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THE AUSTRALIAN CHURCH RECORD

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

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CHRISTIAN CONSECRATION

It was Matthew Arnold who said, "Conduct is three-fourths of life." But what of the other fourth? Conduct is what we see. But this is commonly controlled by motives that we do not see. In the case of our Australian gum trees the visible part, the trunk and branches, make up a good three-fourths of the whole and yet the character of what we see is determined by the part hidden in the ground. Our Lord said "Make the tree good and its fruit good." It is the root that ultimately determines the fruit.

In the New Testament there are two words translated "life." The one denotes life in its inner nature or essence; the other, life in its manifestation or conduct. Both these are important, but the second depends upon the first and stems from it.

Consecration Primary.

The Apostle Paul, writing to the Christians at Rome, when he comes to the question of conduct, begins by exhorting them to a full consecration of themselves to God. In the practice of the Christian religion this is where they are to commence. His words are, "I beseech you therefore, brethren, by the mercies of God to present your bodies a living sacrifice, holy acceptable to God which is your reasonable service."

Any proper practice of the Christian religion must begin in a surrender of ourselves to God. How can our spirit and our conduct be of Him if our life be not rooted in Him? Our Lord changes the figure slightly but the meaning is the same when he says, "I am the vine ye are the branches." We are like branches because the branch shares the life of the vine. And the branch must abide in the vine if it is to live and to fulfil the purpose of the vine in bearing fruit. Jesus said "Apart from me ye can do nothing." We must begin in the realisation that

those words are true. And if we continue in that attitude there is hope that our lives will bear "much fruit." This is God's purpose. "Herein is my Father glorified that ye bear much fruit." But this is impossible without the practice of this primary principle of a full surrender to God and a continuous adjustment to His will.

It seems clear that the Apostle in writing the words we have quoted had before his mind the ordinances of that religion in which he had himself been brought up. These ordinances had now passed away because the substance of which they were the shadow had come. These ordinances contained reality but they foreshadowed and prefigured a greater reality.

The Levitical directory of worship begins with the law of the burnt offering. This is found in the first paragraph of the book Leviticus. The Apostle sees in this a figure of Christian things. This burnt offering is the Christian in type and symbol. At the time the Apostle was writing the Temple had not yet been destroyed. The ordinances of Old Testament worship were still being observed by the members of the unbelieving synagogue. Just as their successors hope to re-establish those ordinances on the Temple Area in our own day.

It would be easy for the Apostle and those of his readers who, like him, had been brought up in the worship of the Old Testament to draw the parallel between the old and the new. It is not so easy for us. But the exercise is helpful. And we feel the Apostle's words challenge us to this.

May we then suggest to our readers some instructive points of contact between the old and the new!

In the translation of the Old Testament most widely current in New Testament times that which we now call the LXX, the burnt offering is termed a "sacrifice." The apostle used this

very word of the Christian believer offering himself to God: "I beseech you . . . to present your bodies a living sacrifice."

In the case of the burnt offering the offering was made on the ground of atonement. "And he shall lay his hand upon the head of the burnt offering and it shall be accepted for him to make atonement for him." The burnt offering not only represented the worshipper, it was a figure of the Saviour through whose death alone any sacrifice can be acceptable with God. This second aspect of worship is more clearly set out in the law of the sin-offering at the fourth chapter of Leviticus.

Further the burnt offering was a voluntary offering. This is why the Apostle entreats and beseeches. Our offering of ourselves to God must be voluntary if it is to be accepted by Him and also if it is to carry within it any promise of permanency.

Again the burnt offering was entire. All was consumed on the altar. This was its special characteristic. True it was to be cut in pieces but "the whole" was to be offered. Nothing was to be reserved, held back, or used for other purposes.

In the case of the burnt offering when presented to the priest at the door of the tabernacle it was living, but when offered on the altar it was dead. We present ourselves to God "a living sacrifice" that we may in Christ die to sin and self and live unto God for time and eternity.

Another Feature Pictured.

There is one other mark of the burnt offering that should be noticed here.

ON OTHER PAGES.

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Its condition was to be "without blemish". This, of course, referred to the absence of bodily defects in the offering made. The believer cannot be morally and spiritually without blemish. We can only be viewed as such in Christ. It is only through union with Him by faith and consequently, for His sake, that we are accounted righteous before God. But this involves on our part the adoption of that perfection as the aspiration of our hearts and also would seem to imply on God's part the promise that He will ultimately bring this perfection to pass.

In this connection it is interesting to note what Jude writes in the ascription of praise with which he closes his epistle: "Now unto Him that is able to guard you from stumbling and to set you before the presence of His glory without blemish in exceeding joy." The expression "without blemish" used by Jude as God's ultimate pur-

pose for us is exactly the same as that used of the burnt offering in the translation of the Old Testament above referred to.

The words of St. John agree with this: "We shall be like Him."

Consecration Consequent.

The Apostle appeals to these Christians at Rome for a full surrender of their lives to God on the ground of their already experience of "the mercies of God." With what wonder had they seen on the cross their own ransom-price. At the foot of that cross they had found opened for them wells of salvation inexhaustible and illimitable. And all without money and without price.

In the Rev. H. F. Lyte's beautiful hymn of praise we have a parallel argument. Many a worshipper must have felt his heart stirred to its depths by the four words in the third line and the appeal that follows:

Praise my soul the King of heaven,
To His feet thy tribute bring;
Ransomed, healed, restored,
forgiven,
Who like thee His praise should
sing?

And Isaac Watts concludes his moving meditation on our Saviour's cross with this confession, a confession proper for us all:

Were the whole realm of nature
mine,
That were an offering far too
small;
Love so amazing, so divine,
Demands my soul, my life, my
all.

NEW ORGAN FOR SYDNEY CATHEDRAL.

It has been known for some time that the St. Andrew's Cathedral Organ has been unsatisfactory and that the music of the Cathedral has in consequence been severely handicapped. On the arrival of the new organist, Mr. H. H. Bancroft, in May of last year enquiries were made as to how the position might be rectified. Various organ building firms were consulted, amongst them being Hill, Norman and Beard, Ltd., of London and Melbourne. After consideration of all the factors this well-known firm presented proposals to the Dean and Chapter which were finally accepted a few months ago.

There are two instruments in the Cathedral at present, one by Hill (one of the predecessors of Hill, Norman & Beard) built about 1865 and the other by Whitely, built in 1930. The new scheme will combine the best parts of the two organs into one grand instrument which will compare more than favourably with any of the famous English Cathedral organs. Indeed, it is interesting to note that the new St. Andrew's organ will have two or three more speaking stops than the newly rebuilt organ at Canterbury Cathedral.

The bulk of the new work will be made in Melbourne but the fine and very modern four manual electric console is already under construction at the firm's works in London. Everything in and about the new instrument will be electrically controlled and the detached console will be connected to the organ by means of multi-coloured electric cables.

The old Hill organ has not been heard for many years but we are advised by Mr. W. A. F. Brodie, Managing Director of Hill, Norman and Beard, that it is a particularly beautiful instrument.

Mr. Brodie writes—

"After repair and rebuilding it will form the larger section of the new organ. It will please everyone who admires our lovely Cathedral that at long last it will be graced by an organ entirely worthy of it. The Cathedral organist, Mr. Bancroft, will also be in control of an organ worthy of his undoubted talents."

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NOTES AND COMMENTS

Selling the land owned by the Church which has come under our control, is a temptation which will never vanish till the last block has been sold. Like all

temptation, it is insidious and plausible. What good, it may be asked, can vacant land do the church? How much better to sell it and put up a hall, or repair some building! And how much easier than raising the new money required. The number of land sale ordinances that have been passed by the governing bodies of the Church is a disgrace to this generation. This land was given to the Church in the past, often by personal sacrifice, with the intention that in the future the Church of England might have its income supplemented through increasing rents from church glebes. In many cases this land has already appreciated in value to such an extent as to make an important contribution to the church's wealth. In other cases such land has not yet increased in value to this extent. But it most certainly will do so in the years of expansion that lie ahead of Australia. We ought not to be selling our inheritance but adding to it so that posterity may benefit from our foresight as we have benefited from the foresight of our fathers. Light-heartedly to sell church land and to apply the proceeds to some other object, however worthy, is a reprehensible breach of trust. That this has been done all too frequently in the recent past may dull the conscience but is not a ground for condoning fresh sales.

The Bishop of Barking, presiding at the Annual Meeting of the National Church League, said that he considered that the future of the spiritual life of England lay with the Evangelical party in the

Church of England, because evangelism was the correct interpretation of Church of England doctrine and worship. There was needed greater unity amongst evangelicals and "a resurgence of evangelical scholarship," which the League was said to be fostering, and the strengthening of work amongst young men in order to capture young men for the work of the ministry. The recent London Mission has shown the strength of that evangelistic challenge and appeal which evangelicals have always emphasised. The older evangelicals were men, for the

most part, with a really personal experience of the love and power of God as manifested in Christ Jesus, and were impressed with the truth of the Apostle's statement that the Gospel is "the power of God unto salvation to everyone that believeth." It was the assurance of that great truth that imbued those earnest evangelicals of the 18th century, with a zeal for souls and led them to form the great Church Missionary Society, to claim the nations of the world for the Kingdom of their Lord and Saviour and to co-operate in the formation of the British and Foreign Bible Society. These men of splendid enthusiasm for evangelism were ever styled "The Evangelical Party," a term which sprung up, as Canon Overton says, "We scarcely know when or how; the evangelicals never formally, in so many words, gave themselves the exclusive title; on the contrary, they invariably disclaimed any such presumption." And again, summing up their position and work during the first quarter of the nineteenth century, Canon Overton writes: "They constituted by far the most prominent and spiritually active party during the greater part of the period before us. They were the salt of the earth in their day and the church owes a debt of gratitude to those holy men . . . which it will never forget so long as personal piety and the spiritual side of religion are valued at their proper worth." Evangelicals have "a goodly heritage" that challenges holiness of life, and activity of loving service and loyalty to the truth of the Gospel. In these days of compromise and whittling of the truth for the sake of popularity or worldly advancement we do well to lay to heart the injunction of St. Paul to Timothy his son in the faith, "Be not thou therefore ashamed of the testimony of the Lord — but be thou partaker of the afflictions of the Gospel according to the power of God."

"Information" Bureaux are the order of the day in both sacred and secular newspapers.

An Unfortunate "Mis-Information." They may be very useful; on the other hand they may be very dangerous. All the more dangerous as the people who conduct them are supposed to give "expert" replies or advice. For instance, quite a heated controversy has been stirred up by "John Hampton's" reply to a question, "How to become a Chris-

tian." His curious reply implies the assertion that Baptism is essential. This occurs in the C.E.N.-Record. Surely the correct reply should have indicated Faith in Christ as the essential both for salvation and discipleship. The baptism of the infants of Christian parentage finds its justification in 1 Cor. vii: "Else were your children unclean (outside of the covenant) but now are they holy (inside the covenant)." They are baptised because they are Christians, within the Kingdom and have a right to the sacramental seal of the covenant. The King is King by right of succession and was proclaimed King and afterwards received the anointing that sacramentally sealed his title. Just as the child of a Jew was sacramentally circumcised to seal his position as one of God's people. We find in the same Information Column the following query and reply:—

B.G.H.—Why should the priest always partake of the elements to make the consecration valid, when other communicants partake, at the most, once a day?

The priest receives partly for his own spiritual benefit, partly for the reassurance of the faithful, partly on behalf of the whole parish. His first communion will naturally be most to his spiritual needs, thereafter he received ministerially with stress on the second function at all celebrations his prayer and reception is an act of prayer for our Lord's presence and indwelling — will be for the third function.

The laity are limited because they receive to benefit, not to administer. It might be remembered, too, that few laity could concentrate prayerfully more than once a day; also, that if they have achieved this once by God's mercy and generosity of His indwelling is enough.—John Hampton.

We ventured to assert that nothing in the Prayer Book justifies this curious explanation, nor the suggestion that a layman must not partake oftener than once a day. The second paragraph of the answer is simply puerile.

Surely the explanation is that the laity are limited by usage and not by principle. If, for instance, a parent has communicated at 8 a.m. on a Sunday and then at 11 a.m. celebration finds himself with wife and perhaps children about to communicate what bar, in reason, can hinder him from kneeling with wife and children to "commune" in the Sacrament.

Apart from all controversy the Holy Communion or Lord's Supper is the Sacred Meal of the Brotherhood — the Sacrament of our unity. Why then should the members not communicate at each celebration? Those who from mistaken ideas of the Lord's Supper refrain from partaking really cut themselves off from the communicants at that particular service. Years ago the question was asked by a

devout churchworker of his clergyman. "I have always on principle never turned my back on the Lord's Table arranged for a Communion Service. I see you have two services of Holy Communion next Sunday, what am I to do?" "Keep your rule of course," was the reply. This is an instance of an unmeaning convention that would limit a man's spiritual freedom and probably is very much to blame for sparse Sunday attendances at the 11 a.m. service.

The following news item is to be found in a recent issue of an Australian magazine: "R.F. and his wife threw a delightful Christening Party for their daughter, P.J., after the infant had been duly 'presented' at St. M. . . most of Sydney's theatrical and radio 'well-knowns' were among the invited."

In the same magazine there is a protest against a recent broadcast in answer to the query as to the correct way of holding a christening party, among other things listeners were advised that for the toasts champagne, whisky or sparkling hock should be served."

This is just an illustration of the abuse of our broadcasting system. It would only be fair, but too hard to get implemented, that another speaker with some degree of reverence in his or her make-up, and some sympathetic regard for the Sacraments of the Christian Church and the sweet innocence of childhood and its potentialities, should give another version of the right way "to throw" a Christening Party. The kind of broadcaster indicated would be better "thrown out."

This great Christian witness is touring our Continent. No man of any sober instincts can help sympathising with him in his endeavour to get across to our people generally the great experience of God's salvation

and keeping power and the tremendous need of the human soul. We cannot help feeling shame that his nationality and his patriotism should have met with some wrongheaded criticism that will have rendered his critics impervious to his fine appeal. Such misguided "unbelief" will have the same effect in relation to his mission that Christ experienced at Nazareth. The pastor speaks under a great constraint. He is zealous after the souls of individuals—but he is specially zealous for his own people, many of whom have had to suffer for conscience sake, and many of whom were too weak to withstand the domination of Hitler and his murderous war lords. He is anxious that a real peace should prevail and that in a Christian way, which after all is the right way, the German peoples should be met with an understanding sympathy, and that a careful discrimination be made lest we add sorrow upon sorrow and hardship to a people's lot, and embitter deeply a large section of the German people which would willingly enjoy our friendship and welcome our help. Only thus can we in any real way win the peace.

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NIEMOLLER VISITS COLLEGE.

GOSPEL OPPORTUNITY IN GERMANY.

The disillusioned state of Germany today presented a great opportunity for the Christian Gospel, said Pastor Martin Niemoller at Moore Theol. College last week.

Pastor Niemoller visited the College at the invitation of the Students' Forum. He answered a series of questions asked by the students.

The Pastor said there was no strong national feeling anywhere in Germany today. The people were disillusioned and critical. The spirit of "Nihilism" prevailed. Only the Christian Gospel could give life a purpose and hope.

"We in Germany are not nearly as worried about German Youth as those outside Germany seem to be," said Pastor Niemoller. "Young people there are no worse and no better than those of any other nation. There is practically no Nazi influence in people under 25 years of age."

There was a great economic and spiritual problem in the existence of 12,000,000 displaced persons in Western Germany. They were unemployed and a potential source of danger because of strong dissatisfaction. There was no hatred of England, but the feeling towards U.S.A. was not quite so genial.

The Pastor spoke of the changes war had brought on German theology. The point of contention was no longer creed or denomination, but the acceptance or rejection of Jesus as Risen Lord. During the Hitler regime those who were faithful to Christ, were not confined to one church or one theological point of view. Thousands of the orthodox went over to Hitler, and there were many liberals amongst those who witnessed unto death their faith in Jesus Christ as Risen and Living Lord.

The Moore College Students' Forum is a function of the student body. Various outstanding speakers are invited. Recent speakers have included the Revs. Alan Walker, Norman Fox, and the Ven. Archdeacon Hammond.

SHIP-BUILDER MISSIONARY COMMEMORATED.

The Rt. Hon. W. J. Jordan, High Commissioner for New Zealand, has unveiled a plaque on the High Cross, London, Post Office, behind which stood the house where the martyr-pioneer was born. The wording is as follows: "Near this site was born on June 29, 1796, John Williams, Missionary and Ship-builder, Martyred at Erromanga, South West Pacific, November 20, 1839."

THE JERUSALEM SCROLLS.

AN IMPORTANT ADDITION TO BIBLE KNOWLEDGE.

(From a paper read at the Sydney Clergy School.)

During the last 120 years innumerable historical, legal and religious texts have been discovered in Egypt and in Assyria—texts written on clay tablets, on papyri, and engraved on monuments of every kind. In Palestine, however, despite many excavations, discoveries of the remains of ancient writings and art have been disappointingly rare. We may list the so-called Siloam Inscription, belonging to the time of Hezekiah (B.C. 725-697), a farmer's calendar found at Gezer, and assigned to the sixth century B.C., precisely 36 ostraca unearthed in the excavations at Samaria and at Lachish, a few unusual seals, and there our record of material to all intents and purposes ends.

Palestine, so long obstinately silent, has suddenly become vocal. The "Iron Curtain" has been withdrawn. The new medium of knowledge is not historical inscriptions, nor yet works of art. Art, indeed, is alien to the Hebrew genius. The scholastic world is indebted for its illumination to some pre-Christian Hebrew MSS. quite recently discovered on the N.W. fringe of the Dead Sea. A brief "release" on the subject appeared in the "Sydney Morning Herald" of August 12.

In announcing the discovery in the "Bulletin of the American Schools of Oriental Research"—commonly called BASOR—(CX. April, 1948), Professor W. F. Albright, of Johns Hopkins University, wrote: "This is unquestionably the greatest manuscript find of modern times."

THE DISCOVERY OF THE MSS.

There are some discrepancies in the accounts at present available but they contain details of only minor importance. The MSS. appear to have been located inadver-

tently in the summer of 1947 in a grotto opening on one of the wadies that extend to the north of the Dead Sea by Bedouins. They were found in jars according to the custom of storing well-used texts. We may quote in this connection an interesting passage in the "Ecclesiastical History" of the Church historian Eusebius (A.D. 264-340). Chapter 6 of Book vi in C. F. Cruse's rendering in the Bohn Library series, entitled "The Great Study which Origen devoted to the Holy Scriptures," reads: "But so great was the research which Origen applied in the investigation of the Holy Scriptures, that he also studied the Hebrew language; and those original works written in the Hebrew and in the hands of the Jews, he procured as his own. He also investigated the editions of others, who, besides the Seventy, had published translations of the Scriptures, and some different from the well-known translations of Aquila, Symmachus and Theodotus, which he had searched up and traced to I know not what ancient lurking places, where they had lain concealed from remote times, and brought them to the light. In which, when it was doubtful to him from what author they came, he only added the remark that he had found this translation at Nicopolis near Actium, but this other translation in such a place. In the Hexapla, indeed, of the Psalms, after those four noted editions, he adds not only a fifth, but a sixth and seventh translation, and in one it is remarked that it was discovered at Jericho in a tub (better, in a jar), in the times of Antonine the Son of Severus . . ." i.e., in the reign of the Roman Emperor Caracalla (A.D. 198-217).

Origen's actual words are even more illuminating. He speaks of his sixth version as having been "found at the same time as other Greek and Hebrew books in a jar near Jericho." The addendum "other Greek and Hebrew books" is a welcome elaboration of the preceding extract. This fragment from Origen, first published in 1901, is cited in Kahle's "The Cairo Geniza," 1947.

It is now known that 11 MSS. were found in the same cave. Those which have been examined up to the present were written on skin and constitute the oldest known Hebrew manuscripts, having been assigned by Professor Sukenik, of the Hebrew University, Jerusalem, to the period prior to that of the Maccabees and written by the Essenes who lived in the vicinity. They were hidden in earthenware jars, wrapped in linen and cov-

ered with black wax. Evidently these precautions were taken not only to forestall an otherwise inevitable discovery, but also to preserve them from the ravages of the elements and of the weather.

"Wandering Bedouin," says Trever, carrying goods from the Jordan valley to Bethlehem, chanced upon a cave near the north end of the Dead Sea, high up on the cliffs. The cave had partially collapsed. This had closed up the main entrance, leaving only a small hole through which to enter. At the time, apparently, some jars containing the scrolls were crushed, so that their contents became visible. Seeing the scrolls protruding from the fallen debris, the Bedouin pulled them out and tore off the cloth wrappings, thereby revealing the ancient contents. They took them to the Moslem Sheikh in Bethlehem, hoping that he would buy them. The Sheikh, however, thinking that the script was Estrangelo Syriac, suggested that they take the scrolls to the Syrians in Bethlehem. When the Syrians saw them, they called their Metropolitan, Athanasius Yeshua Samuel, in Jerusalem. He offered to purchase them from the Bedouin, and thus they came into the library of St. Mark's Orthodox Convent in Jerusalem."

NUMBER AND GENERAL CONTENTS OF THE MSS.

The Syrians are the owners of at least four MSS., and the Hebrew University has as many more. The MSS. of the Syrians were transferred by air to America owing to Mandate. There, owing to the difficult and dangerous conditions attendant upon the cessation of the Mandate, there proper facilities are available for their study and preservation.

Two of the Syrian MSS. are of parchment and two of leather. One of the scrolls contains the text of Isaiah. Its total length is 23½ feet. It is made up of parchment sheets sewn together, the average sheet being approx. 15in. x 10in. Another is a midrash or commentary on Habakkuk. The text of the prophet is cited bit by bit. Each quotation is followed by an interpretation, generally beginning, "This means" or "this refers to." An application is evidently being made to the circumstances of the writer's own day.

The third appears to be "a manual of discipline of a comparatively unknown little sect or monastic order, possibly the Essenes." There are many echoes of the language of Deut. The name proposed for it is "The Sectarian Document."

The fourth MS. is "a tightly rolled scroll which cannot be undone for fear of its crumbling." It is in Aramaic.

Along with the Syrian owned MSS from the find is a second group, acquired, as has

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ALEXANDRIA

been said, for the Archaeological Institute of the Hebrew University. Up to the present publications dealing with these scrolls have appeared only in modern Hebrew. Prof. Sukenik's "Megollot Genuzot, from an ancient genizah which was found in the wilderness of Judah, Preliminary Report, Bialik Foundation, Jerusalem, 1948," is in process of translation. The Jewish scholar carried out his work on the treasures in the possession of the University during the dangerous days of the war in Palestine, frequently in the most trying circumstances, and deserves all praise.

One of Sukenik's MSS. is a fairly well-preserved roll, intact at the time of its discovery. It is nearly 9½ ft. long and 6¼ in. in height. It is named "The Scroll of the War Between the Children of Light and the Children of Darkness." The "Children of Light" are the Jews of Levitic, Judahite and Benjamite ancestry. The opposition is composed of the "troops of Edom and Moab, and the children of Ammon, Philistia and the troops of the Kittites of Assyria (the Seleucid Greeks)." It was composed after the breakup of the Empire of Alexander the Great's death in 323 B.C., but the dates cannot be further defined than by limiting the lower to 37 B.C.

The "War Scroll" contains details about the organisation of the army of Israel in units of 20, 50, 100 and 1000 men. (Cf. Maccabees I, iii, 55.) "And after this Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens." Mention is also made of the cavalry, the infantry, the military police, and camp personnel. Each unit has its own emblems, its watchwords, and also bows, slings, shields, and daggers. Signals were sounded by the trumpets of the priests."

DATE AND ORIGIN OF THE MSS.

All those who have examined the MSS. are agreed in dating them prior to the Christian era, i.e., a thousand years before the oldest Hebrew Biblical MSS. (which belong to the eighth and ninth cents. of our era). Albright, who was the first to express his opinion on the subject, writes: "Dr. Trever sent the editor two photographs to illustrate the script of this parchment (Isaiah of the Syrians), which is easily a thousand years older than that of the oldest Hebrew biblical roll hitherto known. The script is materially older than that of the Nash Papyrus of the Decalogue (N.B. This was found in Egypt and dated in the second half of the 2nd cent. B.C. Since it was not part of a roll of the Pentateuch but a separate leaf, it was probably used for teaching purposes or as a lectionary) which is itself earlier than the most archaic square characters of the Herodian Age yet known from contemporary graffiti. . . . Sukenik is quoted as saying that some of the rolls are over 2000 years old, and that none is later than the fall of Jerusalem in A.D. 70. The Isaiah scroll now in the Syrian collection thus goes back to about the second cent. B.C.; in other words, it may be early Maccabean, while the Nash Papyrus is late Maccabean from the first cent. B.C."

SOME CONSEQUENCES OF THE DISCOVERIES.

As soon as these biblical scrolls were known to have come to light, and their antiquity to have been guaranteed by competent authorities, some cherished the hope that they might administer a coup de grace in the controversy over the unity and authenticity of the whole book of Isaiah. Whatever one's personal predilections in this mat-

ter, such a hope is rather extravagant. If the MSS. date from the first half of the second century B.C. we are still very far from the historical Isaiah who lived in the latter half of the eighth century and at the beginning of the seventh.

And yet, no matter what detailed examination and editing may indicate in the sphere of subsidiary issues, it seems obvious at this early stage of investigation that radical critical conclusions on the subject of the composition of the second part of Isaiah are to be taken with infinitely more than the proverbial "grain of salt." Those scholars who see in chaps. 56-66 the work of a "Trito" (third)-Isaiah, and especially those who push the composition of some of these chapters down to the second Century B.C., are involved in increasingly grave difficulties. Prof. Ernest Wright, of McCormack Theological Seminary puts the matter fairly and dispassionately. "The views of scholars regarding the date and composition of Isaiah 56-66 are many and varied. Those, however, who have dated chapter 65, for example, as late as 200 B.C. are certainly shown to be mistaken."

The discovery will have important consequences in the domain of textual criticism and Hebrew philology. Our Hebrew Bible in its present form comes from the Massorites, who, according to tradition, fixed the text with its grammatical and phonetic form. It follows that the comparison of these new pre-Massoretic texts with our Massoretic Bible, and with the Greek text of the Septuagint and the Syrian text of the Peshitta (both are pre-Massoretic), will afford extremely interesting data as to the respective value of these texts and of their variants.

Those who have examined and collated several chapters believe that they are entitled to affirm here and now that the new text

is more closely related to the Massoretic or "standard" text than to the texts of the Septuagint or Greek version. In an article entitled "Variant Readings in the Isaiah Manuscript," Prof. Milton Burrows says: "The most significant fact about the Isaiah MS. is the degree to which it agrees with our traditional Hebrew Text."

The other non-biblical texts that deal with Jewish wars and religious sects will indisputably open new horizons on the history and religious life of the Jews during the closing years of the independent existence of Israel.

It may be added that the cave where the hidden library (as it almost certainly was, not with all due deference to Sukenik, a "genizah" or depot for worn-out scrolls) has now been excavated. Hundreds of MSS. fragments have been recovered, the majority limited to a few individual characters or words. The cache obviously housed a wide variety of documentary material, both scripture and non-canonical matter. Scraps of Genesis, Deuteronomy, and Judges have been identified as well as a few fragments in archaic (i.e., not square letter) Hebrew script from a roll which apparently contained Leviticus 19-22 at any rate.

It appears that the "library" originally amounted to more than thirty MSS.-filled jars. Roughly a dozen remainders of various sizes and in different states of preservation are now in the keeping of responsible academic institutions. This is no more than the debris. What became of the rest of the treasure? Are the other scrolls still in the possession of Bedouin or of astute dealers, or did the bulk of the MSS. disappear centuries ago? Is this cave on the N.W. of the Dead Sea the real source of Origen's valued literary accessories? This, as many other questions, will be threshed out by the learned in the years ahead.—H.R.M.

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PERSONAL

The Archbishop of York is at present visiting Canada and the United States.

We desire to offer our congratulations to Mr. W. S. Gee, Barrister-at-Law, who has been appointed Chancellor of the Diocese of Sydney in place of Mr. W. J. G. Mann. Mr. Gee is a well-known Sydney Churchman and has been engaged in many activities in connection with the Diocese.

Canon Warren, General Secretary of C.M.S. England, arrived in Sydney this week. He has a large programme of engagements in the various States. His visit is in connection with the Third Jubilee of C.M.S. He will speak at the N.S.W. Branch of C.M.S. on Friday night, 23rd September, in the Sydney Town Hall, and will also speak at a convention in the grounds of Kendall House, Strathfield, on Saturday afternoon and evening and will preach at St. Andrew's Cathedral on Sunday morning.

The Bishop of Chichester, the Right Reverend G. K. A. Bell, who arrived in Australia recently, will preach the Synod sermon at St. Andrew's Cathedral, Sydney, on Monday, November 7th.

The Rev. Colin Duncan has accepted nomination to the parish of St. Augustine's, Moreland, in the Diocese of Melbourne.

We offer our congratulations to the Rev. and Mrs. G. R. Delbridge on the birth of a daughter, Barbara Joan.

The Rev. and Mrs. B. H. Williams are rejoicing in the birth of a son.

We regret to note the death of Miss Constance Bayley who was Secretary for several years of the Board of Management of this paper. She was a member of a well known Christian family whose sisters for many years were leaders of Bible Classes in Sydney. Miss Bayley rendered faithful service to the "Church Record" as Secretary and also in other ways. The funeral service was conducted by Archdeacon Bidwell, who paid a fitting tribute to the contributions she had made in Christian witness. She is survived by her sister Deaconess Florence Bayley, well-known in the Diocese of Sydney.

A sweet link with the Diocese of Sydney has been severed in the passing of Mrs. Archdall, widow of the late Canon Mervyn Archdall at the home of her son-in-law, Bishop Baker, of Ridley College, Melbourne. Those who knew the Rectory home of St. Mary's, Balmain, still carry a fragrant memory of its Christian spirit and atmosphere. The centre of that home was the mother to whom both husband and children were so deeply attached.

The Archbishop of Melbourne writes in his Diocesan Letter: "One of the wonderful people I have known was the mother of Mrs. Baker, who died last week, shortly before reaching her hundredth birthday. She exercised a ministry of affection long after her life became limited to the home. It was a joy to see her and to learn from her patience and serenity. To Bishop and Mrs. Baker our hearts go out in sympathy and understanding."

The Rev. M. E. de Burgh Griffith, M.A., has accepted nomination to the parish of Ulmarra, Diocese of Grafton.

The Right Rev. C. H. Golding-Bird, Assistant Bishop of Guildford, and sometime Dean of Newcastle, N.S.W., has resigned the position of Archdeacon of Surrey in order to concentrate in his episcopal work.

Mr. G. C. Saunders, President of C.E.M.S. in the Diocese of Lichfield, and a lay reader of that diocese, arrived in Australia on 7th September, on a visit to his brother, the Rev. Canon Cecil Saunders of Bangalow (Dio. of Grafton). Mr. Saunders has charge of a mission church in the industrial area of Stafford. He is Secretary-Director of Dorman's, Ltd., a well-known English engineering firm. He will stay in Australia for two months.

THE LATE MR. W. J. G. MANN.

The Diocese of Sydney has lost in the death of its learned Chancellor one of its most distinguished sons.

Mr. Mann's boyhood was spent in the country where the broad spaces and open air life help to lift the mind to the level of a wide horizon and contribute robustness and strength to both mind and body.

He was known throughout life as reliable in character, independent in judgment and forthright, though courteous, in speech; and always actuated by a high sense of duty.

Born in 1859 he early in life became a Sunday School teacher. There is no doubt that the knowledge of, and reverence for, the Holy Scriptures as the word of God, which was then taught together with the regular use in Public Worship of the Book of Common Prayer, were together strong formative influences in the making of and moulding of Mr. Mann's character. It used to be a proverb that an Englishman's word was his bond. Mr. Mann's steadfastness of principle well illustrated that national characteristic.

The Archbishop in his address at the largely attended funeral service in the Cathedral spoke in warm appreciation of all the work Mr. Mann had been enabled to do and all the help he had given to the Church in so many and such important ways throughout a long life.

And we are allowed to add that at the subsequent meeting of the Standing Committee of Synod Bishop Hilliard expressed his warm personal regard for Mr. Mann, whom he had come to know more intimately during his ten years incumbency of St. John's, Ashfield.

The help of Mr. Mann's wisdom and experience, and the inspiration of his courage and single-mindedness will be greatly missed on the many committees

and by the many causes which he helped.

Perhaps Mr. Mann's chief single interest was ecclesiastical law. He was for many years one of the very leading authorities on church law in Australia. This led him to take a particular interest in the proposed new constitution for the church.

He, like his friend and fellow-worker, Canon Langford-Smith, must have given hundreds of hours of time to the close and careful study of this question.

Some of Mr. Mann's professional friends thought that he gave too much time and attention to the Church and its needs. He himself did not think so. Nor did he deviate from that course which he felt was set for him. Now we may reverently believe he has heard that highest of all approvals, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Mr. Mann leaves a widow and four children to whom we would express our respectful sympathy.

His children are Mr. E. R. Mann, solicitor; Miss Helen Mann; Mr. F. S. Mann and Mr. W. H. Mann, solicitor. The latter, like his father, had the honour of representing Australia as an international footballer.

Mr. Mann's eldest son was doing work in England on a research scholarship when the first world-war broke out. He enlisted and paid the supreme sacrifice.

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WANTED.—20 to 30 copies of "The Parish Psalter," by Nicholson; also A. & M. Hymn Books, music and words. St. Andrew's Church, Roseville.

TO AUSTRALIAN CHURCHMEN.

DR. RUMBLE AND THE PRAYER BOOK.

Dr. Rumble has recently directed his attention to the fourth centenary of the Book of Common Prayer. We find from the "Catholic Weekly" that he replied to an enquirer who dealt with a sermon which had been preached in St. Andrew's Cathedral by Major-General Osborne. It is unfortunate we think, that Dr. Rumble's method of approach to these important subjects is by way of question and answer. No doubt a good deal of valuable information can be delivered by this method but it is a very convenient way of side-stepping issues.

What we complain about in Dr. Rumble's statement is not what he says, but the fact that he makes dogmatic assertions without venturing to offer the slightest proof. We are required to accept his statement on his authority and on his authority alone. That particular defect was particularly evident in his treatment of Major-General Osborne's sermon. He made no attempt whatever to deal with the issues behind the assertion of the preacher, but on the contrary contented himself by returning direct negatives to some of the statements and by suggesting in other instances that the preacher was not strictly correct in the statements that he made.

That is a type of controversy which is very easy to master and goes down with the simple and the uneducated. Its great deficiency is that anyone who has studied a question and is made acquainted with this mode of treatment, finds himself inclined to disparage, perhaps unduly, the person who is responsible for dealing with important subjects in this cavalier fashion.

Dr. Rumble confuses his readers by failing to distinguish between the use of the vernacular in the public services of the Church and the issue of Prayer Books for the help of private devotions of the people. He says that the Whit-Sunday which was commemorated was indeed the Sunday on which the first Anglican Prayer Book saw the light, but not the First English Prayer Book. Anyone reading that statement would jump to the conclusion that long before the Prayer Book was given in the English tongue there were services in the vernacular conducted in the various churches. Now such an inference would be quite correct because we know that in the days when the Mass service was first drawn up, the people

spoke Latin. It was "in a tongue understood of the people," but then we are aware that it varied greatly from the service as we now find it in Roman Catholic Churches, and furthermore, we know that now the service is not in a tongue that the people speak.

Had Dr. Rumble made this point clear a great deal of his argument would go by the board, and the point to which we take exception is that he fails to make these important distinctions and thereby either consciously or unconsciously misleads his readers. Dr. Rumble finds peculiar satisfaction in noticing that the first Prayer Book of 1549 was, as he puts it, officially repudiated, but he does not draw attention to the fact that the same argument might be applied to a great number of the services in his own Church. For example, the Canon of the Mass, as we now have it is not the Canon of the Mass as it was originally formulated. Dr. Rumble might have remembered that when Pope Gregory added the Lord's Prayer to the Canon, the Bishop of Syracuse entered a very vigorous protest against what he regarded as tampering with the existing services. Gregory replied that he could not understand how anybody could object to the Lord's Prayer being added to the prayer of an unknown scholiast and he further maintains that the Apostles were wont to consecrate the Sacred Elements in the Holy Communion by the use of the Lord's Prayer only. This has created so much difficulty to Roman Catholic writers that in the Catholic Encyclopaedia the words "the Apostles were wont to consecrate by the use of the Lord's Prayer only" have been suppressed. Their place is taken with indications that a certain passage has been omitted. Evidently the plain, frank statement of Gregory was too strong to be served out for the use of the general Roman Catholic public.

Had Dr. Rumble made himself acquainted with these strange problems in his own Church he would have spoken with more modesty concerning official repudiation, and of course, he does not direct any attention to the fact that the Second Act of Uniformity declares that the Prayer Book was revised, not because it was inherently incorrect, but because through the curiosity of Ministers and Mistakers, certain wrong impressions had been gathered from its phraseology.

Dr. Rumble might find interesting illustrations of this feature in his own church. For example, in the Decretum of Gratian he would find a warning that if people interpreted the renunciation put into the mouth of Berengarius in its ordinary meaning, they would be likely to fall into a graver error than that into which Berengarius himself had fallen. In view of a statement like this which appears in an official Roman Catholic document, it is a little bit out of place for him to reflect upon the courage and consistency of the English Reformers, who when they discovered that certain statements were liable to misinterpretation, boldly altered them. He can find many instances in his own Church parallel to this action of the Revisers of 1552.

But Dr. Rumble is not only at fault in his method, seriously mistaken in his mode of approach, we regret to say that he has been guilty of a very grave blunder in quoting his authorities. We rather suspect that Dr. Rumble has obtained his information second hand, as we can scarcely believe that he would refer to the authority he cites and make such a strange blunder as that into which he has fallen. He ventures to quote the celebrated Anglican Divine, Richard Hooker, as follows: "Even Richard Hooker, from the very beginning said that the result of indiscriminate Bible-reading was a snare and torment to weak consciences, filling them with infinite perplexities, scrupulosities, doubts insoluble, and extreme despairs."

Some Anglicans still read Richard Hooker and those who read him were rather astonished to discover this quotation of Dr. Rumble. The quotation is perfectly correct, but it has been torn completely from its context. It may be well to pause for a few moments and investigate this question. Dr. Rumble did not think it necessary to give to his enquirer any reference to the quotation with which he supplied him, but we will give our readers a clear indication as to where this particular passage in Hooker may be found. It is from Book 2, ch. 8, sect. 7 of "The Laws of Ecclesiastical Polity." Now if Hooker really said what Dr. Rumble represents him as saying, it can be quite easily verified by the simple process of turning up this particular passage in Keble's Edition which is the most popular of those that are circulating at present. Let us then turn to Book 2, ch. 8, sect. 7. This is what we read: "So that if hereupon we conclude, that because the Scripture is perfect, therefore all

things lawful to be done are comprehended in the Scripture . . . But admit this, and mark, I beseech you, what would follow. God in delivering Scripture to His Church should clean have abrogated amongst them the law of nature; which is an infallible knowledge imprinted in the minds of all the children of men, whereby both general principles for directing of human actions are comprehended, and conclusions derived from them; upon which conclusions groweth in particularity the choice of good and evil in the daily affairs of this life. Admit this, and what shall the Scripture be but a snare and a torment to weak consciences, filling them with infinite perplexities, scrupulosities, doubts insoluble, and extreme despairs? Not that the Scripture itself doth cause any such thing (for it tendeth to the clean contrary, and the fruit thereof is resolute assurance and certainty in that it teacheth), but the necessities of this life urging men to do that which the light of nature, common discretion and judgment of itself directeth them unto; on the other side, this doctrine teaching them that so to do were to sin against their own souls and that they put forth their hands to iniquity whatsoever they go about, and have not first the sacred Scripture of God for direction; how can it choose but bring the simple a thousand times to their wits' end; how can it choose but vex and amaze them?"

What then has Hooker said? He has said that to take Scripture as an authority and our sole authority for every action in life would lead us into scrupulosities and doubts and despairs. Does any sensible person for a single moment deny that fact? Are we not all aware that there are ordinary principles of reason and ordinary precepts of conduct which have been accepted by any sensible human beings, but are not found within the compass of the Sacred Scriptures. To assert therefore that Hooker is here attacking the indiscriminate, or as we would prefer to put it, the general reading of the Sacred Scriptures, is to state what is manifestly incorrect.

But the matter does not rest there, for when we read further in Hooker, we discover that he distinctly asserts the very thing that Dr. Rumble accuses him of denying. In the passage that we have just quoted attention needs to be directed in this connection to the very important words, "not that the Scripture itself doth cause any such thing (for it tendeth to the clean contrary and the fruit thereof is resolute assurance and certainty in that it

teacheth)." So far, therefore, from supporting Dr. Rumble in suggesting that the general reading of Scripture, or as he prefers to put it, the indiscriminate reading of Scripture, plunges people into doubts insoluble and extreme despairs; what Hooker really says is, that the general reading of Scripture is clean contrary, it gives people resolute assurance and confidence.

Now we wonder what would happen if a Protestant controversialist assailed the Roman Catholic Church and quoted one of her Divines in this manner. We venture to think that there would be a howl of indignation from the Roman Catholic community and possibly the circulation of the "Catholic Weekly" would increase considerably while Dr. Rumble and others were delivering their soul on the iniquity of these misrepresentations. Why then does Dr. Rumble allow himself to do that which is plainly reprehensible? We excuse him. We believe he has done so, not because he intended to misrepresent Hooker, but because his limited reading led him to believe that the statement he quoted was correct. But giving him that excuse, what value can be placed upon the utterances of a gentleman who requires this exculpation? We leave that to be determined by our readers.

THE CANTERBURY CATHEDRAL APPEAL FUND.

The following are the sums paid into this fund. Totals submitted here do not include any contributions made through the New South Wales Citizens' Fund.

Western Australia.—Perth, £543/19/11; Bunbury, £31/17/6; Kalgoorlie, £5; North West Australia, £17/12/-. Total, £508/9/5.
South Australia.—Adelaide, £2839/2/5; Willochra, £39/15/3. Total, £2878/17/8.
Victoria.—Melbourne, £3432/10/2; Ballarat, £497/4/6; Bendigo, £153/18/4; Gippsland, £20/10/-; St. Arnaud, £18/18/-; Wangaratta, £12/10/-. Total, £4135/11/-.
New South Wales.—Sydney, £2845/2/-; Armidale, £392/9/-; Bathurst, £392/14/-; Goulburn, £257/16/3; Grafton, £133/10/2; Newcastle, £667/19/-; Riverina, £20. Total, £4709/10/3.

Queensland.—Brisbane, £828/9/10; Carpentaria, £24/8/-; North Queensland, £211/12/4; Rockhampton, £152/14/1. Total, £1217/4/3.

Tasmania, £524.

British New Guinea, £12/8/5.

Total £14,076/1/2.

Paid direct into bank by various contributors, £304/8/9.

Grand total, £14,380/9/11.

The Sterling Equivalent amounted to £11,459/0/8.

Most of the money reached England, together with an audited statement, in time for the Lambeth Conference.

ANNUAL RALLY OF THE BUSH CHURCH AID SOCIETY.

The Chapter House, St. Andrew's Cathedral, Sydney, was the meeting place of the friends of the Bush Church Aid Society on Friday, 2nd September. This 30th Annual Rally was attended by a large number of people which was indicative of the increasing interest being manifested in the work of the Church of England in the Australian Outback.

The opening prayers were offered by the Rev. N. Fox, the Rector of St. Alban's, Five Dock. Mr. T. Jones, son of the Organising Missioner, then read the Scripture Passage of the parable of the farmer sowing his seed.

The Chairman, Mr. H. M. Bragg, in his remarks paid a tribute to the work of the late Bishop S. J. Kirkby to whose foresight and courage the Bush Church Aid Society owes its foundation. As a layman the chairman pledged his support to the work which found such a high regard in his life and called upon the members of the meeting to remember the devoted work of missioners, medical staff and hostel workers. He asked Miss Kirkby and Mr. C. Kirkby to convey to their mother greetings from the B.C.A. family.

The Organising Missioner, the Rev. T. E. Jones, who has given 15 years of devoted service in this capacity, then submitted apologies from a number who were unable to attend the Rally. His Grace, the Archbishop of Sydney was unable to be present owing to another meeting requiring his attention. The Assistant Organising Missioner, the Rev. D. G. Livingstone, was unavoidably absent because of illness. At this juncture greetings were read from many of the workers on the field and the family spirit further demonstrated the link between the Home Base and the field.

The chairman then called upon the Rev. J. R. Greenwood, to give the meeting some idea of the work being done in the Minnipa Mission, S.A. This area of 40,560 square miles in a low rainfall area was shown to have a direct challenge to the youth of the church. The tremendous need for more workers as missioners, doctors, nursing staff and hostel workers was emphasised throughout the address and a plea for more prayer submitted. Out of numerous incidents in an outback ministry examples of the response to the work were brought forward in a series of cameos. The call to go forth in faith in this propagation of the Gospel of our Lord Jesus Christ was presented in an illuminating way. A challenge to the Christian Church was definitely presented and an appeal made for more to join in a crusade to the outback.

The call for men and women was reiterated and further emphasised by the Rev. T. Jones as he gave instances of the over-worked staff in the outback work. As a gesture of Christian love and in keeping with the high standard of service maintained by the B.C.A. the Organising Missioner asked for a liberal offering for the relief of the victims of the Kempsey floods. The offertory of £89/10/3 made at the Rally was presented to God by Mr. Holt, honorary treasurer of B.C.A. for 30 years. The money will be sent to the Bishop of Grafton by the Archbishop of Sydney for the relief of church people in the flood area.

The Director of the Mail Bag Sunday Miss R. Campbell, brought before the Rally a series of slides depicting the work amongst the outback children. Among the many interests claiming their energy and time, de-

voted duty to this important work is given by a band of women workers whose labours are a vital part of the great outback work.

At the conclusion of the Rally Mr. Bragg gave notice that on the 21st September at 10.15 a.m. in St. Andrew's Cathedral an opportunity would be given to the friends of B.C.A. to say farewell to the Rev. T. Jones. Later in the month the Organising Missioner leaves for England where it is hoped that he will be able to stimulate support in the work of outback Australia and also gain more workers for the B.C.A.

The Benediction was then pronounced by the Organising Missioner.

It was particularly refreshing to have so many of the youth of the Church present at the Rally. Equally inspiring was the attendance of many devoted friends of the Society who over the years have given liberally of time and energy for the work of God in the outback of Australia.

SHOWING THE FLAG.

Few seem to know that the correct flag to be flown from a Church Tower is the St. George's Cross, with the Arms of the Diocese in the first quarter. Sir Gerald Wollaston (the former Garter King of Arms) writes:—"The Earl Marshal of England, at the request of the Archbishops of Canterbury and York, issued a warrant some years ago declaring that the flag proper to be flown by Churches in the Provinces of Canterbury and York was St. George's Cross with the Arms of the Diocese in the first quarter. The correct dimensions of flags flown on shore should be as 5 x 3. Such ratio will give flags the following dimensions: 6ft. 0ins. x 3ft. 7ins.; 6ft. 6ins. x 3ft. 11ins.; 7ft. 0ins. x 4ft. 2ins.; 7ft. 6ins. x 4ft. 6ins."—"Canterbury Diocesan Notes."

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DISTINGUISHED VISITOR ARRIVES.

THE BISHOP OF CHICHESTER IN SYDNEY.

The Bishop of Chichester was entertained at a reception in the Chapter House on Friday, the 9th September. He was welcomed by His Grace the Archbishop who referred to the many services that he had rendered to the community, both as Chaplain to the late Archbishop of Canterbury, Doctor Randall Davidson, and subsequently in his high Episcopal office. He humorously remarked that notwithstanding the Bishop's youthful appearance he was for forty years in close touch with the centre of affairs as far as the Church of England was concerned.

The Bishop, in the course of his address said that he was over here primarily in the interests of the World Council of Churches. He gave a most illuminating account of his experience and the number of contacts that he made while he was chaplain to the Dr. Randall Davidson (the Bishop is the author of Davidson's Biography, one of the best biographies of our times). He pointed out the deep interest that the Archbishop of Canterbury had in the problems of re-union. Dr. Cosmo Lang was for a short time in the office after Lord Davidson, and he for his part, did something to promote the cause of the Oecumenical Movement, but it was left to Bishop William Temple to give the forward move when he became Archbishop of Canterbury.

Dr. Bell had very many interesting stories to tell us of his past experiences. He made the acquaintance of Pastor Niemoller when the Nazis were in control; he told us how anxious the time was, and how frequently they felt that the Confessional Church might

be in the very gravest danger. He paid a touching tribute to the quiet courage and confidence of Christians who dared to resist the Nazi regime even at the risk of their lives, and incidentally he showed that the Christians of other countries were ready to stretch out the right hand of fellowship to those who named the name of the Lord Jesus. There was a graphic account of a gathering after the war when the Germans came into the World Council of Churches and felt that they were isolated and strangers in the midst of their brethren. The Norwegian Bishop, von Soderblom, eased the tension by rushing forward and kissing one of the German pastors on both cheeks. These are instances that illustrate for us that notwithstanding the grave imperfections in our human affairs there is still a great bond of union between all who love the Lord Jesus Christ that transcends the bounds of race and even overcomes the hardships and bitterness of war.

During his stay here the Bishop of Chichester is occupied with the aim of trying to increase interest in the Oecumenical Movement, mainly through the World Council of Churches, and those who listened to him on Friday night at the Chapter House felt that the advocates of this new movement, had in him a worthy champion of the cause which they had deeply at heart. There is something to be said for men who have the courage of their convictions and the Archbishop of Sydney reminded his audience that Bishop Bell had, more than once, dared to outrage what was popular opinion in defence of what he believed to be sacred principle. Even if sometimes it is not possible to agree with the statements of men of this character, there is always a meed of praise to be given them for their outspoken utterances.

Dr. Bell was welcomed by Bishop Pilcher and also by the Rev. Denis Ryan on behalf of the World Council of Churches.

There was a representative gathering consisting of delegates from all the main Protestant bodies in the city, and the evening was a good augury for that hearty goodwill which is the first condition of success in any movement such as that which the Bishop inaugurates.

Mrs. Bell addressed the meeting for a few moments before her husband and her words were greatly appreciated. She told of her natural anxiety when her husband visited Germany at the time of the Gestapo, and the anxious moment she experienced when a voice over the phone said to her, "Your Bishop will not be with you until half-past five." And a chilly fear crossed her mind that the voice might be the voice of the Gestapo.

The meeting concluded in the heartiest manner.

POSITION VACANT.

TYPISTE-STENOGRAPHER (18-20 years of age). Applications are invited by the Home Mission Society (Diocese of Sydney) for the position of typiste-stenographer and general office secretary. Salary according to award. Kindly apply in first instance by letter to the Rev. R. G. Fillingham, General Secretary, Home Mission Society, Diocesan Church House, George Street, Sydney, stating age, qualifications, etc.

GOVERNOR OPENS CHURCH CONFERENCE CENTRE.

On Saturday, 3rd September, His Excellency the Governor, with Miss Elizabeth Northcott attended "Gilbulla," Menangle, for the purpose of unveiling the Plaque of Dedication.

After His Excellency's arrival His Grace the Archbishop led the people in Prayers of Dedication. His Grace then recalled the war-time service of the Chaplains of the Sydney Diocese and recounted all that the Church had done through the Organisations of C.E.N.E.F. and S.D.C.A. His Grace concluded by inviting His Excellency to unveil the tablet.

In his address General Northcott told of the invaluable service the chaplains rendered and stressed the tremendous value of their work especially amongst troops in action. "Fortunate indeed was the Commanding Officer who was blessed with the help of a good Chaplain," said His Excellency.

At the conclusion of his address His Excellency unveiled the Plaque which was covered with the flag of St. Andrew. The words of Dedication on the Tablet read:—

CHURCH OF ENGLAND CONFERENCE CENTRE.

A Memorial to the war time work of Clergy of the Diocese of Sydney and especially of the Army, Navy and Air Force Chaplains during the 1939-45 war.

Unveiled by His Excellency the Governor of New South Wales, Lieut. General John Northcott, C.B., M.V.O., 3rd September, 1949.

The Right Reverend Bishop Hilliard in his inimitable style conveyed thanks to His Excellency for so kindly coming to "Gilbulla" to perform this act of unveiling. The Bishop went on to stress the need for financial gifts to the project which he felt was truly indicative of a forward movement for the Church of England in the Diocese of Sydney.

The offertory and subsequent donations totalled £391, and in addition the cost of furnishing bedrooms had been given by Mr. and Mrs. F. P. J. Gray, Mr. C. P. Taubman and All Saint's, Woollahra. St. John's, Parramatta had met the cost of furnishing the dining-room.

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MISS G. GORDON EVERETT, M.A.

Promises to assist with furnishings have also been made by the Parishes of St. Augustine's, Neutral Bay, St. Alban's, Epping, and St. Clement's, Mosman.

This property will indeed be an asset to the Diocese of Sydney as a Conference Centre and a place of spiritual refreshment.

A KINDERGARTEN EXHIBITION.

Working to the theme, "After Kindergarten, What —?" the Organisers of the 18th Annual Kindergarten Training Week-End and Exhibition of the Sunday School Teachers' Association, Rural Deanery of Parramatta, held at St. Phillip's, Auburn, last week-end, stressed the need of activity for children leaving Kindergarten. Observations over a wide area showed a loss in attendance and enrolment during the change over from Kindergarten to Junior Sunday School Grades. Miss D. Foster, Kindergarten Adviser of the Methodist Young Peoples' Department, who was training leader, said that this loss was due largely to a lack of activity in the Upper Grade. The scholar has a need and a desire to do and to make, but there is too little opportunity for this outside the Kindergarten. Handicraft expression work helps to hold the children.

Types of activity shown during the week-end included, map making, plasticine modelling, and activity associated with songs and pictures.

The exhibition which was opened by Mrs. W. J. Reboul (wife of the rector) at 3 p.m. on Saturday was made up of contributions from nine Sunday schools, St. John's, Parramatta, St. Paul's, Harris Park, St. Thomas', South Granville; All Saints', Parramatta Nth.; St. Mary's, Guildford; St. Mark's, Granville; St. Stephen's, Lidcombe; St. Thomas', Auburn; St. Phillip's, Auburn. It covered a large wall space and three tables. It showed colour, skill and variety, and a careful following of the rules of neatness and method.

Assisting Miss Foster were Miss N. Howieson, Kindergarten Secretary to the Association; Miss R. Campbell, Director of the Mail Bag Sunday School of the Bush Church Aid Society; and Miss D. Williams, Miss M. Wilson, of the Presbyterian Welfare of Youth, and Miss M. Rogers, formerly of Parramatta Child Centre, were the guest speakers.

A Sunday School demonstration conducted by Miss Foster and Miss Campbell followed out the usual Sunday School session consisting of Primary and Beginner Departments. Primary activity included plasticine modelling and poster work. Beginners' Department did clay modelling and paper teasing. The training week-end concluded with a film service, setting out the Bush Church Aid Society's work in taking the Christian faith to the children of the outback.

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CORRESPONDENCE.

MOORE COLLEGE.

(The Editor, "Australian Church Record.")

Dear Sir,

I am writing you regarding the Annual Moore College Embertide Appeal which this year is to be made on Sunday, 25th September.

In connection with this matter the following facts may interest your readers. Already you are fully aware of the great shortage of clergy in the Diocese and elsewhere. This year His Grace the Archbishop received 43 applications from rectors for curates, but there were only 15 Ordinands. It is estimated that 20 Ordinands are required each year to meet the annual needs of the Sydney Diocese, without allowing for the present deficiency which has accumulated over past years. To maintain these requirements our Theological College needs 70 students each year.

The fees of each resident student are £105 per annum, but the committee has only £1000 available each year for bursaries. To give each man a bursary, say of £30, would mean a further £1,100 annually. Every student as you can see has to be prepared to contribute largely to the cost of his training. Already the number of men eligible for the Commonwealth Rehabilitation assistance is rapidly diminishing.

There are still 12 rooms in the new wing not paid for. These could be donated by a parish or individuals at a cost of £250 each and would be an appropriate memorial or thankoffering.

I trust all will do all in their power to forward the Embertide Appeal.

Yours sincerely,

S. G. STEWART.

Hon. Organising Secretary,
Moore Theological College.

St. Andrew's Rectory,
1 Bancroft Ave., Roseville.
Phone: JA 2553.

DISUSED CEMETERIES.

(The Editor, "Australian Church Record.")

Dear Sir,

I am custodian of the historic cemetery of the Church of St. Peter, Cook's River, Sydney. After four years' work I have got it clear of lantana, and all other dense growth. There is not, now, a grave that has not been weeded, nor a footpath that cannot be freed from young growth by means of a light Dutch-hoe.

The condition of this sacred spot had reached such a scandalous state that it was

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The problems of POST CONFIRMATION
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a menace to public health and morals. I dreaded that a young child might have been foully done to death in the dense growth; holes in the graves and vaults were an encouragement to rats and other vermin; it was the dumping ground for dead dogs and cats, as well as animal and vegetable garbage. Worse than all, it became noted as a place of consorting of a night.

But, thank God, all this has now been remedied; and I appeal to all churchmen never, no never, allow this cemetery to lapse into this awful state again. I am 72½ years old, and feel I may not be able to do this work much longer.

This Church of St. Peter, and its yard, is 110 years old. It is the mother church of all the Anglican churches between Sydney Harbour S.E. side, and Sutherland-Cronulla. It, therefore, has a special claim on the diocese of Sydney. My suggestions are that both cemetery and other portions, be devoted to the raising of flowers; these would be useful for church decoration, and the sick in the parish and hospitals; and that a permanent employee keep the necessary order.

A very well-known gentleman, who is highly interested in this church, has hinted to me that it would be nice if an annual commemoration service could be arranged similar to that at St. Stephen's, Camperdown, Sydney.

I am, dear sirs, yours respectfully,

A. V. GREEN.

190 Unwins Bridge Rd.,
St. Peter's, N.S.W.
1st September, 1949.

INTER-COLLEGE VISIT.

MOORE STUDENTS AT BRISBANE.

Eight students from Moore Theological College, Sydney, recently spent a week in Brisbane as guests of St. Francis' College, the Queensland Provincial Training Centre.

The students were allowed to enter into the general College routine, and a very profitable time of fellowship and discussion took place.

St. Francis' College is in the grounds of Bishopsbourne, Milton, and the Moore College men were very graciously entertained on several occasions by the Archbishop of Brisbane (the Most Rev. R. C. Halse).

On one occasion a very interesting lecture on church music was given by the organist at All Saints', Wickham Terrace, Brisbane (Mr. Rogers).

The visitors were entertained also at the Missions to Seamen Rooms by all the ex-Moore College men serving in the Diocese. Those clergy present included the Rev. F. Riley (Chaplain, Seamen's Mission), the Rev. A. R. B. Morrisby (Qld. Secretary of C.M.S.) and the Rev. E. E. Hawkeye (Qld. Secretary of A.B.M.).

On the sporting field the Moore students were defeated at tennis, and (with an augmented team) at soccer. Moore College, however, won a debate on the subject, "That distance lends enchantment to the view." The adjudicator was the Ven. Archdeacon Hardie, M.A., B.D., a lecturer at the College.

During the visit the appointment of the College Principal as a Canon of St. John's Cathedral, Brisbane, was announced. Canon Nelson has been Principal since 1944.

It is hoped that a return visit of St. Francis' men to Sydney may be arranged during next year.

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Bulletin No. 9

The High Court, as a result of a Test
Case, says there can be

No Appeal

against a decision of the Licensing
Court regarding the removal of
licences into Residential Areas now
being widely granted.

This intensifies the
URGENT NEED FOR

LOCAL OPTION

The Council of the Temperance
Alliance, representing all Protestant
Churches, has met and decided upon

A VERY DEFINITE COURSE OF
ACTION IN THE NEAR FUTURE

In this it will need the co-operation
of local Churches and their members.
The plan is to be revealed by the
Alliance President at the opening
function of the

SUNSHINE FAIR

in the SYDNEY TOWN HALL on

FRIDAY, 30th SEPTEMBER

In the meantime preparations are
proceeding, and details will appear
in next month's "Bulletin" in this
journal

PLEASE WATCH FOR THIS
IMPORTANT ANNOUNCEMENT

NOTE.—The Sunshine Fair will be
opened at 2 p.m. by Rev. R. B. LEW,
B.A., President Methodist Conference,
after Musical Programme. Evening:
Dramatic Sketches.

"Get-Together" Tea at 5.30.

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77 Castlereagh Street, Sydney
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SYDNEY SYNOD STANDING
COMMITTEE.

The following are some of the important matters dealt with by the Standing Committee at its meeting held on the 12th September, 1949:—

1. The Most Reverend the Archbishop referred to the death on 26th August, 1949, of Mr. W. J. G. Mann, M.A., Chancellor of the Diocese of Sydney. He was in his 90th year. He had been a member of the Diocesan Synod for 45 years, of the Standing Committee for 38 years, of the Provincial Synod for 37 years, of the General Synod for 34 years, of the Cathedral Chapter for 26 years and was for many years a Director of the Clergy Provident Fund and a member of the Councils of The King's School, the Sydney Church of England Grammar School for Girls, Barker College, and of many Select Committees and Sub-Committees of the Synod and the Standing Committee respecting legal, Church lands and finance. He had also been Chancellor for a period of 11 years.

He had a thorough knowledge of Ecclesiastical Law and took a prominent share in debates on the proposed new Constitution for the Church in Australia.

In 1933 the Standing Committee passed a special resolution regarding the splendid services which he had rendered to the Diocese and the whole Church in connection with the draft Constitution and the resolution referred to his Constitutional ability, his legal knowledge and his indefatigable labour over many years.

He practised at the Bar for over 60 years and on one occasion he appeared before the Privy Council successfully.

In his younger days he was a great footballer and represented Australia in the first "Waratahs" to go to New Zealand. He was also for many years from his youngest days a Churchwarden of St. John's, Ashfield. He practically devoted his life to Law, the Church and his home and always lived to the highest standard of Christian ethics.

2. After the death of Mr. W. J. G. Mann, Chancellor of the Diocese, had been reported, a suitable resolution of sympathy was passed and thereupon the Most Reverend the Archbishop announced the appointment of Mr. W. S. Gee, B.A., LL.B., Barrister-at-Law, as Chancellor.

The Chancellor has been summoned to the Synod under the 14th of the Constitutions as Chancellor of the Diocese and he now becomes an ex officio member of the Standing Committee by virtue of his office. A vacancy was then declared which will be filled in due course.

A vacancy was also declared in the office of the Advocate of the Diocese which has been held by Mr. Gee since 1933, and this office will be filled in due course.

3. Following on the recent Special Session of the Synod re the Constitution a Sub-Committee has been appointed to implement the various decisions reached by the Synod.

4. The "St. Aidan's Longueville Mortgaging Ordinance 1949" was passed through all its stages. This Ordinance authorises the mortgaging of certain lands for the purpose of raising moneys to erect a new Rectory, etc.

5. Elections:

(a) St. Catherine's Clergy Daughters' School.—Matron Shaw and Mrs. R. J. Hewett were elected to fill the vacancies caused by the resignations of Mrs. Babbage and Mrs. Utz.

(b) Council of The Home Mission Society.—The Rev. Norman Fox was elected to fill the vacancy caused by the Ven. Archdeacon H. G. S. Begbie now being ex officio.

6. Cumberland County Council.—Objections were lodged against the proposed Cumberland County Council plan insofar as it affected:—

1. The use of and the erection of Churches in industrial areas.

2. The proposed construction of elevated highways through the St. Philip's, Glebe, Estate and the Bishopthorpe Estate.

Subsequent to the lodgment of such objections a deputation from the Standing Committee waited upon the Minister for Local Government and Public Works in order to emphasise the objections which had been lodged.

The Minister in his reply stated that he was greatly impressed with the arguments that had been submitted by the deputation and stated he would give immediate instructions for the plan to be reconsidered with a view to avoiding mutilating these estates.

He also indicated that if a satisfactory solution was not reached then it was always open for the Church to have the matter represented in Parliament before final approval was given.

With regard to the question of Churches in industrial areas, he assured the deputation that this would be satisfactorily dealt with.

The Standing Committee is now awaiting further information.

7. The Synod in 1948 after voting certain moneys in connection with the organs in the Cathedral, requested the Standing Committee to consider ways and means of repaying this money, etc. This has been the subject of careful investigation by the Cathedral Chapter which has made certain sug-

gestions to the Standing Committee and it is proposed by that Committee to prepare an Ordinance for submission to the next Session of the Synod.

8. Approval was given to the Church of England Homes to hold certain shares in companies for a further period of 12 months from 1st September, 1949, in terms of the "Investment of Church Trust Property Ordinance 1944."

9. Archdeacon Gordon Begbie has resigned as a member of the Council of the Sydney Church of England Grammar School for Girls and this vacancy will be filled in due course.

10. Two vacancies were declared on the Council of Barker College in the place of Mr. W. C. Carter, deceased, and the Rev. M. K. Jones who has now left the Diocese.

11. The usual form of Declaration of Trust was approved by the Archbishop-in-Council in connection with certain land in the Parish of Sans Souci at Taren Point.

12. The Archbishop-in-Council approved of the alteration of boundaries in the parishes of St. Paul's, Wahroonga, St. Andrew's, Wahroonga and St. Peter's, Hornsby.

13. In connection with the second Session of Synod which would open on the 7th November, 1949, it is to be pointed out that the last day for receiving notices of motion as provided for in Standing Order 9(K), is the 7th October, 1949.

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CHURCH MISSIONARY SOCIETY

THIRD JUBILEE

ANNUAL MEETING

to be held in the

SYDNEY TOWN HALL

on

FRIDAY, 23rd SEPTEMBER

at 7.45 p.m.

Special Speaker: DR. MAX WARREN (London)



INTO ALL THE WORLD

CALL TO YOUTH.

C.M.S. YOUNG PEOPLE'S UNION.

Everyone is invited to the 56th Annual Demonstration of the Young People's Union which is to be held in the Sydney Town Hall on Saturday, the 15th October, in the presence of His Grace the Archbishop and Mrs. Mowll.

The function will commence at 2.30 p.m., but will be preceded by a quarter of an hour's singing led by the Rev. G. Rees.

The rest of the programme will be conducted entirely by past and present members and Leaders of the Y.P.U.—the Ven. Archdeacon Begbie, who has been President of Y.P.U. for 45 years; The Chairman (Dr. Paul White), Guest Speaker (Rev. A. Begbie), Organist (Rev. K. N. Shelley) and Y.P.U. "Our Own Missionary (Archdeacon Kidner), who will present the prizes to be awarded for the Branch Competitions, are all past members; and present members of Y.P.U. Branches and Sunday Schools will take part in the various items presented during the afternoon.

There is to be a display of Y.P.U. members' work and activities.

A special invitation is extended to Sunday School teachers and their classes and to all who are interested in work amongst girls and boys and the extension of the Kingdom of God throughout the world.

GIRLS' FRIENDLY SOCIETY.

The G.F.S. Houseparty at "Chaldercot," Port Hacking, was a very happy time for all those who were able to attend. There were 50 in camp, and the eight days went all too quickly. Besides girls from the suburbs of Sydney, there were several from Wollongong and Cessnock.

During our free time, the officers took the girls out rowing on the river, played pudden, and went for several very pretty walks, besides a trip to Bundena by launch.

Bible Study was taken in groups each morning, and much blessing was experienced by the time gathered round the Word of God. Each evening we met in the Chapel for a short period of singing, and prayers were taken by one of the Officers, when we tried to point the girls to the One, Who to them could be The Way, The Truth and The Life—the Friend that sticketh closer than a brother.

EXHIBITION.

The Exhibition of Handicrafts and Hobbies is to be held in the C.E.N.E.F. Auditorium on Friday evening and Saturday morning and afternoon, 14th and 15th October. The Auditorium will be open from 3.30 p.m. on Friday afternoon. Do come along and see the work the girls are doing.

FILM REVIEW.

"Religious Films" (who now have an office in Sydney) has just released a film entitled "Belteshazzar's Feast."

This film is not what one would expect,

and it is really a visualised sermon. It commences with a Bishop in a London Church preaching a sermon, in very beautiful English, on Belteshazzar's Feast, using the text "mene, mene, etc." It flashes then to black and white drawn pictures of various incidents in the Feast as related in Daniel.

The film then takes the audience back to the Bishop as he explains and applies the meaning of the Feast.

To church people who are used to sermons and are in some way familiar with the Scriptures, this film is most valuable, but it is too slow in its action and message to be used among people who are not familiar with the Bible.

It is a pity that the producer of the film had not caught the spirit of the great musical and choral impression of this dramatic story as presented by Walton in his "Belteshazzar's Feast."—G.R.D.

NEWS FROM OVERSEAS.

Encouraging news has come from many countries this week, showing the advancement of Christian youth work.

The Gold Coast.—Here in Australia we hear very little about this part of the world. Recently a young people's conference was held here. Africans and Europeans of both sexes, clergy and lay—teachers, farmers, craftsmen, clerks, traders—representing all sorts of Churches and young people's organisations met together. A discussion took place on "The place of Youth in the Church." There was an air of frankness and sincerity at this gathering—prejudices previously harboured about young people by the older ones present were removed, and one of the persons present writes: "This coming together of the youth leaders of our Church helped us to dedicate ourselves anew, through collecting, sifting and sharing experiences."

Europe.—Most news comes from Europe. In England at Northampton the Third European Youth Leaders' Conference was held, when many Protestant Churches were represented. The subject for the Conference was "Christian Witness and Freedom To-day." Prof. D. Roberts of New York spoke on the New Testament conception of freedom, and Pastor Lerfeldt of Denmark commented on Luther's essay on the freedom of the Christian man. A further paper was read and discussed on the freedom of Christian witness. In the discussion groups much time was spent talking over the relevance of religious drama in Christian Youth work. The College of Religious Drama performed "Go down Moses". Also the Conference gave opportunity for the delegates in private conversations to discuss and compare the work of the Christian Church in different parts of Europe.

Netherlands.—The Christian Youth of the Netherlands is endeavouring to extend its witness beyond the bounds of its own country, especially to Indonesia, but they are, too, working hard not only to construct their own youth groups, but also Calvinistic youth groups in other European countries.

Sweden.—Since 1947 three groups of ap-

proximately 50 Swedish church and youth leaders have visited London for periods of a fortnight each to learn what they can of Christian youth work.

Germany.—In this country we see the co-operation between the Control Commission in Germany and the German Churches. There has been arranged jointly by them a youth leadership course for "key" leaders and youth pastors. Forty-one Land and Kreis Church Youth Officers attended the course in two groups. The programme included lectures on British youth work and informal methods of teaching and the relationships between the Church and State in Great Britain. Each delegate spent at least a fortnight in British homes.

YOUTH HELPS HOMELESS YOUTH IN GERMANY.

Miss Jean Fraser, Secretary of the World Council of Churches Youth Department, has written to say that she was present at Stuttgart where she saw the installation of a new youth pastor to a youth group at Frankfurt and Worms.

Of all her experiences and impressions in Germany, one was outstanding in her mind regarding the problem of homeless boys and young men. After three days in Stuttgart, one word was implanted in her mind, "Beds." Beds in half repaired buildings, in barracks, in youth centres, in houses previously used for holidays. Beds were everywhere used to provide shelter for boys and young men who belonged to nowhere.

Miss Fraser, too, paid a visit to Berlin to a prison where boys and young men were sent who had offended against the occupying forces. She became very much aware of the need of homeless boys and girls—found herself particularly asking the question—"How can we help overcome this homelessness?" and made the following suggestions to the Christian families and Christian youth of Germany: "Have patience and don't let yourself be disappointed. Make one homeless person at home in your family. Take an interest in refugee families and help them to find a home in your community and Church."

She says, too, that "your youth groups might take on the following task together—four or five might see to the clothing of a destitute person; might arrange a visit to juvenile prisons, barracks and refugee camps; might arrange a job of work or a place to sleep."

One organisation is already trying hard to meet the need in some small way. It is called the Youth Relief Agency in Baden.

Their largest immediate goal for the New Year is the reconstruction of the recently acquired barrack (formerly slave-labour) camp at Neckarzimmern/Baden into a youth home where Christian witness and life can go on. To-day this will cost an astoundingly large amount of money, but these young people have a large faith in a great God and the actual re-construction work will be done in a large part by the youth themselves under the supervision of trained builders in camps of about fourteen days.

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

CHURCHES' CRICKET UNION.

The N.S.W. Churches' Cricket Union reports a record season last year. The number of teams playing in the competitions increased to 222, an increase of more than 50 per cent. on the previous season, which was itself a record season for the Union.

C.S.O.M.'S ANNIVERSARY.

Guest speaker at the Sixth Birthday Rally and Annual Meeting of the Christian Social Order Movement will be the Movement's Chairman, the Right Rev. J. S. Moyes, M.A., D.D., Bishop of Armidale.

The sixth annual report and the financial statement will be presented and discussed. After the meeting refreshments will be served.

Members of all branches of the Church are invited to attend; the meeting will be held in the Chapter House on Wednesday, September 28th, at 7.45 p.m.

WOLLONGONG CHRISTIAN CONVENTION.

Under the auspices of the Katoomba Convention Council, a Christian Convention will be held in St. Michael's Church, Wollongong, on Six-Hours-Day.

The speakers will include the Ven. Archdeacon H. S. Begbie (the Rector's father) the Rev. S. A. McDonald, and Mr. F. A. Pennington.

CHATSWOOD MISSIONARY MISSION.

"Spotlight on the World" is the title of an eight-day missionary mission to be held at St. Paul's, Chatswood, next week.

The special celebrations will include music, pageants, plays, films, messages of vital interest, and a missionary exhibition. They are to commemorate the Third Jubilee of the Church Missionary Society.

Next Sunday (Sept. 25) the preacher at the morning service will be the Ven. Arch-

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in order to be prepared for whatever work God is planning for you?

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Carillon Avenue,
Newtown, N.S.W.

(Phone: LA 1172)

deacon H. S. Kidner, of Central Tanganyika. At a special Men's Tea at 5 p.m., the speaker will be Dr. Max Warren, of C.M.S. London. The missionary portion of Handel's "Messiah" will be presented at the service of Evening Prayer.

Special meetings will then be held each night until the following Sunday.

L.H.M.U., SYDNEY.

The Annual Service of Holy Communion in connection with the L.H.M.U. will be held in St. Andrew's Cathedral on Friday, 30th September, at 11 a.m. The Preacher at this service will be the Gen. Secretary of the Home Mission Society, Rev. R. G. Fillingham. Branches are asked to bring in any Special Direct Giving money, with Branch name on the envelope, which can be placed on the Offertory Plate.

A Basket Luncheon will be held in the basement of the Chapter House. The Archbishop of Sydney will preside at the luncheon.

The following Deaconesses will speak for a few minutes on their work:—

Deaconess R. Short: Scripture in the Schools; Deaconess L. Power: Visiting in the Homes; Deaconess M. Symons (Nurse): I was sick and ye ministered to me; Sister Jean Standfield: Youth Work.

HOLY TRINITY, BAULKHAM HILLS.

We are happy to announce that we are acquiring land adjoining the Church upon which to build a much-needed church hall. A deposit has been paid and the Diocesan authorities are finalising the transfer. The land is big enough for a rectory too, when such is needed.

The owner of the land has acted most generously towards our Church and is selling much below the price she could have demanded. The Church officers were further encouraged by receiving an anonymous gift of £50 from two of our parishioners towards the purchase of the land. Then the Women's Guild voted £100 out of their funds for the same purpose. To these most generous helpers—the owner of the land, the givers of the £50, and to the members of the Guild we offer our Church thanks, and accept their donations as from the hand of God and thank Him for His blessing.

Holy Trinity Church is in the Parish of Castle Hill, and the Rector is the Rev. Thomas Gee.

NEW CHURCH PLANNED.

The rapid growth of population in that part of the parish in the immediate vicinity of the old Eastwood Golf Links has long been a challenge to the parish, and an anxiety to the Rector. During August, several very enthusiastic meetings of parishioners in that part of the parish have been held, and it has been decided to purchase land with a view to the eventual erection of a Church and Sunday School. There is one great difficulty: the powers that be cannot decide on a name for the new suburb which is growing up there. As we must have a name, we have called this new area "Denistone Heights," pending a decision on the part of the proper municipal authorities. The Rector is most anxious to begin work there with at least a Kindergarten Sunday School as soon as possible.

95th ANNIVERSARY CELEBRATIONS.

Special celebrations are taking place this month to commemorate the 95th Anniversary of St. Michael's, Flinders Street.

Last Sunday a great Family Service was held for those who have been connected with the parish in the past. Next Sunday the special preachers will be the Rev. W. K. Deasey (Rural Dean) and the Rev. Norman Fox, a former Rector of St. Michael's.

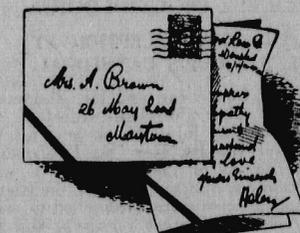
ST. DAVID'S, BURRAWANG.

Yet another church holding Anniversary services is St. David's, Burrawang, in the parish of Wingecarribee.

The Rector, the Rev. R. H. Palmer, writes: "On the 15th October, 1886, St. David's Church, Burrawang, was licensed as a place of worship. For 63 years this Church has been a real part of the district. The pioneers of the district have worshipped here, and through all these years the message of God has been faithfully proclaimed to the great comfort and strength of those who came to hear. This friendly Church, on the side of the hill, has always been a reminder to the residents and those who passed by that no community can do without God. In order that we might give thanks to Almighty God for the blessings that He has brought to the district through the Church, a service to mark the 63rd Anniversary will be held in the Church on Sunday, 9th October, at 2.15 p.m., and the special preacher will be Rev. J. F. Mason, Rector of Moss Vale."

ST. SWITHUN'S, PYMBLE.

Two forward movements have recently taken place. (1) The formation of a local Church Committee at West Pymble for the purpose of organising the erection of a Church building on the site that has been acquired there. This building will serve for Church services, Sunday School, as a Church Hall, and for a Week-day Kindergarten. The enthusiastic committee has already accom-



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plished a good deal of initial work. (2) The formation of a Women's Guild at St. Ives to work for the New Church Fund there. A weekly stall on the Church site has been an outstanding success in the few weeks that it has been operating, reflecting much credit on the members.

Madame Ada Baker. — St. Swithun's Church was filled with a large congregation on Monday, 25th July, for the funeral service of Madame Ada Baker, who died early the previous morning after a short illness. She was widely known and loved as a singing teacher and artist who had been associated with the musical world from her teens until her death at the age of 82 years. She was held in the highest regard by all who knew her, and this was spontaneously and warmly expressed by the large audience and enthusiastic artists at her Testimonial Concert in the Sydney Town Hall on 14th July. Unfortunately, she was too ill to be present, or to be told of it afterwards. Madame Ada was a most indefatigable person, with a wonderful zeal for life. She raised funds with countless entertainments through the years for all kinds of purposes, including war efforts in the Boer War, and the two World Wars. She worshipped at St. Swithun's, having lived in Pymble for forty years, and was much interested in the Church's activities.

DIOCESE OF NEWCASTLE,

YOUTH RALLY.

The Sydney Diocesan Chaplain for Youth (the Rev. G. R. Delbridge) will speak on "Youth and the Gospel" at a combined Youth Rally in the Tyrrell Hall, Newcastle, on October 6.

The aim of the Rally is to bring together members of all Church Youth Organisations for a special act of dedication in preparation for next year's Diocesan Mission.

DIOCESE OF GOULBURN.

LITURGICAL RECEPTION AT ST. SAVIOUR'S CATHEDRAL.

Anglicans from near and far, and many members of other churches, crowded the Cathedral on 3rd July, the occasion of the reception of the Rt. Rev. K. J. Clements, Assistant Bishop of the Diocese. In spite of restrictions and inconveniences, the friends of Bishop Clements were determined to make the service one of great rejoicing, and the presence of a very large number of young people in the congregation bore striking testimony to the importance of the Young Anglican Movement in the development of the diocese which has made the appointment of an Assistant Bishop a necessity. Cooma, Adelong, Bega, Queanbeyan, Yass, Canberra, Binda, Braidwood, Crookwell, Marulan, Young, West Goulburn—all were represented by clergy or laity, and the Mayor of Goulburn and several aldermen also attended the service, which was worthy of Anglicanism at its best.

The Bishop of the Diocese and his colleague were received at the West Door by the Acting Dean, and the traditional "joyful greeting" was extended to the newly-consecrated Bishop.

The Bishop of the Diocese was the preacher, and his recommendation of the Assistant Bishop will long be remembered. "This is a memorable occasion," he said, "because, for the first time in the history of the dio-

cese, the need has arisen and is being fulfilled of an Assistant Bishop in the life and work of the diocese. I am sure this large congregation bears witness to the fact that the Church has been fortunate in having Kenneth John Clements to fill this very responsible office.

At the conclusion of Evensong the Bishop presented to his colleague a beautifully carved Pastoral staff, the gift of the Young Anglicans of the diocese. He paid tribute to the craftsman, Philip Nourse, who had left his mark on the Cathedral, particularly in the carvings of the Warriors' Chapel.

The family gathering in the Parish Hall after the service was most happy, in spite of dim lights and other difficulties. The Acting Dean presided, and addresses of affection and congratulation were given by the Bishop, the Mayor of Goulburn, Mr. Ken. Mason (Y.A.'s), and the Rev. W. Loftus, minister of the Goulburn Presbyterian Church and an old friend of the Assistant Bishop.

The guest of the evening warmly thanked clergy and laity for their generous gifts and sincere welcome. He thanked them for reminding him of the significant part which the Church of England had to play in the whole life of Australia; it would be his earnest endeavour to assist the Bishop to take his full part in guiding the Church towards its goal.

CLERICAL OBITUARY.

WILLIAMS, The Rev. W. A., Rector of Wodonga, and Rural Dean of the Murray Valley (Diocese of Wangaratta).

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., Church Record Office. Miss V. Hickson, 12/6; Mrs. Phelps, 10/-; Mr. W. Strong, 10/-; Mr. W. J. Coogan, 10/-; Rev. W. F. Pyke, 10/-; Rev. E. K. Cole, 10/-; Rev. G. R. Delbridge, 10/-; Miss B. Sellers, 10/-; Mr. A. H. Hann, 10/-; Mr. S. H. Gray, 10/-; Mr. B. A. M. Mottershead, 10/-; Mr. L. Bear, 10/-; Mr. F. S. Ingoldsby, 5/-; Mrs. C. E. Pollard, 10/-; Mr. N. Walker, 10/-; Mr. E. Cooke, 5/-.

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APPOINTMENTS AND PREFERENCES.

GREENWOOD, Canon W., has been appointed Canon Emeritus by the Bishop of Tasmania, (the Rt. Rev. G. F. Cranswick).

The Bishop of Tasmania has appointed the Rev. C. G. WILLIAMS (St. James', New Town), the Rev. I. J. B. MACDONALD (St. Mary's, Moonah), and the Rev. K. J. HUGHES (St. George's, Burnie), to the vacant canopies in St. David's Cathedral.

LATTA, Rev. G. C., has been appointed Bishop's Chaplain for the Archdeaconry of Hobart, Tasmania.

ARROWSMITH, The Rev. H. M., Vicar of St. John's, Toorak (Diocese of Melbourne) to be Commonwealth Secretary of the British and Foreign Bible Society (as from January, 1950).

BOYLDEW, The Rev. W. E., of Bombala, now Rector of Young (Diocese of Goulburn).

GRAY, The Rev. W. C., to be Rector of Hindmarsh (Dio. of Adelaide).

NAGLE, The Rev. C. E., to be Rector of West Goulburn and Lake Bathurst (Dio. of Goulburn).

PULLIN, The Rev. N. A., Rector of Paterston, to be Rector of St. John's, Raymond Terrace (Dio. of Newcastle).

SUTTON, The Rev. A. W., to be Rector of Bombala (Dio. of Goulburn).

RESIGNATIONS.

COLE, The Rev. T., as Vicar of St. James' Ivanhoe (Dio. of Melbourne).

KENNA, The Rev. W. K., as Assistant Minister at Holy Trinity, Oakleigh (Dio. of Melbourne).

CHILDREN'S RELIGIOUS BROADCASTS.

On and after September 11, the A.B.C. is arranging two new features for the half hour devoted to children's religious broadcasts on Sunday afternoons (5.30 to 6.00 p.m. Eastern time, 5.00 p.m. South Australia).

Miss Ann Dreyer, who is famous for her national Kindergarten session on week-days, will begin this period with a story addressed to little children, which will last for six or seven minutes.

"Wombat Street," the serial by Catherine Shepherd, which has made Jock and Mary McLinn many thousands of friends throughout Australia, will follow about 5.37 p.m. Eastern time.

At 5.50 p.m. there will be a talk to 'teenage children entitled "Fifteen"—and Then?" Well-known personalities in different vocations will talk to boys and girls who are beginning to think about choosing a career. On September 11, Dr. W. L. Carrington gives a talk entitled: "So you want to be a doctor?" On September 18, Mr. Justice Arthur Deans, of Victoria, on "So you want to be a lawyer?" On September 25, a prominent business man will speak. On October 2nd Professor A. E. Wadham on "So you want to be a scientist?" On October 9 Dr. T. H. Upton on "So you want to be an engineer?" And on October 16th Major General the Rev. C. A. Osborne on "So you want to be a soldier?" Other talks of the same kind will follow.

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