

Diocese of

STONES OF OL

A local contractor, engaged in the demolition of a building, has offered a site for the clearing of a fine wall built of blue-stone to be taken down, stored, and offered to the Vestry of Christ Church, for the extension and improvement of the Cathedral Vestry. The vestry has gladly accepted the offer and has undertaken to see the Cathedral made it known that the offer is most acceptable. The contractor has offered to demolish and partly demolish the blue-stone to be used in the Diocese, and it would like to offer the stone to the Vestry of Christ Church, for the extension and improvement of the Cathedral Vestry. The quarrying of this stone is undertaken in the case the cost of it is not exorbitant. The contractor has undertaken such work for the quarrying of stones in the Diocese. The Vestry of Christ Church would be most grateful that is available for the extension and improvement of the Cathedral Vestry and that could be used for the extension and improvement of the Cathedral Vestry.

Diocese of V

**CENTENARY OF CH
WANGAI**

During this month deal in the way of fest the Cathedral Parish of garatta. On May 1th, Bishop Terry licensed honour of the Holy T which is still used as a This was the first church of Victoria which after prise the Diocese of Church, Beechworth, following year.

But there were im-
in Wangaratta before
been important develop-
ment in the Wangaratta
1838, and some would
tory of the Church of
began then, as all six
the church. Ten years
just a century ago, it
conducted in the town

Announcing . . .
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THE AUSTRALIAN CHURCH RECORD

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

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JUNE 17, 1947

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TESTS AND COMMENTS.

most unnoticed an incident of significance was implemented in

London in April, when a very fine statue of Franklin Roosevelt was unveiled in Grosvenor Square by his gracious widow in the presence of our King and Queen and hundreds of thousands of Britishers. Mrs. Roosevelt in a very fine speech indi-

from the American point of view the value of that splendid memorial to a great leader, who, together with our own immortal Churchill, so nobly and harmoniously gave themselves to the execution of the great task of World War II. We remember the

ness of world sorrow that was in
hence when the sudden call came
at great American and world citi-
lay aside the task that in spite
great physical hardship he had
ed so bravely and successfully. It
the third anniversary of the late
dent's Home call — a day of
led sorrow and thanksgiving.

Britain did her utmost to do
 ar to one whom she had learned
 ve and trust in a time of grave
 ty. As our king said they thought
 m not only as a great war leader,
 of the foremost architects of our
 non victory, but also as a man
 ace and a great citizen of the

1. His death filled them with a
of great personal loss. The
ican Ambassador in response to
King's address made an eloquent
ment of faith in the ideals for
the late President strove. He

in closing: "This memorial, in-
ing the site on which it stands is
rdinary gift — in all history no
chord of appreciation has been
by the people of one nation in
ful memory of a friend in an-
... May this memorial be sym-
of a unity of purpose which no
ny can distort, no superficial dif-
e can corrupt and no prejudice
rov."

Next Sunday the Christian Church throughout the World is asked to unite in prayer for the Students of the Universities of the World. This is an appeal which should find sympathetic response in every Christian heart.

and thoughts of all intelligent Christians. More and more is it being realised that these great educative centres are providing the leadership in most of the departments of the social, political and religious life of every nation.

It is easily apparent that it is important to the nations of the world that such leadership should be solidly based on moral principles. And the history of man demonstrates that such moral principles must be based upon a religious belief in an omnipotent and holy God.

gious belief in an omnipotent and righteous God. The ideal content of such a belief is of course supplied by that perfect revelation of God in Christ Jesus. The exigencies of these times have placed the teaching government of our universities, as a whole, in the responsibility of men and women whose religious beliefs are not supposed to weigh with those who choose

them. Consequently we are faced with the position that the youth of even Christian lands in the most impressionable and formative years of their life, are set under teachers who give no guarantee of sympathy with Christian convictions and principles and who in not a few instances weaken the

Our prayers for students who belong

to races not yet evangelized are very clearly indicated as a necessary duty and privilege; but even more so under modern conditions is it needful "to release the springs of God's power," in the interests of students in our own and other Christian lands, in order that, as an old Bidding Prayer puts it, "There may never be wanting a due supply of men in Church and State" to serve God and their country as opportunity re-

quired. Consequently the Call to Prayer for Students is one that demands attention throughout the Christian Church.

We cull the following note from the columns of the "Church Standard" for June 4th:—

**Present-Day
Idolatry.** CORPUS CHRISTI
OBSERVANCE IN
SYDNEY.

Corpus-Christi-Tide was observed by the Sydney branch of the Australian Church Union on the Monday following the feast.

Christ Church S. Laurence offered its hospitality to members of the Union at Evensong at 8 p.m. This Office was sung by the Rev. L. Richardson, assistant-priest in the parish.

The acting-rector (the Rev. F. Riley) then gave a devotional address. The theme was the mystery of the Blessed Sacrament, and the experience of a worshipper "at the altar rail." (Fr. Riley's address will appear in the next issue of "The Church Standard." —Editor.)

Devotions to the Blessed Sacrament followed the address, and brought the service to a close.

Probably our readers will wonder at the occurrence of the above information in a presumably Anglican Journal concerning this special observance in a presumably Anglican Church.

In consulting P.B. commentaries we can find no trace of this festival, which is celebrated with such eclat by the Roman Church. Evan Daniel and Blunt seem to have no reference to it. Even the P.B. Dictionary which is so replete with pertinent information, historical and otherwise, about our Book of Common Prayer and the Story of the Church has no reference to it so far as we can find. But this fairly encyclopedic Dictionary has a note bearing upon the legitimacy of such an observance as the "Church Standard" notes and the very dubious "Devotion to the Blessed Sacrament." Under the heading "Transubstantiation" in an article by the late Canon P. J. Simpson, of St. Paul's Cathedral, London, we find this statement "The Spirit of the Anglican Articles and P.B. is only

satisfied by a rejection not of T. (transubstantiation) as an exact theory, which is relatively unimportant, but of all theories employed to justify the use of the consecrated elements for purposes other than reception. Such uses imply a practical identification of the elements with the Person of Christ, Who must necessarily be wherever His natural flesh, or His natural Blood, is—a Brethren God, and this is essentially Transubstantiation." In support of our argument we further quote from Dr. Hooke's Church Dictionary "Corpus Christi, Feast of. A Roman festival, instituted by Pope Urban IV, A.D. 1264, and observed on the Thursday of the Week after Pentecost. The institution was the natural result of the doctrine of transubstantiation". And the last Rubric in our Communion Service says "For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians.)" How do our contemporary and the A.C.U. square this statement with "Devotions To the Blessed Sacrament"?

In a recently published book, "Labour, Life and Poverty" by Stephen Zweig, the author draws attention to what he calls "secondary poverty," a euphemism for wasteful spending. His conclusions are based on casual conversations in public houses, racing, stadiums, and other places of amusement. His enquiries and figures are based on England, but conditions at home are paralleled in Australia. He discovered, through some four hundred personal enquiries amongst people earning between £4 10s. to £6 per week, that the average man earning £5 per week gave £3 to his wife and kept the rest himself. The house-keeping money was supposed to cover rent, light and heat, food at home, school meals for children, and clothes. His own share of the earnings went in fares, meals, clothes, cigarettes, drink, amusements and everything else. Some men whom the author came across were spending as much as 32s. 8d. a week on smoking, out of a total income of £5 per week. Some single men spent as much as 70% of their earnings on drink. Then in addition there were the races and other forms of gambling. About 20% of the men interviewed were dog fans.

All this makes grim reading. With the increased amount of money now

in the pocket of the average man it is more than ever incumbent on the Christian to witness amongst his work-mates that we are stewards of the gifts of God (which includes our income) and that we will have to give an account of our stewardship.

On the English Broadcasting system there has been an interesting attempt to answer the question, "Why do people gamble?" Some terrible figures are given to show the prevalence of the gambling habit or vice as it has been most justly styled. Often the question is asked: Why is gambling wrong? Why should we not gamble? There have been many attempted answers. The wastefulness of the vice is seen in myriads of homes. Impoverishment of the individual and the family are common consequences of the gambling evil. The unsocial character of it has often been pointed out by social reformers. The insidious bondage the evil creates is everywhere apparent. And yet gambling goes on increasing and strengthening its stranglehold upon the life of the community. There are so many methods of gambling. There is the simple raffle or art union at a Church Bazaar which seems so innocent as not to merit any comment or denunciation. And any spice of evil in such is surely deleted by "the good cause" for which the money is being raised! "The end justifies the means" is a great practical belief amongst ordinary men and women. But they forget that Christ nailed that lie when He was tempted for one small act of worship of the devil to obtain the kingdom of the world without the suffering and without the Cross. This is the principle that should animate every follower of the Crucified One. Jesus said, "Beware of covetousness," which is idolatry, says St. Paul. And what is covetousness but that inordinate desire for gain

that will make you forget, or harden your heart against, another's loss that you yourself may be enriched. Gambling is the exercise of the covetous desire—the seeking of selfish aims without any regard of another's suffering. Consequently the habit is in complete opposition to the religion of the Crucified. "Bear ye one another's burdens and so fulfil the law of Christ." The love of God demands sympathetic regard for the needs of others, a regard that is in deadly opposition to the spirit of the gambler.

The little methods of gambling are those in which we encourage the children to enter into a morass of selfishness which will be their ruin if persisted in. We need to remember the Master's stinging warning against the placing of stumbling blocks in the path of the children. "Better for him if a millstone were hanged around his neck and he be cast into the depths of the sea." Let us take heed for "a little leaven leaveneth the whole lump."

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CHURCHES OF AUSTRALIA.

ST. MATTHEW'S CHURCH, WINDSOR.

"The Sydney Gazette" of Saturday, 17th August, 1816, carried an advertisement in which tenders were called "For the erection of a church in the new town of Windsor, tenders to be sent into the office of the acting engineer John Gill, Captain 46th Regiment, where a plan of the building may be seen."

In Governor Macquarie's manuscript journal the following entry appears under date 6th June, 1817—"I, this day, signed and approved a contract I have made on the part of Government with Mr. Henry Kitchen, architect and builder, for erecting a church and tower at the town of Windsor to plans, etc., for the sum of two thousand two hundred pounds sterling, to be completed in 18 months from 15th June, 1817. William Cox and John Piper Esquires, having gone security for the due performance of this contract."

Parish records state that the work of erection proceeded till the middle of the year 1819, when a defect was discovered in the building which necessitated the taking down of the walls to the very foundation. It is said that the bricks were faulty and that they were condemned by Governor Macquarie.

The rebuilding of the Church was then taken in hand by the Government, and carried out under the supervision of a Mr. Jones, but it is a matter of conjecture as to whether the original design of the architect Kitchen was adhered to.

The Church at last completed, was opened for Divine Service on December 18th, 1822. It is interesting to note that the act of consecration was performed by the Reverend Samuel Marsden, principal chaplain of the territory, assisted by the Reverends J. Cross, resident chaplain, Cartwright and Hassall. In those pre-episcopal days the word "bishop" in the form of consecration used, was ruled out, and the word "consecrator" substituted.

In spite of the gloomy prophecy uttered by a Government architectural supervisor in the year following the consecration, the fabric of the Church of St. Matthew has stood almost unimpaired. In 1920, however, it was found that the slated roof had to be replaced by one of less weighty fabric, and architectural advice was acted upon which resulted in the substitution of a shingled roof. The cost of this re-roofing was between £400 and £500 and was borne by the late Sir Samuel Hordern. Repairs to the lower structure costing another £600 were carried out at the same time, funds being raised by local parishioners.

The shingled roof after nearly 30 years endurance of rain, wind and sun, is showing marked curlings, and some serious leaks developed during the recent phenomenal summer rains. Architectural advice is again being sought, and it appears that another roof will be necessary soon.

With materials in short supply this is going to prove no easy task, and the prayers and support of all who are interested in the pre-

servation of this unquestionably the most historic of all the churches in Australia, are earnestly besought.

The original area which constituted the parish has been subdivided until now there are seven daughter parishes, or provisional districts.

The list of clergy who have ministered is remarkable for two reasons:

Firstly, two former rectors, the late G. A. Darcy Irvine, and the late H. A. Langley, attained episcopal rank. The former as the first coadjutor Bishop of the Diocese of Sydney, the latter as Bishop of Bendigo.

Secondly, there has been two rectors each of whom served an incumbency of 30 years or more. The Rev. H. T. Stiles, M.A., from 1833-1867, and the Rev. N. Jenkyn, from 1906-1936.

The following is the roll of incumbents—1794-1810, The Reverend Samuel Marsden, Senior Chaplain, resident at Parramatta; 1810-1819, Rev. Robert Cartwright; 1819-1828, Rev. John Cross; 1828-1833, Rev. Joseph Docker; 1833-1867, Rev. H. T. Stiles, M.A.; 1867-1876, Rev. C. F. Garnsey; 1877-1878, Rev. H. A. Langley; 1878-1885, Rev. F. W. Stretton, M.A.; 1885-1890, Rev. A. R. Blackett, M.A.; 1890-1893, Rev. G. A. D'Arcy Irvine; 1893-1903, Rev. S. C. Fielding; 1904-1906, Rev. R. W. Dowe, B.A.; 1906-1936, Rev. N. Jenkyn; 1936-1940, Rev. G. P. Birk; 1940-1947, Rev. C. L. Williams; 1947, Rev. R. T. Hallahan.

A MISSION TO SYDNEY UNIVERSITY.

Dr. Hyman Appleman, the American Evangelist, who is visiting Australia at present has accepted the invitation of the Sydney University Evangelist Union to conduct a mission in the University from June 28 to July 2. The Evangelical Union asks for prayer that this mission may be blessed of God.

Sunday, June 27, has been chosen as a world wide Day of Prayer for students. Christians in this State are asked to remember this mission on that day.

"CHURCH RECORD"

SALE OF WORK.

The above Sale is to be held in the Chapter House on 5th November, commencing at 11.30 a.m. The next meeting of the Helpers will be held in Church House on Wednesday, 7th July, at 2.30 p.m.

WANTED.—In return for Board and Lodging, a Lady, C. of E., to assist in housework and occasionally take charge, in clergyman's home with the adults in residence. Apply Miss E. York, 97 Wanganella St., Balgowlah.

FEAST OF CORPUS CHRISTI.

As there are a number of Anglicans (so called) who affect the following of the Roman Church in observance of the Feast of Corpus Christi, we are reprinting from the Church Dictionary, by Dr. Hook, well known in the last century as Vicar of Leeds and a High Churchman of the older type, and as one who to a certain degree supported the leaders of the Oxford Movement. He has always been regarded as a very good exemplar of that form of Church worship and was always fearless in his witness to what he considered was the true position and teaching of the Church of England. Few Anglo-Catholics would care to suggest that Dr. Hook was in any way connected with the Evangelical Party in the Church, nor would they have the hardihood of controverting the veracity of Hook's statement in this regard. The whole extract under the above heading is as follows:—

"A Roman festival, instituted by Pope Urban IV., A.D. 1226, and observed on the Thursday of the week after Pentecost. The institution was the natural result of the acceptance of the doctrine of transubstantiation. Hilbert, of Tours, was the first who made use of the high-sounding term transubstantiation. Most of the earlier scholastics, and the disciples of Lanfranc in particular, had, however, previously defended both the doctrine of the change of the bread into the body of Christ but it was not made an article of faith till the time of Innocent III. By the institution of Corpus Christi day, by Urban, this doctrine was expressed in a liturgical form, and its popularity was secured. The festival was established in honour of the consecrated host, and with a view to its adoration. Its origin is connected with some of those 'lying wonders' in which we read one of the marks of the scriptural condemnation of the Church of Rome. The Romish legend states that in 1230, Juliana, a nun of Liege, while looking at the full moon, saw a gap in its orb, and, by a peculiar revelation from heaven, learned that the moon represented the Christian Church, and the gap the want of a certain festival—that of the adoration of the body of Christ in the consecrated host—which she was to begin to celebrate and announce to the world. In 1264, while a priest at Bolsena, who did not believe in the change of the bread into the body of Christ, was going through the ceremony of benediction, drops of blood fell on his surplice, and when he endeavoured to conceal them in the folds of his garment, formed bloody images of the host. The bloody surplice is still shown as a relic at Civita Vecchia. It was in this year that Pope Urban published his bull, and it is with such authority that the Church of Rome is content!"

In Article xxv the Church of England teaches "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them."

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QUALITY AND SERVICE

ANNUAL SCRIPTURE UNION
RALLIES, LONDON.ARCHBISHOP OF SYDNEY PRESIDES
AND SPEAKS.

The Archbishop of Sydney at the Annual Meeting of the Scripture Union held recently in London, England, made a plea for Bible reading. The following account of the meeting is from the "Record."

"The balconies of the Central Hall, Westminster, were draped with banners describing the various activities of the C.S.S.M., when the sixty-ninth annual rallies of the Scripture Union were held there recently. The afternoon meeting, designed specially for youth, was addressed by the Rev. Guy H. King. The chair at both gatherings was occupied by the President, the Most Reverend H. W. K. Mowll, Archbishop of Sydney and Primate of Australia. In the evening, commenting upon the history of the Union, he showed that it now girdled the globe.

It was but a young movement when he became a member fifty-four years ago, and when he went from England to Canada, it was still in a comparatively small way there. To-day there were 16,000 members in Canada alone. Arriving in Australia, he found the S.U. firmly established, and now there were 40,000 members. In Sydney, the annual meetings filled one of the largest halls. In China there had been many setbacks, but despite difficulties, 2,000 S.U. cards and notes in Chinese were being circulated. On his recent journey back to England he was met at Cape Town by S.U. representatives, and, travelling in Africa, he had heard how greatly converts were helped by being linked up with the Union.

The President's closing message, based upon 2 Kings 22:8, was a plea for the re-discovery of the Bible. Britain's history had been characterised by alternating periods of Bible reading and Bible neglecting. Once again we were passing through a time when there was dust on the Bible and drought in the heart, and to-day such moral standards as remained were the dwindling spiritual capital of past generations. As we faced materialism and totalitarianism in various forms, how urgent was the need for the Bible to be read, for there we saw God's standard of life and the principles upon which this new life could and must be built."

SOUTH INDIA.

THE FIRST SYNOD.

The First Synod of the Church of South India was held in Madura from March 6 to 10. There was much business incidental to the creation of a unified organisation for the new Church, but the meetings were remarkable for the way in which spiritual issues received more concern than the necessary planning. Services were held three times a day in the chapel of the American College, and on Sunday there was a celebration of the Eucharist conducted by the Bishop in Madura, at which Bishop Pakenham Walsh preached.

The newly-elected Moderator, the Most Rev. A. M. Hollis, Bishop in Madras, opened each day's session by reading the Passion according to one of the Evangelists. The reading was followed by a time of silence and a collect.

It was resolved that decisions if possible should come out of the common mind of the Synod, and should not be made of majority votes. The working of this method was seen during the debate on a topic difficult for the majority of the dioceses of the new Church—the raising of a central fund. The dioceses did not agree on the amounts at which they had been tentatively assessed, as representatives of each diocese met and presented to the next session a budget for the required amount, which was immediately and unanimously accepted.

New Opportunities for Evangelism.

The new opportunities for evangelism created by Indian independence were recognised in an important resolution affirming the Church's duty of witness. In the past, various parts of the Church of South India organised missionary work of their own in Central India, Hyderabad, Papua and in various parts of South India itself. There was difference of opinion whether all these pieces of work could come under the control of the Church itself, or whether something like the Missionary Council of the Church of England should be set up as a co-ordinating body. It was decided that while the responsible societies should not be superseded, a Synod Board of Missions should be created, on which all will be represented. This board will try to enlist the prayers and

support of the whole Church for the work which was formerly done in isolation.

Another resolution invited other Churches in South India which are members of the National Christian Council (these include the Lutheran Churches, the Baptist Church of the Mar Thoma Syrian Church of Malabar) to enter into negotiations for union with the Church of South India.

Training for the ministry was carefully debated. It is probable that in future deacons will be required to serve for two years before ordination to the presbyterate, and all men leaving theological colleges, whether immediately ordained or not, will be required to take a four-year course of guided study. An important committee on Faith and Order was set up consisting of the fourteen bishops and seven other members to be nominated by them. Many other committees to consider matters like marriage, law, liturgy and finance, were also appointed. Some time was spent on approving plans for the future of English-speaking Churches formerly supported by Government grants.

The Synod recognised how much of its unanimity was due to the prayers of Church-people all over the world. It asks for continued prayer that where the Church of South India is right, God may strengthen and confirm it; where it is wanting He may furnish it, and where it is in error He may direct it.—"The Guardian."

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Faith and the Philosophers.

(By R. A. Hickin.)

A favourite device of modern rationalists is to reduce religion to a matter of ideology, and so put it alongside such things as democracy, communism, and fascism as one of the competing systems of thought. But to look back over the long history of the war of words is to realise that Christianity has met this kind of attack before, as well as innumerable others, and still holds its sway over many millions of people in to-day's world. Every weapon has been used to beat down or deride the faith, but its essential importance to life has never been more widely recognised than it is to-day, and has never had more convinced adherents among the thinkers of the world.

The impact of Christ upon the world has been such as to place Him for ever upon a throne. John Stuart Mill spoke of Him as "The man who left on the memory of those who witnessed his life and conversation such an impression of his moral grandeur as the Almighty in person." From this elevation Christ claims the allegiance of modern man, and does not cry in vain. For in these days we are beginning to realise that all our vaunted dreams of inevitable human progress were empty bubbles, easily exploded by adversity, and we are now lying exhausted and disillusioned in the bitterness of human failure. Christ said that the man who built his house on sand was a fool, and we are learning the truth of his words. He calls the race to a more enlightened approach to life.

It has always been felt by Christians that Christ's person and life were a revelation from God, because no other explanation has seemed to fit the facts. His whole life was miraculous, in its positive goodness as well as the absence of any taint of human weakness. Jesus Himself is the great miracle, and having gained that, the mind becomes receptive to the truth that in His presence the usual was to be expected. Canon Richardson, of Durham, rightly says in his new book, "Christian Apologetics," "The evidence that Jesus worked miracles is just as strong and is of precisely the same quality and texture, as that He taught that God is Father and that His disciples should forgive one another." From a scholar of such standing, and in the setting of philosophy, such a statement

demand serious consideration. If the New Testament writings are substantially true in regard to Christ's teaching, can one rationally doubt their matter-of-fact stories of works of healing and other unusual happenings?

It is instructive to notice, too, that the Christian religion has never been presented as a system of teaching, but as a revelation in the person of Jesus Christ. In other words, we are called to worship Christ as the Word of God, not merely to try to model our lives on his teaching. And this has been the classical presentation from the earliest preaching of which we have any record. The faith as a movement began in the preaching of Christ risen from death, and in spite of local and occasional aberrations, this has always been the characteristic note of its message. It is as revelation that Christianity stands or falls. Without it we have left a story of a pathetic idealist, so persistent in his unpopular enthusiasms that the processes of law were enlisted to dispose of him; and arising from his teaching, a body of ethical truth that ought to be followed, but which soon becomes devitalised without the presence of spiritual faith. If this were all that Christianity could rightly claim to be, there would be little hope for a world in the trough of the wave, as our world is to-day.

But it is because Christianity has triumphantly vindicated again and again its right to lead the spiritual and moral forces of the world, that those who have the true interests of mankind at heart are hopeful that in these days when so much that was traditional in the life of the people has collapsed, our generation will find in the historic Christian faith, which has weathered every storm through the centuries, a stabilising influence and a spiritual dynamic.

Christianity has stood with its back to the wall on so many occasions in history that there is no device for its destruction which has not yet been tried. All the modern rationalism simply reproduces the heresies which the faith has survived, and no one need tremble in these days for the ark of God. The new gospels are simply the old mummies of rebellion revived and paraded as living truth. They will not survive, but will go to join the shades of others which the crises of history have dethroned. It is only as

the Christian view of history is applied that truth emerges from the mists, and our generation will learn through its sufferings Whom it can trust.

The signs are not wanting that in the past fifteen to twenty years many leaders of thought have learned to see in Christianity more than their earlier training at the hands of a now extinct generation of philosophical cynics led them to expect. In the crash of falling idols men have heard the doom of many fanciful theories spun in the exclusive studies of the intellectual elect, and, dismayed among the ruins, have begun here and there to look higher for both an explanation and a remedy. Some of the greatest minds have found in the historic Christian faith — and, be it noted, along fairly traditional lines—what they have searched vainly for during these many years and had despaired of discovering for themselves. As Canon Richardson says in his excellent book, "Christian faith can again to-day perform its ancient office of restoring man's lost rationality by offering him something better than rationalism." That some scholars of world renown have found their lost rationality in Christian faith seems to be an inescapable conclusion from recent literature. That others are in the process of doing so is more than a pious hope.

But, when all is said and done, the faith needed these days is needed among the people as a whole, in the homes and factories, not only in the schools. If it commends itself, however, to those who are fitted to estimate its validity, it can with more confidence offer itself to those among whom it can produce a new generation of godly and spiritually alert men and women.

BOOKS FOR THE STUDENT.

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A CHANGING THEOLOGICAL CLIMATE.

* An address delivered to the Theological Students' Fellowship by the Dean of Sydney.

On 21st October, 1946, Dr. Leonard Hodgson, Regius Professor of Divinity in the University of Oxford, gave a lecture at Wesley House, Cambridge, in commemoration of the 25th Anniversary of its foundation. He spoke of the remarkable and startling changes that had taken place during that period, more especially the recovery of the doctrine of the sovereignty of God, and the place of the biblical theology. Professor Hodgson described the outlook that prevailed twenty-five years ago. "As I look back and try to recall what it felt like to live in that atmosphere," he said, "one of my most poignant memories is of the difficulty we had in thinking of God as truly personal, as personal in the sense of standing over against His created universe, exercising conscious, intelligent control over its development and entering into a relationship of personal intercourse with human beings." He analyses the reason for this: "Two factors combined to bring about this situation. The growing influence in thought of the progress of the natural sciences was producing a widespread impression that impersonal laws of nature were the enduring realities underlying the transient experiences and activities of conscious persons. . . . To this backwash from scientific progress which flooded the minds of the religious intelligentsia was added the influence of the dominant idealism on the philosophy of religion." Then he comments on the change of outlook that has taken place during the intervening years. "Many of the utterances of our younger theologians to-day are evidence of the change that has taken place during these last twenty-five years." He analyses the dominant emphases of this new theological understanding. In the first place he speaks of the sovereignty of God: "Present day theological thought asserts the Christian doctrine of creation in the full sense of the word. The name 'God' is not a personification of the impersonal spirit of a process of space and time; it denotes the living, active, personal Being whose will has called into existence the created universe, who gives it its spatio-temporal reality, a gift including a relative independence and freedom.

To think of Him as standing over against His created universe as its Sovereign, Creator, Sustainer, Ruler, Redeemer and Judge is not a form of naively mythological picture-thinking which for philosophical accuracy needs to be replaced by some less concretely personal schematisation. On the contrary, it expresses what, for philosophy, as well as for religion and theology, is true insight into the ultimate nature of reality." Secondly, he emphasises what he calls the "recovery of Biblical theology," and he quotes approvingly R. Gant to this effect: "Theologians in the 19th century were rather self-consciously on the defensive, rather apt to look at the Scriptures through 19th century spectacles, and to interpret them in terms of 19th century ideas, with the result that the historical criticism of the Bible tended to take the place of really Biblical theology. What has happened since the last war is that theologians have recovered their confidence in the Scriptures themselves, recovered their sense of them as being indeed the word of God to man and

not just the record of man's experience of God." Professor Hodgson stresses the importance of this recovery of Biblical faith. He says: "this view of God's self-revelation through the Bible gives us a foundation for Biblical theology which is in keeping with our recovery of belief in the sovereignty of God. Behind everything is the conscious, personal activity of the living God." He continues: "the main purpose of this lecture is to urge the necessity of holding together these two recovered insights which have come to theologians of our time."

This analysis by Professor Hodgson is not, of course, unusual or unique. It might be illustrated by quotations from many other contemporary scholars. For example, Canon A. M. Ramsey, on the occasion of his inaugural lecture as Professor of Divinity in the University of Durham on October 25, 1940, took as his subject "Jesus Christ in Faith and in History." In this lecture he speaks of the change in the theological climate of the age, more especially in relation to New Testament studies. He describes the characteristics of the old critical approach, what he calls "Mark-Intoxication," an exaltation of the Gospel according to St. Mark as alone authentically historical; and a rejection of miracle as incompatible with the modern scientific view of the world. Professor Ramsey continues: "Now this liberal Jesus of History has disappeared. We see no signs of His return. A reaction has come and has cut right across the world of theological study." In its place there has been a revival of Biblical theology. He says: "The climate of Biblical scholarship has changed away from the search of the historical Jesus and towards the study of theology which the history contains." What, in these circumstances, is our pressing need to-day? It is, the Professor affirms, a need for the complete rehabilitation of Biblical theology, a theology rooted and grounded in the Word of God. These are the concluding words of his lecture: "We study the Bible not as a relic from a world that has passed away, but because our own world is passing away and we wish to learn about the things that shall remain."

It would be possible to continue these quotations at inordinate length. As examples nearer at hand, there is the inaugural lecture of Dr. John Henderson on February 25, 1945, as Professor of Theology at Knox Theological Hall, Dunedin, and the inaugural lecture this year by Professor McNicol on the occasion of his appointment as Professor of New Testament at Ormond College, Melbourne, both of which are printed in the Reformed Theological Review. My purpose in referring to these significant statements is to remind you of the background against which the Theological Students' Fellowship must function to-day. As I see it, the work is two-fold; to witness to the centrality of the Word of God in all theological activity, and to link in a fellowship of prayer those engaged in this activity.

First: To witness to the centrality of the Word of God. The scholars I have quoted have all spoken of the change of climate, or if you prefer the metaphor, the swing of the pendulum. There is a perennial peril of our being tossed about by every wind of doctrine. There is a danger of our emulating the ancient Athenians, who spent their time, as St. Luke satirically records, in nothing else, but either to tell, or to hear some new thing. We need to remind ourselves that there is an apostolic deposit which is fixed and final. In the midst of changing philosophies and competing world views, we

need to heed the words of the Apostle, when he wrote: "Contend earnestly for the faith once for all delivered to the saints." The Apostolic deposit which we receive, that is, the Kerugma, is given to us in the Word of God. It is our duty, as Biblical students, to be loyal and faithful to that Word, through good report and evil report. Climate is a notoriously unpredictable thing, and in any case, with the sequence of the seasons, it changes from month to month. It so happens, in the good providence of God, that the theological climate to-day is more favourable than it has been for some decades. The Theological Students Fellowship is not, however, to be thought of as an umbrella for inclement weather. It is to be thought of as a fellowship of men who find their common loyalty in a devotion to the Word of God, both written and incarnate.

Secondly, I conceive of the task of the Theological Students Fellowship as one of prayer. We are all engaged in the common task — the equipping of ourselves for the sacred ministry. How great are the perils that beset our path! How great is the danger of pride, of a careless familiarity with holy things, of an intellectual knowledge of spiritual truth, of scepticism and superficiality! We need to pray for one another, engaged as we are, on a common theological enterprise. We need to pray that we may grow to spiritual maturity; that we may become men who know their God, and who consequently, do exploits. We need to pray for deliverance from bondage to rationalistic and naturalistic preconceptions; for a humility before and an obedience to the Word of God. So, as a Theological Fellowship, we shall strengthen one another hands as we seek to equip ourselves for the service of the Sovereign Lord.

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PERSONAL.

The death occurred suddenly, on May 18th last, of Mr. Frank Oswald Powys, at his home, 64 Cook Rd., Centennial Park. For over six years he was associated with St. Barnabas' Mill Hill, Waverley, as a chorister, and for a short while as a member of the Parish Council. Never at any time did he refuse to help this Church where he could. An extremely active businessman, he travelled extensively in the State, but could be found on Sundays worshipping in his Church wherever he happened to be. His practical interest in the Home Mission Society's venture at Port Hacking in the Loyal Orange Lodge and Protestant Orphanage was deeply appreciated. A brother of the Rev. H. N. Powys, he had been a widower since 1945. Prayerful sympathy is offered to his son and daughter, and the members of his family in this their third bereavement within six months. The service was conducted by the Rev. H. C. Dunstan both at the Church and afterwards at Eastern Suburbs Cemetery.

The Rev. T. F. McKnight, of Blackheath, N.S.W., has been accepted by C.M.S. for service in Central Tanganyika.

The Rev. M. L. Loane, Acting Principal of Moore College, was the guest speaker at the Conference of the Evangelical Mission of the University of Brisbane, held recently.

The Rev. C. H. Nash, of Melbourne, will take charge of the Parish of Pitt Town, N.S.W., of which his late son, the Rev. C. J. Nash was Rector.

The Rev. A. J. Hewett, the Federal Secretary of the C.M.S. of Australia and Tasmania will leave for England with Mrs. Hewett on June 25th, to be present at the 150th Anniversary Celebrations of the English C.M.S.

The Rev. G. Tooth has been appointed curate of Christ Church, Gladesville, Sydney.

Major General the Rev. C. A. Osborne, preached at the Back to St. Barnabas' Service Broadway, Sydney, on Sunday last.

Congratulations to Mr. John Hordern, the third son of Rev. F. H. and Mrs. Hordern, who has recently graduated B.A. at the University of Sydney.

The Rev. F. H. Hordern, Th.L., until recently Rector of St. Paul's, Sydney, took Sunday duty at All Saints', Hunter's Hill, during the rector's absence in May.

We are glad to note that Miss Scrutton of Wahroonga, who had been in hospital for some months, has been able to return to her home.

Miss M. Laugesen, of the C.E.Z.M.S. in Karachi, Sind, passed through Sydney last week en route to her home in Christchurch, N.Z. for three months furlough. Miss Laugesen, who has been engaged in educational work, reports much difficulty in connection with the mission work under the new regime.

The Rev. W. Langford-Smith, whose health prevents his return to Tanganyika, has been accepted as a C.M.S. Missionary in Kenya.

The Archbishop of Sydney presided at, and gave an address at, the Annual Meeting of the Scripture Union held in the Central Hall, Westminster, England, in April. His Grace was also a speaker at the Annual Meeting of the Colonial and Continental Church Society held in London on May 5th.

The Dean of Sydney has been elected President of the N.S.W. Council of Churches for the coming year.

Much sympathy will be felt for the Rev. C. E. Adams, the Rector of All Saints', Petersham, Sydney, on the death of his sister. Miss Adams was an untiring church worker and will be greatly missed in the parish and from other work she did in the Diocese.

THE REV. A. E. MORRIS.

AN APPRECIATION.

I first met Arthur Morris while he was still at St. Michael's, Flinders Street, and I remember his invitation to address quite a large group of young people in the church one Sunday afternoon in February, 1935.

Some time afterwards he came to St. Barnabas', George Street, to assist Archdeacon Hammond and it was during his period at St. Barnabas' that his remarkable gifts as a pastoral worker made such an impression upon so many whose attitude to the things of God was one of apathy and indifference. Truly he was a Prince of Visitors. Genial in manner, kindly and considerate, with a ready understanding of human nature and its frailty, he always had just the right word for even the most awkward situation. Serenity and poise of no mean order are needed if one is to go from door to door in the industrial parts of Sydney with the Gospel Message, but Arthur Morris

was never at a loss no matter how unpromising the prospects of a worthwhile visit may be.

The truly remarkable thing is this, that although he always spoke out fearlessly for the Truth and rebuked wrong-doing without any hesitation, he appeared to be respected and loved on all sides. This is no mere platitude. The esteem in which A. E. Morris was held by the most unlikely and quite non-religious people was truly remarkable. This was due to his personal piety and unquestionable sincerity. He impressed people effortlessly.

While he was at St. Barnabas' he did a great deal of work at Hammondville where he was counsellor and guide to practically everyone on the growing settlement. It was a period when many of the Hammondville folk were still having a "tough time" economically and the value of his work among them is beyond estimation and is not forgotten to this day.

After leaving St. Barnabas' he continued to work in the congested areas ministering at Erskineville, Camdensville, Woollloomooloo and Darlinghurst.

It was a welcome change for him after spending so many years in the inner suburbs to go to St. Stephen's, Lidcombe, to assist the Rev. G. J. S. King. He really enjoyed it and visited with his usual enthusiasm in new and pleasant surroundings. It was only for a brief few months, however, and very early in the morning of Wednesday, the 19th May, after a brief illness, he passed into the presence of the Saviour, Whom he had served so faithfully.

The funeral service was conducted by the Rector of Lidcombe in the Parish Church. Bishop C. V. Pilcher was present and read the Lesson and the Rev. Harry Arnold (an old friend of the Rev. A. E. Morris) gave the Address. Members of the Loyal Orange Institution of N.S.W. were at the graveside.

A memorial service was held on Sunday, 30th May, in St. Stephen's, Lidcombe.

The inadequacy of mere words is all the more apparent when we seek to express our appreciation of such a truly humble and consecrated servant of God. The influence for good which his life accomplished is beyond our capacity to assess. Many must have praised God upon every remembrance of him.

Truly, he could say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing.—B.G.J.



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TO AUSTRALIAN CHURCHMEN.

THE JEWISH QUESTION.

This contains three distinct questions—the people, the land, and the city. Yet these are closely related.

It is probable that there are about fifteen million Jews in the world to-day. Broadly speaking, these people look to Palestine as their national home.

Palestine is a small country, "approximately 160 miles long and at no point more than 70 miles wide. It is therefore slightly larger than Wales and slightly smaller than Belgium." "Within the limits of a province, it offers the varieties of soil and climate of a continent. It is a country of mountain and plain, of desert and pleasant valleys, of lake and seaboard, of barren hills, desolate to the last degree of desolation, and of broad stretches of deep fertile soil."

Jerusalem is an old walled city, cramped and confined as all walled cities necessarily are. But outside the walls has grown up what is really a new city. The British occupation gave a sense of security, and much of the modern building is attractive and fine, and would do credit to any city in the world. There are many sacred sites in this city, some specially sacred to Jews, some to Christians, and some to Mohammedans.

The Land Promised.

Abraham (from whom all Jews are descended) left his own country at the call of God and came to Palestine. There he received the promise, "Unto thy seed will I give this land." This promise was several times repeated. But the promise carried an obligation: "I will bless thee . . . and be thou a blessing."

More than four and a half centuries later the promise was renewed to Joshua as he was about to enter Palestine. The words are: "Be strong and of a good courage, for thou shalt cause this people to inherit the land which I swore unto their fathers." And under Joshua this promise was fulfilled.

The Coming of Messiah.

It was to Palestine and its people that Jesus came, also in fulfilment of promise. The very town of His birth had been named by the Prophet seven centuries before the event. This town was Bethlehem, in the vicinity of Jerusalem.

But "He came unto His own, and they that were His own received Him not." The Messiah was rejected. The Son was killed and cast out of the vineyard.

Dispersion.

Now what happened to the vineyard and the keepers of the vineyard? This we know only too well. "But when ye see Jerusalem compassed with armies then know that her desolation is at hand . . . They shall fall by the edge of the sword and shall be led captive into all the nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

Within 40 years of the utterance of these words by our Lord, Jerusalem was captured by the Romans and destroyed. Its inhabitants were put to the sword or carried away captive. The siege was a long and bitter one, and the conquerors seem to have shown no mercy. Josephus, the Jewish historian, who was present with the Roman army, gives an appalling account of what happened. For most, it was death; for the rest, captivity.

Downtrodden.

Since that day, Jerusalem has been trodden underfoot by a long succession of Gentile conquerors. These include the Persians, the Arabs, the Crusaders, the Saracens, the Egyptians, and the Turks. These last captured the city in 1517, and were driven out by General Allenby in 1917.

The Mandate.

For about two years the country was under British military rule. Then Britain accepted a Mandate from the newly formed League of Nations. This seemed the only course open to Britain, as America was ineligible, having refused to join the League. The Mandate incorporated the terms of Mr. Balfour's letter to Lord Rothschild dated November 2nd, 1917, which stated: "His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing should be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine."

A Half-Truth Dangerous.

The first part of this sentence is often quoted without reference to the second. This is unjust to Britain, and highly provocative. Many who took part in World War I think now with shuddering and disgust of the sententious, pompous, but empty and misleading pronouncements in international affairs of the League of Nations between the two World Wars. This enormous and highly organised smoke-screen of words lulled many thousands of wishful-thinking people in America and the British Empire, and on the Continent of Europe, too, into a sleep of false security, and, in doing that, helped to weaken our defences, which in turn provoked attack.

A Question of Ethics

It was our Lord Himself Who foretold the destruction of the city and the dispersion of the people which took place in 70 A.D., and He gave the reason. Did that dispersion mean dispossession?

Mr. Winston Churchill, as the British Colonial Secretary, put forth a statement of policy dated June 3rd, 1922. The Arabs, in their official reply to this Memorandum, claim that they "are the present owners of the soil." And the President of the Executive of the Arab Congress at that time stated in a letter to the High Commissioner for Palestine: "The Arab owners of the country cannot see their way to accept a proposal which tends to put them on an equal footing with the alien Jews."

The Arab claim to ownership rests on present occupation. The Jewish claim rests on what is termed in the British Statement of Policy, May, 1939, "Ancient historic connection."

A Proposal.

Is it any wonder that a British Royal Commission in 1937 suggested that the land be divided between Jew and Arab? This is what they say: "Having reached the conclusion that there is no possibility of solving the Palestine problem under the existing Mandate (or even under a scheme of cantonisation), the Commission recommend the termination of the present Mandate on the basis of Partition, and put forward a definite scheme which they consider to be practicable, honourable and just."

They then explain the scheme and attach maps, showing how the country should be divided.

This, however, was rejected by both Jew and Arab.

Neither got what they wanted.

Britain Withdraws

Britain has now carried out the policy foreshadowed in the 1937 report and ended the Mandate. What the ultimate issue of this will be no one can foresee. The immediate result is what we expected. Jews and Arabs are at each others' throats.

The first clash of Jew and Arab took place on Easter Sunday, 1920, when the Arabs looted the Jewish quarter of Jerusalem with some loss of life. There have been many clashes and much shooting since then, culminating in the present struggle.

The British have suffered severe loss of life at the hands of both, but particularly in these later years from the Jews. Her outlay in money has been immense.

The Mandatory objective was threefold—to safeguard Arab rights, to provide in Palestine a national home for the Jews, and to secure for the joint community self-government.

Self-government for Palestine is clearly implied in Clause 4 of Article 22 of the Covenant of the League of Nations. And Article 3 of the Mandate for Palestine reads: "The Mandatory shall as far as circumstances permit, encourage local autonomy."

No proposal put forward by Britain has been accepted or seemed ever likely to be accepted by both parties. Hence the withdrawal.

RADIO SCRIPT COMPETITION.

Readers of this paper are invited to participate in an interesting competition which is organised by The Australian Institute of Archaeology, 174 Collins St., Melbourne.

One of the objects of this competition is to discover the best Australian talent possible for presenting to a radio public, the facts of modern science which have bearing on the Scriptures.

The following are the details are given for interested readers:—

Theme, The Story of Jericho; Title, "The Walls Fell Down Flat".

Prizes.—First, twenty-five guineas; second, five guineas. 1. The series to comprise four talks of 12½ minutes duration, i.e., some 1,800-2,000 words. 2. It must convey the Biblical facts contained in Joshua, Chapters 2 and 6. 3. It must make maximum reference to the classical archaeological work carried out by Professor John Garstang, so as to indicate the historical accuracy of the Bible story. 4. Two typed copies of the series are to be submitted to The Australian Institute of Archaeology not later than June 30. (The closing date was advertised originally as May 31, but in order to allow fuller time the date has been put forward a month.)

It is suggested that a careful reading of Joshua, Chapters 2 and 6; "The Story of Jericho" by Prof. Garstang; "Jericho's Judgment" by W. J. Beasley, Esq., will give all the necessary details.

The Influence of Knowledge.

(By the Rev. L. L. Nash.)

"For the Lord is a God of knowledge, and by him actions are weighed."
(1 Samuel 2:3)

In spite of a like difficulty in finding a translation of the Hebrew original this text is quite appropriate for a day of prayer for students. I believe our English versions of the Bible are correct in their meaning and that our text here faithfully reflects the main substance of the message of the Bible in this matter. From this text we can gather two things: that knowledge is power, and that this power so acquired has a deep responsibility to God.

Hannah was a simple country woman, but true wisdom can be found in the most unexpected places. John Buchan in his fascinating novel "The Path of the King" tries to follow this scientific principle of heredity and shows in his story how ability is found in the strangest places as one generation follows another. How often do many of us find deep wisdom and sagacity among the most uneducated people. In an agrarian population such as the Israelites in the time of Hannah, I doubt if all true learning was to be found in the schools of the prophets, or around the temple shrines, any more than that it should to-day only be found in the University or the Church. In the Bible we see another woman who carried out the ordinary duties of country folk, yet was able to give to posterity incomparable religious poetry. In the Magnificat of the Virgin Mary we are brought to the very core of religious and poetic genius.

If we should still hesitate and wonder what relation Hannah's song might have with her sending the child Samuel to Shiloh to be trained as a religious attendant there, let us remember that she was the mother of a remarkable child who became the most outstanding prophet and leader of the people of Israel. If the son proved to be an outstanding genius and the instrument of God's will and purpose, there must have been surely some character and capacity in the mother. So here in this song we have a thought which transcends all time and every age; God is the fountain of all knowledge, God is the just ruler and judge of all the actions of man.

Knowledge is power.

It is an old saying of the English language that knowledge is power. It has always been reckoned that educa-

tion is the gateway to advantage. One of the most learned of the ancients in Greek civilisation, Plato, said that if a man neglects education he walks lame to the end of his life, and returns imperfect and good for nothing to the world below. Throughout the long course of British history can be traced the desire to know. Book learning has not always been considered as unnecessary in understanding the ways of the world. Learning and experience go hand in hand. From the early days when King Alfred gathered together the scattered remnants of the English people and founded schools and fostered education, which had long been neglected, the English nation through many vicissitudes has pursued the steady course of the desire to spread the benefits of education. The educated man is one who has always been able to command advantages denied to the uneducated person. It is the convinced opinion of our people born out of the experience in every century that the pen is mightier than the sword.

The University is the home of knowledge and the gateway to privilege in the community of our own day. Whether we like it or not, the University has had a most decisive and directive influence upon the life and welfare of society, and as far as we can judge it will always continue to have. From the University has come the lawyer and the medical man, the scientist who has such direct influence upon our daily being and the social research worker. From the University ultimately, has come, shall we say, the needle and the motor car, our disease immunity, our fresh foods acts, the details of our law which protects us, the amazing feat of safe night-flying, and a host of other modern skills. Atomic research, which has so much for man's good or ill is a university matter.

Communism and the University.

Furthermore, do we realise that from the University has come currents of thought which sweep the world to-day? So we realise that from the University comes the widespread disbelief in God which characterises this modern world of ours? Much more than that, I wonder if we realise that from the University came perhaps the greatest factor in the contemporary political scene. Karl Marx was a University man. He was in many respects a thorough going book-worm. He spent

many years merely reading in the British Museum, poring over the relevant historical literature in order to establish some scientific approach to the philosophy of dialectical materialism. He was first and foremost a student, and if he had not been, Engels and the first Communist circles might never have had the intellectual driving power to issue the Communist manifesto, just a century ago, in 1848, and set forward the purposes of the first internationale.

Let us therefore not be unaware of the supreme influence of the University in the whole structure of society and its bearing upon the happiness and well-being of men. Let us clearly understand how important the student is in the community, for education leads to privilege and advantage. That is why surely the Universities of the Commonwealth were never so full as they are to-day when a benevolent Government has given this wonderful opportunity to so many boys and girls. They crowd into the walls and courts of the University, their great goal of life. Every University is at its wits end for accommodation.

But that statement of the situation is just not enough from the Christian standpoint. All rights have their duties, and all privileges their responsibilities. It is where the Christian message comes in with no uncertain voice. This power so gained has a moral responsibility to the world it brings into being. The living God and true is the fountain head of all justice. In the character and being of God can be seen all the principles of moral responsibility and of conscience. There is, however, a widespread disregard among scholars of this fundamental principle. There are many scientists who had some part to play in the ushering in of this atomic age, who, we are told, are quite scared about the uses to which this knowledge will be put by the politicians. But there are some who are not, and contend that their responsibility is shed upon other people who use it. Nevertheless it is a fundamental Christian doctrine that the creator is responsible for his creation, that the maker cannot divest himself of responsibility for that which he brings into being. How silly it would be if

the carpenter who made the chair could clear himself of any responsibility if it immediately collapsed when the buyer took it home and sat upon it. In the realm of parenthood, too, social life would be hopelessly confused, quite impossible as we know it, if fathers and mothers had no responsibility for their children. The story is told of a mother of a boy who asked the wise old minister how soon she ought to teach her son about God and the truths of the Christian religion. "How old is he?" asked the minister. "Four." "Well," he replied, "you have started just five years too late."

A Christian Responsibility.

And so it is with the Church. We cannot shed our responsibility toward the students amongst us, and the schools and colleges of our land. Canon Charles Smythe, the historian, has written: "It is significant that, with the solitary exception of George Fox, all the leaders of great religious movements in this country from John Wiclif to William Temple, have at some stage been university teachers. It shows that intellectual integrity can be, and must be, applied to our primary task of saving souls."

Let us therefore be diligent in prayer for students, because in their hands the future happiness of the world in large measure depends. They stand at the gateway of advantage and privilege. Their eager eyes are set in grave purpose towards the promised land of intellectual achievement. It is our business to guide our youth to what they haven't as yet attained, that deeper experience of the knowledge of God and of sins forgiven. Our responsibility is even greater than theirs, for the Lord is a God of knowledge and by him actions are weighed.

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LABRADOR THROUGH A MISSIONARY'S EYE.

Nearly a year and a half ago, a young doctor, his wife and baby daughter boarded a coastal steamer in Montreal, sailed up the St. Lawrence and then north along the bleak, rugged coastline of eastern Canada to begin service for the Lord with the International Grenfell Association.

The people to whom they now minister in the hospital at St. Anthony are fishermen by trade; by nationality, they are a mixture of Indian, Eskimo, Irish and French. They are so intensely religious that—even though penniless and without food—they will not put out their nets to catch seals if the herd should go through on a Sunday. Yet with all their religion, they do not trust in a personal God who loved and gave. Rather, they fear a Being who manifests Himself in storms and tempests, whose favour they must court.

Occasionally, calls for medical aid come from distant parts of the surrounding country. When these calls come during the winter, the doctor travels with a driver by dog-sled, drawn by a dozen or more dogs and equipped with a "komatik" box filled with food, a sleeping bag, and a medical kit.

The lack of a well-marked trail, high winds of 25 up to 40 mile velocity, and temperatures from 20 to 40 degrees below zero combine to make such emergency trips exceedingly dangerous. Nights are spent in "tilts" (any kind of temporary shelter) or in fishermen's homes in isolated coves, where living conditions are unbelievably primitive. Even ordinary comforts are unknown. Poverty is the rule. Tuberculosis and dietary deficiency diseases are common. Yet their hospitality is warm, and their pride so strong that the doctor would not dare offer provisions from his well-stocked "komatik" box, although they could provide him only with bread and tea—no butter, milk or sugar.

Opportunities for service in the Labrador country are unlimited. Doctors, nurses, orphanage workers, and a dentist are needed immediately for a task that—while adventurous—is neither easy nor spectacular.

"The lure and call of the north is strong here," Dr. Thomas writes. "The force and magnificence of the wind and sea thrills and urges one, yet the greatest call of all is one which says, 'Go ye.'"

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CALL TO YOUTH

The Rev. W. Wagstaff, Youth Commissioner for the Grafton Diocese, spent a time observing youth work in both Sydney and Melbourne.

During his stay in Sydney he was guest at the C.E.N.E.F. Hostel, and was very interested in the work carried on by the various Youth organisations; particularly in the work done at the Port Hacking Youth Centres.

Mr. Wagstaff renewed acquaintance with Mr. Paynter who is the honorary H.M.S. officer assisting in court work amongst delinquent children.

Christian Youth Leaders' Training Course.

One hundred young people, mainly Youth Leaders, are now enrolled for the 1948 Christian Youth Leaders' Training Course.

The meetings are being held each Thursday at 7 p.m. in the CENEF Auditorium. Those young people who are in town are invited to take the opportunity of using the CENEF Restaurant for meals.

Many members will be interested to know that a prayer meeting is held each Thursday night in the Board Room (3rd Floor) from 6.30 until 6.50 p.m. At 6.50 p.m. a programme of recorded music and community singing will commence. The first lecture commences at 7 p.m.

Any young people and youth leaders who up to the present time have been unable to enrol in the course are advised that the opportunity is still open, and applications may be lodged at the Offices of the Youth Department.

Launch Picnic.

On a Saturday to be decided upon in July a launch picnic is being arranged for the members of the course with the three-fold purpose of enabling those attending to get to know each other more easily; to engage in practical leadership work in the way of organising and running and conducting a camp fire; and to introduce other young people to the course.

PRAYER CHANGES THINGS.

For a long time the Department has felt the need of concerted prayer effort to back Youth work. Prayer and news letters are regularly forwarded to those interested in the work of the Youth department, and arrangements have now been made to hold a combined meeting in the Quiet Room of the C.E.N.E.F. Memorial Centre for Youth each Wednesday from 5.30 to 6 p.m. and Friday at 12.15 to 12.45 p.m.

We look forward to your joining in this service for the extension of the Kingdom of God among young people.

SOUL WINNING.

Perhaps the strongest love of a Christian friend is that which impels him to speak to another of his Saviour.

Gypsy Smith says that when he was converted he immediately became anxious for the conversion of his uncle. Among gypsies it was not considered proper for children to address their elders on the subject of duty, and so the boy just prayed, and waited for God to open the way.

Appointments.

Mr. L. G. Parke, for some years Commissioner for the Northern and Warringah Federation has been appointed Chief Commissioner for C.E.B.S. in Sydney Diocese, in succession to Mr. G. J. Allcorn, who recently resigned on account of ill-health. Rev. W. A. Brice, of St. Mark's, South Hurstville, President of the St. George Federation, and Mr. Geoff Lucas, Leader of St. Paul's Rose Bay branch, have been co-opted to the Executive Committee of the Society.

Newcastle C.E.B.S. Annual Rally.

Mr. G. Duncan, Commissioner for the West Sydney Federation, will take a contingent of C.E.B.S. from Sydney to take part in Newcastle C.E.B.S. Annual Rally which is to be held over King's Birthday week-end.

C.M.S. LEAGUE OF YOUTH.

Annual Meeting.

The League of Youth Annual Meeting is to be held in the C.E.N.E.F. Auditorium, 201 Castlereagh Street, on 10th July, at 7.45 p.m. The speaker will be Dr. Paul White.

Central Meeting.

The next Central Meeting will be held in C.M.S. House, 93 Bathurst Street, at 7.45 on 21st June, and is to be a special evangelistic meeting. The main meeting will be preceded by a Fellowship Tea at 6 p.m. The Rev. R. F. Dillon will be the speaker.

Service Abroad.

Sister W. Preston sailed for Tanganyika on the 29th May, and will be taking up work at Mvumi.

The death took place last week in Victoria of Mrs. Harrison, relict of the late Dr. Harrison, of Hornsby and eldest daughter of the late Rev. T. Watson, of Wahroonga, N.S.W.

CHURCH OF ENGLAND BOYS' SOCIETY.

Missionary Rally.

At the Missionary Rally to be held in the CENEF Auditorium on Friday, 18th June, cheques for £73 each representing the proceeds from C.E.B.S. Missionary boxes will be presented to representatives of the Church Missionary Society and the Australian Board of Missions for Medical Missions in Tanganyika and New Guinea. An interesting programme, which commences at 7.45 p.m. has been arranged.

Leaders' Dedication Service.

The combined Service of Dedication for leaders of the G.F.S. and C.E.B.S. to be held in St. Andrew's Cathedral on Monday, 28th June, at 6 p.m. will be conducted by the Dean and Major-General Rev. C. A. Hogg, M.A., Headmaster of Trinity Grammar School, will be the guest speaker at the Leaders' Dinner in the CENEF Restaurant at 7 p.m.

MORE HOUSES are needed for the people, the building of which gives employment to large numbers of workers, more playgrounds for the children, better roads in the country are also needed.

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CORRESPONDENCE.

MISSION WANTED AT REDFERN.

(The Editor, "Australian Church Record.")

Dear Sir,

I seek the hospitality of your columns to make known a great need, for young Christian men and women to work for God at Redfern.

At St. Paul's, Redfern, there is a tremendous challenge to the Church — a huge population, thousands of children, but no one, except loyal local people doing particular work, to help in aggressive activities to make known the Gospel. I am to begin there at the end of this month, and to do an effective work for our Lord a veritable army of voluntary workers will be needed. In the belief that there are such workers waiting for opportunity I write this letter.

The whole emphasis in our work will be upon evangelism, and, among the thousands of children and the general population, a great work is waiting to be done. Street-corner evangelism at night and over week-ends, and lunch-hour factory evangelism during the week, are obvious ways of building up the Kingdom, but — many workers are needed!

A further great need is for clerical assistance. The work is in the nature of a mission, and many records will need to be kept. One or two ladies who could give mornings or afternoons at the Church Office, in record-keeping, typing, answering enquiries, etc., would help to free the rector for outside work. There are all the opportunities at Redfern for a vast mission enterprise, but until the Church becomes financially buoyant the need must be met rather by those who can help in the ways suggested.

Until June 29th, my address will be All Saints' Rectory, Cammeray, and phone XB 2620. My wife and I will welcome offers or enquiries.

Yours faithfully,

(Rev.) R. A. HICKIN.

A curate once had cause to telephone his bishop. The occasion made him rather nervous, and he spoke to the bishop rather abruptly.

His Lordship was annoyed by the abrupt request, and said: "Do you know who you are talking to? I'm the Bishop!"

The Curate thought quickly, and decided that bravado was the best policy.

"And do you know who you are talking to?" shouted the Curate.

"No," replied the Bishop.

"Thank God!" said the Curate, and replaced the receiver.

MOORE THEOLOGICAL COLLEGE, SYDNEY.

S.P.T.C. RESULTS.

The following students were successful in the recent New Testament examination in connection with the Sydney Preliminary Theological Course:—

Miss B. Menkin, Miss W. Bradhurst, Miss B. Mathieson, Miss E. Ward, aeq.; Miss M. McCraw, Mrs. R. Patfield, Miss D. Vaughan, M. Gilbert, R. F. Halliday, L. K. Wood, aeq.; Miss B. Gedde, Miss B. Krause, R. Wheeler, aeq.; Mrs. A. R. Cathers; Miss A. Owen, Mrs. R. Weir, Miss L. Wright, R. Scully, aeq.; Miss P. Harper, Miss S. Gilchrist, B. Thierling, aeq.; Miss J. Brennan, Miss B. Sellers, aeq.; Miss P. Peterson, Miss M. Prescott, Mrs. J. Ross, aeq.; Miss E. Bree, Miss N. Farley, Miss D. Harris, Miss G. Hewett, M. Mackellar, aeq.; Miss E. Cole, Miss N. Harding, Miss K. Shelley, Mrs. V. Surtees, aeq.; Miss J. Polson, R. E. Lamb, aeq.; Miss S. Jones, W. H. Goddard, aeq.; Mrs. G. Harris, Mrs. D. McCraw, Mrs. B. Wilkinson, F. Alexander, T. Evison, T. J. Morrow, aeq.; Miss N. Thatcher, Miss H. Westley, C. Graham, aeq.; Miss P. Harrison, Miss S. Skiller, J. Randell, aeq.

Abbotsford. — On Trinity Sunday I commenced a series of Sunday morning addresses, with the theme, "What the Church Teaches." These talks will be based on the Creeds, and will be an attempt to bring a formal teaching of the Church, as given in her credal statements, into vital relation to our daily life. My conviction is that an instructive laity is of paramount importance in the life of the Church. — From "The Church Review."

Manly. — The following are gleaned from "The Chronicle" of Manly Parish.

Home for Aged Man.

Our Church Committee supports the proposal to establish a Home for Aged Christian Churchmen. I am wholly in favour of it. I shall be delighted to talk to any of our citizens who are interested, and who can perhaps lend us a cottage, or rent a house to us, or best of all, give us a place in which our brothers may be really cared for in their declining years.

On the Tree of Life eternal,

Man, let all thy hope be staid;

Which alone, for ever vernal,

Bears a leaf that shall not fade.

—Bishop Horne.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., C.R. Office. Mr. J. Potter, 8/-; Miss Aspinall, 5/-; Rev. J. R. Payne, 5/-; Rev. A. H. Crigan, 10/-; Mrs. R. B. Trindall, 8/-; Mr. D. Frazer, 4/-; Mrs. Hooker, 6/-; Mrs. F. A. Dally, 5/-.

The Manly Ministers' Fraternal.

It was agreed at the monthly meeting held at St. Matthew's, on April 22, that a special effort should be made to win Communists in the district into the fellowship of the Church. It was also decided to accept the offer of Doctor Babbage, the Dean of Sydney, to conduct a series of Marriage Guidance Lectures in Manly. There will be five lectures, given by experts, on one evening of each week.

Proper Psalms and Lessons

June 20. 4th Sunday after Trinity.

M.: 1 Sam. xii or Job xxix; Mark vi 1-32 or Rom. xii. Psalms 24, 25.

E.: 1 Sam. xv 1-31 xvi or Job xxxviii; Matt. v 17 or Acts xiii 1-20. Psalms 22, 23.

June 27. 5th Sunday after Trinity.

M.: 1 Sam. xvii 1-54 or Wisd. i; Mark vi 33-vii 23 or Rom. xiii. Psalms 26, 28.

E.: 1 Sam. xx 1-17 or xxvi or Wisd. ii; Matt. vi or Acts xiv. Psalms 27, 29, 30.

July 4. 6th Sunday after Trinity.

M.: 2 Sam. i or Wisd. iii 1-9; Mark vii 24-viii 10 or Rom. xiv 1-xv 7. Psalms 31, 32.

E.: 2 Sam. vii or xii 1-23 or Wisd. iv 7-14; Matt. vii or Acts xv 1-31. Psalms 33, 36.

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REFORMS IN ROMAN CATHOLIC WORSHIP IN FRANCE.

As is well known, modern France has travelled far on the road to secularism and utter scepticism. But the bitter experience of the German occupation has proved a tonic to the Church in France. Within the Roman Catholic Church, a new movement, called the Liturgical Movement has gathered strength. Writing of the movement, the "English Guardian" says:

"It is distinctive of this Movement to find the Body of Christ not only in the Church as a whole, but also, as in a microcosm, on the scale of the local congregation or parish."

"The Movement lays great stress on the corporate nature of true Christian worship. It teaches worshippers to think of the priest at the altar doing something with the people, and not for them; they, as much as he, are actors in the drama. Worship must be congregational; there is a strong urge towards the use of French in the services (it is already common for the Epistle and Gospel to be read in French and for baptism to be administered 'in the vulgar tongue'); and one reads of the delight with which a really congregational service has been received in many places. In some churches the people are encouraged to join aloud in some of the prayers. This integration of priest and people also finds expression in the growing custom of celebrating Mass face au peuple — that is, by the priest and his attendants standing on the opposite side of the altar which itself is often moved to the chancel step. This emphasises the family aspect of the Eucharist, the gathering of the children round the Father's Table. It is further stressed that Mass is incomplete unless the faithful receive communion at the time."

"The final national congress was held in 1946 at the little cathedral town of Saint-Flour, in the Auvergne; in spite of the remoteness of the venue, it was attended by 800 delegates, clerical and lay, from 65 dioceses; its subject was the "Parish Eucharist." Last September over 2,000 delegates gathered at Lyons for the second national congress, at which "The Lord's Day: the doctrine and practice of the Christian Sunday," was studied and discussed. To attempt to give an account of either of these occasions would fill a volume, and it must suffice to quote a few words from one who was at Lyons. He is describing a Sunday service in connection with the congress.

"Here one could see the application of the idea of the Lord's Day in the life of the Christian family. Here Mass was said facing the people, here all take part, offering their own breads for consecration, mentioning their special needs in the prayer for the Church, singing as they go up for communion, and meeting afterwards for breakfast. It is a living community, not eclectic (as in many town churches), but ordinary and lovable the baker, the tram-driver, the medical student, the nurse, and many mothers with their children. . . . To them Sunday has become the day of joy and release from the servitude of material things. . . ."

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THE WORLD OF BOOKS.

God's Purpose in Redemption.

This is a report of the 114th Islington Conference held in the Church House, Westminster, England, in January this year. An excellent standard is set by the President's address the Rev. H. R. Gough, Rector of Islington. Other addresses include those given by Canon M. A. C. Warren, the General Secretary of C.M.S. London, Canon T. C. Hammond, Principal of Moore College, Sydney, the Rev. J. P. Hickinbotham and the well known writer and speaker, the Rev. D. R. Davies.

The small volume consists of 52 pages and the theme "God's Purpose in Redemption" is set out in such headings as "A World in Contradiction," "Salvation of the Individual," "The Fellowship of the Church," and "The Ultimate Issue." These are all challenging chapters written from the Evangelical viewpoint and as we would expect, from Islington, sound a positive note. Emphasis is given by two writers, the Rector of Islington and the Rev. D. R. Davies, to the subject of Eschatology. "To-day we are faced with the duty of studying afresh the whole subject of Eschatology—indeed it is one of the most urgent needs of our time and I believe that we shall find that, purged of its absurd and extreme excretions it will prove the message above all others that will win the men of our generation," says the Vicar of Islington.

It is hoped that this book will be widely read.

"Seeing All the World." By the Archbishop of Sydney. S. John Bacon, 3/9.

This book is the Moorhouse Lectures, delivered by Dr. Mowll in Melbourne last year. The subject of the lectures is the work and opportunities that lie before the Church at the present moment. The emphasis falls on the mission field and a wealth of facts is assembled by the Archbishop to fill in the details of the survey.

All Australians would do well to read this book. It brings home to the reader the turmoil of cross currents which are moving and surging beneath the surface of the teeming nationalities of Africa, Asia, Indonesia and America, encircling our island continent.

As the Archbishop's eye and pen travel from continent to continent, delineating the church's past achievements in each land, and unveiling the opportunities that now lie open before her, his attention rests, in due course, on Australia and on the Australian Aborigine. How meagre the achievements of the Church which the lecturer is here able to assemble. The contrast should strike into the consciences of every Christian reader.

This is a book to buy. In addition to its general interest to the reader, it is admirably fitted to be the basic for a Christian Discussion Group.

"The Triumphs of God." A Series of Essays edited by Rev. Max Warren, General Secretary of the Church Missionary Society in London.

This is a book to be highly recommended dealing with a survey of the modern world in relation to the task of the Church.

"The contributors to this book of essays are all by training and conviction members of the Anglican Communion and several of

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them are engaged in the overseas Missionary work of the Church. This is however, considerably more than a book simply for or about Missionaries. Rather it is an attempt to state the fundamentals of the Christian religion and the mission of the Church today, and seeks to answer many of the problems confronting Christians in the modern Church. It is an attempt to define the position and responsibilities of the Church to-day and these searching studies will be of immediate interest to every thoughtful Christian.

Dr. Max Warren in his introduction states "It has been the privilege of the writers to see the triumphs of the grace of God in many parts of the world. That experience in its humbling gladness binds them with all the faithful of every age. Now as in the past faith in the divine victory begets a love which must share the experience of that victory with all mankind, itself in return inspired by a hope which presses forward expecting the certain triumph of God."

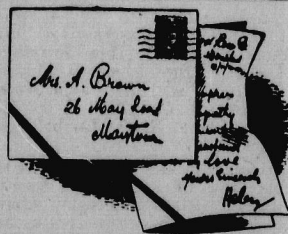
Those interested in the fellowship of the world Church will find this book inspiring and profitable.

Our copy from Longman's Green and Co. Collins Street, Melbourne. Price 18/3.

"Transubstantiation." The Roman Dogma Examined. By Dr. F. R. Montgomery Hitchcock.

"Archdeacon Cranmer justly observed that transubstantiation is the trunk of Romish superstitions, of which other doctrines are branches and offshoots. It is undeniable that the Anglican reformers decisively rejected the dogma and died at the stake rather than admit it as tenable."

As stated by the Publishers, "this volume presents a fresh examination of the whole subject from a theological and philosophical point of view. It is an undoubted work of scholarship, the result of a lifetime of patient study and research and students will



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be indebted to the author for a treatise which will take its place as a standard work of reference on the Roman controversy."

It will be of interest to Australian Churchmen that Canon T. C. Hammond is quoted as an authority, on a number of occasions.

Our copy is from the Church Book Room Press, London.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

NEWS FROM THE PARISHES.

The South Coast Festival.

Wollongong.—A delightful day ushered in the 23rd South Coast Festival on 11th May, when some 4-500 people assembled from various parts of the Deanery for this great Annual Church Gathering.

No doubt strict petrol rationing and the prevailing epidemic of influenza prevented many others from making the trip, but it was most heartening to see large contingents arriving from the more distant parts such as Helensburgh, Kiama, Austinmer, Nowra and Kangaroo Valley.

From the very beginning proceedings were marked by a most delightful warmth of fellowship, and the arrangement of the several parts of the programme gave ample scope for folk to mingle with one another which is one of the happy characteristics of the festival.

That was as it should be, and it meant that the big Public Meeting provided an atmosphere in which it was easy to speak; so that the great audience thoroughly enjoyed every moment of it, revelling in the pungent wit of Canon Barden in driving home some vital truth of Church life, and in the solid thoughtful statements, wrapped in well-chosen sentences, made by Mr. Boyer. The two addresses admirably harmonised, and were eminently suitable for the occasion, completing, with the interval speaker, Rev. G. Delbridge and other contributors to the programme, a memorable celebration.

C.M.S. DEPOT.

The fifth Anniversary celebrations of the C.M.S. Depot at Wollongong will be held in St. Michael's Parish Hall on Saturday, July 10th, at 2.30 p.m.

Eastwood.—The Missionary Evening held on 10th April was a great success, thanks to the good work of the Missionary Committee and their helpers. The total amount raised was £102/4/1, and after deducting all expenses there remains an amount of £94/0/9. The Island Tea was well attended, and brought in £14/14/-. Direct giving resulted in an amount of £74/3/8, besides which there was £10/17/- from the stall at the Tea and an offertory of £2/10/3.

Special missionary preachers on Sunday, 11th April, were the Rev. Clive Kerle, B.A., of C.M.S., and Mr. Eric Robert, a C.I.M. missionary. On Sunday, 18th April, the Rev. David Livingstone, Th.Schol., of the B.C.A. spoke at the Fellowship Tea, and was the preacher at Evening Prayer.

Arncliffe.—Honour Roll of World War II.—The book containing the names of those who enlisted from this parish was duly

placed in its position on a pillar at the west end of the Church at the Anzac Service on April 18th. The task of affixing the case to the wall was carried out by the Churchwarden, Mr. E. Mumford.

Parish Festival.—St. David's Church was consecrated on July 8, 1944, and the newest portion of the building was dedicated on July 7, 1934, both acts being performed by the Archbishop. On July 8 this year—a Thursday—Holy Communion will be celebrated at 7 a.m., and the Festival will be continued on the following Sunday, July 11.

Kiama.—The Induction of the Rev. K. L. Loane, Th.L., as Rector of the Parish of Kiama and Gerringong took place on May 7th in the presence of fifteen clergy and a large congregation, which included many friends from C.M.S. in Sydney where Mr. Loane had been Assistant Secretary for N.S.W.

The Venerable Archdeacon A. L. Wade, M.A., conducted the service and gave a challenging address.

A public welcome was accorded to Mr. and Mrs. Loane after the service.

LECTURES ON MODERN WRITERS.

The Dean of Sydney has commenced a weekly lecture of present day writers in English literature. The lectures are given in the Cathedral at 12.30 and 5.30 on Wednesdays. The first two lectures have already been given to a numerous and appreciative audience.

SUCCESSFUL CONFERENCE.

A Theological Conference was held at Port Hacking in the last week in May. Speakers included the Rev. M. E. De Burgh Griffith, whose subject was Christian Education, the Rev. Professor Haultain Brown, who spoke on the Messiahship in the Old and New Testament, the Very Rev. S. Barton Babbage and the Rev. D. B. Knox. The Rev. Canon R. B. Robinson was Conference Chaplain and led the discussion groups in the evenings.

Diocese of Newcastle.

The following is taken from the Bishop's letter, written for the 'Newcastle Churchman':—

"Two days later (on April 25) I preached at a great Anzac Day service in the famous church of St. Martin-in-the-Fields. On this occasion the congregation was definitely not small. The Church was packed to the doors, and there was another congregation equally large in the crypt underneath the Church to which the service and sermon were relayed by means of microphones and amplifiers. And even so there must have been a crowd of equal size in the roadway outside the Church. I spoke of the appropriateness of the fact that Anzac Day is also St. Mark's Day. I suggested that St. Mark stands in the pages of the New Testament as an example of the ordinary man, one of the rank and file, and that Anzac Day is also a festival of the ordinary man. The glorious youths who landed on the Gallipoli beaches in 1915 were for the most part just ordinary men, typical young Australians. They brought to the service of war the qualities of character they had acquired in the ordinary occupations of civil life. And I ended by suggesting that it was the rights of the ordinary man which were in jeopardy to-day at the hands of those who believe in totalitarianism and the police state; and claimed

that nothing could protect them except a general return to Christian faith and practice.

"The congregation in St. Martin's was a very distinguished, as well as a very large one. It included two former Governors-General, the Duke and Duchess of Gloucester and Lord and Lady Gowrie, several former State Governors, Lord Montgomery, Lord Tedder, Lord Birdwood, the Primate of Australia and Mrs. Mowll, the High Commissioner for Australia and Mrs. Beasley, and the High Commissioner for New Zealand (who read the lesson) and Mrs. Jordan, I was greatly impressed with the obvious reality of the service as a united act of commemoration and thanksgiving. At its conclusion most of the congregation, headed by the service chiefs, the High Commissioners and the Agents-General, adjourned to the Cenotaph in Whitehall, where wreaths were laid—the first, as was most fitting, by Lord Birdwood—and the Last Post and Reveille sounded. Both the service and the ceremony made an unforgettable impression on me."

Diocese of Grafton.

PARISH TEA MEETING.

From the Lismore Parish Paper:—"The Tea Meeting certainly was one of the most enjoyable evenings held in Lismore. It was good to find so many parishioners present and so many willing workers who made the tables most attractive and laden with such an enjoyable tea."

The Guest Speaker was the Rector of Nimbin, the Rev. George Smith, who was able in a remarkable way to bring to us all a message and a challenge. In his address he spoke of some of his experiences as R.A.F. Chaplain in Europe during the War and the of the marvellous sacrifice of the people of Britain in war years and now.

TASMANIA.

HOBART.

HOLY TRINITY.

Holy Trinity has been celebrating the Feast of the Title of their Church. In the June issue of the Parish Magazine the Rector writes:—

"The appeal which is being made just now for funds to help to restore the exterior of Holy Trinity Church is meeting with a good response. In a broadcast sermon on Sunday, 30th May, at 11 a.m., I reminded listeners of the 115 years of the life of this parish, and the 100 years of the present Church. In that period, tens of thousands have worshipped here, have been baptised, confirmed, married and buried. Who can estimate the influence Holy Trinity has had on the life of our people, both in this state and beyond? Our records show that there have been 15,298 baptisms, 5,425 marriages, and 10,146 burials to date."

The services on Sundays, 23rd and 30th May, were held in wintry weather, and attendances were marred in consequence. Archdeacon W. R. Barrett and Archdeacon H. B. Atkinson were the preachers at 11 a.m. and 7 p.m. respectively, and each gave a stimulating and attractive sermon. At Evensong, Mr. James Hanley sang beautifully and Mr. Oscar Biggs presided at the organ with his accustomed artistry.

The preacher at Evensong on May 30th was Archdeacon James Norman, who spent his boyhood in this parish and was baptised and confirmed at Holy Trinity. Members of Queen's College Old Scholars' Association were present and the Lessons were read by Messrs. J. Clennett and Weller Arnold.

The Parish Tea was a most joyous occasion on Wednesday, May 26th. All the tables were full, and there was a good re-

presentation at St. Margaret's table. Speeches of welcome were made by the Rector and Messrs. B. A. Blackwood and J. H. Gould. The Lord Mayor (Alderman R. O. Harris), the Dean, and Archdeacon J. Norman spoke in response for the city, the Diocese, and the visitors.

Afterwards a programme of beautiful films loaned by the State Library and the Education Department was given by Messrs. V. Fitze and G. Forsyth.

QUEENSLAND.

Diocese of Brisbane.

The Editorship of the "Church Chronicle."

After thirteen years of devoted service to the best interests of the Diocesan paper, the Reverend A. E. Saxon has handed on the responsibilities and burden of Editorship to his successor. During that period I have always maintained that it compared more favourably with any similar publication. This has been largely due to the personal qualities of the Editor, who has succeeded in keeping the interest of its readers, without lowering the spiritual level of its contents. His own articles and comments, combined

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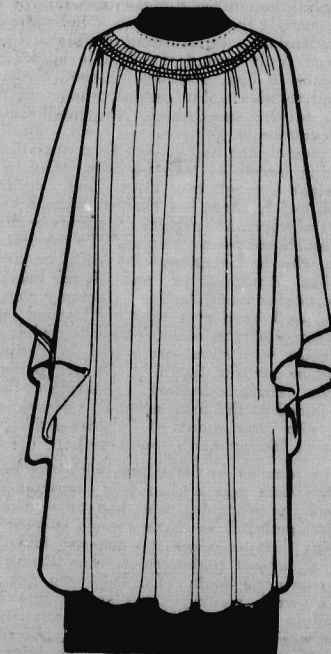
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with the careful selection of other contributed matter, have not only succeeded in producing a succession of interesting issues, but have made a real contribution to the advancement of Christ's Kingdom in the Diocese. Our thanks go out to him for all that he has done for the Church Chronicle, and we shall continue to look with pleasant anticipation for further expressions of informed opinion from his pen in days to come.

The Reverend V. H. Whitehouse, who has recently been responsible for seeing the Parish News through the Press, has kindly consented to undertake the Editorship till the end of the year. We feel sure that the high standard of readable matter, which we have learnt to expect will be safe in his hands.—(From the Archbishop's Letter.)

DIOCESAN SYNOD.

The Diocesan Synod was held in September last year which was a new departure. Considerable discussion has taken place since as to whether it was not a better month for this important gathering. June, however, seemed to be the most suitable month for the majority of synodsmen coming from the country.

The absence of the Archbishop will not interfere with the holding of Synod, but no legislation can be brought down.

The Bishop Coadjutor as Administrator will preside at all sessions of Synod and will deliver his Inaugural Address at 8 p.m. on Monday, June 21st. Synod will commence with Evensong at 7.30 p.m.

Synod Corporate Communion will be held in the Cathedral the following morning, Tuesday, June 22nd, after Synodsmen will be entertained at Breakfast by the Canons Residentiary.

SOME CONGREGATION!

Dr. Walter A. Maier, an American radio preacher claims a 20,000,000 congregation on a single Sunday! From October to June, he delivers impassioned sermons to a total of more than 600,000,000 in a season. His crowd for one year exceeds the total population of the United States, Canada, England, France, Germany and Russia. It surpasses the total number of people in China or India. In four years he preaches to more than the equivalent of all the people of the earth.

Four million fans have written him letters.

Dr. Maier's broadcasts are heard over Station 2CH every Sunday afternoon.

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EVANGELISM IN THE SIND.

The Rev. B. Carson and a number of layworkers in Karachi went on a most profitable and interesting evangelistic tour in February, and had the following among their other experiences:—

"The workers spent a week in Sukkur itself and then a week in a village some distance away. During the first week the mornings were devoted to devotional study and in the afternoons the party went out into the bazaars to preach and sell gospels. The second week the second part of the campaign opened. We had chosen a village a considerable distance from Sukkur where we had recently learned of a number of Christian cultivators who had come from the Punjab some time ago. We decided therefore to combine a teaching mission to these Christians with an evangelistic mission to the non-Christians among whom they live.

We arrived one evening in the market town which is the railhead for their village 10 miles away. The following morning we went bazaar preaching in the market town. It is virtually a new town, most of its buildings having been built during or since the war. Every shop in the main market-place was closed owing to the exodus of Hindu shopkeepers, but there were plenty of people in the streets and a good many Pathans were seated cross-legged on the ground in the market-place carrying on their trade. These Pathans are usually fiercely bigoted Muslims who would not hesitate to kill any Muslim who became a Christian. However, they made room for our party right in the centre of the market and made no attempt to interfere with our preaching. It must have been the first time the Gospel has been preached in this place and crowds quickly gathered to listen. At the conclusion of the preaching, Gospels were offered for sale and were almost snatched out of our hands. By this time the Pathans had realised what was going on in their midst and several of them made it their business to browbeat their fellow-Muslims into returning the books. This, however, only meant that others could get a chance to buy, and finally the Pathans seemed to give up in disgust. Later in the day a service was held for the small Christian community living in the town. By this time several men had arrived from our village bringing horses to take us back. Our way lay right through the town and nothing would satisfy them but that we should have a sort of triumphal procession, drums beating, and much vociferous singing. To my horror those who had been walking with me dropped back a pace or two and left me heading the procession and feeling as acutely embarrassed as I have ever been. I learned later that some of the locals enquiring what all the noise was about were told in Panjabi, "This is our Pir Sahib." (A pir being a Muslim religious leader). Therefore they, too, joined in the procession, bringing up the rear with lusty shouts of "Haider Ali" (the name of Mohammed's son-in-law).

The journey to the village with one horse to two men was a sore trial, especially to an elderly evangelist who had never ridden before and whose horse would persist in helping him to view the scenery from an altitude a foot higher than when sitting on the creature's back. The following day we set to work visiting Christian families and rounding up the children for instruction. This was no easy matter as many of them had to go out into the fields to bring in donkey loads of fodder for the cattle which

are kept tied up most of the time. Meanwhile everyone was looking forward to the picture show at night. We had a good selection of slides and were able to rig up a screen at one end of a building so that it could be seen by a large number. As soon as it was dark they began to roll up for the show and we were all amazed at the number of non-Christians who came too and stayed from beginning to end. The number must have run into hundreds. Our evangelists spoke by turns and gave their message well.

After it was all over one had the feeling that the Gospel had been presented as forcefully and plainly as could be. One might have expected this would conclude the proceedings for one night, but by no means. The moon had now risen and nearly all the men, including even a number of the Muslim neighbours, settled down for the next part of the programme. Then the Christians began to sing their songs. These are not long in themselves but they are repeated often. The songs were accompanied skilfully on a long narrow drum which gives a surprising variety of sounds when beaten by the fingers or the heel of the hand. In this group there was one in particular who as a singer must be accounted a master in his art. He had what one does not often find here, a powerful, but yet, sweet voice. As he sang he seemed to be quite transported. Time crept on, the moon rose higher and higher, but the more they sang the more it seemed they wanted to go on. Finally, on the score of not annoying the neighbours, I persuaded them to stop. One could not help thinking that those who had remembered the "Songs of Zion" through so many years of exile could not be far from the Kingdom of God. A similar programme was carried out the next two days.—From "Karachi Newsletter."

MUST BOOKS.

History of the Popes, by Jos. McCabe, ex-priest, the greatest living authority on the Papacy. Taken largely from the archives of the Vatican, this full-sized book exposes the criminal intrigues of the Popes from the very earliest days and shows how the Papacy has imposed its fraudulent doctrines upon Nations by the vilest methods in history. The private lives of the Popes are laid bare in the most scaring manner. Posted, 6/4.

Crux Ansata, H. G. Wells' brief criminal history of the Vatican. His last and angriest book. Posted, 2/8.

Behind the Dictators, L. A. Lehman, D.D., ex-priest, writes inside story of how the Pope used Hitler, Mussolini and Tojo to destroy the Protestant nations in the latest attempted Counter-Reformation. Posted 2/8.

Rogues' Paradise, H. W. Crittenden's 100,000 word record of R. C. Tammany bribery, corruption, and national subversion in war and peace in our Labour Governments. The lid off at last. Honest Labourites will be amazed, others unmasked. This damning exposure had to come. Just printed. No one dared publish it before. Cloth bound. Posted 13/.

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