Bp. Stephen Neill, formerly a C.M.S. Missionary in India, has been the missionary, assisted by a band of helpers. Over two thousand attended the opening service. During the week these numbers increased so that for the final service the Sheldonian Theatre was packed to capacity and many were turned away. During the week Bishop Neill dealt with different points of faith and practice. He spoke of the sins that were rampant to-day and he explained the meaning of the Cross. In his last address he confined himself to practical advice about the future. He urged his hearers not to be disappointed if results did not come speedily and impressively, and he advised Christians in every college to form energetic groups.

In Cambridge the missionary was Dr. Alec Vidler, Warden of St. Deiniol's Library, Hawarden. As at Oxford, the missionary was assisted by an able band of helpers who addressed small meetings in the Colleges. At Cambridge, however, the term "mission" was studiously avoided because it was thought that the name would repel those whom it was desired to attract. But even this precaution failed in its purpose and numbers dwindled to six hundred at the close of the week.

The previous term the C.I.C.C.U. had held a mission in Cambridge, Dr. Barnhouse, of the United States, being the Missioner. The meetings were well attended, but an observer writes that both missions failed to touch the completely indifferent and those who deliberately reject or despise the Christian religion. To deal with this situation remains the greatest problem of the Christian forces in the University.

ably as practised by the Royal School of Church Music at Canterbury.

It is hoped to end the 1947 series with a programme massed choirs sing some Bach Cantata, the Chorals being unaccompanied. The choirs in the chancel will be under the direction of Mr. T. W. Beckett, the Cathedral Organist. There will also be a choir of several hundred voices in the Western Gallery. This choir will sing the Chorales. It will be under the direction of Mr. W. Hurst, the organist of St. Clement's, Marrickville, who studied under some of the leading English Church organists. Mr. Colin Sapsford, of Christ Church, St. Laurence, will act as organist for the occasion.

QUIET MOMENTS.

Mistaken Suppositions.

(By the Rev. James Reid, D.D.)

But they, supposing Him to have been in the company, went a day's journey.—Luke ii, 44.

She, supposing Him to be the gardener, saith unto Him, Sir, if they have borne Him hence, tell me where Thou hast laid Him.—John xx, 15.

We live by faith, and supposition is a kind of faith. But sometimes our suppositions turn out to be wrong and then we find ourselves in trouble. The train we mean to catch starts half an hour earlier than we supposed, and we miss an important appointment. Our ideas about certain people or certain nations are quite wrong, and our relationships with them are warped and strained. It is important to examine now and then the suppositions on which our actions and feeling are based.

There were two occasions in the life of Jesus when people acted on suppositions which proved to be wrong. These suggest two kinds of mistake which we may all make.

The first was made by the parents of Jesus when He and they had been visiting Jerusalem. On the way home they missed Him from the caravan. They supposed that He had been in their company. It did not occur to them that He might have interests and plans of His own and that the time had come when He must follow His own light and obey a higher Will than theirs.

Doubtless the writer who tells this story meant us to read no more into it than what it says. But all Scripture has its undertones which speak to our hearts. Does it not suggest to us that we may all make the same mistake and take it for granted that Christ is in our company, when in point of fact we have parted from Him to follow some road of our own? We may have made a start with Christ. But it does not follow that we are still keeping company with Him. We may not even realise that we have left Him behind, except that we may suddenly find that joy and peace have faded from our hearts. Perhaps we go on doing what we think are Christian things but with the wrong motive. We may be thinking only of our own reputation or our own interest or seeking some ambition that has little to do with His kingdom. Our righteousness may easily become self-righteousness. Our goodness may become hard and censorious, lacking the charm and grace that come of humility and love. When a novelist or dramatist

sets out to portray a good man or woman, the picture is often unattractive. Is it always a caricature? Or is it because in our very goodness we have lost touch with Christ?

We may suppose likewise, that He is with us in our outlook to social or international questions. Are we sure our vision of Christ's Kingdom has not become too narrow to hold the full tide of His Spirit or that we have not ceased to love people as He loved them?

We may take it for granted again, that He is in the company when we gather in the Church. But may we not be mistaken? There are quite definite signs of His presence. If He is truly there, we should be conscious of the breaking down of barriers, of a pervading spirit of forgiveness springing from hearts that are kept broken and contrite before the Cross. We should feel a warm love for one another that is like a fire kindled in the cold room of this loveless world. We may be sure of His presence, but only as we open the door. That means the willingness to let Him in to rule and to command and the deep desire to learn of Him. Are we sure that He is in our company?

The second mistake was made by Mary when she went to the grave of Jesus on the morning of the Resurrection. Jesus was there to meet her, but she failed to recognise Him. She supposed Him to be the gardener. She took it for granted, in fact, that Jesus was dead and that He could never again be with her. Her world was for ever empty of His presence. Her faith was a faded flower. If she had been looking for Him or thought it possible that He might come, she would not have made that mistake. She would not have taken Him for the gardener. She would have been looking for Him, and that very expectancy would have brought the recognition.

May not we also make the same kind of mistake, and for the same reason? If we are Christians we believe in the Resurrection. But what does it really mean in daily life? For the disciples, the fact of the Resurrection meant that ever after, this is a world in which at any time and in any place they might meet the Lord. Is not this the explanation of His various appearances? They never knew when He might not appear to them—by the shore when

they came home tired after a night's fishing, on some lonely road where they were overtaken by their doubts and felt the tragedy of life, or in the upper room where they were met for worship. The world became the sphere of His continual presence, and they were always on the outlook for Him. Is this the kind of world we live in, so that, as someone says, we cannot walk down the street and be sure that we will not meet with Jesus Christ?

It is so easy to become imprisoned in this material world, to accept the ordinary views of events and experiences and fail to see the signs of God's presence. "God comes without bell," says the great writer. But if our minds are not open to the possibility of His presence, we will make the same mistake as Mary made. We will suppose, for instance, that some inward unrest or depression is due to our being tired or to uncongenial surroundings, whereas it may be that God is calling us to a deeper fellowship with Him. We may imagine that our troubles are due to our difficulties, whereas God may be speaking to us through these very difficulties to call us to a new courage and faith. We may imagine that suffering or sickness is some dark intruder into the paradise of our comfort, whereas God may be meeting us there to open our eyes to the world that is unseen and to make our hearts tender and sensitive to the sorrows of others. For those who have seen the risen Christ, the world ceases to be a mere prison-house of the spirit. It becomes transparent so that the light of God's presence is always shining through. Even in the darkest place He waits to reveal Himself. Bishop Bergrav, of Norway, tells how in the days of the Nazi tyranny, when it seemed as if God were far away and the mind was apt to be assailed with doubts, the glory of Jesus Christ was always ready to break out. Nothing that life could do could destroy or darken the reality of His love.

This is a world where we are apt to be browbeaten by events and circumstances into the loss of faith. It often seems hard to believe that God can be at work in it. That was what happened when Christ was crucified. It seemed as if he had been finally driven from the earth and the blinds drawn down for ever on the world He had revealed. But that power of darkness was for ever shattered by His appearing. He returned that we might always be on the outlook for Him and be ready to receive the comfort of His grace.—British Weekly.

PERSONAL

Archbishop Timotheos, of the Greek Orthodox Church in Sydney has been appointed Archbishop of Rhodes in the Dodecanese Islands. He will be greatly missed from Australia.

The Rev. S. F. Allison, Principal of Ridley Hall, Cambridge, has been appointed examining chaplain to the Bishop of Ely.

We regret to record the death of Miss Marie Tress, for many years a regular member of St. Paul's, Chatswood, N.S.W. Miss Tress was a daughter of the late Canon T. B. Tress, and was a member of a family closely associated with the Church.

The Rev. Basil Williams has been appointed director of the C.S.S.M. in Sydney.

The Bishop of Bendigo is visiting Japan in his capacity of Senior Chaplain of the Australian Forces.

The Rev. A. T. Gair, Th.Schol., of Holy Trinity, Oakley, has been appointed to the parish of Echuca, Vic. He will take up his new duties at the beginning of June.

Archdeacon Roscoe Wilson is Acting Dean of St. Paul's Cathedral, Melbourne.

The Vicar of the world famous Church of St. Martin-in-the-Fields (the Rev. Eric Loveday) is to visit Australia at the invitation of the Australian Christian Student Movement.

The Rev. J. N. Ashton, was recently inducted as Dean of Sale in succession to the Rev. L. Sawtell, who retired on account of ill-health.

Miss Helen Benbow has recently arrived in Sydney from England to organise the Women's Section of Toc H in Australia.

Much sympathy will be felt for Mr. W. J. Williams, Chairman of the N.S.W. Auxiliary of the Bible Society and Hon. Treasurer of Moore College on the death of Mrs. Williams, who passed away on April 24th. Mrs. Williams had been ailing for some time. For many years she had been active in Church work and for a long period was the Hon. Treasurer of the Pallister Girls' Home. The funeral service was held at St. Anne's Church Strathfield, and conducted by the Rev. W. G. Nisbett, assisted by the Revs. C. M. Gillespy, B. R. Horsley, and Canon R. B. Robinson, who gave the address and paid a high tribute to Mrs. Williams' Christian life and work. The Archbishop of Sydney was present and took part in the service.

We have received advice from England of the serious illness of the Rev. T. Hughes, formerly of Sydney.

Mr. W. E. Tumeth, of St. Barnabas', Broadway, Sydney, is to be congratulated on his appointment as Churchwarden for the fortieth year in succession. Mr. Tumeth is 89 years of age and has attended St. Barnabas' Church continuously for 80 years. He was a pupil of the first week-day school during the ministry of the Rev. Thomas Smith.

The engagement is announced of Mary B. Robinson, eldest daughter of Canon and Mrs. R. B. Robinson, to the Rev. Bruce Reed elder son of Mr. and Mrs. S. M. Reed, of Alphonington, Victoria.

The engagement is announced of Beryl J. Hewitt, elder daughter of Mr. and Mrs. H. N. Hewitt, of Glebe Point, Sydney, to the Rev. A. R. Lormer, elder son of Mr. and Mrs. R. Lormer, of Caulfield, Victoria.

We hear with regret of the death of Dr. G. G. Coulton, at the ripe age of eighty-eight. He will best be remembered for his polemics against bad history especially bad Roman Catholic history. His readers will long remember his courage, his passionate and sometimes indignant, intellectual integrity and his amazing knowledge of medieval sources of which the principal monument is his five centuries of religion.

Churchman's Reminder.

"God-given strength."—Sir Walter Scott.
"The Lord stood with me and strengthened me."—2 Tim. 4.17.

May.

11.—5th Sunday after Easter.—The end of the Great Forty Days of proof that Christ had indeed Risen from the Dead. This day also is meant to prepare us for the much neglected Rogation Days wherein we should meditate on the marvel of Life and Death.

12.—Monday, Tuesday and Wednesday. Rogation days have no special collects or service. Yet the mind may make its own meditations which we all need.

15.—Holy Thursday, Ascension Day. Here we may learn of both Christ's Ascension and Man's Ascension. Modern crowded days have led us to neglect this glorious festive day, on which we are reminded that Christ's Victory is ours with Him.

18.—Sunday after Ascension. Comfort is the theme. Not the comfort of a petulant and impatient child, but the strength of a resolute believer in the mysteries of the Risen Lord: King of all worlds.

C. M. S. LEAGUE OF YOUTH ANNUAL MEETING

CHAPTER HOUSE

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ECHOES FROM THE PRAYER BOOK.

(By Laicus.)

It goes without saying that those who use the Book of Common Prayer freely find it to be a manual of supreme spiritual edification. They feel that its contents, its ritual, its prayers, its exhortations bear the mark of Divine inspiration.

Its phraseology, with which this article imperfectly deals, is largely that of the Authorised Version of Holy Writ; and when we say that, we are disposed to describe this version, as Spenser described the work of Chaucer as a "well of English undefiled."

Of course we find in it archaic words and phrases; this is inevitable in the study of a book compiled centuries ago; for spoken language is a thing of change as the years pass; many words and phrases become less and less used in their original sense, and require explanation to later generations. Examples of archaic words in the B.C.P. are "let" and "hinder," as in the phrases "sore let and hindered," and "Prevent us in all our doings," and "Thy grace always preventing us," where "let" means "hinder," and "prevent" means "go before and help."

Noteworthy Phrases.

In selecting certain words and phrases in the B.C.P. as worthy of study, we note first, those that are interesting for their literary characteristics, and next those that are of special value for edification. As to the first, we find that writers or translators of hymns, prayers, etc., and the compilers of the Liturgy, knew how to use with effect certain figures of speech and arrangement. For instance, we have much alliteration, as in "changes and chances of this mortal life," "pardon and peace," "faith and fellowship," "power to perform the same," "manifold and great mercies."

Then much use is made of antithesis: "The wages of sin is death, but the gift of God is eternal life," "To be carnally minded is death, but to be spiritually minded is life and peace." Examples of this figure abound.

Then we see paradox employed to drive home truths, sometimes in conjunction with antithesis. "As unknown, and yet well known; as dying, and behold we live; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things."

Of course similes and metaphors abound, but these need not here be further touched on.

Bi-lingualism.

In the liturgy of the Church we find one peculiarly called "bi-lingualism" or yoked words, which has an interesting historical background. When the Normans conquered England, they tried to superimpose the Norman French language on the conquered Anglo-Saxons. Their efforts in this direction were vigorous and long-continued, but finally vain, and the English tongue remained basically Saxon. But while this struggle was in progress it was found necessary for those of each nation to find out equivalents in the language of the other nation for words in continual use. And so there came the practice of people in their conversation linking to a word of their rival's tongue a word of their own as an equivalent.

This practice, once begun, was found to be very handy in indicating real or approximate synonyms; and so we find in our liturgy such couplets as the following, in each case one word being of Saxon and the other of Norman French origin: "Pray and beseech," "acknowledge and confess," "craft and subtlety," "assemble and meet together," "dissemble and cloak," "humble and lowly."

Felicitous, Arresting and Edifying Phrases.

To deepen one's appreciation of the Prayer Book as an aid to spiritual life, it is profitable to go through it systematically noting down phrases in prayers, collects, and canticles, and so forth, that are felicitous in expression, and arresting and edifying by their frequently terse presentation of priceless truths. Space can be spared here for only a few of such phrases; but one may stress the point that if the mind is well stored with these brief compendiums of Scriptural truths, we have a storehouse that can be drawn on in times of spiritual need. That is one reason why familiarity with the Prayer Book and Holy Writ acquired in youth is a source of help and edification in all after years.

Penitence: "Truly repent and unfeignedly believe." "Worthily lamenting our sins." "Hearty repentance and true faith."

Peace: "Pardon and Peace (cause and effect)," "Peace which the world cannot give."

Purity: "Innocency of life."
Prayer: "A hearty desire to pray." "More ready to hear than we to pray." "Knoweth our necessities before we ask and our ignorance in asking."

Comfort: "Of Thy Holy Word." "God of all comfort." "Rejoice in Thy holy comfort."

Service: "Our vocation and ministry."

These are a few examples of hundreds of such phrases in our priceless Book of Common Prayer.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month kindly write to the Secretary, C.R. Office:— Dr. D. T. Harbison, 8/-; Mr. E. W. Fisher-Johnson 8/-; Mr. E. E. R. Meyer, 8/-; Mrs. Ironside 8/-; Mrs. Mann, 10/-; Mrs. A. W. Morton 2/-; Mr. R. C. Atkinson 8/-; Archdeacon H. S. Begbie 8/-; Mr. P. E. Lockie, 4/-.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

THE HIGH PRIESTLY WORK OF OUR LORD

The season of the Ascension which is now rapidly approaching brings under the notice of Christians the work of our Lord Jesus Christ in Heaven.

It is worthy of consideration because it has very great significance for the daily work of the Christian. In the Epistle to the Hebrews, we read: "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them (Heb. 7: 25). It is important for us to consider the great truths which are here summarised in this single text.

The Ascension of our Lord Gives Us the Assurance of a Perfect Salvation.

The word that is translated "unto the uttermost" means "in every mode and manner." We find it again in the Gospel according to St. Luke, where we are told that the woman who was bowed by a spirit of infirmity could in no wise lift herself up. He is able, we are assured, to save us in this way. There is no circumstance of life; there is no infirmity of mind; there is no weakness of will that can ultimately defeat the soul that trusts in Jesus Christ our Lord. In the immediate context, which is important, because our text is introduced with the significant word "wherefore," we have the two ideas that the Priesthood of Jesus Christ brings in a better hope than the shadowy priesthood of the old law, and this essential truth was conveyed by the Divine oath: "Thou art Priests forever after the order of Melchizedek," and the context further assures us that this Priest exists and develops His work in the power of an endless eternal life.

There are two very popular presentations of our Lord Jesus Christ. He is frequently represented as a babe in His Mother's arms; he is even more frequently represented as a helpless victim hanging on a Cross. Both these representations contain a truth; they both refer to a condition which is ever past. The ascension of our Lord brings before us a condition which is ever present—the endless life-giving power of the Son of God. "He is able to save them to the uttermost that come to God by Him, seeing He ever liveth." This is a truth which we need to take to our hearts.

The Ascension, further, reminds us of the continued activity of our Lord; "He ever liveth to make intercession for us." It is remarkable that the Greek in both passages—"He is able to save to the uttermost" and "He ever liveth to make intercession for us" is the same construction. The preposition used in both cases is that which is employed when a particular end or purpose is in view, that to which a movement is directed; and in this particular context this use is the most pertinent. "He ever liveth, with a view to interceding for them." So our Lord Jesus Christ in His Heavenly state has a purpose or mission. His intercession is ever before God to secure for those who trust in Him all the blessings that His accomplished work of Redemption obtained. He is the Propitiation for our sins, but in His living, ascended life he is a guarantee of the full accomplishment towards which this propitiation is directed.

But we may ask: "What is the Nature of our Lord's Intercession?" Here Commentators have differed widely. But we cannot help thinking that Westcott's interpretation is true as to the dignity of our Lord's Person and to the general purport of the Epistle to the Hebrews. Westcott tells us that His Presence is His Intercession. The popular hymn of Wesley has fastened in the minds of many a different interpretation. It runs:

Five bleeding wounds He bares,
Received on Calvary.

They bare effectual prayers,
They strongly plead for me.

Forgive him, O forgive, they cry,
Nor let that ransomed sinner die.

Many have been led, because of this powerful imagery, to conceive of the Intercession of Christ as a continual presentation of His Blood to the Father in Heaven. There is no warrant in the analogy of the Old Testament Sacrifices to justify this view. The blood was sprinkled on the Mercy Seat and there was no continuous presentation between the offering of the first sacrifice and its repetition in the following year. The High Priest entered only once into the Holy Place. It is strange that Commentators have not noticed this deficiency in their presentation when the analogy of the Old Testament is pressed.

But there is a further difficulty in the Epistle to the Hebrews itself. There we are told that the High Priest entered in behind the veil, "the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (Heb. 9:8) and the contrast is significantly brought out in the 12th verse, where it is stated that our Lord, through His own blood, has obtained eternal Redemption for us. It is a mistake, therefore, to assume that the victim state continues in Heaven. In the vision of the Revelation it is significantly stated that it is the Lamb as it had been slain who appears in the presence of God, and not the Lamb as being slain.

If we gather these facts together, we are justified in saying that there is a very great significance in the record in the Gospel: "And the Veil of the Temple was rent in twain, from the top to the bottom." The offered sacrifice of Calvary was fully in the view of the Heavenly Father. There was no separation as in the old Covenant between the shedding of the blood and the presentation of the blood in the Holiest of all, so that the message that, through His own blood, Christ entered into the Holy Place, means that by means of this sacrifice He is a Mediator secured His place at God's right hand as the guarantee and perfecter of the salvation of those who trust in Him.

We need no further sacrifice, but we do need a continual intercessor. "He liveth to make intercession for us," that is to say, He by His very presence before the throne of God exerts Himself to secure all that is necessary to meet the problems, difficulties, and trials of our sojourn here. Because He is there, we will be there, and because He can be touched with the failings of our infirmity, in His presence before God He takes note of our necessities and secures the blessings that must come to us if His gracious purpose on our behalf is to be fulfilled.

WORLD COUNCIL OF CHURCHES.

The delegation from the World Council of Churches has returned from its visit to the Orthodox Churches in the Near East. It was warmly received by the Archbishop of Athens and the Holy Synod, and similarly throughout the Near East. The Oecumenical Patriarch at Istanbul and the Patriarchs of Antioch and Alexandria all gave assurances of the co-operation of their Churches in the World Council which is to meet in 1948.

THE CHRISTIAN SUNDAY.

[The action of the Archbishop of Sydney in writing to the Public Press protesting against the holding of a Teachers' Conference in Sydney on Easter Day and the judging of certain ring events at the Royal Show on Easter Day has awakened much discussion on Sunday observance.

The following short article approaches this subject from a point of view that we have not seen mentioned in the press correspondence. It is of course only one aspect of this matter.]

There are many New Testament reasons why Christians should keep the first day of the week. The first and greatest of all is that our Lord rose from the dead on the first day of the week. Good Friday ended the activities and claims of the Old Dispensation. Easter Day began and inaugurated the New. With our Lord's death on the Cross, the Mosaic Covenant as a covenant passed away. "In that he saith, A New Covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." The Mosaic Covenant as a covenant has now no claim upon the Christian.

But the spirit and inner principles of the Old Covenant still survive. They have passed into and are living in the New. We do not keep the Passover, but we observe the Lord's Supper. The religious meaning of circumcision in the Old Testament Church is fulfilled in the rite of Christian Baptism. It is true that we are not now under the sabbath law. We need to be quite clear about this. But we must also remember that the meaning, spirit, and general purpose of the Old still survives in the New. There is one instance of this that will help the Christian more fully to understand the meaning to him of the first day of the week.

The Book of Exodus records the giving of the law to Moses at Mount Sinai. This law is sealed and climaxed by re-imposing the sabbath law. And this is done in a way and with words that are of the deepest interest to us. The words are these: "Verily ye shall keep my sabbaths: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord which sanctify you." (Exodus 31: 13). The keeping of the Sabbath was to be a sign between the Lord and his people.

The key word here is sign. The sabbath was something that had to do with the Lord and his people. The Lord gave the sabbath as a sign of his love and care for his people. The day pro-

vided a weekly rest when such a provision was sorely needed. The day provided opportunity for corporate worship and fellowship and also for the development of the spiritual in the personal life. On the other hand, the keeping of the day was to be a sign of the love and loyalty of God's children. "It is a sign between me and you throughout your generations."

We might take the wedding ring as a human illustration of this. In the marriage covenant between two people a ring is used. The ring is without end and is made of precious metal, and so is a suitable symbol or sign of love. It is both given and received and it thus becomes a mutual sign. The husband's love and loyalty is pledged in the giving of the ring. The wife's love and loyalty is pledged in the receiving of the ring. That ring is sacred and significant between the husband and wife.

So it is with the first day of the week. This is the day on which our Lord rose from the dead and opened unto us the gate of Everlasting Life. This day is called in the book of Revelation, "the Lord's day." The day and its observance is a sign of our union with Him. He in His Resurrection from the dead made this the first of days for the Church and for all church people. It is the first day of the new creation. His rising from the dead was the seal of our justification before God and the assurance of our new life in Him. We keep the Lord's day as a sign of our gratitude and our love.

But there is another side to this. Suppose a man should pick up a wedding ring in the street, and be unable to find the owner. What is that ring to him? It can have no meaning as a wedding ring. What is he to do with it? What is its value? Only the value of the gold that it contains. A wedding ring has no other value for a stranger.

Many seem to be in a similar case regarding the Lord's Day. They find the day on their hands. They themselves acknowledge no covenant relationship with the Lord of the day. Of what value is the day in that case? It is only valued for the hours it contains. The hours may be used to put the garden in order, to build a week-end or to enjoy the surf. The hours have an earthly value but nothing more.

THE CHURCH IN U.S.A.

EVANGELICALS ELECTED AS BISHOPS.

(From the English "Guardian.")

The election of the Rt. Rev. Charles K. Gilbert, D.D., as twelfth Bishop of New York, brings to the leadership of the largest and most influential diocese in the American Church one of its better-known liberal Churchmen. Dr. Gilbert, suffragan bishop of that diocese for the past 17 years, was elected at a special convention on January 28.

The new bishop has long been known as an Evangelical and as a social liberal. He is a member of the Episcopal Evangelical Fellowship and the Church League for Industrial Democracy. He has been a leader in inter-Church co-operation in the city, and has favoured unity with the Presbyterians. He will be installed as soon as the canonical confirmations are received from the other bishops and the standing committees of the other dioceses. He will then succeed Dr. William T. Manning, who retired on December 31, after more than 25 years as diocesan. Although Dr. Gilbert and Dr. Manning represent different points of view on Church matters, there has been a warm friendship between the elder bishop and his assistant and successor.

Under the canons of the Episcopal Church, Dr. Gilbert will remain diocesan of the Church's largest diocese for only four years. He is required to present his resignation to the session of the House of Bishops next after his 72nd birthday. Under normal conditions that will be the mid-triennium session, which will probably be held in January or February, 1951.

Three important diocesan elections during the past few months have seen the choice of liberal and Evangelical bishops. The diocese of Rhode Island chose Granville G. Bennett, the suffragan bishop, as diocesan in October; the diocese of Massachusetts named Norman B. Nash, headmaster of St. Paul's School, last December, and now New York. In a fourth election, Dr. Stephen F. Bayne, Junr., chaplain of Columbia University, New York City, was chosen Bishop of Olympia (the State of Washington). Dr. Bayne is a liberal Anglo-Catholic. The next important election will be that of Western New York where Bishop Cameron Davis has retired.

Under the American system, the general churchmanship complexion of the average diocese reflects that of the bishop, provided he remains in office for any length of time. The bishop has the right of appointment in missions and aided parishes, and the courtesy of suggestion to the vestries of self-supporting parishes. His ability to channel the theological education of candidates by directing them to one seminary as against another adds to his influence. In New York Dr. Manning held what might be called an old-fashioned High Churchman point of view, with definite Anglo-Catholic sympathies, and the diocese came more and more to reflect that point of view. In the last ten years of his episcopate, the Bishop of Rhode Island and former Presiding Bishop, Dr. Perry, inclined more and more to Anglo-Catholicism. Both the Rhode Island and New York elections present, therefore, a reversal of a trend, while the Massachusetts election is a continuance of the prevailing policy.

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CALL TO YOUTH

THE BIBLE.

In our reading we came across the following two paragraphs on the Bible. We know not who is the author, else we would give proper credit. We believe it will prove of value to our readers.

"The Bible is like unto a magnificent palace constructed of precious stones, comprising 66 stately chambers. Each one of these chambers is different from its fellows, and is perfect in its individual beauty, while together they form an edifice incomparably majestic, glorious and sublime.

"In the book of Genesis we enter the grand vestibule where we are immediately introduced to the records of the mighty work of God in creation. This vestibule gives access to the law courts, passing through which we come to the picture gallery of the historical book. Here we find hung upon the walls scenes of battles, heroic deeds, and portraits of valiant men of God. Beyond the picture gallery we find the philosopher's chamber—the book of Job—passing through which we enter the Music Room—the book of Psalms—and here we linger, thrilled by the grandest harmonies that ever fell on human ears. Then we come to the Business Office—the book of Proverbs—in the very centre of which stands the motto, "Righteousness exalteth a nation, but sin is a reproach to any people." Leaving the Business Office we pass into the Research Department—Ecclesiastes—and thence into the Conservatory—the Song of Solomon—where greet us the fragrant aroma of choicest fruits and flowers, and the sweet singing of birds. We then reach the Observatory where the Prophets with their powerful telescopes are looking for the appearance of the "Bright and Morning Star," prior to the dawning of the "Sun of Righteousness." Crossing the courtyard, we come to the Audience Chamber of the King Himself, revealing the perfections of His infinite beauty. Next we enter the Workroom of the Holy Spirit—the Acts of the Apostles—and beyond that the Correspondence Room—the Epistles—where we see Paul and Peter, James and Jude, busy at their tables under the personal direction of the Spirit of Truth. Finally, we enter the Throne Room—the book of Revelation—where we are enrapt by the mighty volume of adoration and praise which is ever addressed to the enthroned King, and which fills the vast chamber; while in the adjacent Galleries and Judgment Hall there are portrayed solemn scenes of judgment and wondrous scenes of glory associated with the coming manifestation of the Son of God as King of Kings and Lord of Lords."

A young lady, asked to explain devotional reading of the Bible, answered: "Yesterday morning I received a letter from one to whom I have given my heart and devoted my life. I freely confess to you that I have read that letter five times, not because . . . I expected to commend myself to the author by frequent reading of his epistle. It was not with me a question of duty, but simply because I am devoted to him who wrote it. To read the Bible with that motive is to read it devotionally, and to one who reads it in that spirit, it is indeed a love letter."

This young lady's explanation is beautifully clear. The heart has not a little to do in interpreting God's Word.

OSLO NEWS.

Our Diocesan delegate, the Rev. Graham R. Delbridge, Chaplain for Youth, has received by Air Mail from Oslo a Bulletin which furnishes a list of those countries who will be participating in this great Conference.

Seven hundred delegates from sixty-seven different countries will be lodged in barrack dormitories and private homes. Plans are well in hand for a world broadcast of a special service organised so that members of Christian youth groups throughout the world may be able to share in worship with the Conference. The time and date of the broadcast will be Sunday, July 27, at 5.45 p.m. Greenwich Mean Time.

As further news comes to hand with regard to this broadcast the youth page will furnish this news.

Girls' Friendly Society.

The Girls' Friendly Society held their Autumn Fete in the Chapter House on 19th April. The Fete was opened by Miss Northcote and was a great success. The stalls were attractively decorated in autumn tones and were well stocked by the branches.

Church of England Boys' Society.

An Annual Corporate Communion Service for the members of the Society was held in St. Andrew's Cathedral at a.m. on Anzac Day. His Grace the Archbishop conducted the service, assisted by the Very Rev. the Dean of Sydney, Rev. G. R. Delbridge, Rev. N. Newth and Rev. G. Rees. Approximately 120 members were present at the service.

At the breakfast which followed the Archbishop presided and the Dean, Dr. Babbage, gave an address to the boys. Breakfast was served by the Ladies' Home Mission Union and the Girls' Friendly Society.

Young People's Union.

The members of the Young People's Union are looking forward to their first Camp which is to be held at "Rathane," Port Hacking, from the 9th to the 16th day.

Miss Andrews, who will be returning to China shortly, is to attend the Camp and others who will give missionary talks are Deaconess Doris Crawford, Mr. Ron. Gibson and the Rev. C. W. J. Gembley.

Children's Special Service Mission.

The Rev. Basil Williams has been appointed N.S.W. Director for the C.S.S.M. We wish him God's richest blessing in his new and tremendous task.

It is noted with interest that Mr. W. Vincent-Craven has resigned General Secretaryship of the C.S.S.M. and intends, on his return to Australia to concentrate mainly on boys' camps for which work he is suited.

A young officer released from service applied to a Missionary Society a short time ago. Asking to be sent to China, he said, "I am an engineer. When I was in the Navy, I saw parts of China laid flat. I want to help rebuild China. Can you use a Christian engineer?"

Less than two weeks later a letter came from the mission's committee, which said, "What we need more than anything else is someone who can help us rebuild." The engineer is sailing as a "short term" but is thinking in terms of life service.

OVERSEAS NEWS.

What China Wants.

Give us missionaries and more missionaries. Of course, it is easier to give money than men; but we in China challenge the Church in Australia, if you have to choose between men and money, send us men, send us missionaries who know Christ and can make Him known.—Kung Sam Lee, Shanghai radio man, in "Foreign Affairs Bulletin" (Adapted).

Haile Selassie's Testimony.

"I know I am saved, not by anything that is of character, or the works of the human heart, but by the blood of Jesus Christ alone." Thus spoke the courageous Emperor of Ethiopia in an interview granted on the occasion of the arrival of the first Amharic New Testaments from the United States. When asked if he might be quoted in this, His Majesty replied emphatically and with a smile, "With pleasure."

It was also a great pleasure to hear this outstanding leader of his country say that it was his practice to read the Word of God every morning.—C. Gordon Beacham, in "The Sudan Witness."

This is Time to Stop the Rot!

Some words of Dr. Sangster's from a daily newspaper are interesting:

"Doing nothing about duty or opportunity is doing something . . . Indecision is decision—the wrong way."

"No man ever said, 'I will be an ignoramus.' He just looked at the books he ought to have read and said, 'I will read them . . . some other time.'"

"No woman ever said, 'I will drop all my friends.' She just looked at their unanswered letters and said, 'I will answer those letters . . . some other time.'"

"No man ever said, 'I will go to the Devil and wallow in the mire.' He just said, 'Moral standards? Christian principles? High ideals? Yes! I will attend to them all . . . some other time.'"

"But books, letters and Christian principles have all been neglected, and some day the bill will come in."

"Many discerning men and women believe that there is a moral rot at work in England. They look at the divorce statistics, and the figures for juvenile delinquency, and the awful spread of petty pilfering, and they are certain that we need a new tide of vital religion."

"This is no time for procrastination. This is an hour for decision, for taking sides, for engaging in the spiritual conflict which is at the heart of human life. We are called—each one of us—to battle for spiritual values. . . and now is the accepted time!"

SIR WALTER SCOTT'S TRIBUTE TO THE BIBLE.

Within this awful volume lies The mystery of mysteries; Happiest they of human race, To whom their God has given grace To read, to fear, to hope, to pray, To lift the latch, to force the way; But better had they ne'er been born; Who read to doubt, or read to scorn.

THE WORLD OF BOOKS.

NEW BOOKS BY EVANGELICAL SCHOLARS.

"THE HOLY SPIRIT IN THE LIFE OF TO-DAY."

(By F. W. Dillistone, M.A., D.D.; The Canterbury Press, London; Price, 6/-; p.p. 126.)

It is an encouraging sign of the times that during the past few years, despite the stringent rationing of paper in England, two new printing presses have begun to publish. And the interesting thing is that both these new religious printing presses are committed to the defence of the evangelical faith. The Tyndale Press is seeking to produce scholarly monographs on particular subjects (noteworthy among these monographs is that by F. F. Bruce: "The Speeches in Acts," and that by Professor Winton Thomas, "The Lachish Letters") while the Canterbury Press has the avowed purpose of publishing a distinctively Anglican interpretation of evangelical theology. The volumes produced by the Canterbury Press are being issued in a uniform binding, and comprise a series known as the St. Paul's Library. The Advisory Committee numbers among its ranks the Bishops of Rochester, Worcester, Sodor and Man, Liverpool and Tasmania. In a general preface to the series, tribute is paid to the contribution of free church scholars like P. T. Forsyth, H. R. Mackintosh and J. S. Whale "for their witness to the Protestant and Evangelical tradition in Christendom"; and the hope is expressed that the volumes now being issued by members of the Church of England from within the same tradition will find an equal acceptance.

Some of the volumes already published in this series are "The Ministry of the Word" by Rev. Dr. F. D. Coggan; "Strange Victory," by Rev. Canon M. A. C. Warren; "The Oxford Pastorate," by the Rev. G. I. F. Thompson; "The Church of God," by the Rev. F. J. Taylor; and "The Inner Life," by W. F. P. Chadwick.

These volumes are now augmented by a volume from the pen of the Rev. Dr. F. W. Dillistone on "The Holy Spirit in the Life of To-day." After a short section dealing with the distinction between Spirit and Holy Spirit, there is an excellent survey of the Biblical material. The author writes "The Spirit" is pre-eminently the title applied to God in action. Under the pre-Christian order, the Spirit came upon chosen men inspiring and constraining them to share in the divine activity in word and in deed. But this stage of the divine economy was not expected to continue indefinitely. A hope emerged of a new age when upon God's chosen Servant and Messiah the Spirit would rest in an altogether unparalleled way and when, to a far wider community, a participation in the divine gift would be granted. It is the universal testimony of the New Testament that all this has been fulfilled in and through Jesus. He, the Messiah of God, was endued with the Spirit and went about performing deeds of mercy and speaking words of salvation in accord with the mission to which God had called him. Only through His death and resurrection, however, could His work be completed and the Spirit which dwelt in Him be shed abroad to wider circles of mankind. There came into being the Spirit-filled community, sharing in the sufferings of the Messiah, but sharing also His Spirit

"BE KIND TO ANIMALS WEEK."

(Contributed.)

Seventy-four years ago the beginnings of the R.S.P.C.A. was formed in this State. Each year the Society cares for nearly 30,000 cats and dogs alone, investigates over 2000 complaints, and watches over the safety and comfort of stock in transportation.

The appeal of the R.S.P.C.A. to all lovers of dependent creatures to take part in "Be Kind to Animals' Week" from May 8th to 18th, should fall upon responsive ears. Our very prosperity in this country is largely dependent upon sheep and cattle, and the debt of service we should credit to dogs and horses is incalculable.

The New South Wales R.S.P.C.A. maintains five special vehicles the equivalent of ambulances for humans, in which there is provision for the alleviation of pain and the treatment of animals injured in traffic and elsewhere, and every member of the Society's field staff—all qualified men—carries the latest appliances to bring about painless death in cases of hopeless injury. The calls upon these special vehicles are continuous.

In the Metropolitan area of Sydney alone thousands of unwanted, diseased and hungry dogs and cats are removed from the streets. A deplorable state of affairs would exist from the viewpoint of public health—if these poor creatures were allowed to increase and roam at will.

The R.S.P.C.A. conducts homes for horses and dogs, and maintains necessary ambulances.

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THE BIBLEMAN'S CORNER.

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

OCCUPIED EUROPE UNVEILED.

The story of the secret distribution of the Scriptures in Czechoslovakia during the war years, not only reads like a romance, but is truly one of the modern "thrillers." For some time after the outbreak of war the depot was undisturbed, but it was not long before trouble started. Not wishing openly to close down the work, the Nazis sought to hinder it in every way, and the Bible Society superintendent was called several times to the Gestapo office for interrogation. Not till 1943 was the work prohibited and the depot closed; but even then no Bibles were seized, for the staff had been warned and had transferred them elsewhere. With great courage and skill Mr. Cernohorsky and other employees, proceeded to build up the work "underground." They found printers willing to go on printing the Bible in spite of the dangers. By hook or by crook the paper and other materials were obtained, and in this connection, we learn that "even cloth which had been reserved for the binding of Nazi books was used for the binding of Bibles, and the man who had been specially appointed book-binder to the S.S. General Karl Hermann Frank, bound Bibles under the noses of the Nazis!"

War Time Circulation.

Altogether during the war 393,000 copies of the Scriptures were printed — 95,700 Bibles, 47,300 New Testaments and 250,000 single Gospels and Psalms. Mr. Cernohorsky, our Depot Manager in Prague, managed to remain in charge during the war. One of his assistants, and his wife, were seized as hostages, and he was led out to be shot, but was reprieved at the last moment. Two other workers were sent to a concentration camp in Germany, but they survived the hardships. Although the colporteurs were detailed to work in munition factories, they managed to evade this order, and several of them coolly continued to sell Bibles without any authorisation from the Nazis. Two of them worked in the area where the Germans had their war factories, and another continued the whole time to sell Scriptures in the streets of Prague until illness brought his life to an end, after twenty-three years of faithful service.

The average annual circulation for five years before the war was 46,690, while during the war years the average was 62,900. In other words, many more copies of the Holy Scriptures were circulated than in times of peace. Behind these figures is a story of heroism not often equalled in the long annals of the Society.

Hungary.

There has been scant news from Hungary. It was not until the end of 1945 that news came through that Mr. Szabadi and his family were safe, and that the depot assistant had also come through unharmed. The depot in Budapest escaped serious damage in the fighting, but an attempt was made to set fire to the Bible sheets. At present the stocks of Bibles are small, and only some large-sized volumes are to be had. A new edition of a small Bible was printed before the end of the year, but it cannot at present be bound

owing to the shortage of binding materials. There was a surprisingly good circulation in 1944—62,000 volumes in ten different languages—but in 1945 there was only a meagre result—8,000 books in five languages.

Poland.

A sad story comes from Poland. There is probably no city in Europe that has been more thoroughly destroyed than Warsaw, and yet 400,000 inhabitants managed to exist in cellars, in patched-up rooms, and in holes or dugouts in the ground. There is no lighting, no heating, and water has to be carried by hand into these poor abodes. The country as a whole has suffered terribly; millions of people have been killed; and yet the Poles are showing the greatest energy and courage in attempting to rebuild their ruined land. A Council of Protestant Churches has been formed, with representatives from the Lutheran, the Reformed, the Methodist and the Baptist Churches, and from the Evangelical Christians. The Council has sent an appeal for help to all Protestant Churches throughout the world. It is reported that owing to war conditions the Lutherans have lost 85 per cent. of the members and the Reformed Church 35 per cent. Mr. Enholz, who came safely through the war, has supplied some particulars of circulation. In 1939 the figure was 135,000 volumes, but, with the coming of war, conditions became extremely difficult. In 1942, however, there were particularly large sales of Gospels, but after the destruction of the depot in August, 1944, no further sales were possible.

Yugoslavia.

Mr. V. Jeremitch, the superintendent in Yugoslavia, reported in October, 1945, that he was safe and well, and there was equally

good news about the depot assistant at Belgrade. Both had been imprisoned by the Gestapo for six months in 1941 and had suffered much. Yugoslavia suffered more than most countries during the war. In addition to the destruction of Belgrade, more than half the railway bridges were destroyed and most of the rolling stock was removed by the Germans. Nearly all industrial plants were destroyed, and on the top of all this the harvest was bad owing to severe drought. UNRRA came to the rescue with a million tons of supplies, and the Yugoslavs themselves are most energetic in getting their country on its feet again. The depot in Belgrade escaped destruction, but it was plundered by German soldiery, and the stock of books is now practically exhausted. Our representative reports that there is a big demand for the Scriptures, and he could circulate great quantities if he had them. Every effort is being made to send him a supply of Bibles and New Testaments.

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during the Macquarie News Session at 7 p.m. on 2GB.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

CLERGY SCHOOLS.

The Archbishop has arranged two clergy schools at Tudor House, Moss Vale, from Monday, May 12, to Friday, May 16, and from Monday, May 19, to Friday, 23rd.

NEW CHAPEL AT MOORE COLLEGE.

The laying of the foundation stone of the new chapel has been arranged for the afternoon of Monday, June 9.

EVENING FOR FOREIGN STUDENTS.

(Continued)

On the evening of April 22 a number of foreign students from the University at the invitation of the Archbishop gathered in the Chapter House to meet Bishop Song. The Archbishop and Mrs. Mowll were the hosts, Bishop Pilcher, Dean Babbage, and the Rev. C. A. Osborne, were present, while members of the Evangelical Union helped with the entertaining. The function was most successful; it wasn't long before groups of varied nationalities were engaged in interesting conversations, which neither supper nor the final threat of lights out was able to break up. Bishop Song explained why he had come to Australia, and by these words and his ability to introduce himself easily to everyone added to his already large number of friends in Australia. People who might have been awkward or reserved on such an occasion found that they could really enjoy conversation with those of another race and culture.

The bond was a common love for Christ. The success of the evening emphasises our Christian duty to help particularly those who "in a far country," may be yearning for friendship.

THE THEOLOGICAL COLLEGES.

A very welcome break in the term's work was provided by a visit by a party of students from St. John's College, Morpeth, to Moore College, Sydney, last week-end. The visitors defeated their hosts in a debate on the White Australia Policy, but the tables were turned in the tennis match when the Sydney men carried off the palm.

PARRAMATTA RURAL DEANERY.

The 15th Annual Quiet Day organised by the Parramatta Rural Deanery Sunday School Teachers' Association, was held at St. John's, Parramatta, on Anzac Day. The Rev. M. K. Jones, M.B.E., formerly Senior Chaplain A.I.F. in Malaya conducted the services and gave a series of valuable addresses in "The Church and its Task," "Mr. Jones dealt with 'The Essential Nature of the Church,' 'The Development through the Ages,' and 'The Task of to-day—The World Church.'"

A tea-time fellowship was arranged by the officers and teachers of St. John's Sunday School, when visiting schools from the district met.

NORTH SHORE FETE.

The parishes of the Rural Deanery of Gordon are arranging a fete for Saturday, May 17, in order to raise funds for the New Wing of Moore Theological College. The fete is being opened at 2.30 p.m. by Mrs. H. W. K. Mowll, and it will be held in the grounds of St. Martin's, Killara.

THE HOME MISSION SOCIETY, SYDNEY.

The '91st Annual Gathering was a great success. The Service in the Cathedral at 5.15 p.m. was well attended and the preacher Canon T. C. Hammond made a strong plea for support of the Society's activities basing his address on Acts 14.27, "they rehearsed all that God had done with them."

The Upper and Lower Halls of the Town Hall were well filled for the tea at 6.30 p.m. Many parishes from the city and suburbs being represented with their helpers and tables. Both halls presented a colourful sight with their floral decorations. Everything was well organised and many expressed satisfaction at the smooth working of the arrangements.

It was a privilege to have His Excellency Lieut. General J. Northcott, the Governor of New South Wales, as a guest to tea. We believe this was the first occasion on which a Governor had been present at Tea at an annual gathering of the Society.

Also for the first time, through Town Hall regulations, tables in the Upper Hall could not be removed before the public meeting took place, so that those in this hall remained at their tables and those in the Lower Hall filled the galleries. It proved to be satisfactory and the well filled hall with flowers interspersed throughout the building looked very attractive. An added advantage was that the meeting was over early.

His Grace the Archbishop presided and gave a challenging address and urged parishes to double their contributions. The Governor also appealed for generous support and congratulated the Society on its endeavours on behalf of the welfare of the community. His Excellency made reference to Sir William Denison who was Governor of the State when the Society was founded and who had taken part at the meeting for the formation of the Society. He stated that a portrait of Sir William Denison hung in the dining-room in Government House and in future he would look at him with interest in connection with the Home Mission Society.

The Rev. N. Fox and the Rev. Graham Delbridge spoke of various phases of the Society's activities and Bishop Hilliard made an earnest closing appeal for wholehearted giving to the Society with its extensive and extending work.

The Rev. F. Taplin and the Mothers' Union Choir rendered vocal items which were well applauded. Archdeacon Denham presided at the organ, and the General Secretary Canon R. B. Robinson and Sir George Mason Aillard, Hon. Treasurer, presented the Annual Report and Balance Sheet respectively.

It was altogether a very happy meeting and the large numbers present certainly showed enthusiastic interest in this great Society of the Diocese.

REVIVAL MESSAGES.

By Dr. HYMAN APPELMAN

"The Gospel of Salvation," 10/-

"God's Answer to Man's Sin," 8/9

"The Saviour's Invitation," 10/6.

"The Call to Conversion," 10/-.

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Diocese of Bathurst.

ST. MARY'S, NARROMINE.

St. Mary's Church, Narromine, was filled to overflowing at a special service on Sunday morning, April 20, when a stained glass window was dedicated to the memory of Bombardier Ross Barlow, 2/15th Field Regt. 8th Div., A.I.F., a former Narromine boy, a son of the oldest and staunchest Church families of the Narromine parish, and a boy well-loved by all who knew him.

The window was unveiled by Mr. Clifford Whitelocks, editor of the "Narromine News," a member of the same regiment as Ross Barlow, and a former prisoner of war in Japanese hands.

Prior to unveiling the window Mr. Whitelocks said: "This is a proud, but sad and solemn moment for me, as on behalf of his parents and his mates of the old regiment I unveil this memorial to Ross Barlow. Ross was one of the few survivors of the Muar River battle, during which he distinguished himself on several occasions. During the Battle of Singapore he was put in charge of one of the guns which continued to hurl defiance at the Japanese until the regiment was ordered to cease fire.

"From the time that the 8th Division was ordered to capitulate he spent a lot of time in keeping men from Narromine in touch with each other, as well as looking after the welfare of those who had been members of his gun-crew. When his friends were sick he took many chances in dodging Japanese guards to get food and comforts for them, going out through the wire on many occasions. There are few men who did as much as he did for his fellow men, and one cannot say how many men he saved. Finally he fell sick in a prison camp in Thailand and although his friends did what they could for him in the absence of medicines and food was an obstacle that could not be overcome and Ross died on Feb. 12th, 1944."

Mr. Whitelocks then lowered the flags covering the window and asked the Rector of St. Mary's (Rev. G. N. B. Lennard) to accept it as a memorial to be part of the fabric of the church for all time.

The Rector then asked the Rev. Howard Ellis (Rector of Gulgong) to dedicate the window. Mr. Ellis was the former Rector of Narromine, who had prepared Ross Barlow for confirmation and had been rector of the parish when he enlisted.

In his sermon Mr. Ellis reminded the congregation that that memorial in their church would always be a reminder to them that must see that the sacrifice of brave men such as Ross Barlow, who had worshipped with them in this same church where his memorial now stood, must not be allowed to have been in vain. He reminded them of the need for a Christian witness in these days.

The window is a departure from the traditional figures, depicting as it does a typical Australian soldier in "jungle green." The inscription beneath reads: "In proud and loving memory of Bdr. Ross Barlow, 2/15th Regt. 8th Division, A.I.F. Died in Thailand 12th Feb. 1944. The gift of his parents."

The window is the work of John Ashwin and Co., of Sydney, and has been exceedingly well executed.

WANTED—Set (nine volumes) the works of Rev. William Law. Edition G. Moreton, 1893. Reply "Student," Church Record Office.

VICTORIA.

Diocese of Melbourne.

CENTENARY CELEBRATIONS.

This year will be a memorable one for all church people in this diocese because it is the centenary of the consecration of Bishop Perry, on St. Peter's Day, 29th June, 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. The celebrations will have 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 29th. 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. B. Stevens), and the Archbishop of Capetown (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.

TASMANIA.

Diocese of Hobart.

The annual meeting of the Sunday School Teachers' Association, Archdeaconry of Hobart, was held on Tuesday, 15th April, at 8 p.m. in the Cathedral Parish Room. The Hon. Secretary in her report said that one of the greatest advantages of the S.S. Teachers' Assoc., was the meeting together of teachers of all parishes to discuss their problems and have fellowship together. Discussion took place with regard to bringing young teachers into the Association. It was apparent that something was either lacking in the Association meetings, and so failed to attract the younger teachers, or other occupations prevented their being present. In the election of officers the Rev. Canon F. J. McCabe, was elected to the chair, Miss M. Carrier as Hon. Secretary, and Miss N. Harrison, Asst. Secretary. Mr. F. Knight, Hon. Treasurer, and Representatives from each parish to the committee.

MISSIONS TO SEAMEN, HOBART.

Applications are invited from Communicant Members of the Church of England for the position of

LAY SUPERINTENDENT.

Applications which close on 31st May, 1947, should be addressed to the Honorary Secretary, Missions to Seamen, Box 40 F, G.P.O., Hobart.

Particulars regarding salary and terms of appointment may be obtained from the Secretary.

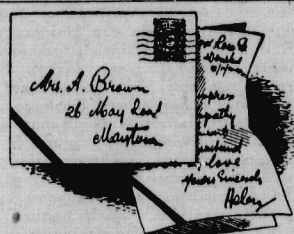
DYNAMIC BOOKS.

"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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MARRIAGE GUIDANCE AND CONCILIATION.

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

As my share of the first phase of the work undertaken by members of the Commission on Marriage recently appointed by the Anglican bishops in Australia, I am preparing a memorandum on existing and projected agencies dealing with Marriage Guidance and/or Conciliation. Both church bodies and secular agencies (governmental or voluntary) are to be included in the survey, which I desire to make as complete and accurate as possible. There are certain to be agencies of which I have not heard, and it would greatly help the work of the Commission if any of your readers who have knowledge in this field would kindly communicate with me.

Yours, etc.,

W. G. COUGHLAN,
Director, Christian Social Order Movement,
72 Pitt St., Sydney.

COMMUNISM

The following constitutes the Rector's Letter for the current month in a Sydney Parish Paper:—

We were all doubtless incensed at the recent example of Communist activity in the Sydney Domain, where a public meeting had been called to protest against the holding up of thousands of tons of perishable foodstuffs at the Sydney wharves. Freedom of speech, except for themselves, is something Communists cannot tolerate. They may bash, kick and punch, but dare to muzzle their vapid and seditious stupidities and they squeal like stuck pigs.

We must realise, before it is too late, that these ugly excrescences of Communism are not just flashes of ill-tempered revolt, but are well-planned and highly organised demonstrations of a system absolutely opposed, not only to democratic principles of freedom and equality, but to the whole basis of Christian morality. Communism, by word and deed, is a deadly enemy of the Christian faith.

Let me quote from "The A.B.C. of Communism," an official publication of the Soviet Government: "All religions are one and the same poison, intoxicating and deadening the mind, the will and the conscience; a fight to the death must be declared against them." Yaroslavsky, the leader and philosopher of Russia's League of the Militant Godless, expresses his view thus: "Religion is at best a delusion, at the worst a vice, or even a disease." Quoting again from "The A.B.C. of Communism": "Our task is not to reform, but to destroy all kinds of religion, all kinds of morality."

Thus upon her own testimony and explicit declaration, Russia repudiates all common principles of honesty and integrity, without which social life becomes well nigh impossible. A Communist's word is worthless; murder is nothing but the elimination of opposition, justifiable upon that ground alone; thieving is nothing but appropriation. The mental equipment of Communists is largely reflected by the extent of their vocabulary, which seems to consist chiefly of the one word, "scab."

Some may say, "You shouldn't say these things about our great Ally." Don't let us delude ourselves. Russia was our ally by force of circumstances, quite beyond their control and, I frankly submit, quite beyond their wish. I am convinced that, if Britain and America had gone under, Russia would not have lifted so much as her little finger in our defence.

Russia's contention that she permits freedom of worship is a downright lie. The tolerated Russian Orthodox Church is as spiritually dead as an Egyptian mummy. Russia will not permit the printing and distribution of the Bible, the very hand-book of the Christian faith.

Entrenched in a cosy arm-chair, in the comfort and, so far, unassailed privacy of one's home, we may be constrained to ask, "What has all this to do with me?" Well, it may have little enough now—no potatoes for tea, perhaps, the light off for a while during the day—but it is going to have a great deal more to do with you and with yours in the not too distant future. Already it should be a matter of real challenge to a Christian whether or not he can belong to a Union. The greater part of unionism, not all of it, has sunk to organised selfishness, prepared to use even force to gain its ends. Its mem-

bers become cogs in a relentless machine. The worker sinks to the status of a spineless jelly-fish—he does what he is told by his union leaders, or woe betide the consequences!

This is not the life for a Christian. But if he refuses to go with the rabble, if he demands to be allowed to work in a job in which he is already perfectly satisfied as to conditions, and hours and wages, he immediately becomes subjected to vile and malicious persecution and, indeed, is often in acute physical danger.

Yes! These things which may hardly have touched you and me are already giving distress to many Christian workers. But I am convinced that they will affect us more and more. Is it a stupid exaggeration to say that I fully expect this letter, with other things that I have written from time to time on the subject of Communism, will some day cause my sudden and untimely death? Many people in other countries wrote very similar things only ten years ago. Not many of them are alive to-day.

This old world is rapidly heading into complete disaster—atomic suicide. The normal torpidity of nations, including our own, will negative the efficacy of patriotism to cement solid opposition to a future enemy.

Some may think my letter this month is an outburst of ill-considered pessimism, but, of course, a frank consideration of world trends must produce a fearfulness of heart for thinking of those things that are coming on the earth. However, the Christian, after all, is the only one who can turn a calm and steadfast face to the future, his fearfulness being resolved in close union with Christ our Saviour. The Christian alone has an Anchor strong enough for the storm that is coming, when the tempo of man's selfish pursuits collapses in a veritable maelstrom of evil. The Christian alone can afford to be optimistic. He can see the Light through the darkness. He knows that the Dawn must follow the night, when the blackness of evil and despair shall be banished for ever. He knows that there will be a new heaven and a new earth "wherein dwelleth righteousness." And, moreover, he knows that he will have a part, unworthy though he be, in that glorious kingdom.

Is this not hope worth making our own? Is not this vision a marvellous support in the day of trouble? Let us find our peace in Christ, then shall we lose all fear for the future, of this life or the next. In His quietness and in His confidence we shall find our strength.

WARNING.

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

Will you kindly allow me sufficient space to utter a word of warning to the clergy of the Sydney Diocese with regard to a dark complexioned young man, who has for several months been imposing upon their generosity. In each case he has prefaced his appeal by stating that he had just come from Quirindi where he had been my verger and gardener, and that I paid his fare to Sydney. I do not know who he is, but I do know that there is not a word of truth in his story. I am, etc.,

F. de P. St. JOHN,
St. Alban's Vicarage,
Quirindi.

A NEGRO MOTHER.

The Golden Rule Foundation in America annually elects a woman of outstanding merit to be the "American Mother of the Year," and the honour for 1946-7 has fallen upon Mrs. Emma C. Clement, Louisville, Kentucky. The recipients of the distinction must be women who are successful mothers as evidenced by the character of their children, embody the personal traits most admirable in mothers, take an interest in social and national affairs and possess ability easily to make friends. Mrs. Clements who is not quite 70, is the widow of a Methodist bishop. One of her four sons is President of Atlanta University, another a Professor of Physics in West Virginia State College, a third a chaplain in the U.S. Army, and a fourth the Director of Education in the American Red Cross in Italy. One daughter is a Director of Education in Haiti, and another Professor of English in the Tuskegee Institute, Alabama. The fact of greatest interest in the appointment of this efficient and public-spirited lady is that she is the first Negro to receive the honour. Her grandparents were slaves. The mother of President Roosevelt was the first lady elected.

WHO HATH CREATED THESE?

From the Swedish (adapted from a translation by Hjalmar Dundkvist).

Who made the sky so clear and blue,
And all the earth so fair?
With fragrant flowers, morning dew,
And beauty everywhere?
Who taught the cheery birds to sing
And gave them wings to fly?
Who decked in multicoloured hue
The lithe-winged butterfly?
'Twas God, our Father, good and wise!
To Him our song of praise shall rise!

Who placed in heaven's lofty blue,
The smiling sun so bright—
To come again each morning new
With warmth and charming light?
Who put the friendly moon so high
To guide our steps at night—
And gave the distant starry sky
Such beauty and delight?
'Twas God, our sovereign God and King,
To Him our joyful song we sing!

Who made the mountains and the trees,
The valleys, brooks and springs?
The rain from heaven, the cooling breeze,
And all the living things?
Who has created you and me
Both body and the soul,
To serve Him here and happy be
And reach the Heavenly goal?
'Twas God, our Father, full of grace,
To Him be everlasting praise!

HE LEFT THE CHURCH.

George Moore, the Irish novelist, was rather puffed up with pride. One day the Archbishop of Dublin, received from him a letter which read—

"You will be interested to hear that I have left the Church."

To which the Archbishop replied—
Dear Mr. Moore:

You may have heard the story of the fly on the tip of the cow's tail. The fly called to the cow, "I'm leaving you." The cow looked back over her shoulder and said, "I shan't miss you. I didn't know you were there."

CORRESPONDENCE.

EDUCATION.

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

The lack of information and of interest on the part of our ordinary members of congregation concerning the important work of Special Religious Instruction in the Public Schools is causing grave concern to those who realise how essential this work is for survival as well as for extension of the Church.

I desire to point out, therefore, to any of your readers who may be interested, that in the State of New South Wales provision for the religious education of children in the public schools is made under two headings:

1. General religious teaching, for which the Department has provided its own books of Bible readings for use by the regular teachers employed by the State.

2. Special religious instruction, which is given by representatives of each different denomination to the children of that particular denomination.

Common modes of speech would lead one to believe that the average person is under the impression that all the religious instruction given in the public schools is confined to the visiting minister or denominational teacher. This is a grievous error, and if anyone is aware of a public school where such a condition of affairs exists, it is their right and duty as a citizen to take steps to have it amended. If they would write to us, I would be glad to arrange for an investigation.

The task of giving all the children of the Church of England Special Religious Instruction is much greater than the average layman appreciates. It is impossible for the clergy in the Diocese of Sydney to reach all the classes available. In many cases it is also impossible for them to recruit assistance locally. One of the tasks of the Board of Education of the Diocese of Sydney is to provide competent teachers to take classes which cannot otherwise be reached. At present, the Board is responsible for sending teachers to over 5000 children of the Church of England every week. That people of the Diocese as a whole are not aware of the greatness of this work is manifest from the following facts:—

1. The Board requires finance to set the Director of Education free from parish duties for full-time service.

2. The Board of Education requires finance to employ more teachers in the public schools.

The Board has launched an appeal to parishes for £1000 per annum. May I urge through your columns generous support for this appeal, and may I suggest to those who are anxious to see the work go forward that they could help in two ways: (a) by an immediate donation, (b) by remembering the work of the Board of Education of the Diocese of Sydney when making their will.

Let us always remember that the children of to-day are the nation of to-morrow.

Yours faithfully,

C. K. HAMMOND,

Director of Education.

Wisely's Chambers, 109a Bathurst St., Sydney.

April 15, 1947.

THE BELL-TOWER AND SYNOD.

(The Editor, "Australian Church Record.")

Dear Sir,

1946 gave me my first opportunity of attending the Synod of the Diocese of Sydney as a member of Synod. I left with a feeling of real disappointment, a disappointment, not so much because I disagreed with some of the decisions as because of the way in which the decisions were made.

I should not like it to be felt by those who were not able to be present that the decision on the Bell Tower was unanimous. It was not, by any means, and others besides myself could not help feeling that during the course of the debate the issue was again and again clouded by those who were determined to have the Tower erected.

The Tower is to be a memorial tower. But surely it could be realised that if the tower scheme did not meet with the approval of Synod then some other suitable memorial could be planned. Our loyalty to our Archbishop and our gratitude to our fallen servicemen does not depend on whether we agree to one particular scheme. It was not very helpful to have, during the discussion, a sketch on tracing paper, held up before the members of Synod. Most of us could barely see the front of the paper and certainly not the sketch.

I feel very strongly that the Cathedral has a beauty of its own. If it is too small, and certainly from the point of civic pride it is, then, instead of adding here and there it would be far better to re-open the whole matter of a new cathedral. I do not feel that it is very helpful to quote the great cathedrals of England as examples of piecemeal building. The very fact that our cathedral is in the centre of the city and close to the Town Hall means that it could not be enlarged indefinitely and even if it was enlarged up to a reasonable limit it would tend to look crowded from the outside, and, what is perhaps the worst feature of the Cathedral inside, the narrowness of the nave, would not be touched.

With Canon Knox, I very much hope that the Bell-Tower will not be erected and that

the Cathedral be either left as it is or a new one built on a site where there will be a chance of its beauty being shown to advantage.

Yours sincerely,

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