

spirit of mutual respect and sincere thought. The truth which, as Christians, we are ever to emphasise is that God, in His incomprehensible mercy, revealed in Christ, has restored to all mankind a dignity to which we are not, because of our sinful nature, in any way entitled; a dignity which enables us, in the midst of a chaotic world, that seems to be rushing to disaster, to live as men and women—indeed, as children of God, wherever and whenever we rely in faith on His promise. The message of the Cross is, not that the Church draws up a programme for the salvation of the world side by side with the Cross itself—that would increase chaos and cause the Church to be swallowed up in that chaos itself—that, through the fact of the Cross, God meets men as they really are, and reveals His love that makes all things new.

It is with that criterion of judgment that we shall look at the issues which confront us in Australia to-day and at other times. As Pastor Niemoller so well said in one of his addresses, "It is not merciful God that people want, but merciful neighbours. Hitler set up a wall in Central Europe. His attitude to men was that they were material use. If the material becomes useless, get rid of it. Christ's attitude to neighbour was that He put Himself in the Cross; not, 'How can I make use of this man?' but 'How can I die for this man?' Christ chose to die in the Cross Himself rather than to save others there. Is our aim to save our own lives, or to save others? If everyone were a merciful neighbour there would be no war. If only one is a merciful neighbour it is impossible to have peace. We must be ready to turn the other cheek. That is the message of the Cross. It means sacrifice. Is there a power to enable to live such a life? The Cross gives the power, for God raised Christ in the Cross and gave the power to die a sacrificial life, a new life in this

world, serving each other." The growing unity of the Australian nation must be fostered and everything which unnecessarily causes division must be avoided. We are increasingly dependent on each other, both individually and as members of one community in close proximity to many other and larger communities. Let us encourage one another by giving praise and credit where such are due, and not make the position of those in positions of leadership unnecessarily difficult. The only thing that really matters is the relationship of man to man—ordinary, decent human relationships. Let us not forget that these are based upon the fact of man's relationship to God, whether acknowledged, overlooked, or repudiated.

The Best men for Parliament.

It is our duty to take part in the discussions of those election groups that decide who shall be the candidates for election to Parliament. There our influence can best be felt. If earnest people devoted themselves to the question of the election of men of character and integrity, who would place the highest things before their minds in the important duty of determining the policy of the country, then, whatever might be the particular colour of the Party that was represented, we might have great assurance that these higher interests to which attention has been directed would be carefully considered. Unfortunately, as frequently happens, where choice is left to a large community, the responsibility is frequently shifted from one to the other, and I am informed that selection groups do not always represent adequately and suitably the rank and file of the party to which they belong. This is a point that we should consider, for it is a matter that lies within our own power to remedy. Christian men should not shirk, when called upon, the responsibility of serving their fellow men, whether by holding office in the municipality, in the

State, or in the Commonwealth. To accept office is usually real sacrifice, and causes those who hold it to be the target for ill-considered criticism. But it is a most important form of Christian service.

Proper Psalms and Lessons

November 20. Sunday next before Advent.

M.: Eccles xi and xii; John xix 13 or Heb. xi 1-16. Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv; John xx or Heb. xi 17-xii 2 or Luke xv 11. Psalms 147, 148, 149, 150.

November 27. 1st Sunday in Advent

M.: Isa. i 1-20; John iii 1-21 or I Thes. iv 3-v 11. Psalms 1, 7.

E.: Isa. ii or i 18; Matt. xxiv 1-28 or Rev. xiv 13-xv 4. Psalms 46, 48.

December 4. 2nd Sunday in Advent.

M.: Isa. v; John v 19-40 or 2 Pet. iii 1-14. Psalms 9, 11.

E.: Isa. x 33-xi 9 or xi 10-xii-end; Matt. xxiv 29 or Rev. xx 1-xxi 8. Psalms 50, 67.

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NOTES AND COMMENTS

The Church is called to Prayer for the Evangelisation of the World Christ's Great Commission to "The Primary Task." His disciples demands from every loyal follower a simple and unlimited consecration to this Primary Task. But we must remember, as that great missionary statesman, Robert Speer, puts it, that the essential thing in the missionary enterprise is not simple repetition of the last command of Christ and the earnest affirmation: "These are the Church's marching orders, and that's an end of it." That is not the end of it. We shall come nearer that desired goal first in proportion as we appreciate the fundamental place missions hold in Christianity, and as our hearts respond warmly to the essential principles of the Spirit of Christ. . . . If in our conviction and experience we are sure that in Christ we possess a great good, then we will give Him to the world—no otherwise, no matter how much we talk about last commands and "Great Commissions."

"What think ye of Christ," is the great deciding question for each one of us. Only if He be to us "a living, bright reality" in all His love and Saviourhood, shall we be, under the constraint of a great responding love, determined that, so far as our service is possible, "He shall see of the travail of His soul and be satisfied." The world was in His heart as He hung dying for it on the Cross, and a living fellowship with Him and in Him will demand the consecration of our lives to His purpose of love. While this is true for every Christian, it is especially incumbent upon those who are responsible as shepherds and leaders of the flock to be very clear and urgent in their teaching of those whom God has placed within their responsibility. It is still true that the missionary collection is the pulse of the spiritual life of a Church, but that can only be forthcoming, as a general rule, by an informed intercession by minister and people. It will help us to realise our duty and privilege in this regard when we remember, and understand the inference that "the first call ever sent out for the annual week of prayer came from the mission field." "They beckoned unto their partners, which were in the other ship, that they should come and help them." "Ye also helping together by prayer for us."

"Thy King cometh. Certainty and yet uncertainty. Assured hope—the hope that disappointeth not." Hence, the Advent "urge." "The King's business requireth haste," but not a feverish haste engendered by strange extravagances of interpretations by which men have really posed as inspired prophets. Right down the ages men of faith have felt that the times were urgent, and true to the Christian instinct have sought to be at all times watching and praying: "Thy Kingdom come, O God, Thy rule, O Christ, begin, 'in the sure and certain hope of His glorious return to be 'vindicated and enthroned.'" The Advent season focusses our attention upon this great challenging and encouraging hope. It bids us prepare not only ourselves but the world around us. It bids us "lift up your hearts" as it assures us amidst all the stresses and distresses of present happenings, and condition that "Jesus shall reign," that the final word is not with sinning man, in spite of all his boasting and brutality, but with a righteous judge whose love has been made manifest in the Incarnation and Death of our Lord Jesus Christ and Whose power has been revealed over death itself in that Resurrection. In His Love and strength we may well lift up our hearts to Him, as in humble obedience and patience we seek to prepare His way and so hasten His glorious Return.

The Church in Australia has been greatly favoured by the visits of two great Churchmen, Pastor Niemoller and his brave wife, from all the horrors of a concentration camp prison to tell us of the sufferings of people in Europe as well as to give personal testimonies to the wonderful keeping and guiding power of God in the face of all the suffering too unspeakable for description, through which men and women have been called upon to pass by Hitler and his demonic myrmidons. Their story was a very poignant one and many hearts have been touched and made more sympathetic towards a people who have been called upon to endure frightful conditions of life. There has always been a faithful remnant whose hearts were not with Hitler and who have been called upon to suffer accordingly. There are multitudes who

have been befooled and befooled by Hitlerism for whom we, as Christians, may well find some sympathy, and for whose release from such conditions of mind and spirit we may well pray.

The Bishop of Chichester has been the other notable guest. He as chairman of the executive council of the World Council of Churches has been touring the land in the advocacy of a greater unity amongst the Christian Churches in the interests of the Kingdom of Christ. He has also sponsored help for the suffering millions of Europe, a help that will be needed for some time after the dire results of the War.

Report of the Committee of the Upper House of Convocation of the Province of Canterbury, Trust Your Bishops, being a Committee of the whole House, appointed on the 9th May, 1873, to consider and report on the teaching of the Church of England on the subject of Confession.

"In the matter of Confession, the Church of England holds fast those principles which are set forth in Holy Scripture, which were professed by the Primitive Church and which were reaffirmed at the English Reformation. The Church of England, in the 25th Article, affirms that penance is not to be counted for a Sacrament of the Gospel; and, as judged by her formularies, knows no such word as 'sacramental confession.'" Grounding her doctrine on Holy Scripture, she distinctly declares the full and entire forgiveness of sins, through the blood of Jesus Christ, to all who bewail their own sinfulness, confess themselves to Almighty God, with full purpose of amendment of life, and turn with true faith unto Him. It is the desire of the Church that by this way and means all her children should find peace. In this spirit the forms of Confession and Absolution are set forth in her public services."

News from overseas reports the Home Call of two veteran missionaries within recent weeks, Canon Cecil Earle Tynedale-Biscoe went to the Kashmir Mission in 1890 and was appointed to Srinagar, where he established a Boys' High School. So successful were his methods of work and his sunny personality that within 20 years he had a school of over 1400 boys drawn mainly from the upper castes of Hinduism. By his sane methods of

approach he transformed the Kashmiri boys into normal, and in many cases, Christian men, with the high ideal of service as their school motto and aim. As one of the later assistant missionaries reported—

"As in former years, the boys were trained in manly exercises, both ashore and afloat, one of their performances being to upset the whole fleet of boats at a given signal, right them, scoop out the water with their hands, get in again, and paddle home. They were also encouraged in the practical exemplification of the spirit of Christianity, and Brahman school-boys might be seen hauling logs for a dispensary building, unloading a boat of makai straw, carrying sacks of chaff two miles or more on their backs through Srinagar for the dispensary—and all for love."

The other great missionary hero was Bishop John Holden, who went to South China in 1907 and was consecrated Bishop of Szechwan in 1933, but resigned after about 4 years of episcopal ministry. On his return to England Bishop Holden was instituted to the benefice of St. Budock by the Bishop of Truro and became Canon Missioner as well as Assistant Bishop. Bishop Hunkin, in paying his tribute at the late Bishop Holden's funeral, said that he had profited much by counsel and help and had learned to value in ever-increasing measure his friendship. His work in Truro came, it must be remembered, after more than 30 years' strenuous labour in the mission field. The full tale of what he had given to China in those years had yet to be told. He hoped that one day it would be given to the world.

CORRESPONDENCE.

JOHN FRANCIS CASH MEMORIAL CHAPEL.

(The Editor, "Australian Church Record.")

Dear Sir,

It is hoped that the John Francis Cash Memorial Chapel at Moore College will be opened in May, 1950, but there is one important item of furnishing which has not so far been provided. The outstanding item is the organ, space for which has been provided, although for the immediate future a harmonium will have to be used. It is hoped that some Churchman or Churchwoman will appreciate the desirability of completing the furnishing of the Chapel and will put this into effect by donating the money necessary for the organ. The cost is estimated to be £1700 for a single manual or £2000 for a two manual organ.

Surely there is some member of the Church of England who can assist in the training of our clergy by providing the instrument to give church music in its best form!

Yours faithfully,
F. LANGFORD-SMITH,
Hon. Secretary,
Moore College Committee.

NEW HEAD OF CHURCH ARMY. AUSTRALIA'S AID TO CHURCH GRANDSON OF FOUNDER APPOINTED. LIFE IN ENGLAND.

GRANDSON OF FOUNDER APPOINTED.

The Rev. Edward Wilson Carlile has been appointed General Secretary of the Church Army in succession to Prebendary H. H. Treacher who resigned recently through ill-health. The new General Secretary is a grandson of Prebendary Wilson Carlile, the founder, and till 1942, the General Secretary of the Church Army.

Mr. Carlile was ordained in 1943. He was trained at King's College, London, and is a B.D. of London University, and also an associate of the Institute of Chartered Accountants.

A.B.C. RELIGIOUS BROADCASTS.

Sunday, 9.30 a.m. Church Services (Interstate Programme).

27th November. — St. Andrew's Cathedral, Sydney, Archbishop of Sydney.

4th December. — Payneham Methodist Church, Sth. Aust., Rev. A. R. Medson.

Sundays, 7.15 p.m. "Plain Christianity—A Word to the Wayfarer."

27th November.—The Dean of Newcastle (Very Rev. Norman Blow).

4th December. — Rev. Stephen Yarnold, Victoria.

Sunday, 11.00 a.m. Church Services (National Programme).

27th November. — Enmore Church of Christ, Rev. Wilfred Jarvis.

4th December.—St. Paul's Church, Redfern, Rev. R. A. Hickin.

VISITING BISHOP'S VIEW.

In his address to Sydney Synod the Bishop of Chichester, Bishop Bell, expressed the belief that Australia has a great contribution to make to the Church of England. The Commonwealth of Churches is a great and expanding Communion, and every Province has something distinctive of its own to give to the whole. "I am very conscious," he said, "of what the New World can give to the Old in spiritual vitality and experience." An interchange of visits has been enormously helpful to both. The Christian forces of the Old and New Worlds need to come closer than they have hitherto been; problems are no longer national, or racial, but world problems, and the Christian Churches need far closer co-operation.

The Gospel of the New Life, the Bishop said, was entrusted by God to the Church, and is more necessary to humanity to-day than ever before. The principal aim of the Church as a whole must be to preach this Gospel of New Life to the heathen and recovery of the old faith to those who have heard but have forgotten.

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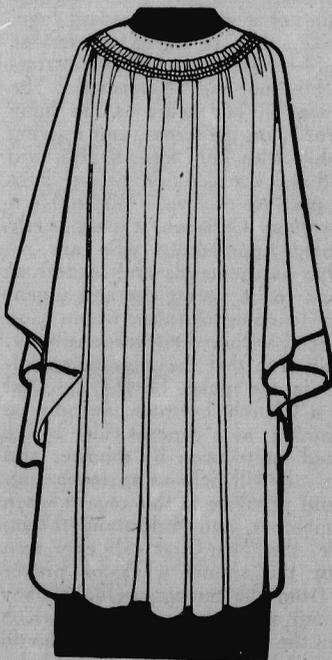
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AUSTRALIAN SCHOOLS.

TRINITY GRAMMAR SCHOOL, SYDNEY

When one observes a sapling inexorably bent in the direction of a prevailing wind one reflects that, however great the young tree may grow, this "bent" will be forever one of its most commanding features. So, too, can a powerful personality sometimes give a definite direction to a school and its purpose, especially in its young and tender years. The passage of time will not weaken this bent but will rather emphasise it, and increasing growth will not hide but will continually discover it. Such a positive direction was given to Trinity Grammar School in its earliest years by the commanding personality of its founder, the Rev. G. A. Chambers, then the Rector of the parish of Dulwich Hill. This remarkable man, compounded of that dynamic enthusiasm and energy which is akin to genius, conceived and carried into effect the idea of a Church of England School in and for the Western Suburbs. The Rev. G. A. Chambers, D.D., was soon to become Bishop of Central Tanganyika, and the School can therefore claim, as so many of the greatest public schools in England can claim, a bishop for a founder. That first emphatic Christian impulse which was given to Trinity by the founder's pious zeal has not weakened through the intervening thirty-six years of its life, and the School remains to-day as it was in 1913, in a very special and essential way, a Church School. It is a commonplace, but none the less a profound truth, that men and their institutions may be known by their fruits and it is a remarkable fact that from Trinity Grammar School have gone into the Ministry and the Mission Field more boys than from any other School in the Commonwealth. Although Trinity is still a young school she has closely connected with her an unusual number of eminent clergy. Among them are Bishop Chambers, lately of Tanganyika; Bishop Hilliard, Bishop-coadjutor of Sydney; Bishop Stephenson, of Nelson, New Zealand, and Bishop Wynn Jones, Bishop of Central Tanganyika. These outstanding men were connected with the School in a number of ways: Bishop Chambers was, of course, the Founder; Bishop Hilliard was twice Headmaster; Bishop Wynn Jones is an Old Boy and a one-time master. The existence of these and other eminent clergy in some close connection with the School is a remarkable circumstance and under-

lines the premise that Trinity is in a rather special sense a Church School.

Like most schools reared upon fervour and enthusiasm and not founded upon material endowment, Trinity has had its vicissitudes; its periods of crisis, of near calamity and of comparative prosperity. An incoming tide has its apparent recessions but its significance is that it is continually advancing; so it is with schools. The important thing is not whether a school has suffered reverses but whether it has faced these reverses and whether, despite them, each decade has shown a marked advance. In its 36 years Trinity Grammar School has grown from a handful of boys to a great school of over 600 pupils, and is now divided into three establishments, sub-Primary, Primary and Secondary, each provided with its own buildings and situated in its own grounds. When the School survived its perilous infancy it was housed as a thriving child in reasonably spacious buildings at Dulwich Hill, surrounded, however, by a very inadequate playing area. The obvious drawback of this led to the purchase, in 1926, of the present large property at Summer Hill which has since been vastly improved. This property with its three fine ovals, its modern filtrated swimming pool, its tennis courts and its gardens provides an admirable environment for a boy's most formative

"There's a Great Time Ahead," says German Pastor

Pastor Niemoller in an address to Sydney Synod on the evening before he returned to Germany, stressed the duty of presenting an aggressive gospel in an aggressive way to those who are the Church's neighbours, yet have no inkling of the Church's message.

"Fathers and brethren," Pastor Niemoller said, "During the long years of my imprisonment I have come to realise that the most needed thing is a reformation in the church itself, in ourselves, so that we who know the message might tell it out clearly and fearlessly to those who do not know it. If you were to ask people in the street what the Church is for, not one in a hundred could give the right answer, that the Church exists to give the world a message from God. The fault of this ignorance lies in the Church itself."

The Pastor went on to say that it is not right to blame those outside the Church altogether. As he visited the Churches in his diocese in Germany, and listened to the sermons and joined in the worship, he often asked himself the question: "If I were not

years. Since 1926 a good deal of building has been done. In the late thirties a fine new classroom block was added to the existing accommodation; in 1946 a dining hall of considerable dignity was completed, with its kitchens and domestic facilities; and the beginning of 1948 saw the completion of most up-to-date boarder accommodation for a further fifty boys, together with a new infirmary and much besides. At present a new classroom block is in course of construction and should be in use by the beginning of 1950.

Immensely important adjuncts to the Senior School are the Preparatory School and Junior House at Strathfield, situated not far from each other on the Boulevard. The three schools are linked and kept closely in touch by the school bus, and governed as they are by the same policy, and still motivated as they are by that strong impulse of the Founder and past headmasters, they give an added significance to the word "Trinity" in the School title.

Over the years the School has enjoyed a fine record in the classroom and on the field, and that this is so has been largely due to the careful building of past headmasters. Of these the most notable are, perhaps, Mr. F. H. Archer, M.A., now Headmaster of Caulfield Grammar School, Melbourne, and Bishop Hilliard who twice controlled the destinies of the School. The present Headmaster, J. Wilson Hogg, M.A. (Oxon), was appointed at the beginning of 1944.

President of the Evangelical Church in this district, would I myself go to Church?"

The Church had a message from God to the world. This was primary task of Christians: To build up the efficiency of our own Church was secondary. The message was that the authority of God was supreme. It was the message that the world needs. Men are much more ready to listen to a message about the authority of God in their own lives than they have been in the past.

"There is a great time ahead for the Church that is really willing to serve its Lord," said Pastor Niemoller. Men have come to see that their own authority does not work. All over the world, men are on the brink of despair. They have lost many false and wrong hopes and so have come a little nearer to that door through which the message of Christ will come. If only the Church will do its duty and be the instrument of its Lord which sends it forth into the world to proclaim the message of God, the future is bright.

A TALK ABOUT ENGLAND.

(By Rev. A. R. Ebbs, late Rector of Manly.)

My friends—

We stepped on the sacred soil of England on the 17th January from the good ship "Stratheden," and the wonderful thing is that, with the exception of one day of snow, the weather has been perfect ever since. I am trying to impress upon the people here that it is due to our presence—Mrs. Ebbs, Miss Turner and myself. And so I hope it may continue in this happy vein until we leave. We have seen a good deal of the English countryside. It is magnificent. I do not think there is anything finer in any other country in the world. There are streams of water everywhere. The country is divided into small fields, by well kept hedges, and in the last month the harvest, a very good one, has been gathered in in perfect weather.

The people everywhere have a deep affection for Australia, both for our participation in the war, and, especially for the wonderful food parcels that have been sent, and still come, with splendid generosity. My friends of the Manly Rotary Club obtained the names of some 50 very needy people in London through the Church Army. Their gifts were received with the deepest gratitude.

I am deeply impressed with the general spirit of co-operation which animates the whole country. The reason of this is the strong spiritual and patriotic background which has been built up down through the years. May it always be the same so that England shall continue to witness for Christ and for His eternal principles of Freedom, Justice and Fellowship.

The Church in England is faced with many difficulties such as the destruction wrought by bombing, the acute shortage of clergy, and the upkeep of large vicarages and grounds. But our leaders are bravely facing the problems that confront them in the belief that the Church will eventually win through to a much larger place in the leadership of the nation as a whole.

I am particularly impressed with the great constructive and spiritual contribution that is being made by the "Times," probably the greatest daily newspaper in the world. It sets a standard for all similar publications throughout the world. I mention one illustration of what I mean. A wonderful and momentous discovery of the earliest known texts of the Old Testament was recently made in Palestine. "The Times," day by day, gave ample space to the subject, and supplemented it all with a noble leading article, and with illuminating pictures.

I am convinced that the Church as a whole—to its loss and eventual weakness—is steadily moving away from the glorious evangelical principles enshrined in the Bible and in the Book of Common Prayer. We may well pray that a great spiritual revival may come, which will exalt Christ anew from one end of England to the other.

I have preached almost every Sunday in different parts of the country in the delightful co-operation of the Colonial and Continental Church Society. The Society gives some £2,500 per annum for the support of the grand work being done by the Bush Church Aid Society. We are taking a number of meetings for it in Ireland in September.

We expect to sail for home on December 22nd or 27th. I have accepted the Archbishop of Sydney's offer to take charge of the parochial district of Pennant Hills as from February 1st. We will live in Beecroft, and the lovely little Ford Prefect car, given

me by Manly friends nearly 2 years ago, will solve the problem of transport. And Miss Turner, who was with us so long in Manly, has been appointed Secretary to the Diocesan Registrar at Sydney headquarters.

We have had a very wonderful time since we left Australia, and we thank God for His care of us.

I am glad to have the privilege of making this small contribution to the fine work which is being done by the "Church Record," which I am sure we should support as much as we possibly can.

CHINESE MISSIONARY VISITING AUSTRALIA.

He is Mr. Harry Liu, a young Chinese who is visiting Australia at present.

Mr. Liu was associated with Mr. J. S. Muir of New Zealand, and Mr. Glen Wagner of America in Scripture distribution among schools, universities, and among the servicemen in China. In the past three years they have distributed 1,000,000 Gospels in China. Many people have confessed Christ through the reading of God's Word.

In the recent months Mr. Liu toured New Zealand with the Rev. W. H. Funnell, Assistant Home Director of the China Inland Mission. They visited more than one hundred schools and distributed some 40,000 Gospels to the school children who promise to read it.

Mr. Liu is in Sydney at present and works among the schools in that city. His address is care of the Sydney Missionary and Bible College, 41 Badminton Road, Croydon, N.S.W. (Tel.: UJ 4780.)

CHRIST CRUCIFIED.

A STUDY IN WORDS.

(By the Rev. L. L. Morris.)

When Paul came to Corinth it was not with some, vague unformed purpose in view, but with a definite plan of action which he afterwards explained to the same Corinthians in the words "For I determined not to know anything among you, save Jesus Christ, and him crucified." These very well-known words from our Authorised Version bring us what might well be the motto of the preacher, and we derive much profit and help from pondering them. With nothing other than an English version this text yields an important and satisfying sense, but our exegesis is enriched by reflecting on the significance of the Greek perfect translated "crucified."

The perfect is a Greek tense which does not lend itself to translation into English for we have no exact equivalent, with the result that some of the significance of the original is usually lost in the process of translation, though if we are prepared to make the effort, we can recapture that original significance. For, as Robertson says, "The Greek perfect cannot always be adequately translated into the English idiom, but it can be understood in Greek."

Kind of Action.

The difficulty arises because we have no English tense which combines the various ideas which meet in the Greek perfect. Basically Greek verbs may be said to express "kind of action" rather than time. That is to say, the fundamental idea is not whether the action is past, present or future, but whether it is action at a point in time or continuous action, punctiliar or linear action in Robert-

son's terminology. Sometimes the punctiliar or linear action is implied in the very meaning of the verb. Thus in English such a verb as "I kick" naturally expresses a punctiliar idea, while "I sleep" with its indication of duration gives us the linear conception. The ideas thus implied to some extent by the word meaning, are in Greek generally emphasised by the choice of tense, the aorist being the typical tense for punctiliar action and the present for linear.

The distinctive feature of the perfect is that it combines the two ideas, giving the thought of completion, generally with an action at a point of time followed by a continuing permanent result. (This is not the only use of the perfect, but there is not space to examine other uses in this article.) For example, in Rom. 7, 2 we read "The woman that hath a husband is bound, etc." where the perfect "is bound" denotes that the bond was entered into at a definite time in the past and is still in full force. Or again, Pilate's "What I have written, I have written" shows us the abiding result of the past action very well. What the governor had done at a point in past time, remained in full force when he spoke.

A Risen Lord.

When Paul wrote to the Corinthians that Christ "was buried; and that he hath been raised on the third day according to the scriptures" we have an interesting contrast in tenses. He "was buried" is a verb in the aorist giving us action at a point in time past, it is over and done with, but "he hath been raised" is expressed by the perfect tense signifying that the past action is of full continuing force. He was once raised and He is still the risen Lord.

So when we read of "Christ crucified." The verb represents a past action with continuing force. The

crucifixion took place at a definite point in time, but in such a way that it is still of force. Although it could be said that Jesus of Nazareth was crucified to death on a certain day early in the first century, yet it is also true that crucifixion is perpetually efficacious. So, too, with the Lamb "as though it had been slain," Rev. 5: 6. Again the perfect directs our attention to the hill called Calvary, and again it forces us to see that what happened there is not over and done with—it is continuing with undiminished force.

The Eucharistic Sacrifice.

An important deduction might be made from such passages in view of the theory held by some sections of the Church that the Communion is primarily a sacrifice in which Calvary is re-presented to God. Such ideas are non-Biblical, for there is no New Testament passage associating sacrifice with the Eucharist rather than with the cross to which it points. More than that. They are in flat contradiction of the verses in which Calvary is referred to with a perfect tense. The use of perfect tense carries with it the idea of completion as all authorities agree, and completion nothing can be added.

The Modernist.

If the Greek perfect speaks a word in season to the sacramentalist it is less eloquent when it addresses the modernist. Such a one is indifferent to historical fact, but is concerned to seize all of what he calls spiritual truth, the ideas behind the so-called fact. But the thought in "Christ crucified" won't let him. It insists that certain definite event at a definite point in time is still present in all its power and neither the historical event nor continuing power can be passed over.

"Christ crucified" may still be a stumbling-block to some and foolishness to others, but it is also to those who are His still "the power of God

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ALEXANDRIA

THE SECOND ADVENT OF OUR LORD

(Contributed.)

To any reader of the New Testament the importance of this great Doctrine cannot be overlooked. It is interesting to note that reference in some form is made to it more than 500 times. More frequently in the Epistles do we find this truth, and it is said that it is mentioned once in every twelve verses throughout the Pauline Epistles.

There are many aspects of Christ's Second Coming which could occupy our thoughts in this brief article, but one that fills the heart of the believer with gladness and ecstasy is the contemplation of some of the results of this great event. Surely as we look about us to-day wondering what the outcome of the world crisis will be, we unconsciously register the hope that it may usher in this great day.

What will be the result of Our Lord's Return as regards the Church and Individual Believers?

1. Those Fallen Asleep in Him shall Rise. 1 Thess. 4:15 and 16.

Until that day the bodies of those whom we have loved and lost sleep in the dust of the earth. Their spirits are unclothed, they are "absent from the body, at home with the Lord" (2 Cor. 5:8). But immediately upon the sounding of the Trump of God these bodies will be raised, and the spirits of believers no longer unclothed will be clothed upon with their habitation from heaven. Thus we repeatedly affirm in our great declaration of faith, "I believe in the resurrection of the body."

2. The Bodies of Living Believers will be Changed.

These bodies we now have will not be the bodies we shall then have. The Apostle Paul told the Philippian Church to "Look for the Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." We are surely glad of this, knowing as we do the limitations of the present body. The weariness we so often experience, the burden of physical pain, the emotions that accompany mental anguish; all this will be gone. Oh, the wonderful day when with a body like His, we can accomplish all that the spirit purposes.

3. Believers, both quick and dead, caught up to meet Him in the air.

It was surely for this very purpose that our Lord is coming. He said, "I will come again and receive you unto myself"; the two men in white apparel (Acts 1:10) said, "This same Jesus . . . shall come in like manner as ye have seen Him go"; while the great passage of 1 Thes. 4 makes it clearer still where we read that "The dead in Christ shall rise first, then we which are alive and remain shall be caught up." Must it not be a love for His own children that draws Him back.

4. We shall be made like Him.

There are few more wonderful promises in all scripture than that which conveys this great truth (1 John 3:2). "Beloved," says John, "it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."

The perfect beholding will transform us into the perfect image. But what are we doing now to make certain of this? When discouraged over our own failures, and just how unlike Him I really was, remember that each new view of Him right here and now imparts something more of His glory. Weymouth, in his translation of 2 Cor. 3:18 gives us this great hope when he says, "And all of us with unveiled faces, reflecting like bright mirrors the glory of the Lord are being transformed from one degree of holiness to another, even as derived from the Lord, the Spirit." Oh! the glad thought that some day I shall be like Him.

5. The Lord Jesus will be reunited with the Church, His bride.

There is little need to quote John's words (Rev. 19:6-9), but to point out that the truth and significance of them were so remarkable that John felt it necessary to add "These are the true words of God." The complete depth of their meaning we cannot fathom now, but we do know that this relationship between Christ and His Church will only be fully realised at His second coming.

6. Each of His servants shall receive His reward.

"For the Son of Man shall come in the glory of the Father with His angels, and then shall He reward every man according to his works." It is not at death therefore, but at His coming we receive the full reward. Paul tells of the "Crown of righteousness to all them that love His appearing," whilst elsewhere he mentions the different kinds of service, that that is "Gold, Silver, Precious Stones," or that that is "Wood, Hay, and Stubble."

Surely thinking of such things must keep us on the alert. It is so easy in these days of rush and hurry to be so taken up with the business of our own little world, that we are apt to forget the Christ is Coming Again.

It is not only a doctrine vital to the Church, but more so to each of us as individuals. One of the saintly bishops of our Church said not many years ago: "Christ must come sometime, He may come any time." "Watch therefore, for in such an hour as ye think not the Son of Man cometh."

THE GRACE AND THE GLORY.

A MESSAGE FOR ADVENT.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."—2 Corinthians 8:9.

A Christian and a Unitarian were discussing the question of the pre-existence of Christ but the latter was so accustomed to argument that the Christian was not making much headway. It so happened that another Christian was drawn into the discussion and was asked his views. "One verse settles that for me," he replied, and then quoted the verse above. "Well," said the Unitarian, "that has nothing to do with it; that is not teaching the pre-existence of Christ." But the other replied, "It says He was rich, yet for our sakes He became poor. Was He ever rich on the earth? Was He rich when He was born in a stable and cradled in the manger? Was He rich when He grew up in that mean little village of Nazareth and worked in a carpenter's shop? Was He rich as He went over the hills and through the valleys of Palestine, and when He could say, 'The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head.' When was He rich?"

He Humbled Himself.

From first to last the message of the Incarnation, of the First Advent, is one of sacrifice. He, the Son of God, came from the realms of glory, from the bosom of His Father to walk this earth in the form of a man. He became poor for us, poor in His birth, poor in His life, poor in His death. "He humbled Himself, and became obedient unto death, even the death of the Cross."—Phil. 2:8.

Had there been no Calvary, no offering for sin, no heartrending cry, "My God, my God, why hast Thou forsaken Me?" Had the Son of God come to Bethlehem and then in the Father's time been translated back to glory even as Enoch and Elijah had gone, still there would be cause to marvel at the Grace behind the Incarnation. But the cradle was but the first step to the cross and the Babe who lay therein was born to die as a willing sacrifice for sin. For something over three years He went about doing good. He healed the leper, made the deaf to hear and the dumb to speak. He touched the sick and the outcast and brought the dead to life again. Even the wind and the waves obeyed Him. His Kingdom was not of this world and more than twelve legions of angels would have defended His cause had He so willed. But He came to do His Father's will and so clearly, definitely and deliberately He went to the Cross and paid the penalty, the penalty of your sins, of mine, in full. That was the purpose behind the First Advent of Jesus Christ. The Incarnation in itself is indeed something in which we might marvel, but by itself it contains no answer whatever to what Dr. Denney has called the "only one religious problem in the world — the existence of sin." To quote the same writer, there is "one religious solution of it — the Atonement." And the very Name, given by the Angel before His birth, told that the Lord Jesus came to "save His people from their sins."

But God Exalted Him.

The First Advent was God's answer to the need of the world. The Second Advent will rather be God's answer to the need of the Church, His people. The very purpose of the first led to Calvary for, however wonderful the Incarnation might have been by itself it meant no solution to the world's need. Every blessing which will come as the result of the Second Advent will flow by way of Calvary. Christ will come, but He will come for His

redeemed children. Those who have washed their robes and made them white in the blood of the Lamb and none other will be caught up to meet the Lord in the air. For the world at large the message of the Second Coming is one of judgment. For the Christian, quietly and confidently looking for that glorious appearing, it is his certain hope. The very clouds covering our national and political horizon; the thick moral darkness descending upon the earth; the spiritual instability which is one of the legacies of modernism, these are the things which may well cause men's hearts to fear according to the words of our Blessed Lord Himself. Luke 21:26. But for the Christian, "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." Everything touching the believer is "Glorious," said Dr. Andrew Bonar, and the "Glorious Appearing" of Jesus Christ at the end of the age is no exception.

The opening words of the Bible are full of majestic beauty to which the whole of creation could subscribe. The sacred volume closes with a moving but deeply personal cry of the "little flock."

"Even so, come Lord Jesus."

NEWS FROM CHINA.

In spite of danger and difficulty attending the change-over of government in China, Miss Mary Andrews, C.M.S., Shaoshing, Chekiang (formerly of Sydney) writes cheerfully and is able to tell of souls won for Christ and general advance in the work. The following is one paragraph of her last circular letter.

"Dr. Tsang, who was baptised together with his wife on Whitsunday, has grown rapidly in the spiritual life and has in many ways demonstrated that the root of the matter has got into his heart. When I first met him a few months ago he thought the bottom had fallen out of his life, but through his full surrender to the Master, he has found peace and power and is all out to win other souls now. Having studied carefully and held Confucian and Buddhist beliefs firmly before becoming a Christian, he is able to make use of the wealth of his knowledge to help people who hold similar beliefs to see where they fail when brought face to face with the Christian challenge. He has a Bible Class for educated enquirers, every Monday afternoon. Already two men of learning have been led to Christ through them and others are interested. It is a joy to have a share in that season, which lasts anything up to three hours."

Miss Nora Dillon, also of Sydney, has been actively engaged in evangelism in the district of which Shaoshing is the centre.

Our Chinese missionaries now claim a special place in our regular intercessions.

AIMS AND MEANS OF EDUCATION.

The Archbishop of Sydney in his address to the Synod of the Diocese of Sydney spoke on the question of education as follows:—

Those who have given our educational system the closest consideration see many means of improving it, but we have to bear in mind, when we are considering the question of devoting public funds to the maintenance of Denominational Schools, that one section of the community is placed in a position of tremendous advantage by reason of its previous refusal to abide by the decision of the majority in the Commonwealth. Those of us who originally started education in this country — the Church of England and the Presbyterian Church—loyally abided by the determination of the Government to establish State schools. As a result, one after another of the Primary schools which had been erected by the voluntary efforts of the members of the Denominations fell into disuse and were appropriated for other purposes. As a consequence, we have now no schools that can be used were the determination introduced to provide State aid. Hence, it becomes imperative to remedy this difficulty immediately, and should the Government introduce the contemplated measure and make provision for State aid for Denominational Schools, to introduce a further provision that adequate funds should be forthcoming and adequate means provided to erect buildings suitable for the needs of the different denominations. Whether an expenditure of such vast magnitude is justified by the results that are alleged to accrue from this particular new adventure is a matter that requires the most careful consideration. It does not seem that the expenditure of millions of pounds at this juncture for segregating the children into different camps would be of such decided advantage to the general welfare of the community as to justify the venture. In addition, we have to consider whether it is desirable to separate our children and give them what might be partisan and partial views of the history of our country and thereby increase the existing division to a large extent.

Proposals for a Roman Catholic University.

I have felt it necessary to utter a warning against the hasty adoption of the proposal to grant a State Charter for the establishment of a Roman Catholic University. Is there not danger that our State Universities, on which large sums of public money have been expended, will be crippled by the uprising of denominational institutions devoted to a particular culture? Is there not also danger that the standards of education may be impaired by this tendency to give off into separate communities.

Religion in State Schools.

Speaking of education, it is pleasing to note that most Teachers' Colleges have courses now in religious education. The official documents of the Board of Education over the last forty years show this welcome trend. In the first Teachers' Handbook there was no reference to religion. In 1921 there was a book on the English Bible as literature, the value of the Bible not only for Scripture lessons. In 1926 the Hadow Report on Adolescence emphasised the truths of religion and their bearing on life and thought. In 1938 the Spens' Report emphasised the teaching of religion, not merely as literature, history or ethics; and the Norwood Report, that it is essential to

an understanding of the purpose and meaning of life. The child-centred school to-day assumes the sanctity of personality. I warmly commend all those efforts which are being made to improve the quality of religious instruction being given in our Public Schools and in our Sunday Schools. The Church owes much to sympathetic principals of schools, to the work of school chaplains and to those men and women who give time week by week to Sunday School teaching and preparation. The Headmasters' Conference of Australia, at its recent meeting, commended to the authorities of the Church the schools as a fruitful sphere of service, if only for a limited period, by the ablest of the clergy.

I am glad that already there are a number of scholarships available to enable young Australians to complete their studies abroad. We need, in these days of quick travel, not only more distinguished visitors from other parts of the world coming to our shores, but that as many young people as possible may have the opportunity of personal contact with life in other parts of the world.

True education must result in the building up of a strong democracy, where each one educates himself to take an intelligent share in the problems of the community, and is ready to work with others and to abide loyally, after free discussion, by the decision of the majority.

DANCING AND GAMBLING CONDEMNED AS CHURCH ACTIVITIES.

Sydney Synod at its recent session carried the following resolution, which was moved by the Rev. K. N. Shelley, Rector of St. Paul's, Chatswood.

"That this Synod, in exhorting Church people generally to preserve a clear and uncompromising witness of their allegiance to our Lord and Saviour Jesus Christ, strongly deprecates such forms of social activity as dances, card parties and games of chance used in connection with Church activities, believing such to be both a hindrance to personal spiritual development and a serious bar to the Church's effectiveness in evangelism."

DRINKING DRIVERS.

Synod passed the following resolution:—

"That this Synod draws attention to the ever-increasing number of road fatalities and accidents caused by drinking drivers, and calls upon the Government to treat the matter as one of urgency, by introducing restrictive legislation and adequate deterrent penalties."

NEW ENGLISH BOOKS.

(Written for the "A.C.R." by Rev. C. T. C. Marchant, Boxton, England.)

The Gospel according to St. Mark: by A. M. Hunter. (S.C.M. Torch Bible Commentaries. 7/6. pp. 153.)

The welcome we would wish to give to this book cannot be so unqualified as we could desire. The series as a whole intends to be one which is clearly in close touch with modern research and conclusions, and yet preserves a simplicity and straightforwardness that will make the commentaries of direct value to the average intelligent reader and present to him the living message of God contained therein. As an example of that intention this book goes a long way to succeed, so far as its format, its eschewing of academic and technical discussions, its presentation of the important themes and points in everyday English is concerned. The result is a lucid and interesting exposition with a pleasant Scottish flavour which comes from the commentator himself.

Indeed, Dr. Hunter at times carries the reader along as in a fresh and absorbing story, and while he has brought all his ability as a textual and literary critic to bear in elucidating the message and the problems of the text, he has also ranged abroad into the older exposition, from whom a number of "seed thoughts" are introduced, which with those of Dr. Hunter himself enliven the study with apt and illuminous applications or meditations.

But while we approve the book's expository clarity and usefulness, there are a number of points raised which mar its value. Dr. Hunter's applications falter at times—especially in quoting a Liberal Jew and a Unitarian for our meditation upon the solemn scene in Gethsemane, when the resources of Christian thought might have been so much richer. But the application is of less importance than the theological interpretation, and here there is unequal benefit. While it was refreshing to see the general attitude to Christ's miracles, especially the nature miracles and those dealing with the devil-possessed, so true to the New Testament's own simple but realistic outlook, it was disappointing to find the Transfiguration interpreted as a projection of inchoate meditations from the minds of the three apostles. From an author who has set aside subjective rationalisations of this sort in other unusual events it seems so unnecessary to import it here with such a lame result. Other critical interpretations seem equally to misunderstand the text—the cursing of the barren fig tree as a misunderstood parable; Mark's point in 10.16, "He took them in his arms" omitted in Matthew and Luke because the suggestion "scandalised" them; that Christ "parried" the question on authority (11.27.33); that Lev. 19, 18 (cf Mark 12, 31) is "flower from a mass of ritual rubbish," and above all the discussion of the apocalypse in Mark 13 as a Jewish apocalypse with Dominical sayings inserted. All these are either gratuitous assumptions or else appear to ignore a good deal of work that would give a more balanced estimate.

It is not the fault of the author that discussion is almost entirely omitted, and that the summaries of results must strike the reader either as final certainties or as arbitrary conclusions—according to his knowledge of the subject. Nevertheless, Dr. Hunter has given a useful and readable commentary for those who wish to understand the second Gospel.

WORLD STRATEGY.

CANON WARREN'S ADDRESS AT MOORE COLLEGE.

Dr. Max Warren addressed the students of Moore Theological College on Wednesday the 26th of October on the task of the Church in the present world situation. He stressed that it was necessary to have a world background to all our work, our parish work, our missionary work, every sphere of Christian activity.

"What is really needed," said Dr. Warren, "is to get the Old Testament outlook." The situation that confronted the Old Testament prophets such as Habakkuk, Amos, Micah and Isaiah has not been paralleled at any time in history as it is to-day. "We are entering a new stage of history, it may be we are nearing the end of history," he said.

The only way to understand history is to remember that God works in history for it is only as we realise that God is working His purpose out that we can get beyond despair. "We read in the Old Testament," said Dr. Warren, "that God used the Chaldeans to work out His purpose when His chosen people failed." Likewise Cyrus the heathen king was called the Christ the anointed, as he was used of God as His instrument. In the world to-day God may use Communism to work out His purpose if the Church fails.

Dr. Warren emphasised that Scripture was explicit, "God so loved the world, not God so loved the Church." This meant for us that God is vitally concerned with all men, not just the Church. At the present time he said the task of the Church is to present Christ to the world. For this we need to be much on our knees, in humility before the Cross.

There are three factors changing the face of society to-day.

The first of the factors is nationalism. The break-up of the Medieval synthesis led to the rise of the nation-states in Europe. These nation-states dominated the world from the beginning of the nineteenth century till approximately 1914. During this period British Imperialism extended from one end of the world to the other. "We provided the pattern in politics, in legal procedure, in science, in clothes through Manchester cotton goods, in hardware and steel from Birmingham." The growth of the Empire was exciting to British eyes, that day is now over. To-day we see the new large-scale revolt of Asia, to-morrow unless something unforeseen happens we will witness the same thing in Africa.

Nationalism is now dominant from Egypt to the China Sea and indicates a decisive

change of events of tremendous significance to the Christian Church.

During the period of European dominance in Asia the Church was in the position of a protected minority, not that the authorities were particularly favourable to it but the Church knew that it would receive justice which is what a minority requires. The protected minorities are now unprotected. The change is most significant.

The danger is that the new governments arising in Asia will seek to condition the minds of their people through state education to believe that the state is omnipotent as was done in Nazi Germany and is done to-day in Soviet Russia. There is always this danger in state education once democratic and Christian influences are overthrown.

The second factor which is changing the face of society is materialism. By this, is not meant a philosophy but rather the reaction of the masses to the technical progress of science. The old conception of the Orientals as placid and passive was no longer true. They have awoken.

Dr. Warren described the Asiatics now as for the greater part crass materialists, looking solely for the satisfaction of material wants. As the result of the last war they realise that the poverty in which they live can be removed by modern techniques. Hungry men thinking of food are unlikely to have an appetite for spiritual things.

Beyond nationalism and materialism the third factor is Communism. Communism is coming in to-day with a short term answer which has been demonstrated to work. On a short term policy, it delivers the goods that are wanted.

Dr. Warren emphasised that the destiny of Australia was being moulded in Africa and Asia, particularly Asia. As Australia will be so vitally affected by what happens there to-day some of Australia's best brains must be sent to bear their influence. Australian Christianity has been on the defensive too long, it must go over to the offensive and if necessary be prepared to lose its life. The small number of Australian Christians may seem insignificant as a force on the Asiatic scene, but, said Dr. Warren, God works by the organic method of growth not by the dynamic method of overthrow. The whole of God's creative purpose is worked out through love and it is by this force that a despised and inconspicuous minority can change things. The Christian Church to-day must live in a constant tension as if each day was the last and be at the same time planning for a thousand years.

Dr. Warren said that the Church of to-day needed a three-pronged attack.

In the first place the Church must go to the individual. This is against the general

tendency of the modern world. Modern individualism, for example, is aimed at the destruction of individuality, creating in its place a mass outlook. Totalitarianism in the nation-state was another violent assault on the right of the individual to be free of his or her relationships.

The gospel of the individual is tremendously important. Scripture says, "The Son of God loved me and gave Himself for me." This is the centre of the Gospel.

The second prong in the attack of the Christian Church must be through the family. There must be a right relationship between man and wife, then between parent and children and also brothers and sisters. The family is the cell of which society is made up. God did not make us for solitary Christian experience, but for Christian experience in families.

The third prong in the attack of the Christian Church is through the community. Christians demonstrating the Lordship of Christ over the whole of our life. The tendency of Christians he said has been to push religion to the circumference of life.

The vital relationship of faith to works is worked out by theologians but has not been really worked out in a way that can be understood. What is needed is the formulation of the relation of faith to works showing what faith in Christ involves for men as businessmen, as tradesmen, union leaders for women as housewives, showing Christ in daily life.

The lack of this proper synthesis between faith and works in the Christian Church has led to the rise of groups pursuing what is known as the social gospel which in many cases is not the gospel at all, yet they point to a serious defect in the outlook and behaviour of the Christian community.

"What worries me," he said, "is that most evangelicals do not see that such a problem exists." What we have to do is to have messengers of Christ to relate what we have to say, to what those to whom we are speaking have to do.

The ideal of the Christian Community is to be a demonstration community worked out in 1 and 2 Corinthians in terms of a life situation. Christ claims everything, soul and body so the Christian Church must be concerned with more than the soul of its members. It must be also concerned with the body of its members.

In conclusion Dr. Warren said that the words "Crown rights of the Redeemer" summed up the true attitude of the Christian Community to the world, Christ the Lord of all life. This involves Christians in rebellion against all beliefs and practices of society which hinder or ignore the Lordship of Christ. "The Church that does this," he said, "will be persecuted."

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PERSONAL

We desire to offer our hearty congratulations to the Rev. K. W. Pain who has been appointed an honorary Canon of St. Andrew's Cathedral, Sydney. Canon Pain, who is a son of the late Bishop Pain, of Gippsland, has been Rector of St. Paul's, Wahroonga, since 1933. He is a graduate of Cambridge University and was ordained in 1919. He was on military service with the Imperial Military Services from 1914-19. All his ministry has been served in the Diocese of Sydney.

The Rev. W. Osborne Brown, Rector of Corrimal, N.S.W., Diocese of Sydney, has accepted nomination to the parish of Narrabeen, Sydney.

Canon M. L. Loane, M.A., Vice Principal of Moore College, Sydney, will leave for England early in December and expects to be absent for about a year.

The Archdeacon of Newcastle, the Ven. H. A. Woodd, B.A., Th.Soc., acting on medical advice, has resigned from all offices he holds in the Diocese except his trusteeship of Church Property, his Canonry of the Cathedral, and his membership of the Presentation Board.

The Rev. Leon Morris, B.Sc., M.Th., Vice Principal of Ridley College, Melbourne, will leave for England early in December and will be accompanied by Mrs. Morris. Mr. Morris will reside at Cambridge and will pursue his studies to qualify for the doctorate of divinity of the University of London.

Dr. Howard Guinness, of Oxford, England will be inducted as Rector of St. Barnabas', Broadway, Sydney, on Saturday night, December 10th, at 7.30. Dr. Guinness left England by boat on November 1st.

The engagement is announced of Mr. O. G. Barlow, a well-known Sydney Churchman, to Miss L. Arnott, recently returned from Tanganyika, where she has been working with the C.M.S. as a nursing sister. We understand the marriage to take place shortly and we offer our congratulations.

The marriage will take place on Saturday afternoon, November 19th, of Mr. Ray Wheeler, of Chatswood; to Miss Dorothy Robinson, daughter of Archdeacon and Mrs. R. B. Robinson, of St. Stephen's, Willoughby. The Archbishop of Sydney will officiate, assisted by Archdeacon G. T. Denham. The ceremony will be at St. Stephen's Church, Willoughby.

We offer our hearty congratulations and good wishes to the Rev. E. Cameron, Rector of St. Luke's, Mosman, Sydney, on his appointment by the Archbishop to an honorary Canonry of St. Andrew's Cathedral, Sydney. Mr. Cameron has served all his ministry in the Diocese of Sydney, and for some years has been a member of the Church Provident Fund (Sydney).

We regret to note the death of Dr. Foss Westcott, formerly Bishop of Calcutta and Metropolitan of India, Burma and Ceylon. Dr. Westcott visited Australia in 1936 in connection with the Broughton Centenary Celebrations. He was the fourth son of the former Bishop of Durham.

PRESENTATION TO THE ARCHBISHOP OF SYDNEY AND MRS. MOWLL.

A very happy incident on the first day of the Sydney Synod was a presentation to the Archbishop and Mrs. Mowll to mark the occasion of the celebration of their silver wedding. The presentation was made by Bishop Pilcher on behalf of the members amid prolonged applause with those assembled standing. The present consisted of a silver coffee service of old Sheffield ware, with the following inscription:—

"The Most Reverend the Archbishop and Mrs. Mowll

as a mark of appreciation and with the hearty congratulations from the members of the Synod of the Diocese of Sydney on the occasion of the celebration of their Silver Wedding. October 23rd, 1949."

The Archbishop feelingly expressed appreciation of the gift on behalf of himself and Mrs. Mowll, who had come to the Synod platform for the presentation.

£10 PRIZE FOR YOUTH ORGANISATIONS.

A prize of £10 is being offered by the Provincial Council of Victoria of the Church of England Fellowship (C.E.F.) in a competition designed to improve the planning of the Branch's programme—so vital a part of the management of any youth organisation really fulfilling its function as a spiritual and educational agent.

There are two requirements in the competition. The first is a list of syllabus items suitable for mixed groups in the 15-20 age group arranged under the four headings, Spiritual, Intellectual, Physical and Social, and the second is this list worked into a 10 months' programme of weekly meetings, based on the above "four-square" principle.

Any branch of any Anglican Youth Organisation throughout Australia is eligible to compete for this substantial prize, and as many entries as desired can be submitted by any branch. It is hoped that the competition will be given wide publicity, and that many organisations and branches will take it up if only for its value as an exercise in the art of programme planning.

Full details may be obtained from "Four Square" Competition, c/o 24 Lynedoch Av., East St. Kilda, Victoria.

The Rev. C. H. Sherlock, Rector of Denmark (Diocese of Bundaberg), who has been appointed Rector of S.S. Peter and Paul, Milton (Diocese of Sydney), will take up duties as from December 1st, and will be instituted by the Archbishop of Sydney on Saturday, December 3rd, at 4 p.m.

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Allied to fight the
Liquor Traffic through
The Temperance Alliance

BULLETIN No. 11

After the Federal Elections on
10th December we face

STATE ELECTIONS

Early in the New Year

Candidates for this State Contest are already being selected for every Electorate in New South Wales.

By common consent—through their representatives on the Temperance Alliance Council—the Churches are pressing every State Candidate for the re-introduction of

LOCAL OPTION

The co-operation of every Church member is being sought in this campaign . . . You are asked to

DEMAND of the CANDIDATES

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CANDIDATES AS SOON AS
THEY ARE ANNOUNCED

N.S.W. TEMPERANCE ALLIANCE.

O. A. PIGGOTT, Gen. Secretary
77 Castlereagh Street, Sydney
(Phone: MA 4229)

CHURCH ARMY LEADERS BACK.

The Rev. J. S. and Mrs. Cowland, of the Church Army, have arrived back in Australia. On their arrival Captain and Mrs. Cowland both spoke of their experiences in the Homeland. The former spoke especially of his studies in Evangelism in City, Seaside and Industrial Centres. In the large seaside camps, where hundreds of people were accommodated with rest, recreation and entertainment at an inclusive fee of seven to nine guineas per week, there was an appointed Chaplain whose work was well rewarded with very large attendances at Sunday services. As far as he could ascertain, Industrial Chaplaincies had not developed as was hoped. The urge for output and the lessening of working hours allowed very little time if any, for spiritual ministrations in working hours. Captain Cowland felt that these would develop on the lines of social welfare work rather than a ministry of word and sacrament.

Speaking of the Bishop of London's Crusade, he said he arrived in England too late to see this in operation, but, from very reliable information he had received, it succeeded in the fact that ten per cent. of the people attending the services were what may be called for the want of a better word, "outsiders." This, he felt, was something for which to be thankful, for if every mission brought in that percentage, the Church would be considerably strengthened.

ANNUAL SCOUT SERVICE.

The Annual Service for Anglican Scouts and Guides will be held this year on Sunday, the 4th December, in St. Andrew's Cathedral, Sydney, at 3 p.m.

Major-General the Reverend C. A. Osborne will be the preacher. The Choir will be formed by Guides.

His Excellency the State Chief Scout and Miss Northcott propose to be present.

The assembly point is at the Cathedral as there will not be a march this year.

A.C.R. SUBSCRIPTIONS.

The following amounts 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. A. L. Blythe, 10/-; Rev. R. Strong, 10/-; Rev. R. F. Tacon, 10/-; Rev. G. A. Pearson, £2; Miss H. Mackerras, 10/-; Rev. R. G. Fillingham, 10/-.

SPECIAL DONATIONS FROM PARISHES.

Holy Trinity, Wentworth Falls, £1/3/-, and Holy Trinity, Dawes Point, £1/1/- The Members of the Board of Management are most grateful for these amounts.

LADIES . . .

Why not spend your holiday
at the

GIRLS' FRIENDLY SOCIETY
HOSTEL.

29 Arundel Street, Forest Lodge, Sydney.

There will be vacancies between 19th
Dec., 1949, and 13th Feb., 1950.

For further information apply

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CHRISTMAS REUNION.

for all friends of Deaconess House, Monday,
5th December, at 2.30 p.m., at Deaconess
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SYDNEY YOUTH NEWS

LOCAL NEWS.

SYNOD ESTABLISHES YOUTH DEPARTMENT.

The Church of England Youth Dept. is now established as an official department of the Church of England in the Diocese of Sydney. Among its aims the Department has the following objectives:—

1. Assisting the development of Youth work in the parishes.
2. Providing facilities or the general guidance and help of youth.
3. Training of youth in leadership.
4. Encouraging co-operative activities amongst youth.
5. Organising the development of youth camps and centres.

This is a forward step in youth work and is hoped that it will bring about in a larger measure the help of the youth of the Diocese and provide for more effectiveness in the spreading of the Gospel.

BOARD OF MISSIONS.

The Annual Rallies of the Diocesan Board of Missions held in the CENEF Auditorium were very good. At the afternoon gathering Rev. W. Watts gave a very vigorous and illuminating address to the children, which was greatly appreciated. In the evening a varied programme was indeed rich in blessing. We praise God for the messages in song through the St. Paul's, Chatswood quartette, Miss J. Roberts, and Mrs. V. Lynds, and the testimonies of Mr. Bryce Wilson and Mr. V. Hynds. The closing message by Rev. A. Funnell, of Port Kembla, based on Philipians 3.3-14 was a great challenge to "specialise in the Lord Jesus Christ and press toward the mark for the prize of the high calling of God in Christ Jesus."

SO YOU'RE LEAVING SCHOOL.

Annual examinations for school children are now either completed or almost so, and it is sincerely hoped that parents and youth leaders will bring before those leaving school many opportunities that are open in the public service, in semi-Government departments such as the Metropolitan Water Sewerage and Drainage Board, Main Roads Board and Electrical Commission; and also many worthwhile positions are available in commerce and industry. It is most important that the youth of our Church should bear witness to the truth of the Gospel in Society. The Church of England Youth Department for some time now has had means at its disposal for advising young people about careers and finding positions for them.

CENEF MEMORIAL CENTRE FOR YOUTH BIRTHDAY RALLY.

The crowd at the Church of England Youth Centre on Thursday, the 3rd November was beyond expectation. Practically every seat of the spacious auditorium was occupied. The programme was quite unusual and commenced with a film on Germany and then there was a screening of a new film entitled "Where Love is, God is," which is an adaptation of one of Tolstoy's stories. The Narrabeen young people's choir presented three items and an address was given by the Rev. Ray Weir, curate of

St. Clement's, Mosman. He challenged those present to a living faith in Christ. At the end of the evening, supper was served.

YOUTH WEEK AT ST. JOHN'S, CAMPSIE

A very successful youth week was held at St. John's, Campsie, from the 5th Nov., and a most attractive pamphlet was published by the young people's committee with the catching words on the front, "Don't bother to open this pamphlet!" With an open air meeting and a squash in a private home on the Saturday night, youth services on the Sunday, a film and a dramatic night, a missionary evening, and on the Thursday evening an "Old Fashioned Prayer Meeting" the youth week proved to be of great value. The youth week was concluded by a house-party at "Chaldercot" with some fifty young people present. The guest speakers were Rev. G. Rees and Rev. G. R. Delbridge. It is hoped that many others will follow the example of the Campsie youth.

BOARD OF DIOCESAN MISSIONS.

The Campaign conducted in the Provisional District of Asquith and Berowra, and the Parish of Emu Plains were both rich in blessing. In the former, Special Lunch Hour Children's Services were conducted in Berowra, Mt. Colah and Cowan because of the close proximity of the Churches to the schools. They proved exceedingly fruitful. The afternoon services at Asquith and Brooklyn were also very good. Evening services for adults were conducted in all Churches except Cowan, and all told, in spite of many difficulties and opposition at times, were very fruitful in decisions for Christ. At Emu Plains we had a grand time amongst the children, and the attendances in the evenings were very good. We praise God for those who made decisions. Mulgoa was very difficult and unresponsive, nevertheless not without blessing. We praise God for the Annual Rallies which were very good and quite well attended.

CORRECTION.

The article on Evangelism which appeared under the name of Archdeacon H. G. S. Begbie, in our last issue, should have appeared under the name of Archdeacon H. S. Begbie.

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

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Property left by Will, or Gifts towards Christian Work may be placed in the hands of the Trust for Administration.

58th N.S.W. CHRISTIAN ENDEAVOUR CONVENTION.

There has just concluded in Sydney a very successful State Christian Endeavour Convention held in the Chapter House and Assembly Hall. The convention theme was "Crusading with the Conquering Christ" the guest speakers were, Rev. Geo. Dyson of the Methodist Church of Victoria, Mr. J. Oswald Sanders, Home Director of the China Inland Mission and the Rev. Robt. Haley, of the Newcastle Baptist Church.

The new President is the Rev. W. H. Butler, Supt.-Minister of the Mascot-Rosebery Methodist Circuit, the newly elected President-elect is the Rev. Lionel B. Fletcher, the Empire Evangelist and a minister of the Congregational Union of N.S.W.

The convention commenced with a great welcome tea followed by a fellowship hour, then the Rev. Geo. Dyson gave a vital message on the principles of C.E. Saturday afternoon the Junior procession started from St. James' Station to the Sydney Town Hall for the Junior Rally the speaker being Mr. N. Roberts of the Sydney Evangelistic Crusade. Saturday night in the Assembly Hall the Youth Rally was held, a tableau was presented, "Passing by the Cross," then the Rev. Geo. Dyson gave an inspiring message, the State C.E. Choir led the singing and provided the musical items.

Sunday, over 2CH, the C.E. Choir presented an hour's musical programme. Monday the Consecration service was held, the message given by the President being very helpful to all present, then followed the Communion service held in St. Andrew's Cathedral, the celebrant being His Grace the Archbishop of Sydney. Tuesday, a lunch hour service was held at Wesley Chapel, at 3 p.m. a very successful Ministers' Conference took place. In the evening the Convention was formed into Junior, Intermediate and Y.P. discussion groups.

On Wednesday, at 5 p.m., tea was held in the Chapter House, and at 6 p.m. talks on the Christian approach to sex with an illustrated sound film was given to segregated groups. In the evening Mr. J. Oswald Sanders gave a helpful message on "finding God's will for your life." On Thursday evening the final meeting was held in the Assembly Hall when Mr. Sanders spoke on the Convention theme; an appeal was made for missionary service and over twenty endeavours responded to the missionary challenge.

Statistics reveal that in N.S.W. there are 874 Christian Endeavour Societies with a membership of 18,000 endeavours.

—(Contributed.)

A GIFT SUGGESTION CHRISTIAN PERIODICALS

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- "Moody Monthly," 35/-.
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- "Prophetic News," 4/6.
- "Science and Religion," 8/6.
- "Bible Expositor," 6/3.
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AUSTRALIAN CHURCH NEWS
NEW SOUTH WALES.

DIOCESE OF SYDNEY.

NEWS FROM THE PARISHES.

Eastwood.

The following is taken from the "Parish Messenger":—

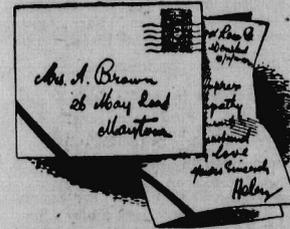
The first Church service at Denistone East was held in the home of Mr. and Mrs. Clifford Pain, in Salter Crescent. Despite very short notice of the service, there were 21 people present, from all parts of this new district. Mr. Hawkins kindly played for the service, and the Rector was the preacher. He took as his subject for the address the words, "Be strong and of good courage." With these words God encouraged Joshua as he entered upon the new and difficult task of settling the children of Israel in the Promised Land. The Rector suggested that we might find similar encouragement in the same words as we begin the task of building a Church for Denistone East parishioners.

"For the present, services will be held once each month, on the third Sunday evening at 7.30 o'clock."

Nowra.

Memorial Unveiled.

The brass tablet, bearing the names of the men who gave their lives in World War II, was unveiled by the Rev. J. Harrington Vaughan on October 11th. Mr. Vaughan challenged his hearers to live worthily of the sacrifice of these men.



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DIOCESE OF GRAFTON.

Youth Festival.

The following is culled from the "Parish Messenger" of the parish of Lismore:—

Our first Youth Festival was an outstanding success in every way. This scheme, inaugurated by our Rector, has much to commend it. Our young men and women, boys and girls gathered in very large numbers to share in the Festival. The fact that 72 new members were admitted into these organisations after having served the required period of probation is a further indication of the strength and virility of Anglican Youth movements. The possibilities in this direction challenge us. The Christian Church is on the march.

Confirmation.

In a most moving and impressive service seventy-one candidates were Confirmed by the Lord Bishop of Grafton. The average age of the Confirmands was 16 years. They made their first Communion on Sunday, the 16th of October, and later that day were welcomed by the Council of Youth at a special tea in the Parish Hall.

VICTORIA.

DIOCESE OF MELBOURNE.

CANON WARREN'S VISIT.

Canon Warren's visit to Melbourne has been a great inspiration to a wide circle of Christian people. His opening address to a large gathering in the Independent Church will not soon be forgotten. He showed how the Christ who came to Galilee has been continually coming all down the ages and he is now come to us of this generation. Canon Warren subsequently visited four of the leading suburban parishes, St. John's, Toorak, St. Mark's, Camberwell, St. Mary's, Caulfield, and St. John's, E. Malvern. He addressed an overflowing meeting of young people at a Youth Rally at St. Hilary's, Kew. Much help and inspiration was gained by C.M.S. friends and workers at an All-day Conference at St. Luke's, Vermont, where Canon Warren gave some very searching addresses and threw much light on some of our problems. He was present all through the meetings of the Federal Council and gave us much valuable advice as well as devotional talks at the opening of each session. In addition to all these meetings time was spent by him in interviewing candidates and others. His visit has certainly been a stimulus to the Society in Victoria, and we trust that he himself has been stimulated by what he has seen of the vitality of C.M.S. in Australia.

STANDING COMMITTEE.

The following are some of the matters dealt with by the Standing Committee at its meeting on the 31st October, 1949:—

1.—"The Gilbulla Menangle Mortgaging Ordinance 1949", "The St. Barnabas' Sydney Mortgaging Ordinance 1944 Amendment Ordinance 1949" and "The Christ Church Kiama (Variation of Trusts and Vesting and Exchange) Ordinance 1949" were passed and have all been assented to.

2. The Most Reverend the Archbishop has called to Synod, pursuant to the provisions of the XIV of the Constitutions, the Rev. Canon R. J. Hewett, as a clergyman holding a distinct official position in the Diocese.

It was not necessary for the Standing Committee to elect a layman as the numbers are now equal, viz., 22 clergymen and 22 laymen.

3. Mr. C. H. Golding has resigned as a member of the Council of the Sydney Church of England Grammar School for Girls and Mrs. Mervyn Brown has resigned as a member of the Council of St. Catherine's Clergy Daughters' School.

The Standing Committee proposes to fill these vacancies after Synod.

A GIFT THAT WILL LAST THROUGHOUT THE YEAR.

Why not order "The Australian Church Record" for your friend? It can be sent to him fortnightly for 10/- a year.

Write to the Manager, "Australian Church Record," Diocesan Church House, George St., Sydney.

DIOCESE OF GIPPSLAND.

Writing to the Diocese in October the Bishop had this to say:—

"It was a great joy to me to open the Kindergarten School at Warragul on September 12th. Canon Clark and his Vestry have done well to organise and arrange for this pre-school day Kindergarten for the young children of 3 to 5 years of age. There were over 50 applications for enrolment, but it was deemed wise at the beginning to limit the numbers to 30. A capable leader, Mrs. Davidson, had been obtained, and the opening took place on Sept. 12, with a happy gathering of parents and scholars and Church folk. What a beautiful memorial to a grand Christian lass, Miss Dulcie Harris, erected entirely by her parents at a cost of £1400.

"I hope to see a chain of these Church Kindergartens established in all our larger centres, and linked up with our Diocesan Grammar School at Sale. Here in these schools is laid the foundation of Christian character, and the loving atmosphere with the association of prayer and hymn singing prepares the little ones for fuller membership in the Church later on. These little ones in most cases cannot be taken in our State Schools so this is meeting a real need, especially where home space is cramped and men have to sleep in the day time.

"Plans are well advanced for building and opening a Free Kindergarten at Moe in the new housing area. Mainly by the direct efforts of Canon Frazer, over £800 has been raised towards the cost of buildings. It is hoped to have the kindergarten opened early in 1950, but, of course, all depends on permits and materials and being able to secure a trained Kindergarten teacher. We need several of these important persons. If anyone is interested I would be grateful if you would write me.

QUEENSLAND.

NEW GUINEA.

The Bishop of New Guinea, writing to the Chairman of the Australian Board of Missions, says:—

"You will be glad to know that the Archbishop of Brisbane and Metropolitan of the Province of Queensland has accepted my nomination of the Reverend Geoffrey David Hand, M.A., as Assistant Bishop of New Guinea, and that the Co-Provincial Bishops have now all given their consent to his consecration as Assistant Bishop to myself. The concurrence of the four Metropolitans has also been given, though the Primate wishes to have the matter of the stipend of the Assistant Bishop guaranteed and regularised.

"The Archbishop of Brisbane accordingly announced the appointment in his Presidential Address to the Provincial Synod in Townsville. The Rev. G. D. Hand is the son of Canon W. T. Hand, Rector of Tatterford, in Norfolk, England, in the Diocese of Norwich, and in charge there of an Ordination School for young men. He was formerly Rector of Claremont, in Queensland, in the Diocese of Rockhampton, where David was born and spent the early part of his childhood. David was at Oriel College, Oxford, where he took an Honours Degree. He was ordained in the Diocese of Wakefield, in England, and he came to New Guinea three years ago. He has been successively in charge of Wanigela, Sefoa and Sangara.

"The Bishop-elect is young and vigorous, with real gifts of leadership, spirituality and practical commonsense and ability, and he is endowed with a wonderful gift of languages."

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ORGANIST wanted for Suburban Church Harmonium. Write stating qualifications and salary required. Reply "Organist," Church Record Office.

ORGANIST-CHOIRMASTER, wanted for St. Paul's, Wahroonga. 2 Manual Pipe Organ. Salary, £70 p.a. Apply The Rector.

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