

Y.E.C.L. MEETING.

On the first Monday of each month, the Young Evangelical Churchmen's League meets at Moore College, Carillon Avenue, Newtown, at 7.45 p.m. The subject on the 5th May is "The Will of God — Is All Calamity Part of God's Plan?" and will be dealt with by the Rev. R. Walker, Rector of Holy Trinity, Concord West. All young people are cordially invited.

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Proper Psalms and Lessons**May 4. 3rd Sunday after Easter.**

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

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

May 11. 4th Sunday after Easter.

M.: Deut. iv 1-24 or Isa lx; Luke xvi 19 or Acts iii. Psalms 128, 129, 130, 131.

E.: Deut. iv 25-40 or v or Isa lxj; Luke vii 1-35 or Revel. ii, 18-iii 6. Psalms 145, 146.

May 18. 5th Sunday after Easter. (Rogation Sunday.)

M.: Deut. vi or Isa lxii; Luke xx 27-xxi, 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa. lxiii 7; John vi 47-69 or Revel. iii 7. Psalms 107.

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The Table in the 1552 Book.

A POSITIVE PROGRAMME FOR EVANGELICALS.

(By the Rev. A. M. Stibbs, M.A.)

(We are grateful to the Vice-Principal of Oak Hill Theological College, London, for this contribution to our studies in the English Prayer Book of 1552. Mr. Stibbs here focusses on one feature of the 1552 Book, and presents it as a challenge to make the Holy Communion truly central.)

This year is the four hundredth anniversary of 1552. It was in 1552 for 300 years. Is it not time that we that the rubric, which still stands in returned in this matter to the pre-our Prayer Book, was first inserted, in- scribed practice and the underlying-structing that "The Table, at Commu- Scriptural principles of the Reformers? ion time . . . shall stand in the Body Evangelicals need a positive pro- where Morning and Evening Prayer gramme—to take the place of nega- are appointed to be said." This in- tive protest, to deliver us from inhibi- tion, inferiority complex and a sense



THE INTERIOR OF ST. JAMES' CHURCH, KING ST., SYDNEY,

as it was in the latter years of last century, showing the Table standing "in the body of the Church," and surrounded by a fence to enable communicants to kneel all around it. This was before the extensive internal rearrangements made during the incumbency of the Rev. W. I. Carp-Smith (1896-1910). Before the erection of the galleries here shown (and since removed) the pulpit stood at the east end behind the Table. (Photo by courtesy of A.B.M.)

of frustration, of which we have had more than enough. We need something positive, which we can do, and all do together, in conscious and deliberate expression of our common convictions. We need something positive to do in contrast to mere verbal protest against, or negative refusal to do, things which others do, of which we, or at least some of us, disapprove.

A Meaningful Action.

This positive thing to do must be, like many things of the kingdom of heaven both "new and old." It must be something fresh and different in order to challenge us to take action. It must be a vital expression of living conviction. It must also, if it is to be truly Evangelical, be something old, a return to something done before, a renewed expression of devotion to the unchanging truth of the Gospel.

This thing to do must also be essentially an activity of the whole people of God, the laity. It must not be something only to be supported by individual clergy here and there, but an activity of the local congregation, something the doing of which must be fully shared in by all active communicant members of the fellowship of Christ in our local churches. The hope of renewal lies here—not in massive central organisations, but in the two or three (20 or 30, 200 or 300) met together in Christ's Name with the Lord Himself in the midst.

What we need, then, is some conscious rallying of the local fellowship, some new activity of membership in Christ which will challenge the many to do what all the faithful ought to do, but which many are at present not doing, or at least not fully doing.

The Position of the Table.

If we believe that, when we gather together as Christian believers, the Lord Himself is in the midst, that surely is where the Lord's Table ought to be—in the midst—not detached at a distance in a "sanctuary" at the "East end." In its rubric our Prayer Book gives its first preference to the injunction that the Table should stand "in the body of the Church." In the rubric before

the third long exhortation of the Communion Service, it says that the communicants should already be "conveniently placed for the receiving of the holy Sacrament." It is clear from this that the communicants are not expected later to have to go up to a communion rail at a distance, but to be able to partake in the place where they are already seated or kneeling. This surely implies that the Table is in their midst, and that the ministers will move among the communicants when they administer the sacrament. Further, if the Table were thus brought into the midst of the communicants, the laity as a whole would begin to feel in new ways that it was their service, in which all partake alike. It would help to give them a new idea of Christian service as something in which all act together rather than as something which the parson does in a separated ministry while the rest look on.

Dr. Max Warren has written that "... all too commonly to-day, an Evangelical in the Church of England is a person labouring under a sense of frustration and discouragement often so deep as to engender what, in contemporary jargon is known as an inferiority complex." May this not partly be due to the fact that "the sanctuary" at the "East end" has become a place in our churches where, as Evangelicals, we have constantly to submit to practices which are not of our choosing? In big united services, in our cathedrals, when Bishops visit our churches, there is no clear Evangelical witness given in what is done at the Lord's Table. Rather other uses have taken possession, and made us feel that we have no place. To take the North end position is regarded by many merely as negative—a refusal to do as others do.

Bring the Table out.

The only way to regain a proper awareness of our place and adequately to give distinctive positive witness to our Evangelical convictions is to move away from the East end of our

churches, and to bring the Table out into the body of the Church, and into the midst of the people. It is significant that the so-called Oxford Movement made the doing of something different in the Holy Communion one of its points. May not the doing of something fresh in the Holy Communion service in order to express our Evangelical convictions similarly help to promote, and serve to rally many to join in, a new Evangelical movement? Such fresh distinctive action would also make plain to irregular or non-attending adherents (many of whom have been turned against coming to church by unwelcome ritual) that as Evangelicals we are now openly taking an independent stand in expression of our convictions. Also, with reference to the impossibility (historically and liturgically) of distinguishing between "Side" and "End" of the Table, it does not seem to matter very much whether the Table is oblong or square (or round), or whether it be placed lengthwise or crosswise, as long as it is a plain Table standing "in the Body of the Church" and in the midst of the congregation.

Such a movement of the Table from the East End into the Body of the Church is something we can do without

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Prayer Book revision, according to "the form in the said book prescribed." But, if it is to be an expression of Evangelical unity, individuals ought not to begin to do it independently. We should confer and come to a common mind to act. We should inform and instruct the laity, and get their understanding and goodwill. We should ask for public episcopal lead when we begin. For, if Bishops can be asked to pontificate at celebrations which are not exactly in accordance with the spirit and plain meaning of the Prayer Book, surely we can ask for episcopal lead in carrying out what one of the rubrics of the Prayer Book actually enjoins? And what better year thus to act than 1952?

THE PRIMATE IN NORTH AUSTRALIA.

His Grace the Archbishop and Mrs. Mowll left on the 10th May on the first stage of their journey to North Australia, where they will visit Arnhem Land Aboriginal Mission Stations for the first time. A plane will be chartered in Darwin, and the Archbishop and Mrs. Mowll will visit Grootte Eylandt in the Gulf of Carpentaria, then Roper River Mission, and finally the Oenpelli Mission. Included in the tour will be visits to Alice Springs and to Darwin. At Alice Springs the opportunity will be taken to pay a visit to the A.B.M. Hostel for mixed blood children, in the charge of Sister Eileen Heath. Public welcomes will be given to His Grace and Mrs. Mowll both in Alice Springs and Darwin. A visit will also be made to the Yarrabah Mission, for the Diamond Jubilee of that station, when His Grace the Archbishop will be the guest speaker. The prayers of all churchpeople are asked for this extensive tour on the part of the Archbishop and Mrs. Mowll. They will be accompanied by the Rev. J. B. Montgomerie, Secretary of the C.M.S. Aborigines Committee.

GIPPSLAND DIOCESAN JUBILEE

A Tribute to Bishop A. W. Pain.

Next Tuesday, 20th May, will be a great day in Gippsland. The Diocese of Gippsland will be keeping its Jubilee. On this day, 20th May, fifty years ago, the Reverend Arthur Wellesley Pain, M.A., was consecrated first Bishop of Gippsland in St. Andrew's Cathedral, Sydney, by the Most Rev. the Archbishop of Sydney, H. Saumarez Smith. It may be of interest to listeners to know how this all happened.



BISHOP PAINE

The Church Assembly of the Diocese of Melbourne (the old name for a Synod) passed the New Dioceses Act on 3rd October, 1901, providing for the formation, out of the Diocese of Melbourne, of the three new Dioceses of Gippsland, Bendigo and Wangaratta, each to comprise the area then known as the Archdeaconries of Gippsland, Bendigo and Wangaratta.

On the following day, 4th October, 1901, the Clerical and lay representatives for the Archdeaconry of Gippsland met in Melbourne under the Chairmanship of Archdeacon T. H. Armstrong, then Archdeacon of Gippsland, and later first Bishop of Wangaratta, to accept or reject the Act creating the new diocese. On the motion of the Rev. William Hancock (afterwards Archdeacon of Gippsland and Rector of Bairnsdale, and still living), the motion to accept was unanimously passed. The meeting then elected four clerical and four lay representatives to act, with four Melbourne representatives, as the Board of Nomination for the election of a Bishop.

This Board nominated Canon Arthur Wellesley Pain, M.A., D.D., Rector of St. John's, Darlinghurst, Diocese of Sydney. Canon Pain was duly consecrated as first Bishop of Gippsland in St. Andrew's Cathedral, Sydney, by the Archbishop of Sydney on 20th May, Whit Tuesday. Thus this Diocese really came into being. Bishop Pain was installed and enthroned in St. Paul's, Sale, on 10th July, 1902, by the Administrator of the Diocese of Melbourne (Dean Vance).

When the Diocese was formed there were twenty-one clergy. There were five Stipendiary Readers and twenty-nine Honorary Lay Readers. The population was then about 78,000.

"The Church News" was launched on 1st March, 1904, and has had a continuous publication. (Its present circulation, over 6000 per month, is the second largest of Church of England papers in Australia.) From these early records we see what an energetic and devoted leader our first bishop was.

He didn't have a motor car, but travelled by trains and buggy all over the Diocese. He was a great organiser and had a clear conception of legal processes and a business-like way about everything. But above all he was a true Father in God.

Thus we learn how God raised up just the right leader in these early days of the Diocese. Bishop Pain was able by his sincerity and devotion to weld the Diocese into a great family, all working happily together for the Glory of God and the strengthening of His Church in the land. We may well to-day thank God for His good hand upon this Diocese in its formative period.

Before Bishop Pain resigned the See in 1917 he was able to see it fully staffed and covering all the territory and to provide for a future ministry by establishing the Divinity Hostel (now used as St. Anne's School) for training ordinands. It was opened in August, 1914, and cost £3,500. Two of its earliest students are still with us, Archdeacon Benn and the Rev. B. B. Lousada. Bishop Pain also took a leading part, with the Bishop of Bendigo, in founding Ridley College for further training for the ministry, and also in the formation of Provincial Synod in August, 1905.

(From the Bishop of Gippsland's broadcast address.)

A CALL FOR HELP.

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(Unfortunately at this point the Muse took her leave. Our poor poet left to himself could not get beyond the following few words.)

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NOTES AND COMMENTS

The close of the first half of our ecclesiastical year is marked by three very important festivals, important because of the essential doctrines of the Christian faith which they mark—

"Ascension Day"—The Day of His Enthronement, when the Incarnate Son of God, "after He had offered one sacrifice of sins for ever, sat down on the right hand of God." His Presence there assures the Christian of his right of entrance into the Father's presence "to obtain mercy and find grace to help in time of need." It also assures him of his heavenly citizenship and the place that the Lord Jesus even now prepares for him in the heavenly city.

"Whit Sunday."—The Day that ever marks the fulfilment of the Master's promise to His disciples and expectant Church — that great power within of the Holy Spirit, Who makes all things new, and adequately enables the Christian for the high tasks of witness to a risen and ascended Lord.

Trinity Sunday.—The Day that emphasises for our comfort and strengthening the reality of the personality of the God in Whom we trust, and satisfies our rational thinking concerning the essential being of Him Whose Life is also Perfect in that Divine Fellowship and complete unity of which this great doctrine of revelation assures us.

"Jehovah, Father, Spirit, Son, Mysterious Godhead! Three in One!

Before Thy Throne we sinners bend, Grace, pardon, life to us extend."

A solicitor in Yorkshire wrote recently to the Secretary of the British and Foreign Bible Society in London:

"To-day my son, aged three, came to the Morning Service for the first time. He is the sixth generation to sit in the same family pew. This fact, together with the inestimable blessing of a happy home, seems to call for some special gift in thankfulness for the many mercies and goodness of God. And so in deep gratitude I am sending £50 for the work of the Bible Society . . . I should like this contribution to make my wife a Life Governor of the Society. Our two babes already have that position and I am an Honorary Life Governor. We shall then all have a permanent con-

nection with the Bible Society."

What a splendid example of thoughtful regard for his family in relation to the Christian's duty of sending out the light of God's work to the peoples of the world. Here is a method of enlarging the mind and heart of the growing child, taking care that from his earliest years the great world for which Christ died should find a place in his interest and prayer. Probably many a child so trained to take a real interest in such missionary endeavour would realise in after life a vocation to devote his or her life to a ministry for Christ in what are sometimes termed foreign missions!

"The Northern Churchman" for March provides a quaint medley of mistakes. For instance, one contributor makes the appeal to his parishioners: "Don't forget that S.P.C.K. is the Church Bible Society and it produces real Bibles, not just expurgated ones. When the Coronation comes it is a real Bible which is handed to the sovereign, not just an Old and New Testament bound together and misleadingly (sic) marked on the cover "Holy Bible."

This is, of course, an unworthy tilt at the great British and Foreign Bible Society which exists, as the Official Year Book of the Church of England records, "for the sole object of encouraging the wider circulation of the Holy Scriptures without note or comment, and is one of God's chief instruments for scattering His Word across the world," some 600,000,000 volumes having been circulated by it since its foundation. Surely the term "misleadingly" belongs to the Statement quoted above, for without a due explanation the ordinary reader would be mystified by it and could easily be led to think that the Bible Society was doing wrong by the Word of God.

Of course for those who know the truth about this quaint statement it will be difficult to estimate the sincerity of the writer; for the 6th Article of Religion distinctly disallows the Apocrypha being termed "Holy Scripture." The books of the Apocrypha are not regarded as inspired by God by the Church of England in her Articles of Religion, so that there is far greater and more harmful inaccuracy in including the Apocryphal book under the name of Holy Bible or Scrip-

tures, then in leaving them out and printing the Word of God without them under that usual true description.

The same writer regards what he terms the nickname "Mothering Sunday" as of twentieth century manufacture. He must make his peace with his neighbour who has more truth on his side when he describes it as "an old tradition."

But this neighbour of his goes one better when he tells us, "with millions of others of his friends" we have been offering the Holy Sacrifice for the soul of our late King of happy memory—in defiance of Article 31 which designates such offerings as "blasphemous fables and dangerous deceits."

We find ourselves in more cordial agreement with his bishop's reference to the King's passing. He wrote —

"As church people, we can show our appreciation of the late King and all he has done for us, by asking ourselves how far short our lives come of the ideals of the Christian life of worship and service which he displayed; and by pledging ourselves afresh to do all that lies in our power to promote that kind of Christian life he normally lived. The Commonwealth of Nations needed just such a man and just such a Royal Family to give them a lead back to the normal happy way of living; a life lived finely, as in God's sight, "as seeing Him Who is invisible" whether it be that of King or Commoner, helps to restore the "honest and good heart" to a nation in which the true Christian seed can grow."

To which we add our Amen!

Our grateful appreciation goes forth to all our friends and supporters who realise the necessity and needs of the "Australian Church Record." As one friendly Parish periodical puts it—

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We appreciate such practical sympathy and hope that this annual effort will be indeed a Record Sale!

A Study of the Ascension.

(By Archdeacon G. T. Denham, Rector of St. Hilda's, Katoomba.)

"He ascended into Heaven." These words are repeated Sunday by Sunday by countless thousands of Christian believers. Do all realise the significance of the statement they make, or understand the implications of that which they profess to believe? The study of the doctrine of the Ascension must be limited in this short article to a consideration of our Lord's Throne in Heaven and His session at God's right hand.

The Mighty Victor.

First, then, the Lord Jesus Christ ascended into Heaven as the mighty Victor over all man's foes. As Man He met and defeated them all—temptation and sin, death and the grave. Where the first man Adam failed disastrously the last Adam triumphed gloriously. The first man opened the door and let sin and death into the world, the second man opened the Kingdom of Heaven to all believers. Satan is a defeated foe and Christ means us to share in His victory. Every defeat is something outside His will for us. Just as Benaiah went down and "slew a lion in the midst of a pit in time of snow" (the worst possible place and the worst possible time) so the Lord Jesus as Man met Satan in the wilderness after 40 days of fasting and conquered him in the way that we may conquer, by reliance on the Word of God. He overcame temptation, He conquered sin, and He triumphed over the grave..

The Great King.

The question is asked: "Who shall ascend into the hill of the Lord?" and the answer is given: "He that hath clean hands and a pure heart." Here comes the King with clean hands and a pure heart, and here is His coronation anthem—"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; And the King of glory shall come in. Who is the King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; Yea, lift them up ye everlasting doors; and the King of glory shall come in. Who is the King of glory? The Lord of Hosts, He is the King of glory. Psalm 24. The Coronation itself is described in Daniel, chapter 7. The prophet sees

a vision of the Ancient of Days, of the thousand thousand who ministered to Him, and of the ten thousand times ten thousand who stood before Him. He then says, "I saw in the night visions, and, behold, there came with the clouds of heaven one like unto the Son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

The Mohammedan Mosque of the Ommayyades in Damascus was once a fine Christian Church, built in 375 A.D. by Theodosius the Great, and dedicated to St. John the Baptist. It has suffered often from fire, but there can still be seen over the arch of one of the doors the inscription in Greek uncials, the words, "Thy Kingdom, O Christ, is a Kingdom of all ages and Thy dominion lasts throughout all ages." My wife and I clambered over the flat roofs of several shops in the street called Straight to see this inscription. We also saw a similar text painted on the interior wall of one of the vestries. This had only recently been discovered, and I believe we were the first foreigners to see it. It was very difficult to decipher but it also told of Christ's everlasting kingdom. The Kingdom may seem to suffer temporary eclipse, but it is always true that Christ is King, that He reigns, and that the coming of the Kingdom is as sure as the dawn.

The Bounteous Giver.

The Ascended Lord is He Who gives gifts to His Church. "When he ascended on high, he led captivity cap-

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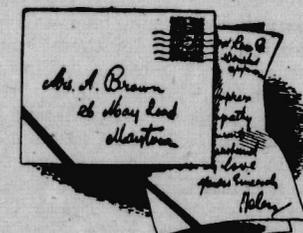
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tive and gave gifts unto men." The chiefest and best of the gifts is the pouring out of the Holy Spirit. So much might be said of this that it is best in an article of this length to say nothing. The Lord also "gave some to be apostles; and some, prophets; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the Body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fullness of Christ." All praise be to the Bounteous Giver who by His divine power hath granted unto us all things that pertain unto life and godliness. He is more willing to give than we are to receive. He is a good giver; we are bad receivers. Often our hearts are so full of this world's bubble and froth and scum that we cannot receive the solid joys and lasting pleasures He longs to impart.

The Omnipotent Saviour.

One of the most glorious texts in the Bible is Hebrews 7:25, "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." The thought of the Ascension is in the mind of the writer, indeed, Hebrews is full of it. This verse emphasises the present tense. It says much more than that Christ was once manifested to put away sin by the sacrifice of Himself. (Heb. 9:26.) Praise God, He did that once and for all at Calvary. But now He is a present, living Saviour, able to save to the uttermost. The words "to the uttermost" are a translation of the Greek phrase, "eis to pantales," interpreted by some to mean "for all time," by others, "wholly and perfectly," "fully and completely." This Greek phrase is found in only one other place, Luke 13:11. There we read of the woman

with a spirit of infirmity, who was bowed together so that she could "in no wise" lift herself up. "To the uttermost" she was unable to help herself, but Jesus saves from the uttermost, to the uttermost.

The Faithful Intercessor.

Hebrews 7:25 tells that the Ascended Lord ever liveth to make intercession for us. Rom. 8:24 teaches the same truth: It is Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. In the Old Testament economy Aaron, the High Priest, was commanded to bear the names of the children of Israel before the Lord upon his two shoulders for a memorial. His strength was to be used to uphold the people before God. He was also commanded to wear a breastplate having twelve precious stones and each stone was to be engraved with the name of a tribe of Israel. "And Aaron shall bear the names of the Children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually." His shoulders and his heart, his strength and his love.

What a picture of our Faithful Intercessor who uses His strength and love for us, who carries us and our burdens, and who loves us to the end. "I pray for them," He said, that is, collectively. "Simon, Simon, . . . I have prayed for Thee," that is individually. "In the hour of trial, Jesu, pray for me," and not only in the hour

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of trial, but ever and always pray for me.

The Merciful Priest.

The Epistle to the Hebrews is full of the doctrine of the Priesthood of the Ascended Lord. It is quite impossible to attempt to deal with it adequately here. It would require a volume in itself. But it is worthy of remark that the writer seems to underline the great fact that our High Priest is merciful. He is many other things, of course. He is great, faithful, holy, guileless, undefiled, separated from sinners, perfected for ever. But specially, perhaps, He is merciful. Hebrews 4:6 and 7 tell us that He can be touched with the feeling of our infirmities, that He was tempted in all points like as we are, that at the Throne of Grace we may receive mercy, and 5:2 implies that He can bear gently with the ignorant and erring. David could say, "I trust in the mercy of God for ever and ever," and surely we may say so, too.

The Indispensable Head.

St. Paul loves to dwell on the theme of the Headship of the Ascended Christ. A man without a head is never at his best, in fact decapitation renders him useless, yet not so useless as the Christian, who, not in theory but in practice, does not recognise Christ as his Head. The great weakness in the Christian Church to-day is that too many Christians have no Head. The head gives orders, the members obey, and anything less than this means paralysis, incompetence and decay. A public school without a head would quickly fall into a sorry state of discipline and chaos. Are the indiscipline and chaos in the Church to-day the result of the Headship of Christ being forgotten and ignored? "He is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." Col. 1:18.

CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents)

ANZAC DAY OBSERVANCE.

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

Many of your readers must be vitally interested in the question of Anzac Day observance, which was the subject of recent correspondence in the "Sydney Morning Herald."

Ignoring the herrings which inevitably appear in such a discussion whenever the subject of liquor is raised, I think most fair-minded people would agree that there is a case to be stated for both sides.

The whole question is very complex, and admits of no facile solution. This is the position as I see it—

Humanly speaking, civilisation was saved in the last war by unregenerate men, that is to say, the preponderance of the members of the forces were either nominal Christians or had no Christian convictions at all. Yet they rose as one man to protect those who could not, and those who would not, protect themselves against the anti-social acts of our enemies. In the process they committed individually many anti-social acts themselves, but they finished their main job with great self-sacrificing heroism. As a nation, and individually, we owe our existence to-day largely, if not entirely to their efforts, and we should never lose sight of that fact.

These men, whose conduct and general way of life naturally fall short of Christian standards, feel that they should be permitted to observe Anzac Day in the "official" manner, namely, by remembering their fallen comrades and relatives during the morning, and by taking part in re-union gatherings in the afternoon and evening. At the same time, those who overdo their celebrations should not be permitted to engage in anti-social activities such as were witnessed on the last occasion.

I am convinced that those who do so are a small minority, but that they constitute a menace to the community cannot be denied.

It is hard to imagine anything more pestiferous than an intoxicated person in an enclosed space such as a public conveyance. Appeals to reason, manners, sense, self-respect and chivalry are all ignored, unless the appellant can "get across" to the offender. Very often the success of a person in curbing the behaviour of an obstreperous serviceman or ex-serviceman can be attributed mainly to the "active service" or "R.S.L." badge on his lapel.

As one method of approaching the problem I would urge all clergy to suggest to the returned servicemen of their congregations that they should wear their badges on Anzac Day, should they be abroad from their homes for any reason, and that they should render any assistance necessary to those who may be suffering inconvenience because of the anti-social actions of those who have carried their celebrations too far. This could be undertaken as a Christian duty, bearing in mind that the first introduction of many a young serviceman and servicewoman to intoxicating liquor took place within a service establishment.

Yours faithfully,

KENNETH HARRIS.
15 Enid Av., Granville.
6th May, 1952.

SEX EDUCATION.

(The Editor "Australian Church Record.")

Dear Sir,

As your paragraph, "A Protest" (1/5/52, p. 6), contains recognisable though veiled allusions to the Marriage Guidance Council of N.S.W., I feel bound to make a counter-protest.

Your comment confuses a difficult issue by carelessly lumping together widely different ventures in sex education, thus giving the quite false impression that all such ventures are on the same low level and equally pernicious.

The "Picture Post" series, "Sex and the Citizen," may merit the criticism it received from the Archbishop of Canterbury and others; but what justification does that give for your sweeping denunciation of "advertised subjects of 'Marriage Guidance' lectures" here in Sydney?

Has your commentator taken the trouble to attend a series of lectures sponsored by this Council? Has he bothered to talk with members of the audience and gauge the lectures' effect? What right has he to link such lectures, by implication, with "sexual immoralities" and "sexual crime"?

Does he follow the developments in sex education and keep himself informed, or does he just take a pot-shot from a fox-hole of ignorance? For instance, does he know that the National Marriage Guidance Council of Britain—whose leaders include Lord Merthyr, Mr. Hugh Lyon, the Rev. Dr. Herbert Gray and the Bishop of London—records with pride in its latest report: "At least 52 of the local marriage guidance councils have arranged educational programmes—reaching at a conservative estimate some 20,000 people—our speakers should be men and women of the highest integrity and specially fitted to undertake this responsible work?"

This Council shares both the outlook and policy of the N.M.G.C. and also its gratification that increasing numbers of young people are getting a chance to be educated—not merely interested, or even instructed, but educated—in facts and attitudes and values concerning sex and the many other vital aspects of marriage and family life.

Yours, etc.,

W. G. COUGHLAN,
Executive Officer, Marriage Guidance
Council of N.S.W.

5/5/52.

(Our correspondent seems to have read a lot into our note. Our commentator, who admitted that he might be old-fashioned in his views of life, expressed the fear that public (and illustrated) discussion—before audiences including teenagers—on certain sex subjects (some of which have properly little or nothing to do with guidance for marriage) may be assisting "the present trend of tearing aside the natural veils of modesty." Our commentator further committed himself to the opinion that this present trend is a result of the mistaken view that such modesty is responsible for sexual immoralities.

If Mr. Coughlan feels that the criticism implied in this fear hits his lectures on marriage guidance, then we cannot object if he takes it to heart. If he does not, then we cannot see any reason for his vexation. We are certainly not opposed either to sex education or marriage guidance. But we feel with Mr. Hickin that the right place for sex education is the home (or a small and select

group, when home education has been neglected) and that marriage guidance should be limited as far as possible to personal interview. We straitly deny that we linked Mr. Coughlan's lectures, by implication, with "sexual immoralities" or "sexual crime."

As to the general issue involved, we entertain our own views and invite our readers to express theirs.—Ed.)

WANTED TO BUY—A CAR.

(The Editor, "Australian Church Record.")

Dear Sir,

May I beg the hospitality of your columns to make the following appeal:—

The curate in my parish has just returned after 20 years in China. It needs no imagination to estimate the resources which he has available and especially when you know that his stipend here, I confess I am ashamed to admit it, is £400. My parish is semi-rural and part of it beyond the boundaries of Sydney. He needs a serviceable dependable car. The parish, however, which has committed itself within the last six months both to a curate for the first time and also to a residence for him and his wife, simply cannot meet the additional expense of purchasing a car. The curate concerned is prepared to commit himself to rather more than a modest sum, which, however, ought to be enough to buy a second hand car from an owner who might feel disposed to sell it somewhat lower than the market price to enable a clergyman whose ministry is so universally appreciated as it is here, to be more effective in an area where public transport is irregular and where in some places there is none at all.

Perhaps such an owner might come by this letter and ring me at UW 2412 with a proposition.

Yours faithfully,

A RECTOR.

28/4/52.

ALL IN THE DAY'S WORK.

The following, sent in in a private letter from Miss Simon, B.A., Principal of the C.M.S. Ladies' College, Ceylon, February 10th, describes a day's work:—

I am beginning to answer your letter in the school office during a lull—took Chapel Prayers, referring to Deut. 31 and Joshua 1, Moses the old leader giving advice and testimony to a younger, and Joshua's call, King George VI and Queen Elizabeth's vocation—did mail—went round all laboratories with newspaper photographer, was interviewed on "Why Ceylon girls are flocking to Science, etc."—spent some time with the Nursery Class. The kiddies are especially lovely this year and a great mixture, best pals at present are Ramadavi (a Brahmin, daughter of India's Commissioner) and Susan (an Australian) both four years, wearing complete college uniform, plaits about six inches long. Beside and behind me are all the noises of demolition, digging and building, pulling down part of the bungalow, in which is my office, and extending the two-storeyed building right from my own study for a library above and offices below—a little glimpse of life as it is lived among 860 children, 40-50 teachers and 27 servants!

MEDITATION.

Full-Time Service—Are You Called?

The call to full-time service comes to men and women in many and various ways.

The Call came to Levi the tax-gatherer as he sat at the toll-booth in Capernaum by the Sea of Galilee. Levi's occupation was a lawful one. When the tax-gatherers asked John the Baptist, "What must we do?" He simply answered, "extort no more than that which is appointed you." Levi was called from his work not because that work was wrong in itself but because his help was needed as a full-time worker in the Kingdom of God.

Levi (or Matthew as he came to be called) heard the voice of Jesus saying to him: "Follow Me," "And he forsook all, rose up and followed Him."

A Gifted American.

R. A. Torrey, the American Evangelist and Bible Expositor, who visited Australia early in the century, and was wonderfully used of God in this country, told us when here that while a University student in America and afterwards in Germany he professed himself an agnostic. Often during those years he resisted the drawings of God's Holy Spirit, because he felt if he became a Christian he must give himself to the work of preaching the Gospel. And he had then other ambitions.

An English Lawyer.

William Carpenter Bompas was brought up in a Baptist home. Both his father (a barrister) and his mother were earnest Christians. About eighteen months after qualifying as a lawyer he had a serious breakdown in health. It was during this twelve months of enforced idleness that the call came to full-time service. "As his strength returned his mind reverted more and more to his early desire of entering the ministry. Leaving the communion of his early associations he decided to seek ordination in the Church of England. ("An Apostle of the North" Cody p. 25.)

He was confirmed in 1858 and ordained in 1859 and served in various curacies. On May 1st, 1865, while listening to the annual sermon of the C.M.S. in St. Bride's, London, he heard a clear call to work amongst the red Indians of the far north of Canada. After the service he interviewed the preacher, Bishop Anderson, of Ruperts Land, and offered for missionary work. He was accepted by the C.M.S. and for more than forty years laboured in the frozen north, almost without vacation, and died at the post of duty mourned by the people he loved and amongst whom his body was laid to rest. There could hardly be a more intrepid missionary than he.

A Jewish Patriot.

What we would speak of to-day as a call to the ministry came long ago to a young man named Isaiah through a vision of the Lord in which a voice spoke to him. It has been said of this young man "We know not his race nor of what tribe he was." His father Amoz may have been a Jewish priest. The form that the vision took and the medium through which the voice came would suggest this. At any rate the call was from the Lord. It was clear and definite—a call to dedicate his life to the ministry of God's word. This experience took place "in the year that King Uzziah died," more than seven hundred years before our Lord's earthly birth at Bethlehem. And yet we believe it was the same Lord who was revealed to Isaiah, the Son of Amoz, and who in grace called him to full-time service and prepared and equipped him for that service.

This young man was made to realise at the time of his call that he would see little for his labour and that most of it would be thankless: Yet his response was immediate. "Here am I, send me." Isaiah vi 8.

A Cambridge Don.

It would appear that Henry Martyn when he entered as a student at Cambridge had little interest in spiritual things but was brought to the knowledge of Christ through the ministry of the Rev. Charles Simeon at Holy Trinity Church. He also had a sister who prayed earnestly for him and whose letters gave him wise and loving counsel. As a student he gained the high and coveted honour of Senior Wrangler. (January, 1801). In March, 1802, he was elected Fellow of St. John's College. Towards the end of that year he felt the definite call to full-time service as a missionary.

His biographer writes:

"God who has appointed different orders and degrees in his Church and who assigns to all the members of it their respective stations was at this time pleased by the almighty and gracious influence of His Spirit to call the subject of this Memoir (Henry Martyn) to a work demanding the most painful sacrifices and the most arduous exertions — that of a Christian missionary. The immediate cause of his determination to undertake this

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office was hearing a remark from Mr. Simeon on the benefit which had resulted from the services of a single missionary (William Carey) in India; his attention was thus arrested and his thoughts occupied with the vast importance of the subject. Soon after this, perusing the life of David Brainerd, who preached with apostolical zeal and success to the North American Indians, and who finished a course of self-denying labours for his Redeemer with unspeakable joy at the early age of thirty-two, his soul was filled with a holy emulation of that extraordinary man and after deep consideration and fervent prayer he was at length fixed in a resolution to imitate his example." (Sargent's life of Henry Martyn, p. 25).

He offered to the C.M.S. In 1803 he was ordained to a curacy at Holy Trinity Church, under the Rev. Charles Simeon. He found it impossible to go to India as a missionary in the ordinary way as the East India Company had a stranglehold on English interests in that country.

Eventually he went out as a chaplain. His amazing labours in India and his death in Persia will be known to our readers.

The Apostle of Ireland.

Patrick tells us in his "Confessions" that he was taken captive when nearly

sixteen years of age by raiders and carried in bondage to the North of Ireland to serve as a slave minding cattle. He gives his father's name as "Calpornius, a deacon, a son of Potitus, a presbyter." It seems impossible now to identify the village that he names as his home town.

In captivity—it was probably Dumbarton near the mouth of the Clyde—the herd laddie was brought to the Saviour. Many a lonely miserable day the boy must have spent on the hills of Antrim especially during "Winter's drizzly reign." It was then he would think of home and the teaching he had there received.

After five years he escaped and managed to find a ship that took him to the Continent. The story of his life in the months, or perhaps years, immediately following is hard to piece together. There are evident gaps in his "Confessions"

We may here let him tell his own story.

"And again after a few years I was in the Britains with my parents who received me as a son and earnestly besought me that now at least after the many hardships I had endured I would never leave them again. And there I saw indeed in the bosom of the night a man coming as it were

from Ireland, Victorius by name, with innumerable letters, and he gave

one of them to me. And I read the beginning of the letter containing "The Voice of the Irish." And while I was reading aloud the beginning of the letter, I myself thought indeed in my mind that I heard the voice of those that were near the wood of Foelut which is close by the Western Sea. And they cried out thus as if with one voice, "We entreat thee, holy youth, that thou come and henceforth walk among us? And I was deeply moved in heart and could read no further; and so I awoke . . .

"And on another night I know not God knows whether in me or near me with most eloquent words which I heard and could not understand, except at the end of the speech one spoke as follows: 'He who gave his life for thee is he who speaks in thee'; and so I awoke full of joy." ("Confessions", Chapter I.)

Two Brothers.

Peter and Andrew were called while busy fishing. This was at the Sea of Galilee (Mark i 16-18). Some time before that by the River Jordan they had found Christ as their Saviour (John i 40-42); but now they are called to full-time service: "Come ye after me and I will make you to become fishers of men."

Their response like that of Levi at the toll-booth was immediate: "And straightway they left the nets and followed him."

The Key in our Hands.

In the same chapter in which we read the story of Levi's call we read also: "Then saith he (Jesus) unto his disciples, the harvest truly is plenteous and the labourers are few. Pray ye therefore the Lord of the harvest that he send forth labourers into his harvest."

CHRISTIAN LITERATURE FOR CHINESE.

A Council on Christian Literature has recently been set up in Hong Kong to supply the needs of Chinese living outside China. The Council has already printed the Bible in Chinese, at the Commercial Press, Hong Kong. It has also printed "Hymns of Universal Praise", the hymnbook of the Church of Christ in China, and is now shipping quantities of these books to Chinese in Malaya, Indonesia and elsewhere. It is at present printing the "Bible Reading Fellowship Notes" and several other titles are on its list for immediate publication.—E.P.S.

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THE WORLD OF BOOKS.

"The Most Accurate Early History of Mankind—the Bible," published by the Australian Institute of Archaeology, Melbourne. 24 pp.

The sub-title of this recent pamphlet is "A Summary of Correlations between Recent Scientific Discoveries and the Scriptures," which well describes its contents, if it be remembered that Archaeology is a Science to-day, and an exact science at that. Comprised are thirteen "potted summaries" — mainly, but not entirely, from other Institute publications—of various "leading questions", designed to illustrate the accuracy of the Biblical record. As the pamphlet itself says "Bible History is woven amongst general world history. This book sets out to show a few of the places where the two meet. It is, indeed, a summary of the sort of material which is set out in the Exhibitions conducted by this Institute."

Perhaps the gentle criticism might be made that it is too brief a summary, but if, as we surmise, it is designed as a "hand-out" at Exhibitions, its size and scope are both doubtless limited by other considerations. Where, however, this brevity leads to the making of unsubstantiated generalisations it seems unfortunate; doubtless a more spacious treatment would allow quotation of authorities, and the reader could then judge fairly as to the truth of these statements.

To the present Reviewer, sections 4-13 (with the above proviso) seem very good; he is not so convinced by 1-3. (Creation—Origin of the Ocean — Dispersion of the Nations). While we may regard it with humble thankfulness as another token of divine inspiration that the Biblical writers were kept from palpable scientific absurdities in the account, say, of the Creation of the World, in Genesis, we are not equally convinced that the poetry of the Book of Job is intended to give a scientific description of the origins of the Ocean. Thus we feel that to take "catch phrases" and equate them with scientific theories of to-day is only misleading and may be positively dangerous, although we do not doubt the good intentions of the apologist. Nor are we convinced that the Hebrew "yom" would ever be naturally understood as "a long period"; neither are we satisfied with the assumptions of Section three, on the Dispersion of Nations. Where our evidence is scanty or non-existent, we do well to walk reverently, yes, but also cautiously; we may not lay claim to more light than we have.

Nevertheless, this Review is meant to be neither carping nor ungracious; it is written by one who is proud to be a personal friend of the author, and it simply contains what he has previously sent him by letter—a warning lest over-enthusiasm in Christian Apologetic should lead us to occupy positions which it were impossible to hold yet disgrace to abandon. Yet such enthusiasm is rare — would that all the Lord's people were such Apologists!—R.A.C.

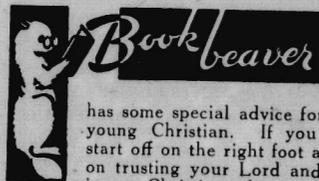
"After the Apostles," by John Foster, D.D. S.C.M. London, 1951. pp. 128. English price 7/6. Our copy from publishers.

This book has been called "Church History without Tears." Its own sub-title is "Missionary Preaching of the First Three Centuries," and the author is Professor of Ecclesiastical History in the University of Glasgow. It may be said immediately that the considerable virtue of this entertaining and edifying book lies in its use of quotations from the writings of the early Christians. No less than forty-five documents from the first four centuries are quoted, often extensively. We feel that there is great value in this method of letting history speak for itself — especially church history. Yet this book is not just a catena. Prof. Foster is out to answer the questions: How and why did the Christian faith spread? Who were the missionaries? And how did they meet the attacks made on them, and prepare their own offensive?

These are important questions for us to-day, especially if it is true, as Prof. Butterfield, of Cambridge, suggests, that the church is now back in much the same conditions as it was in the days before Constantine. If ever the study of Church History had relevance for the Church, it is to-day. And the reviewer has read few books more conducive to its study than the present small volume. Dr. Foster has had first-hand experience of the modern mission field, an experience which gives a peculiar vitality to his treatment. He asks the right questions, and he fairly interrogates the Apologists whose writings he cites so aptly. Incidentally, all these quotations from the Apologists and others are in Dr. Foster's own translation; they read well.

The final chapter is of special value, and introduces more fully that prince among Christian scholars, Origen of Alexandria. In the author's words, this chapter, "The Approach to the Intellectual," shows "modern objections by non-Christian intellectuals to be nearly eighteen centuries old, and to have been answered seventeen centuries ago, by answers which do not fall."

We commend this book for lively and valuable reading (at modest price, at least in its R.B.C. edition) especially to clergy in need of historical refreshment.—D.R.



has some special advice for the new young Christian. If you want to start off on the right foot and follow on trusting your Lord and developing a Christian character that He can use — Book Beaver suggests this helpful book — "Looking Ahead with Christ," by Gavin Hamilton. It's 4/3 from Dalrymple's Book Depot in 20 Goulburn St.

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"The Anglican Review," Quarterly, Goulburn Diocese, Feb., 1952.

This quarterly is an attempt by a group of Anglicans, mainly lay folk, to come to grips with some of the pressing social questions of our day. Two demurrers may be entered: in the first place, is there a distinctively Anglican view on these questions? It is our firm belief that this denominational approach is one-sided, and that such "splinter theology" is as doomed to failure in the realm of Social Problems as it is, say, in the matter of "pure" Theology. "Is Christ divided?" is a question that may legitimately be asked, even by those who believe—as the Reviewer does—that there is a Christian approach to such questions.

The second demurrer, if valid, is more serious; it is that this Quarterly tends to be purely descriptive and diagnostic, rather than suggestive of cures. The Christian must above all things resist the temptation to be simply a descriptive sociologist. Indeed, to be interested in society for its own sake is idolatry, as Karl Barth would remind us; we are interested in Society for God's sake. "The Disciples," said a wag, "were first called sociologists—in the twentieth century civilisation," but not in Antioch!

Nevertheless, here is a good descriptive article dealing with life in the shearing sheds; there is another on the human factor in industry, and a third on the life and educational methods of Thring of Uppingham. All three are interesting, but do not, in our humble judgment, make a serious attempt to grapple with the problems (of whose existence they are abundantly aware) in the Name of Christ, or to give an answer in His Name. We are glad to say that a short devotional article by Maurice Brown does attempt this. —R.A.C.

Bulletin of the United Bible Societies, 1952, First Quarter. London.

There are some twenty-three member societies in the U.B.S., and their bulletin contains much of great interest. Five of the articles in this issue are translated from other languages and there is a genuine international flavour in the scope of information.

BOOKS FOR SALE.

At the Church Record Office.

The Bathurst Ritual Case.—With a preface by the Ven. Archdeacon T. C. Hammond, Transcript Record of Proceedings. 21/-.

The Sacrifice of Christ.—By Henry Wace, D.D., Dean of Canterbury, 1903-1924. 4/9.

Oxford and the Evangelical Succession, by Canon Marcus L. Loane, M.A. 25/3.

He that Doeth.—The Life Story of Archdeacon R. B. S. Hammond, O.B.E. By Bernard G. Judd. 15/-.

The Layman's History of the Church of England.—By G. R. Balleine, 9/-.

The Church Universal and Local.—By Alan M. Stubbs, 7/6.

The Story of the English Prayer Book.—By Dyson Hague, 11/-.

The Principles of Theology. — By W. H. Griffith Thomas, 24/-.

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DEVOTIONAL

FIFTH SUNDAY AFTER EASTER.

18th MAY, 1952.

In the Gospel for the Fifth Sunday after Easter (St. John xvi 23-33) the Lord plainly speaks to His disciples of His Ascension. "I came forth from the Father, and am come into the world; again I leave the world, and go to the Father." Such language is unmistakable in its meaning, corresponding to the statement in the prologue of St. John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." "The Word became flesh and dwelt among us." The Saviour was no mere man but God Incarnate.

Something of their Master's meaning was grasped by His disciples. "Now are we sure," they said, "that Thou knowest all things, and needest not that any man should ask Thee; by this we believe that Thou camest forth from God." Their faith was to be tested that very night. "The hour cometh, yea is now come, that ye shall be scattered every man to his own. But the Gospel closes with words of hope and comfort—"In the world ye shall have tribulation; but be of good cheer I have overcome the world."

Tribulation in some form is the lot of all. Some face it doggedly—alone. Others are glad to trust in the Lord, who has overcome the world, and in whom they find an abiding Peace. May we all, by living faith in Christ, claim our share in His glorious victory, so that whatever sorrow may come upon us we may always, in Him, "be of good cheer."

SUNDAY AFTER ASCENSION DAY
25th MAY, 1952.

The Sunday after Ascension Day has been called the "Sunday of Expectation." We are reminded of the Lord's disciples, who had watched the Ascension of their Master, and who afterwards tarried for ten days in the city of Jerusalem, waiting for the promise of the Father, for the power from on high. A great work lay before them, and they needed power, and for our work of world-evangelisation we need the same power—the power of the Holy Ghost.

Of the Holy Spirit, the Lord Jesus in the Gospel (St. John xv 26—xvi 4) speaks. "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me." And then the

Lord adds, "And ye also shall bear witness, because ye have been with Me from the beginning." Here is a two-fold witness. It is the special work of the Holy Ghost to bear witness, or "testify" of Christ in the world. It is also the special work of Christian people to bear their testimony to the Saviour. The disciples had of course a special witness to bear, to tell what they had seen and heard, because they had been with Jesus from the beginning. But our witness should be no less real. We should be ready always to give a reason for the hope that is in us, to tell how great things the Lord hath done for us, and not to be content until this glad news is proclaimed throughout the world.

And it is a joy to think that the Holy Ghost is always the invisible, but ever-potent missionary. As words are spoken in weakness He brings them home in power. As the Gospel is preached. He works in many hearts the miracle of conversion. The secret of success in all our efforts for the Lord is still the same as it was in early days when it was written of the disciples, "They were all filled with the Holy Ghost." Like them we should wait and pray for the needed endowment—"Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be My witnesses."

A CRITICISM.

TELEVISION FROM ST. PAUL'S.

England's first transmission by television of a service from a cathedral was marked by the brilliant and so unobtrusive technique of the B.B.C. officials, and was marred by the kind of service which the authorities of St. Paul's arranged for this broadcast, if arranged is the word.

Let me make my point clearly and without equivocation. The authorities of St. Paul's Cathedral did not rise to the great opportunity presented to them, and I am sorry to have to say so.

The service, as televised, was the usual Sunday morning order at St. Paul's, and it was done with the dignity and impressiveness associated with this noble church which has done so much for the cause of central Anglicanism during the past hundred years, and long may it continue to do so.

Repetitions.

There was nothing in the service which could offend the susceptibilities of high or low churchpeople, but, alas, and here is my complaint, there was much in it to puzzle the non-churcher who happened to find this picture on his television screen.

He would be entitled to say "But why, sirs, in a period of under one hour, two sets of lessons, as set for Morning Prayer, followed by two readings for the Holy Communion; why the recitation of two Creeds in the same period; and, finally, why the repetition of the collect for the day?"

—C.E.N.

PERSONAL

The Rev. K. N. Shelley, Rector of St. Paul's, Chatswood, Sydney, will leave for England early in June. He expects to be absent for about four months.

We regret to hear of the illness of the Rev. R. H. Simmons, Rector of St. Cuthbert's, Naremburn, Sydney. We are sorry to note that owing to his ill health he has resigned his parish.

The Rev. A. J. Dyer, of Sydney, is leaving for New Zealand and will undertake duties in the Diocese of Nelson. He will advocate the cause of Missions to the Aborigines of Australia. When acting as locum tenens at St. George's, Hobart, Mr. Dyer had the opportunity of showing his lantern pictures on quite a number of occasions.

News has been received of the death of Miss Mildred Cable, in England, a veteran missionary of the China Inland Mission and later on the staff of the British and Foreign Bible Society. Miss Cable rendered great service to the Kingdom of God both with her voice and by her pen. The Archbishop of Sydney held a memorial service in St. Andrew's Cathedral, and paid a very warm tribute to Miss Cable and all the work she had done.

We congratulate the Rev. Andrew Hayman, of Sydney, on his marriage to Miss Barbara Knox, daughter of the Rev. and Mrs. T. Knox of the Rectory, Rockdale.

The Archbishop has for the second time been elected Regional President of the Australian Council for the World Council of Churches, in succession to the Rev. H. M. Wheller, and has resumed this year in rotation the Presidency of the Queensland Branch of the British and Foreign Bible Society.

The Rev. E. G. Mortley has been elected President of the C.M.S. Young People's Union. The appointment is made annually by the Y.P.U. Executive Committee. Mr. Mortley succeeds the late Archdeacon Begbie who was President for many years.

BIBLE SOCIETY ANNUAL MEETING and FAREWELL to REV. A. W. STUART, B.A.

FRIDAY, 6th JUNE, at 7.45 p.m.

CHAPTER HOUSE, BATHURST STREET.

Speaker: Rev. H. M. Arrowsmith, Th.L.

Subject: "My Recent Visit to India."

Mr. Stuart is retiring on 30th June, after seventeen years with the New South Wales Auxiliary.

Chairman:
The Archbishop of Sydney.

Offering
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95 Bathurst Street,
Sydney.

The Rev. A. A. Langdon, B.A., Dip.Ed., who has been Organising Secretary of the Board of Education for two years has now been appointed Director of Religious Education and the Diocese of Sydney. Mr. Langdon has had a wide experience in the educational sphere and was formerly a lecturer in Greek and Church History at Moore Theological College, Sydney. He has been on the staff of St. Andrew's Cathedral Choir School for five years as French Master. Mr. Langdon is reading for his Diploma of Religious Education at Melbourne University. During the last war he was attached to the Intelligence Corps and served for three years in New Guinea and the Philippines.

William Henry Bingham, Organising Deputant of the New South Wales Auxiliary of the British and Foreign Bible Society, passed away suddenly on Monday, April 14th. He served the Society faithfully for twelve years travelling widely in the State. He won many friends, personally and for the Society, and he will be sadly missed. Sympathy has been conveyed to his widow, his mother and members of the family.

Canon Reginald H. Noble, eldest son of the late Rev. H. J. Noble, of the Diocese of Sydney, and Mrs. H. J. Noble, of Lindfield, has recently retired from 30 years' service in India and Pakistan. Trained at Moore College, Sydney, he became an Army Chaplain during the first World War, returning to take the Parish of Longueville, Sydney. He was appointed Principal of C.M.S. College, Palamcott, South India, in 1921. Later he was appointed Principal of Edwards' College, Peshawar. He transferred to the Civil Chaplains' Department of the Government of India in 1930 and retired in 1942. Once again he served as an Army Chaplain in England during the last war and was asked by C.M.S. to return to Edwards' College, Peshawar (now Pakistan) as Principal in 1947. There he found that many of his former scholars are now leaders of Government in the newly formed State. He left Edwards' College in February of this year, and has retired to England, where he intends to undertake parish work. Canon Noble married Dorothy Simmons, of Norwich, England in 1919 at Pymble, N.S.W.

Mrs. Mary Knight, widow of the late Bishop Knight of Bunbury, has been appointed part-time Women's Work Organiser of the Bible Society in Western Australia.

We extend our congratulations to Mr. P. E. Wainwright, who this month completes 40 years as a churchwarden in St. Philip's, Kingswood, in the Parish of Penrith. Mr. Wainwright has been minister's warden and has held the positions of Hon. Secretary and Treasurer for the entire period. On May 4 also Mr. and Mrs. Wainwright celebrated the 40th anniversary of their wedding. Earlier this year the Parish presented Mr. Wainwright with an enlarged photo of St. Philip's Church inscribed with a brief record of his career as a churchwarden. We are glad to learn that he is continuing the good work.

REV. A. W. STUART, B.A.

RETIREMENT FROM THE BIBLE SOCIETY.

At the Annual Public Meeting of the Bible Society, to be held in the Chapter House, Bathurst St., Sydney, on Friday, June 6, at 7.45 p.m., occasion will be taken to say farewell to the Rev. A. W. Stuart. Mr. Stuart commenced his work with the New South Wales Auxiliary in March, 1935, and he has thus completed more than seventeen years of active service, including the strenuous years of World War II. In 1938 the beautiful Bible House at 95 Bathurst Street, was opened free of debt. The Archbishop of Sydney, Dr. H. W. K. Mowl, the President, will preside, and the Commonwealth Secretary, Rev. H. W. Arrowsmith, Th.L., will speak on his recent visit to India. Friends of the Bible Society are cordially invited to be present.

ARCHDEACON T. C. HAMMOND.

The United Council of Protestant Action (on which the major Protestant organisations are represented) invites all readers of "Australian Church Record" to a Social Evening in St. Philip's Hall, York Street, Sydney, on Thursday, 29th May, at 8 p.m.

The purpose of the meeting is to express appreciation of Archdeacon T. C. Hammond's outstanding service to the Cause of Protestant and Evangelical Christianity during the 16 years he has been in Australia. A first class musical programme has been arranged. The soloists are Mrs. Clarice Inglis, Mr. Thomas Newbury, Mr. Archie Hamilton. Supper will be served and to facilitate catering arrangements all who intend to be present are asked to notify the Rev. B. G. Judd, St. Peter's Rectory, 18 Forbes St., East Sydney not later than the 23rd May. Those who would like to have a share in the presentation to be made to the Archdeacon and Mrs. Hammond are invited to send their donations to the same address.

MISSION TO SEAMEN.

The Annual Meeting of the Sydney Mission to Seamen will be held at the Rawson Institute on Wednesday, 28th May, at 8 p.m., the Chairman being the Rt. Rev. Bishop W. G. Hilliard, M.A. The Speaker on this occasion will be Rear-Admiral C. J. Pope, C.B.E., and a cordial invitation is extended to all friends of the Mission to be present.

Diocesan News

SYDNEY

● An Easter Thrill!

"While on the subject of new life, Easter had an added meaning to our parishioners at North Ryde. As an outcome of a unique move made by a number of residents in that scattered area, our little Church in that district has undergone a complete change. Some ten or twelve men, most of them new residents, undertook, of their volition and quite unsolicited, the herculean task of rejuvenating the little building. The fact that the majority of these men are so far unknown to me and have not as yet become regular worshippers at St. John's makes their labour of love all the more unique.

"When I arrived to give the North Ryde folk their Easter Communion, the little building inside was almost unrecognisable. A professional painter had made his equipment available and this little guild of craftsmen, so reminiscent of the middle ages, had, often working till very late at night, wrought this amazing transformation. The whole of the interior was painted, the pews, the prayer desk, the lectern and the holy table were all retained and polished. The old obsolete light fittings had been removed and a new system of lighting embarked on. The coir matting which had been down, it seems for ages, had been removed and a discovery was made that the flooring timbers were of West Australian jarra wood. The answer to this was a member who, bringing his sanding machine, sanded the floor in his own time, and this, I discovered, had been polished to be in keeping with the rest of the building. An architect also had given of his time to advise with regard to the colours to be used and the whole effect was one of most astounding beauty. All this was capped for me by a chance remark of Mr. Delaney, who seems to be the moving spirit behind this project, "As soon as we finish the inside," he said, "We hope to get moving on the outside." My real and sincere gratitude goes to all who have in any way been associated with this work."

—From The Rector's Letter.

● Garden Island.

Naval Chapel.

Over seventy people from Manly and Balgowlah made an official inspection of the Naval Dockyard Chapel and Garden Island. The party was in charge of Mr. P. W. Gledhill, a well known churchman of the diocese.

The Chaplain, the Rev. J. O. Were, met the company at the entrance gates and escorted them to the chapel and other places of interest. The chaplain gave a running commentary and explained the numerous things of interest in the chapel, and of the many noted services held there, and also explained the many mural and other interesting tablets and stained glass windows.

DEDICATION OF CHAPEL.

The Archbishop of Sydney dedicated a Chapel at "Gilbulla" Conference Centre, Menangle, on Easter Monday, April 14. The Chapel, which is made of logs, is a memorial to a well-known Sydney Churchman, the late Mr. F. P. J. Gray, who was the hon. treasurer of the Home Mission Society for eighteen years, and a member of the Standing Committee. The Chapel is a gift from Mrs. Gray, his widow, and the pews are the gift of his grand-children.

The building was erected under the supervision of the Rev. C. A. Goodwin, Rector of St. Mark's, Darling Point, and he was helped in some of the hard work by six clergy of the diocese.

A large number assembled for the dedication service and His Grace the Archbishop thanked Mrs. Gray, who was present with her daughter-in-law, for her generous gift.

The Chapel is beautifully situated in the lovely grounds of "Gilbulla" and a delightful view is presented through the large windows behind the Holy Table. The Chapel will be a great asset to the Conference Centre.

BRISBANE

● Retirement of the Dean.

The Archbishop writes in "The Church Chronicle:

"Before this is in your hands the Very Reverend W. E. C. Barrett will have completed twenty years of devoted and distinguished service as Dean of Brisbane, and handed back to me as "Minister of the Cathedral" the reins of his office, on his retirement on April 30th, 1952.

Before then the Clergy of the Diocese, the Cathedral parishioners, and the Lord Mayor and aldermen will have had the opportunity of expressing their appreciation of the valuable contribution which he has made to the Cathedral and Church life of the diocese, and their admiration for the strong Christian witness which he has at all times borne to the life of the City of Brisbane and of the community in which he has lived.

"It is over forty-five years since he first joined the Bush Brotherhood of St. Paul and apart from ten years work in England, the rest of his ministry, has been in Brisbane; first at St. Matthew's, Sherwood; then at St. John's College, Kangaroo Point; and since then at the Cathedral.

"Fortunately he will still be living near Brisbane, so we shall look forward to seeing and hearing him as often as possible; and we have every confidence that Mrs. Barrett will continue to carry on her numerous good works—not least those connected with the Mothers' Union and the Kokoda Cafe, of which she has long been a tower of strength. May they live long to enjoy good health and happiness in their family circle, and in the ministry of the many good works which still need their attention and help.

I am asking the Dean to accept the honorary title of "Dean-Emeritus," which is one way of expressing our appreciation of his past services, and of enabling him to be addressed by his surname in the same way as before."

The Rev. D. E. Taylor, director of the General Board of Religious Education, living in Melbourne, has accepted the invitation of the Archbishop to become Dean of the Diocese. Mr. Taylor will visit England before taking up his new duties.

GIPPSLAND

● Celebration of Gippsland Jubilee.

The celebration of the Gippsland Jubilee begins on Sunday, next, 18th May, with a Youth Rally and Tea in the Cathedral Parish Hall, Sale. Over 200 young people are expected to come from all over Gippsland. That same evening will see the Opening Service of the Jubilee Synod of the Diocese when the preacher will be Canon K. W. Pain, M.A., of Sydney, son of the first Bishop.

On Tuesday, 20th May, the second Bishop of Gippsland, the Right Reverend G. H. Cranswick, will celebrate the Holy Communion in the Cathedral, Sale. On that same day there is to be a Jubilee Garden Party at Bishops Court, when the present Bishop of Gippsland, the Right Rev. D. B. Blackwood, and Mrs. Blackwood, will receive guests from all over Gippsland and beyond.

The evening will be the great Jubilee Thanksgiving Service when the Archbishop of Melbourne will preach, and three Archdeacons will be collated for North Gippsland, South Gippsland and Latrobe Valley. After the service broadcast by 3GI a social hour is to be spent in the Parish Hall at which greetings will be given by the Mayor of Sale, Cr. G. N. Valentine, the Bishop of Canberra and Goulburn, Bishop Cranswick, and others.

On Wednesday, 21st May, the Archbishop of Melbourne will celebrate Holy Communion at 7.30 a.m., and all day there is to be held a Diocesan Jubilee Church Conference open to all, when such important subjects as the Church and Public Life, the Apostolate of the Laity, Financing the Church, and the Church and Education will be freely discussed.

That evening, 21st May, will be held the Jubilee Diocesan Rally, when the theme, "Facing the Future," will be introduced by Bishop G. H. Cranswick, the Bishop of Canberra and Goulburn, and Dr. Ian Holt, grandson of the first Bishop.

The celebrations are to conclude with a Children's Pilgrimage to Sale, when two thousand children are expected to come from all parts. Sunday, 25th May, will be observed by Parish Thanksgiving Services and by Empire Youth Rallies.

Thus will end the Commemoration of a very notable event in the development of Gippsland, which will be a challenge to all of us to dedicate our lives afresh to God's Service in this fair land of promise.

(From the Bishop of Gippsland's Broadcast address.)

GRAFTON

● Clergy Conference and Retreat.

Most of the Clergy were present at the Conference held at Christ Church Cathedral, Grafton, on April 28th to 29th, with the Bishop (the Rt. Rev. C. E. Storrs) presiding. Among the few absentees were the Ven. Archdeacon O. N. Manny, at present in England on Immigrant Chaplaincy duty, the Rev. G. Leonard Williams who is returning to England for further medical treatment, and the Rev. A. H. Paget-Wilkes, who is still recovering from his serious illness. Another Archdeacon, Canon W. Burvill, had left the Diocese for Brisbane, after his resignation of the Rectory of Ballina at Easter, having reached the retiring age.

Matters before the Conference were mostly of Diocesan concern, but some were of wider

import. Promptness in commending parishioners moving from one parish to another, the notification of Baptisms and Marriage to the parish priest concerned when administered in another parish, and the provision of Godparents and of Sponsors at Confirmation, as well as Religious Instruction in High Schools, were among the latter. The Bishop especially emphasised the importance of having properly selected sponsors.

The Dean (the Very Rev. A. E. Warr) mentioned that it was proposed to publish an up-to-date history of the Diocese, and urged the preservation of Church records and the recording of the recollections of pioneers on the North Coast, the number of whom was so rapidly diminishing.

At Evensong on the first evening, the Rev. E. J. Seatree was dedicated by the Bishop to his work as Diocesan Commissioner.

The Retreat was conducted by the Rev. J. Matthews, Chaplain of the Southport School, from April 28th to May 2nd. It was a privilege to have so experienced a Conductor, and much was learnt not only from his addresses, but also of the method of conducting a Retreat, and he emphasised the positive value of silence during Retreat. The theme for meditation was the Short Exhortation in the Holy Communion Service: "Ye that do truly and earnestly repent you of your sins . . ."

The admonition the priest gives to communicants at each Celebration, it was pointed out, must apply first and foremost to himself. So there was great need to ponder on those requirements stressed therein—Repentance, Love and Charity, Holiness, Faith, Confession and Humility.

The singing at the offices and devotions was unaccompanied, and the Conductor remarked that the Grafton Clergy evidently could put the "Wales" into "New South Wales." Morning Prayer was said each day, by the Rev. C. H. S. Miller, and Evensong by the Rev. M. E. De B. Griffith. The Bishop led prayers each evening.

The Diocesan House accommodated the Retreat, and the domestic arrangements were in the capable hands of Mrs. C. E. Storrs and her band of helpers.

GENERAL BOARD OF RELIGIOUS EDUCATION of THE CHURCH OF ENGLAND IN AUSTRALIA.

(Constituted by General Synod)

APPLICATIONS are invited to fill the position of DIRECTOR to the Board left vacant by the recent appointment of the Rev. D. E. Taylor as Dean of Brisbane.

This important and interesting work embraces Religious Education activities throughout Australia and in several New Zealand Dioceses.

For further particulars and terms of appointment apply to—

The Registrar,
General Board of Religious Education,
92 Finch St., East Malvern, S.E.5,
Victoria.

Applications close 31st May, 1952.

THE WOMEN OF THE CHURCH.

"It is amazing the work the women of the Church are doing for the Deaconess Institution," the Rev. A. N. S. Barwick, Rector of St. Andrew's, Wairoonga, and Hon. Treasurer of the Council, said at the Annual Communion Service held in St. Andrew's Cathedral, Sydney, on Friday, March 21. "They are following in the footsteps of their worthy predecessors who laid the foundation of an excellent organisation. The work begun in 1891 in a modest way by Mesdames Archdall, Darley, Scott and others in 1891, has grown into a large and efficient institution. Its assets valued at over £105,000 include Deaconess House, Newtown, where young women are trained to serve as Deaconesses at home or overseas; Braeside Maternity Hospital is serving a most important need in the Western Suburbs at Stanmore; Pallister Girls' Home at Greenwich, with its Christian atmosphere, provides a real home amongst lovely surroundings for difficult girls; But-Har-Gra Hostel at Croydon Park is always filled with University Girl Students from the country; the Home of Peace at Petersham, so well known, receives the dying, and lovingly cares for them in the evening of their life.

It is interesting to note that the total income for the last financial year was approximately £64,000, but a larger amount is required if the work is to be extended. More helpers are required, more prayer is needed, more gifts will be welcomed.

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Communications to Hon. Secretary,
10 The Crescent,
Pennant Hills, N.S.W.

C.M.S. NEWS.

A party of missionaries and staff workers left recently for North Australia. They included Miss Jane Munro, Deaconess Norma Farley, Miss Judith Stokes, Mr. and Mrs. N. Fielding, and Mr. and Mrs. W. Oates.

Mrs. Norman Gelding, with Robert and Elizabeth, has arrived in Sydney from Tanganyika. The Rev. Norman Gelding is expected to arrive on the "Strathaird" in June.

Bishop and Mrs. Stanway, Archdeacon and Mrs. Cordell, and Dr. Juliet Backhouse are returning to Tanganyika on the "Strathmore," which sailed from Sydney on the 9th May.

The Rev. Rod Bowie left on the "Taiping" on the 3rd May. He is returning to St. Stephen's College, Hong Kong.

The Jungle Doctor Rally will be held in the Assembly Hall on Friday, 6th June, and will commence at 8 p.m. Seats may be reserved in the galleries, at a cost of 2/- each. The box plan is available at C.M.S., 93 Bathurst St., Sydney. Admission to the main hall is free.

The League of Youth House Party will be held at "Chaldercot", Port Hacking, during the Queen's Birthday Week-end. All young people are invited to attend. Application forms are available at C.M.S. House.

A DIPLOMA COURSE. IN TEMPERANCE STUDIES.

To meet a growing need for teachers and leaders with a practical knowledge of the Temperance Question in its varying aspects, a Correspondence Course has been inaugurated through the Temperance Alliance of Youth ("T.A.Y."), the Y.P. Department of the Alliance in this State.

The course provides for three certificated grades—the final being to "Diploma" standard. There is no age limit for entry, and no charge other than for text-books, the cost of study-papers and postages.

Already quite a number have commenced the studies, under the direction of Mr. Stanton, head of the Department, and Miss Betty Tyson, B.Sc., as Supervisor of Studies.

With the prospects of Local Option campaigns in the near future and the intensifying of Temperance Teaching in Church schools and youth groups, it is hoped that many will avail themselves of the equipment the studies will provide for those wishing to become speakers, teachers and leaders in this branch of social service.

The course is being conducted from the Alliance Headquarters, 77 Castlereagh Street, Sydney, but is available to all States.

CHURCHES ENTER NEW FIELD WORLD COUNCIL'S POSTER CAMPAIGN



On the afternoon of April 9th Sir Edmund Herring, Victorian Lieutenant Governor, unveiled the first of a series of "Come to Church" posters in the Assembly Hall, Melbourne.

The poster measures 20 feet by 10 feet and depicts people entering a church for worship. It is printed in bright colours and bears the words "Come to Church—Every Life Needs an Altar and Faith for Testing Times."

A hundred and fifty of these posters will be displayed in prominent sites in the Australian capital cities and larger provincial centres for two to three months in the period after Easter.

The design has been tested with great success in the United States of America. It was brought to the attention of the Australian Council for the World Council of Churches by the Outdoor Advertisers of Australia, who suggested that production of the first poster should be sponsored by the Australian Churches. Sites for display were made available free of charge by the Outdoor Advertisers of Australia. The four hundred pounds needed to print the large and attractive picture in sufficient quantity came immediately from two men in the Churches of Christ in Victoria.

This new experiment has been tried in the hope that ministers and clergy in all churches in Australia will co-operate fully by drawing the attention of their own people to what is being done, asking them to talk to their friends and neighbours who are non-churchgoers, gauging their reaction and using the

poster as a way of inviting them to worship. Ministers can help by putting special stress on the need for gracious welcomes at the church door for any newcomers during the period of the display.

The Australian Council for the World Council of Churches asks that suitable reference be made to the experiment in pulpit notices, in sermons or addresses and in parish magazines.

Christian men and women everywhere are asked to write to the Council at 242 Pitt St., Sydney, expressing their opinion as to the value of this approach to the general public.

If funds are forthcoming a second poster bearing a further picture with the words "Sunday School — Where Good Citizenship Begins" will follow. The Council needs the gifts and active goodwill of individual men and women to make this possible. If there is widespread interest more posters of the same kind will follow.

A MORNING "ACT OF FAITH."

I believe on the Name of the Son of God; therefore I am in Him, having redemption through His blood, and Life by His Spirit. And He is in me, and all fullness is in Him.

To Him I belong by purchase, conquest, and self surrender.

To me He belongs for all my hourly need. There is no cloud between my Lord and me.

There is no difficulty inward or outward, which He is not ready to meet in me to-day. The Lord is my keeper. Amen.

—H. C. G. Moule.

"WHAT SHALL I RENDER UNTO THE LORD?"

As a general rule it is better for a Minister to say little about the financial side of parish work, but when the work of God is suffering because of the inadequacy of funds, it is his duty to do some plain speaking. Anything which is hindering God's work in the Church is a challenge to us all to overcome the problem. We can do it, with the grace of God.

The last few years have seen marked increases in costs all round. Essential services, wages, foods, sports, entertainments, etc. all cost far more now than they did five years ago. Yet offerings and donations to God's work have only increased in a much smaller proportion, where they have increased at all. This is probably the case everywhere, but the fact that it is general does not relieve the particular local situation. It is a challenge to all Church people, and one that it is our duty to face and not by-pass.

When Church officers face a difficult financial situation, it is all too common for the solution to be sought along the lines of money-raising entertainments. This is not a true function of the Christian Church, and it is a pity that we should have to resort to it. Our "worship" of God is our estimate and expression of His "worth," and it should find one form of expression in adequate and prayerful direct giving to His Church.

Our valuation of the sports and entertainments in which we indulge, for whatever motive, can be measured by the membership fees of sports clubs, the price of tickets for films, etc., and the fares and other incidental expenses paid, as well as by the zeal with which we devote ourselves personally to them. What is the valuation which we put upon God's Church, of which we claim to be members? How many of us spend as much money upon it as upon sport and entertainment? How many spend more? Are we content that a very small number of people have to bear the cost of maintaining the Church, and that in consequence it can only be barely maintained?

The financial position in the Church of England is fast becoming such that either the Church will have to close down some of its important work or else the members of the Church as a whole will have to share the financial responsibility in an adequate way. Generally speaking, the days of generous donations from rich men seem to be gone. There are no more central funds available. The burden of it comes back upon God's people in the local Churches.

There is a lesson for our nation to-day in the prophecy of Haggai to the Jews in the days of Zerubbabel: "He that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of Mine house that is waste. . ."

I do not overlook or minimise the generosity of some who have been giving, and giving even beyond what many would regard as reasonable limits; rather do I commend their example to others who may not have given attention to the facts of the situation. —From a Sydney Parish Paper.

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Proper Psalms and Lessons

May 18. 5th Sunday after Easter.
(Rogation Sunday.)

M.: Deut. vi or Isa. lxii; Luke xx 27-xxi, 4 or Acts iv 1-33. Psalms 132, 133, 134.

E.: Deut. viii or x 12-xi 1 or Isa. lxiii 7; John vi 47-69 or Revel. iii 7. Psalm 107.

May 22. Ascension Day.

M.: 2 Kings ii 1-15; Eph. iv 1-16. Psalms 8, 21.

E.: Dan. vii 9-10, 13-14; Heb. i. Psalms 24, 47, 110.

May 25. Sunday after Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14 or Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa. lxv 17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

June 1. Whitsunday.

M.: Joel ii 28; Romans viii 1-17. Psalm 68.

E.: Isa. xi 1-9 or Ezek. xxxvi 22-36; Romans viii 18 or Gal. v 13. Psalm 104.

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TO AUSTRALIAN CHURCHMEN

"The Holy Ghost: The Comforter."

portant to-day.

There was a time when the sanctifying work of the Spirit of God would form an appropriate appendage to our title. Such a treatment is not unim-

But we are living in an age when the foundation truths of the Gospel are either unknown or unappreciated. There are aspects of the doctrine of the Holy Spirit that precede and condition right views on His sanctifying work. It is to these we propose to direct attention.

God the Holy Ghost is a Person.

Much is written in modern devotional and even dogmatic books that obscures this important fact. Dr. Moule is surely right when he declares that John xiv-xviii offers us a classic on the Holy Spirit. We are sometimes told that these wonderful messages are the result of later reflection. Later than what? There is here a surprising reticence on the part of many modern writers. They do not answer this all-important question. If Sir Frederick Kenyon's views be accepted, St. John's Gospel was written at the close of the first century. There is no reason to quarrel with the traditional date, A.D. 96. It found circulation at first amongst the Churches founded by Paul in Asia Minor. Already more than thirty years before these churches received a letter warning them that they were not to "grieve the Holy Spirit of God." There is also the suggestion that believers would be "strengthened with might by His Spirit," so that Christ would dwell in their hearts.

And we know that Paul, the writer of these messages, had given as part of the content of his messages that the Spirit maketh intercession for the saints and couples together the grace of Christ, the love of God and the fellowship of the Holy Spirit. We carry back, therefore, the messages of John

to a much earlier date. Some very modern writers find the "germ" of John's message in Mark xiii 11, "For it is not ye that speak but the Holy Ghost." (see, e.g., the comments of Swete on this text in "The Holy Spirit in the New Testament," p. 122). All this must be taken into account before a hasty judgment can be formed which relegates the passages in view to a point of later reflection.

The Message of John's Gospel.

We cannot emphasise too clearly that it is impossible to read this classical utterance of St. John's Gospel without coming to the conclusion that in the circle of early believers the opinion prevailed without qualification that God the Holy Ghost is indeed what our Litany asserts, one of "The Three Persons in one God." A Person for the purposes of our examination is a being, Who thinks and wills. One who is capable of communicating His mind and will and re-acts to the attitude of others in relation of Him. Calvin may be right that the word "Person" is an unfortunate term, but it has been so firmly rooted that, as he also declares, it is no longer possible to dispossess it in favour of another term even if we could frame one.

The Comforter takes the Place of our Lord.

In this wonderful discourse the Holy Spirit is described as another Comforter. There is significance in the "and another" which may be elucidated by comparing Paul's message to the Galatians where the word is used. "I marvel," says St. Paul, "that ye are so soon removed . . . unto another Gospel which is not another." The Revised Version explains the apparent contradiction. "Ye are so quickly removing . . . unto a different gospel: which is not another." There is a qualitative distinction between the new teaching

and the old. It is not the same truth in a slightly varied form. It is different. But here the Comforter is "another" of the same kind. He is so much of the same kind that in Him Christ comes afresh to His disciples. If, then, our Lord is a true Person, we cannot, in the light of this passage, attribute any less characteristic to God the Holy Ghost. This seems elementary but it is a necessary doctrine for these times.

The Straining of Grammar to Inculcate Truth.

Grammar is a very useful subject. Some of us old-fashioned people believe that the neglect of grammar provides the secret of the slovenly thinking and speaking of our age. Greek is a highly grammatical language even in its Hellenistic dress. It has rules which cannot be violated without disturbing the harmony of thought. Yet there are limits to grammatical rigidity. The Greek tongue was not framed to express clearly the doctrine of the Trinity. We find in this classical passage in St. John's Gospel that for once the exigencies of truth override the demands of strict accuracy in speech. The word for the Holy Spirit is neuter. The ordinary grammatical law is that the pronoun should take the same gender as the noun to which it refers. Yet we find that the neuter noun, Holy Spirit, is deliberately connected with a masculine pronoun. In John xv 26 The Comforter (masculine) is equalled with "The Holy Spirit" (neuter) and as if, to still further emphasise the importance of the doctrine He is spoken of as "that Person" (masculine). Again in John xvi 13-14, The Spirit (neuter) of truth is spoken of as the Son of God. We have here, as it were, a commentary on the words, "another Comforter" underlining the idea that the other is similar to our Divine Lord in personal characteristics. The Rev. Timothy Darling, a gifted American theologian, quaintly remarked that next to a Bible Dictionary the editing of a Biblical Greek Lexicon was one of the best ways of spreading heresy. We are reminded of this by Grimm Thayer's note on the passages just