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THIS CHANGING WORLD

(From the Bishop of Gippsland's Synod Charge.)

We thank God for His blessing on us in this favoured land during years that are past. But what of the future? Our leaders tell us of the threat that hangs over the whole world. The real threat, Bishop Bromley Oxnam of America tells us, is the denial of our Freedom. "Changes there must be," he says, "but is it to be the change of content or the change of coercion, dictated by the Government in power?"

The Church to-day is committed to the meeting of the real enemy, God-materialism, "with a Gospel so basic that thoughtful men see that promise of reaching righteousness brotherhood, justice and fraternalism in the freedom wherewith it has made us free, and in the Gospel of His Gospel, which still stands all this world of changing ages."

It is surely unbelievable that the nations of the world should be driven to world suicide in a Third World War.

It seems sheer stupidity that we in Australia should be devoting most of our energies to industrial warfare, to strikes and anti-strike measures, and to tactics, in the orgy of spending and the corruption of our youth in growing over of the Christian way of life, and the moral standards that made our people great and strong in the past. It is absolutely vital that we present the constructive challenge of the Christian Faith and the Christian morality to the people of our land in these changing days.

Evangelism.

We believe the only solution to the threatening state of affairs is in training men, women and children in obedience to Christ in the fellowship of His Church. This is the task committed to us to-day — the task of

Evangelism. Correspondence in one of our great newspapers last August revealed "The conviction that the mass of the people are convinced that there is no way leading safely through the shadow of our times except that declared in the Sermon on the Mount — the necessity for a return to the spiritual life" — in other words our only hope is in a religious revival.

The Parish.

I am sure we need to vitalise our parishes. The parish is the key to the situation. It is here, as an organised body on the spot, among the people. There is no corner that is not included in some parish. Here is our sphere of action. The parish life and fellowship must care for every soul within its borders. Each parish is really equipped for this glorious task of winning all within its boundaries for Christ and His Church. Each parish has its Church as a visible witness for God's Presence among us, and as a centre of Christian worship, fellowship and witness.

In our Church of England we have an incomparable liturgy. But we must fill it with spirit and freshness, using permissible variations, and getting all who come to take an intelligent part in the services. We must bring that sense of God's Presence in our worship, not localised in any part of the building, but felt in the hearts and minds of all present.

What opportunities centre round the Parish Church. What a power house that might be if we use it to the full, and use it as a real House of God and the Gate into the Heavenly things.

The Lay Ministry.

Here I feel is where the real challenge of our Evangelistic Campaign comes in. In this stupendous task we

must realise with thankfulness the priesthood of the laity, without whose help and co-operation we clergy will surely fail in this great work of evangelism.

We should in our parishes be gathering together our loyal and faithful laymen and women, and making them into living cells, instructing them, helping them to express themselves in discussions and planning, but all with the object of witnessing, both in their daily work among their fellow workmen, and in their community contacts, whether trade union or sporting club or political grouping, witnessing to the reality of a consecrated life in the service of Christ.

But this parish call must never lose sight of its objective — to lead those outside to personal devotion to Christ in the fellowship of His church. We are called to be witnesses.

Many avenues of lay work can be explored. But in all these keep foremost our aim of witnessing to and winning the outsider. Our Councils of Action commended the visiting of parishioners, by lay workers going two by two. Try it and you will be surprised at the results, both in the visited and the visitors. Are you trying the Home gatherings advocated last year, inviting a group of friends and neighbours to your home, and then talking of spiritual things — things many to-day are longing in their hearts to know about?

Prayer.

You say, how can we do these things? Who is sufficient? It is only by the grace of God that we clergy or laity can witness effectively. We must seek that grace in prayer. Pray, as in our campaign prayer, that the Holy Spirit will guide us when we speak and what to say and do. God will show us perhaps just one man we can help and how to help him. Believing prayer does unlock hearts.

A Militant Call.

The call to-day to us all, clergy and laity, is to be militants for our Church

and for Christ, as others shame us by their militancy for less satisfying ideologies.

Our militancy depends on the reality of our spiritual life, our personal consecration. Are we out and out for Jesus, to make Him Lord in all this land and to the ends of the earth? Here is His Call and Challenge to us. So shall we prepare to bring a great thank offering to Him in 1952, the Jubilee of our Diocese, the offering of many souls won for Him and happily united with Him in this glorious fellowship of His Church. To Him be the Glory.

TANGANYIKA.

(From Archdeacon Cordell.)

THE BISHOP'S ARRIVAL AND ENTHRONEMENT.

Fortunately for the Bishop on his journey from Kenya, there had been a break in the rains, and the roads were dry. At this time of the year they may easily be quite impassable. So on Tuesday, 6th, he arrived dusty and dirty.

A garden party had been arranged on Friday, 9th, by the Administrator and the Provost, and the Cathedral Chapter in the grounds of the Bishop's house at Kikuyu to give him a chance of meeting a large body of the Christians of Dodoma, both European and African. The ladies of the Cathedral Council worked to make the function a success. Representatives from all communities, Indian and African, were present, including members of the Aga Khan Moslem Council. The party was scarcely over when a storm blew up, and as the last guests departed rain began to fall.

The next day, Saturday, everyone was busy preparing for the service in the Cathedral. All of the Cathedral Chapter African and European, were present and many of the African Clergy. Owing to the great expense representatives were chosen from each parish, but many others came at their own expense in order to take part.

All Saturday night rain fell and continued throughout Sunday morning until an hour after the Service. But in spite of this there were some 150 Europeans present, several Indians and over 600 Africans. No doubt the pouring rain kept away several hundred more. Even so the Cathedral was packed to its full capacity, with men and women standing in every corner where there was the slightest room.

In pouring rain the procession led by Captains Bennett and Varley of the C.A. and followed by some 20 or more clergy, made its way to the Western Door of the Cathedral of the Holy Spirit. When all had gone inside the doors were shut. In the first part of the service special prayers were offered for the Bishop soon to be enthroned. Then to the hymn, "The Church's One Foundation," the clergy processed to the Western door of the Cathedral to receive the Bishop.

When the Bishop, accompanied by his Chaplain, the Rev. C. D. Maling, thrice knocked on the door, the Keeper of the Door opened it wide and the Provost the Very Rev. M. L. Wiggins set the note to the whole service by announcing the following words, "Do justly; Love mercy. Walk humbly with thy God." Upon the Bishop's demanding entry, the Archdeacon of Dodoma, the Ven. O. T. Cordell, bade him welcome thus, "Right Reverend Father in God we bid you welcome in the Name of God." The whole service was taken in English and Swahili, and with certain of the special portions in Cigogo.

After the ceremony, the Bishop was led to the prayer desk near his throne where, after a hymn and prayers, the Chancellor, the Ven. L. J. Bakewell read the Deed of Consecration from the Archbishop of Canterbury and administered the necessary oaths.

After the administering of the oaths, the Ven. O. T. Cordell, as Commissary for the Archbishop of Canterbury, duly installed the Bishop in his throne as Bishop of Central Tanganyika, and presented him with his Pastoral Staff. Archdeacon Daudi Muhando came forward to offer loyalty and devotion on behalf of the Clergy. Then came the Lay Canons African and European, to welcome the Bishop and assure him of their allegiance. Each of these three groups in their turn said in English, Swahili and Cigogo, "Sir we would see Jesus"; showing by their words that they looked to see the spirit and example of Christ shown forth by their Chief Pastor. To all three the Bishop replied in the appropriate language, "The Lord be with me and thee. God be in the midst of us."

After the singing of the Hymn, "All Hail the Power of Jesus' Name," the Bishop preached in English, which was translated by his Chaplain into Swahili. He paid tribute to the first Bishops, when Tanganyika was part of the Diocese of East Africa, and then mentioned with appreciation the foundation work of Bishop Chambers and the great venture in friendship of the late Bishop Wynn Jones. He then called upon the congregation to make a greater effort towards self-support, in which he said the Africans were ahead of the Europeans. He stressed the fact that the Church must have a message for the World to-day, and that message was the power of Jesus Christ to save both the individual and the nation. He closed with a testimony of the saving power of Christ in his own life.

The offertory at this service was set aside for the great work of training African Clergy.

After the service the Bishop took the opportunity of greeting every one at the door. The Governor, by his special request was represented by the Provincial Commissioner L. Heaney, Esq., who was accompanied by his wife. The District Commissioner, J. Pearce, Esq., (whose father was well known among the Sydney Clergy) and his wife, were present and came to greet the new Bishop after the service. A thoughtful European friend of the Church brought a very big umbrella, under which the Bishop and his Chaplain stood as they greeted members of the congregation at the door.

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NOTES AND COMMENTS

Missionary policy has to be changed. Conditions are arriving in various lands, which have long been spheres of our missionary enterprise, that prevent the home Church from sending missionaries in the usual way. First of all the Church in Japan realised their growth sufficiently to demand, quite rightly, self-government independently of the foreign missionaries, while at the same time, they were glad of the presence of such missionaries for counsel and teaching. Then the self-government allowed to India in its twofold sections India and Pakistan has presented the Christian Missionary societies with problems that will affect the supply of agents. China is now in much the same position, asking for the departure of their foreign friends as their presence was making their lives difficult under the Communist Government which disliked the foreign admixture. The South India Church now independent of the outside societies is quite good and needs help from outside but under different conditions from those which had hitherto obtained. These changes demand a difference in policy which has to be thought out and prayed out by the home churches. But at the same time the opportunity is big in potentiality. And if the Home Churches are wise "to redeem the opportunity," a determined effort will be made to fall in with the new conditions and both by generous giving in money and agents, where possible, to go on building up the Kingdom of Christ through the agencies of the indigenous Churches, the Church of South India is calling urgently for help. Shall we hope in vain that our missionary societies will respond to the cry and make the supplies a matter of urgency throughout their constituencies. Are we home Christians and societies big-hearted enough to supply the needs without any irritating and hindering reservations?

South India and China.

But the irony of the reports that things are not too bad is very apparent from definite statements by people occupying important positions in English life whose job it is to know just what is being experienced by our brethren across the seas. Here is an illuminating note, sarcastic to a degree, which appeared in the Church of England Newspaper of recent date:

Meat.

Mr. Maurice Webb, Minister of Food, has to his credit a most extraordinary achievement. He has done what few others have done. He has made that tolerant, docile, good-natured, charitable and forgiving organism, the British public, really and truly angry. Not many ministers have ever succeeded in that. To be refused meat because Mr. Webb did not think they had any right to choose for themselves whether or not they wanted to pay the market price for it was bad enough. To find after all remonstrances that Mr. Webb had bought from the French manufacturing meat at a price £57 per ton higher than that the Argentine asked put the finishing touch to a derisory situation. This latest purchase makes rubbish of all Mr. Webb's excuses for not giving us decent meat from the Argentine. The French meat is for manufacturing purposes and is supposed not to be good enough for sale over the counter. Indeed it is not! It has been in the cupboard since 1949. And if the implication of this confinement behind the decent veil of a sausage skin is that the queer commodity now being passed off on to us as "meat" at the butchers is considered fit for direct sale, it is easy to guess what appalling stuff has now been ordered. The reason why it was not brought here before seems to be that it might have caused foot and mouth disease.

When we consider that the above is no contribution of an irresponsible letter-writer, but issues from the pen of a responsible officer of one of the leading church papers, we shall understand that the people of the beloved homeland are in dire need. Indeed the prevalence of the influenza epidemic has caused a most dangerous situation, as it comes upon a brave people whose physical condition is, as a whole, well under what is needed in order to fight the sickness. Meanwhile let us keep on sending to the relief of our kith and kin who well deserve the best that we can do.

From time to time peripatetics who have visited England or heard from other people who have visited the homeland make unwise statements concerning the Food Problem which interfere with supplies in parcels from being sent from here. No doubt British pride and pluck will in most cases present a brave front to Australian visitors and the best that is possible will be set before the guests.

What is Thrift? "Thrift means the best use of time, money, materials and opportunities. This develops character and sound judgment, prudence, independence, stability. Thrift is a habit and leads to contentment." This is a banker's definition. We might add that thrifty people usually have something laid by from which they can draw to help cases of real need. Thrifty people

usually give with a willing mind and cheerful heart. The care of our money and its right use, as well as the care of our time and talents and their right use, is a Christian duty.

Waste and carelessness are two great enemies to the Kingdom of God amongst us. The non-acceptance of responsibility is, in spite of the two World Wars, still the great characteristic of our age. With that spirit dominating society the Kingdom of God cannot possibly flourish. Many Australian people ignorantly think that thrift is related to meanness. In our experience the careless and self-indulgent are usually the really mean people. They seldom think or care beyond themselves except as a mere sentiment.

The ruling of the High Court in England that St. David's College, Lampeter, Wales, is not a university "in the proper meaning of the English language," raises some interesting questions. Mr. Justice Vaisey mentioned in his judgment that the following qualities had been considered essential to a university:

- It must be incorporated by the Crown;
- It must be open to the students of the whole world;
- It must have a plurality of masters;
- It must possess at least one of the higher faculties of Theology, Law, Philosophy, and Medicine;
- It must have residents;
- It must have power to confer its own degrees.

It is gratifying to observe the primacy accorded to theology among the "higher faculties." The pattern of Oxford and Cambridge is evident behind this picture.

We are made to realise again that Sydney's new "University of Technology" is sadly misnamed. Opposition to the title does not spring from snobbery or jealousy, nor does it imply any reflection on the standard of technical education available at the new institution. Those responsible for the title no doubt wanted to assure the community that the standard of training available would be at least equal to that available at the already established universities in corresponding departments. And we do not doubt that this may be true. But a tertiary grade of training in a particular subject does not make a university education. In fact a "University of Technology" is a contradiction in terms.

THE CHURCH OF ENGLAND IN SOUTH AFRICA

(By the Rev. Stephen Bradley.)

The Church of England first appeared in South Africa over 200 years ago with the earliest British settlers. In those days it was concerned chiefly with the Navy and Military forces stationed in the Cape, but as the settlement developed so did the Church. 120 years ago a number of churches had grown up, all of them with a definitely evangelical character, but the first bishop, Bishop Gray, appointed by the crown, was an ardent Tractarian and with zeal and singleness of purpose he tried to force his own outlook on the Church. He set to work to remove the evangelical clergy and brought from England men of his own school whom he appointed to parishes and dioceses. He was enabled to do this largely with the aid of funds given by evangelical people and evangelical societies who did not take the trouble to ascertain how the funds were being used. In 1870 he led the church that he had brought into being out of the Church of England. It is interesting to note the remarks of the Archbishop of Sydney in 1912: "The Church of the Province of South Africa is the only body which has adopted a different policy and by a momentous proviso, separated themselves from the Church of England." Speaking of his new church, the Church of the Province of South Africa, Bishop Gray said: "We bishops are the only essential parts of this voluntary association and all steps towards organisation must formerly proceed from us. We lay down principles and agree to invite clergy and laity. These form a mixed Synod and clergy and laity assent to what the bishops have done. I do not think that in the position in which we have placed the laity we need anticipate evil from their presence."

To-day this Church of the Province of South Africa claims to be the only representative of the Church of England in this land. It stresses the fact that its bishops attend Lambeth Conference and that various anglo-catholic bishops visiting South Africa have associated themselves with it. But the fact is that Bishop Gray realised that he was "incurring the risk of schism" and that the highest courts of law, including the Privy Council, have found that the Church of the Province of South Africa had cut itself off from the Church of England. Reviewing the

matter the Privy Council pointed out the course which would have secured to the Church of the Province of South Africa indefeasible title to Church of England property in South Africa:—

1. If She had no Third Proviso.
2. If She had retained the name "Church of England."
3. If She had accepted the standards of Faith and Doctrine of the Church of England, and the judicial interpretation of such by the tribunals of the mother Church.

And to-day the Church of the Province of South Africa wants the old Church of England parishes to join it. But the issue involved is far greater than one of property or rights. Doctrinally, spiritually, legally, constitutionally, the Church of the Province of South Africa is different and separate from the Church of England. If you go into the Cathedral of the Church of the Province of South Africa in Cape Town the first thing that meets your eye is the graven image which they have set up. If you go to their Mission station in Ovambaland you find doctrine taught and rites practised which are no different from those of the Church of Rome. The Bishop of Pretoria admitted that the Church of the Province was of one colour and that evangelicals had no place in it.

Now what of the old evangelical parishes who declined to join the Church of the Province of South Africa in its breakaway from the mother church? A few years ago St. John's, Wynberg, with its daughter churches, and St. Peter's, Mowbray, came to terms with the Archbishop of the Church of the Province. They have, so we are told, safeguards, and they have also the services of the Bishop. Of these two, St. Peter's, Mowbray, no longer enjoys a live evangelical ministry. On the other hand St. John's, Wynberg has recently secured three keen young evangelicals from England and the work there appears to be flourishing. Holy Trinity Church, of which the writer is the Rector, has found itself completely unable to accept the compromise with the Archbishop of the Church of the Province of South Africa.

It has done this deliberately and after much prayer and waiting upon

God for His guidance. It has done this because it cannot see that two can walk together when they are hopelessly disagreed on doctrinal and spiritual matters. But it has done this also, amongst other reasons, so as to secure the right of extension. One of the terms of agreement between the Church of the Province and the evangelical churches was that the latter should not extend. They would be tolerated so long as they kept within bounds; under no circumstances must they extend. This position we, at Holy Trinity, feel to be altogether wrong. And what is the result? Men went out from Holy Trinity Church and founded the work in Johannesburg, Pretoria, Boksburg and other places in the Transvaal. Mission work has been established and maintained in Basutoland and in the native townships around Johannesburg. And here in the Cape, St. Stephen's, Claremont has been opened in a new and flourishing district and fresh ventures are constantly before our minds. Let it be clearly realised that we have a perfect right to stand aloof from the Church of the Province for we were first in the field and our continuity of service and ministry has been unbroken since the earliest days of British settlement here. Above all we feel that with our rich heritage of the Book of Common Prayer and the 39 Articles we have a duty which we owe to the whole Christian community. We feel that the evangelical ministry has no right to be bound by any compromise. We believe that wherever men settle and live there they have the perfect right to the Protestant and evangelical ministry for which the Church of England has been called into being. In Natal our native mission work is extensive with a vast network of stations amongst the Zulu people and we feel that it would be wrong before Almighty God if we were to do anything that would surrender them to the false teaching of the Anglo-Catholics. The two parishes that have come to terms with the Church of the Province have gained the "Well done" of the Anglo-Catholics but they have sacrificed very much in achieving that "Well done."

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IMMIGRATION.

(Statement by the Ven. Archdeacon F. O. Hulme-Moir, Senior Chaplain.)

The love of country is deeply rooted in us and stems back to the political, cultural and religious history of our Anglo-Saxon race. This sunny land has nurtured a freedom-loving people, and not least among our freedoms is political independence and the right to worship as a man's conscience dictates. But for that small percentage who suffered the rigours of a hard penal code, the pioneers of this Pacific nation were adventurers of a sturdy stock who believed a nation could be built upon the foundations of work and freedom. None of the British migration to Australia was for the purpose of escaping any form of persecution. Australia's overwhelmingly British stock laid the foundation for the generations to follow and it was to be expected that politically Australia should develop into a homogeneous unity.

Our strong democratic constitution enshrines certain freedoms as inalienable rights to safeguard the happiness of posterity.

It is in the knowledge that our fathers fought against fire and flood, famine and drought, and moulded in such a crucible of environment and thought, willingly and without compulsion, our people have acquitted themselves so magnificently in two world wars.

This is our tradition, let us preserve it at all costs. Let us endeavour to see that every available Englishman or English family in the British Isles desirous of coming here, has precedence over other peoples. British economists inform us that in the economy of the nation, England can well afford to send some millions to Australia for the sake of national security and survival. Should this be the principle upon which the immigration plan is founded, then Australian national characteristics and traditions will be safeguarded. We have preserved our independence to the present only by insistence on quality. If it be deemed wise to allow other nationals into our country, let us endeavour to exclude all who cannot spontaneously accept those basic principles which are our strength. Australia is betrayed if we admit those whose way of life socially and culturally is inimical to our own.

On Tuesday of last week Great Britain was the first nation to give formal notice to the Council of Europe that she had ratified the European Conven-

tion of Human Rights. The Human Rights protected by the Convention include:

1. Freedom from official murder, torture, slavery and retroactive penal laws.
2. Freedom from arbitrary arrest and imprisonment.
3. Freedom of assembly.
4. Freedom of religion and marriage.

We cannot afford therefore to allow any people into this country who would passively or openly work against this approach to life and international affairs.

In particular let us be watchful of a large Italian migration to this country, remembering that politically and religiously their training and outlook have not been favourable to the points set out by the Convention of Human Rights. The Italian Communist Party claims 6 million members — the largest in Europe outside Russia. At the last general elections 8 millions voted for the Communist candidates.

We know that whereas the whole Nazi Card Index of the German people is in Allied hands, thus giving an excellent screening protection, the Italians were not as thorough and that very little assistance can be got from the Italians for the purposes of screening prospective migrants.

We recall most vividly the brutality of their oppression and unprovoked warfare against Abyssinia and North African tribes—the use of poison gas—the extermination of political opponents—the persecution of religious minorities—the totalitarian methods of political slavery. It is quite understandable that we should find it hard to forget our recent conflict with the Germans and the Japanese but the plain facts of history remind us that Italy is the home of modern Fascism and it was Italy which stabbed France in the back.

My experience as an Army Chaplain was most instructive. The men of my regiment came from all over Australia, but there was not one Italian in it. There were men of German origin, but those who came from North Queensland did not include one Italian.

There is still need to consider certain domestic habits practised by them which will not add to the unity and harmony we need and can enjoy among people who share our traditions.

The Italian people have shown in this country and elsewhere that they

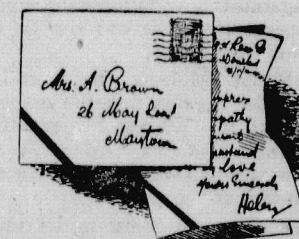
lack the initiative and the inclination to be assimilated into the common life of the nation which adopts them. Rather, they tend to remain together in separate communities, tenaciously preserving their own condition. This is not a time to encourage alien cultures by inviting such people to settle here in the great numbers we are given to believe the Government has approved.

We have sought, and our fathers before us have sought, to preserve personal freedom. Our political philosophy, our unregimented religious faith, our tolerant way of life, which we are more than glad to offer any people with the training and capacity to enjoy them, are evidence of our love of freedom. We dare not allow any plea however plausible, to be an excuse for unthinking foolishness. We dare not jeopardise our heritage by admitting those who will despise it.

The preservation of the character of our people by the infusion of peoples of like culture can alone maintain that cohesive strength essential for our survival in the Pacific.

And in the question of not permitting large scale Italian migration to this country may depend our immediate harmony and the future greatness of our race.

Our future as a British people depends upon the answers we give to the questions associated with our Immigration Policy generally and Italian migration in particular.



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OXFORD AND THE EVANGELICAL SUCCESSION.

(Canon Marcus L. Loane.
pp. 300, Lutterworth Press,
25/3 Aus.)

(Review by
Archdeacon T. C. Hammond.)

Canon Loane has given us a brief biography of five men who were prominent in the Evangelical Revival. George Whitefield, John Newton, Thomas Scott, Richard Cecil, Daniel Wilson.

The Preface informs us that two of the five, Newton and Scott, were not Oxford men, but their inclusion is justified by the fact that their lives, and experience were closely related to the three who had Oxford as their University. George Whitefield occupies one fourth of the book and we are thankful to the author for including Hugh Walpole's graphic description both of Whitefield's oratory and its effect upon his hearers. Whitefield "had a most vivid sense of drama, and could describe a scene or illustrate a point in such graphic style that it seemed to live before men's eyes." The breathless suspense in which the audience heard the story of the blind man tottering on the verge of a precipice; at length losing his staff, and in the effort to retrieve it, bending unaware over the edge of the cliff so that Lord Chesterfield sprang from his seat with the cry, "Good God, he is gone," helps us to understand how Whitefield consecrated great histrionic powers to the service of his Master.

Dr. R. H. Murray, the historian, hazarded the opinion that the granting of a faculty to Whitefield permitting him to enter Deacons' Orders at the age of twenty-two was one of the greatest blunders of the period.

There does not seem to be much justification for this assertion. Whitefield took his degree at Oxford after he had been ordained, and his writings and preaching do not lack that touch of culture which a period of study at Oxford supplies. It is true as Canon Loane suggests that his sermons are meagre in learning and language. But as he also records, Whitefield complains that his ill-informed reporter, "makes me to speak false concord."

We venture to express the view that a man who grasps a situation and suits his message to its needs is not wholly devoid of intellectual prowess nor altogether insensible to the claims of those finer sensibilities which an academic career are supposed to awaken.

Canon Loane does not conceal from his readers that Whitefield had certain faults of temperament which occasioned both him and others heartfelt concern. But it comes with no little surprise to us to-day to read that men rose "at four o'clock on the coldest mornings to stream in their thousands hear him preach." The burden of the orphan pressed upon him and his frequent crossings of the Atlantic largely in the interests of the Bethesda Orphanage, and his persistence in these efforts, notwithstanding many anxieties occasioned by them, is at least evidence that the early Evangelicals were sensible of the need of what has come to be called social service.

Whitefield stands out as a man with a great gift who used it unsparingly in the service of his Lord. Worn out with continuous exertion he passed from earth at the comparatively early age of 55 years.

John Newton, classed with the Oxford men because of his tremendous influence on their careers, offers a very different picture. Newton's life presents a strange picture of early Bible teaching; a rebellious boyhood; a seafaring career begun when he was eleven years of age; a romance at seventeen which held him in its thrall all his long life, culminating after a period of seven years in a happy marriage which lasted for forty years before Mary Cattley was called to her everlasting rest; a restless period as midshipman and disgraced seaman in the Royal Navy; a period of actual slavery when he was "almost naked and famished, a burden to (himself) and to all around (him)"; a period of coarse unbelief in which the memory of the girl he loved restrained him from lustful indulgence, but did not check ribald blasphemies and indecent parodies of the Cross and Passion. All this, strange to say, was accompanied with an intense love of reading. During his hard and bitter experience as a veritable slave he mastered the first six books of Euclid. When engaged in the slave trade he taught himself Latin in

the cabin of the slave ship. It is interesting to notice that the reading of Thomas a Kempis marked the beginning of the change of Newtown's life. We need to remind ourselves of the community of faith in varying ages and with varying degrees of clearness in God's servants.

As might be expected in a man of such complex characteristics his conversion was at first intellectual. He became convinced that God heard and answered prayer. Then he sought for peace with a deep sense of his utter unworthiness. By an act of faith Newton stepped from darkness to light. The subsequent career of this remarkable man makes fascinating reading. Canon Loane deals with the relation between Newton and Cowper. He points out that Cowper had on two occasions been afflicted with the melancholy that darkened his life before ever he met Newton. He concludes that "to ascribe Cowper's state of mind to Newton's views of truth is either a lie or a mistake which cannot be tolerated." His gentle controversy and subsequent deep friendship with Thomas Scott are forcefully presented. Newton was slow to realise the horrors of the slave trade, but three years after his first meeting with Wilberforce he published "Thoughts on the African Slave Trade," and from then onwards he stood valiantly on the side of those who engaged in the long struggle for its abolition. Men leant on Newton as on a sturdy staff and his ministry of twenty-eight years in the heart of London enabled him to exercise a profound influence on many. Yet it is his intimate letters that won him his greatest fame, and the quiet counsel that flowed from his consecrated heart brought solace and strength to many.

(To be concluded.)

CONFIRMATION.

The Bush Church Aid Society has recently published a new booklet of Confirmation Studies; these set out in a simple form the teachings of the Church for children who are unable to attend Confirmation classes. They may be obtained at 2/- per copy from the Bush Church Aid Society, Church House, George Street, Sydney.

DEVOTIONAL

FOURTH SUNDAY AFTER EASTER 22nd APRIL, 1951.

For the Fourth Sunday after Easter our subject is "The Christian's Hope in God." Formerly the Collect began thus: — "O God Who maketh the minds of the faithful to be of one will." It is much to be regretted that this reminder of Christianity was dropped, especially as the Gospel relates to the Lord's promise of the coming of the Holy Ghost, the Comforter, by Whom alone the unity of the Church can be restored and maintained. The present form of the Collect, "O Almighty God, who alone canst order the unruly wills and affections of sinful men," is probably an intentional reflection of the divided state of English Christianity at the time when the words were written. The petition of the Collect is that we may love what God commands and desire what He promises, "that amongst the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found." In other words the soul's safe anchorage is in God alone. The Epistle (St. James i, 17-21), leads us to look forward to the approaching Festival of Whit Sunday, by reminding us that "every good gift and every perfect gift is from above and cometh down from the Father of Light, with Whom is no variableness nor shadow of turning."

FIFTH SUNDAY AFTER EASTER 29th APRIL, 1951.

The Fifth Sunday after Easter is also called "Rogation Sunday" from the three Rogation Days occurring during the week. The special subject for the Sunday is "Inspiration." In the Collect we acknowledge that all good things come from God, and ask that by His holy inspiration we may think those things that be good, and by His merciful guiding may perform the same.

In the Epistle St. James reminds us that we must be "doers," and not merely "hearers," of the Word. The Gospel contains the Lord's promise that whatsoever we ask in His name the Father will give us, and is appropriate in connection with the gifts of Pentecost, and the Rogation Days that follow this Sunday. It also announces the coming Ascension: "I leave the World and go to the Father."

RELIEVING MATRON WANTED.

There is an advertisement in this issue for a Relieving Matron at the Carlingford Boys' Homes. The question of staff at these homes is causing considerable difficulty.

There is a wonderful opportunity for doing splendid work at these homes, but the difficulty of obtaining suitable assistants, both male and female, makes it hard to do as much as the authorities would like to do.

If there are any readers who could help either in a voluntary or in a remunerative capacity, the General Superintendent would be very pleased to hear of them. 'Phone: WM 1226.

"NO CATHOLIC UNIVERSITIES WANTED."

Archbishop Mannix yesterday condemned suggestions that Catholic Universities should be established in Australia. If a Catholic University was founded in Melbourne it would become a "white elephant," Dr. Mannix said. He was delivering the welcoming address at the University Catholic Federation youth conference at Newman College, Melbourne University.

Dr. Mannix said that the establishment in Melbourne of a Catholic University would throw heavy financial responsibilities upon the shoulders of Catholic people. Catholics were a comparatively small section of the community, and are not the most wealthy section, he said.

It would be unfair to the community, and to Melbourne University, for Catholics to withdraw to their own academic precincts.

There was no organised or substantial hostility to Catholic University students in Melbourne.

Dr. Mannix said: "It would not serve any good purpose, and would be inimical to our interests, to withdraw from universities in Melbourne or any other city. It would be a backward step for Catholics to found a national university."

If such a project succeeded it would be at the expense of Catholic Colleges already flourishing in Australian universities."

"Melbourne Argus," Jan. 5, 1951.

BOOKS.

Westminster Dictionary of the Bible—John D. Davis and Henry S. Gehman. 29/3 (30/8).

Revised Standard Version of the New Testament. 14/6 (15/7).

Commentary on the Whole Bible—Jamieson, Fausset and Brown. 78/- (81/-).

Cruden's Complete Concordance (revised). 25/6 (26/11).

Elements of New Testament, Greek—H. P. V. Nunn. 10/6 (11/1).

Strong's Exhaustive Concordance of the Bible. £8/3/6.

Young's Analytical Concordance. £5/16/6. International Standard Bible Encyclopaedia—James Orr (5 volumes). £16/5/-.

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"THE RECORD" SALE.

As our readers know the date this year has been fixed for Friday, June 8th, at 11.30 a.m. The sale will be opened by Mrs. S. Barton Babbage, wife of the Dean of Sydney. The Chapter House is not this year available for the holding of Sales of Work.

We are grateful under these circumstances to the Bible Society for allowing us the use of their assembly room at the Bible House, Bathurst St. We hope our friends will make a note of the date and place. Gifts in kind or in money may be left at the Church Record office during office hours, Monday to Friday. All the usual stalls are being arranged for.

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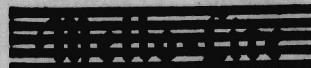
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THE DOCTRINAL FORMULA OF THE ECUMENICAL MOVEMENT

(By Canon M. L. Loane.)
ARTICLE II.

When the World Council of Churches assembled at Amsterdam in 1948, its first task was to determine the fundamental principles of the Movement, in order to secure a doctrinal basis which could be expressed in a formula acceptable to all member churches. Three general principles seem to have been dominant in the preliminary negotiations:

The first was a guarantee of complete liberty in doctrinal interpretation. This means that the fundamental bond of union is no longer those great Confessions of Faith which were drawn up at the Reformation, and which were based on the sole authority of the Bible. Elie Gounelle of France declared that "it would be impossible to impose on everyone in a universal church the errors and the superstitions of that literalism which accompanies belief in plenary inspiration." The Ecumenical Review confirmed this point of view in 1949, when it said that "it was quite clear that none of the members of the Amsterdam Conference was willing to return to a pre-critical attitude towards the Bible." This guarantee of liberty in interpretation means that the Ecumenical Movement has no clearly defined theology. It is the meeting place of theologies, and no one can tell in advance what the future content of an ecumenical theology is likely to be.

The second principle was that a distinction was to be observed between Doctrine and Life. This was based on the theory that although Churches may not be united in doctrinal agreement, they can act "as though they were" simply by working together. Professor Menegoz says that "It is the official acceptance of this distinction on which the Ecumenical Movement rests . . . One may state it as the difference between grasping Jesus Christ as a historic fact, and the multiplied efforts of intellectual believers to 'define' or explain for the elite and speculative Christian thinkers the enigma of the transcendent essence." One proposal was that the Apostles' Creed and the Nicene Creed should be recognised as the doctrinal basis of the Ecumenical Movement, and Professor J. D. Benoit of Strasbourg wrote as follows: "Providing that no one forces on us the letter of these creeds, we are willing to march beneath . . . these outmoded

banners." So the distinction between Doctrine and Life may mean that two who have absolutely contradictory ideas concerning Christ can act "as though they were one."

The third principle is best summed up by saying that although real unity does not yet exist, we must apprehend it by faith. Dr. Visser 't Hooft says frankly: "Such is the dilemma which dominates the existence of the Council; the member churches together are not yet capable of being the united Church of God, but neither are they able to regard the other churches affiliated with the Council as outside the Church of God. Incapable of union, they are equally incapable of separating from one another. They know that there is no unity without truth, but they know equally well that the truth requires unity. Does the dilemma have a solution? There is only one solution, faith." Professor de Saussure, of Geneva, adds: "Ecumenicalism must win us precisely because being unrealistic, it consists of a true act of faith." This principle of rapprochement by an act of faith is what helped many individual representatives at Amsterdam to justify their adherence to the Movement, while closing their eyes to the compromise involved. The position of such members has been stated as follows: "It is true that our positions differ, and that the true unity is still future; but that unity is something so important in the Divine Will that from this point on, we must take it by faith." Those who hesitate to join the Movement do so only because they lack necessary faith.

These were the principles which governed the decision of the Council when arriving at a doctrinal formula; this formula may be stated as follows: "The Ecumenical Council is a union of Churches which accept our Lord Jesus Christ as God and Saviour." This statement had originally been proposed at Utrecht in 1938. Taken at face value, it affirms the Deity of Christ, although it makes no reference to other cardinal doctrines of the Christian faith, such as the Trinity, the Incarnation, the Atonement, Justification sola fide, and so on. Yet even this condensed form in which the World Council agreed to express its common faith led to many protests, and some who accepted it said frankly and at

once that they would interpret it as they thought fit. Thus the Assembly of the Protestant Churches of Switzerland declared in 1940, that "the adhesion of the Swiss Churches to the proposed doctrinal statement would not reduce the doctrinal liberty which they were enjoying at that time." In May, 1948, ninety of the five hundred pastors from French Switzerland signed an official statement which disapproved of the proposed formula. In June, 1948, the same Assembly renewed its reserves with regard to this doctrinal formula, and asked the Swiss delegation to secure a change in its terms at Amsterdam. This, no doubt, was in the spirit of Article 35 of the 1911 Constitution for the National Protestant Church of Geneva, which allows its Pastors "complete liberty of teaching, which may not be infringed either by confessions of faith or by liturgical forms." Thus in Switzerland to-day nearly one-fifth of the ministers in one particular Church continue to exercise their office, although their Church is a member of the Council whose doctrinal basis they reject.

The Reformed Church of France held the Ninth Regional Synod at Nîmes in April, 1948, and pronounced the following opinion upon the proposed formula: It "does not take into account certain well-defined aspects of the Gospel; it seems to disregard the humanity of Jesus, and exclude from the *Una Sancta* true believers who, although they acknowledge the divinity of Christ and His title Son of God, are unable in all loyalty to express their faith in the terms mentioned, and ask that the statement of membership be broadened." There were fifteen votes in favour of this motion and four against, while nineteen members abstained from voting at all. Did they abstain through fear that if the doctrinal formula came back into the field of debate, a Trinitarian statement might replace the simple definition "God and Saviour"? "Le Protestant," a liberal journal published in France, brought out an article on the formula in which the Constitution was summed up as follows: "The discussion aroused by the doctrinal statement of the Ecumenical Council proves one thing: equivocation continues."

It would seem, then, that in order to attract the Anglican, the Orthodox, and the Catholic, the present formula, that Jesus Christ is God and Saviour, was accepted as a compromise; but in order to hold the liberal elements in the World Council, tacit consent allows men to empty the statement of all real meaning. Actually, the formula

has been accepted only on a provisional basis, and it is to be re-examined before a final decision is made in 1953. The text of the statement will be reviewed and may be revised in the future, and it is subject to free private interpretation in the present.

The doctrinal basis for the Constitution of the Movement is accompanied by a further explanation. This says that the formula is not a touchstone by which one may judge the Churches, that the Ecumenical Council is not concerned with the way in which member Churches interpret the formula, and that it is the responsibility of each Church to decide whether it wishes to collaborate on that basis. This explanation gravely affects the value of the formula. If the formula is not a touchstone of faith and if the Council has no concern as to its interpretation, then no one should ever cite the formula as evidence that the Ecumenical Movement is genuinely orthodox from a doctrinal point of view. Dr. Visser 't Hooft himself has said that the World Council of Churches has nothing else that stands for doctrinal unity, and even what it has got may be differently interpreted. Professor Schlink of Tübingen has summed up the position as follows: "Acceptance (of the doctrinal basis) is a common confession of faith; and yet, that basis is not necessarily the expression of a common faith in Christ, since the interpretation is left to each individual Church . . . No reduction of that dialectic tension was effected at the Amsterdam Assembly; . . . in fact it is felt more strongly now than before."

Thus it is not surprising that the Ecumenical Review itself complains that the World Council of Churches has become in our present nervous and divided world a sign "which stands for contradiction." Dr. Rene Pache has pointed out that the doctrinal formula of the Council seems to stand for something; yet in reality it means nothing at all. It offers no conclusive evidence to one who wants to know what is the doctrinal position of the Movement. Many will confess with him that all this is profoundly disturbing. What can one think of that particular kind of obscurantism which asks those who affirm to join hands with those who deny, and to act as though they were one in a single movement whose goal is one World Church?

GEORGE WHITEFIELD AND HIS MINISTRY.

GLOUCESTER (ENGLAND).

Whitefield was born at Gloucester in the year 1714. That venerable country-town, which was his birth-place, is connected with more than one name which ought to be dear to every lover of Protestant truth. Tyndal, one of the first and ablest translators of the English Bible, was a Gloucestershire man. Hooper, one of the greatest and best of our English Reformers, was Bishop of Gloucester, and was burned at the stake for Christ's truth, within view of his own cathedral, in Queen Mary's reign. In the next century Miles Smith, Bishop of Gloucester, was one of the first to protest against the Romanizing proceedings of Laud, who was then Dean of Gloucester. In fact, he carried his Protestant feeling so far that, when Laud moved the communion-table in the cathedral to the east end, and placed it for the first time "altar-wise," in 1616, Bishop Smith was so much offended that he refused to enter the walls of the cathedral from that day till his death. Places like Gloucester, we need not doubt, have a rich entailed inheritance of many prayers. The city where Hooper preached and prayed, and where the zealous Miles Smith protested, was the place where the greatest preacher of the gospel England has ever seen was born. — Bishop Ryle, "Christian Leaders," p. 31.

BEREAVED.

Let me come in where you sit weeping—ay,
Let me, who have not any child to die,
Weep with you for the little one whose love
I have known nothing of.

The little arms that slowly, slowly, loosed,
Their pressure round your neck;
The hands you used
To kiss—such arms—such hands I never
knew,
May I not weep with you?

Fain would I be of service—say some thing,
Between the tears, that would be
comforting—
But ah! So sadder than yourself am I
Who have no child to die.
James Whitcomb Riley (Stedman's American
Anthology p. 561)

"THE CHURCHMAN."

This is the title of a well edited "Quarterly Journal of Anglican Theology" published by the Church Society (formerly the National Church League) London. The subscription is only 6/- (English) per annum. The address is Church Book Room Press, 7 Wine Office Court, Fleet Street, London, E.C. 4

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

MEMORIALS OF CANTERBURY.

(The Editor, "Australian Church Record.")

Dear Sir,

While on holidays, recently, I had the leisure to re-read Dean Stanley's Historical Memorials of Canterbury, a really delightful series of lectures which delve into remote times and bring to life again illustrious names connected with the Mother City and Cathedral of our Communion.

I was greatly struck by two small items in connection with the landing of Augustine in England which I feel may be passed on with profit to your readers.

It is a fact well-known that Augustine found some sort of church building at Canterbury when he landed in 597 A.D. Dean Stanley records the interesting fact that either this church as it was, or as restored by Augustine was in many of its leading features a replica of St. Peter's at Rome. The first of these likenesses which Stanley records is that the Communion Table was originally at the west end. It is interesting to see that this practice which usually to-day has some utilitarian motive, is also justifiable on grounds of antiquity.

Stanley also draws attention to the fact that two ancient manuscripts of the Gospels preserved at the Bodleian at Oxford and at Corpus Christi at Cambridge may well be the very books which Pope Gregory the Great sent as token of good-will to the library of St. Augustine's Abbey at Canterbury about the year 600 A.D. Thus the mother books of English literature and of English learning were those precious Gospel records. It does not seem strange therefore, that our English faith and our way of life have ever gone hand in hand with learning and knowledge, especially that learning and knowledge which those two old manuscripts give — the Gospel of our Lord and Saviour Jesus Christ. How glorious is that heritage into which we of the English Church have entered and how sacred our trust!

Yours faithfully,
R. S. R. MEYER.

PRESBYTER AND PRIEST.

(The Editor, "Australian Church Record.")

Dear Sir,

May I be permitted to add two points to the remarks of Kanonikos (8/3/51) regarding the disadvantages of using the word "priest" in connection with the Christian ministry?

1. Though I agree with the conclusions of Kanonikos about the ordination of women, it seems to have been overlooked in the general discussion of the subject that, should women be ordained, they will be, not priests, but priestesses. This conclusion seems irresistible, not only from the obvious fact that priestesses is the accepted feminine form of priest, but from the ecclesiastical analogies of deaconess and prophetess. I am not sure that folk would like the term "priestess," but we should remember that exactly the same

objections (on the grounds of its popular associations) can at present be urged against the term "priest."

2. Another objection to the term "priest" is that it has, in fact, obscured the meaning of the word "presbyter" which it is supposed to represent. The presbyter or elder in the New Testament is not only a minister of the Word and of local supervision, but is, by definition, a man of age and experience. Eldership is a qualification before it is a function. Because a man is an elder and because his reliability has been proved to match with his age, he may be entrusted with supervision in the church. He is one, for example, whose family is sufficiently grown-up for his capacity for "ruling" to have been demonstrated. (1 Tim. 3.4.)

How can a man be rightly regarded as, or properly fulfil the function of, an elder at the tender age of 24, which is the age at which the majority of our ordinands are ordained as elders?

Has this question never troubled the episcopal conscience?

Yours, etc.,

Chatswood, N.S.W.

LENT.

(The Editor, "Australian Church Record.")

Dear Sir,

I am indebted to Mr. Lambert in his letter in the last issue for drawing my attention to what should have been another paragraph in my somewhat brief article at the beginning of Lent, a paragraph dealing with the use of fasting as against its misuse.

We know that our Lord did not deny its value, but laid down the rules of purity of motive, cheerfulness, and absence of ostenta-

tion (Matt. 8, 16-18). His example, and the use of fasting mentioned in Acts (Act. 13, 2-3 etc.), indicate its close association with prayer. The history of the Church reveals that the practice became part of its tradition, as it was felt to be the natural expression of penitence, a means of checking bodily appetites, and an aid to clearer spiritual vision.

In these and in other ways, as, for instance, a means for self-denial, the devout Christian may find value in fasting, for which the Table of Vigils, Fasts and Days of Abstinence, inserted in the 1662 Prayer Book, makes provision.

A very helpful exposition of Christ's words in St. Mark 2, 18-22 is given by Edersheim (Bk. 1 663-664). Briefly it is this: In replying to the Pharisees' complaint, Christ is pointing out the entire transformation from the old to the new spirit, from the system marked by the "painful minutiae of externalism" to the joyous liberty of the Children of God, an inconsistency still further emphasised by the succeeding illustrations.

In so doing, using highly-figurative language no doubt well understood by His audience, He states as wrong the idea of a time of unbroken joy to the disciples and of a resistless, victorious advance in bringing in the Kingdom.

On the contrary, He predicts His own Passion and the sorrow of His disciples after His death, and then would be the time for mourning and fasting.

However, the lesson surely is that the felt absence of Christ and the sense of sin should lead Christians to mourning and fasting, not in order thereby to avert either the anger of God or outward calamity, but that we may come to know Him better, love Him more dearly, and serve Him more faithfully.

Yours, etc.,

R. C. M. LONG.

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THE WORLD OF BOOKS.

Men Who Met Jesus: F. Chenhalls Williams. London, Longmans, Green and Co. Pp. xii + 207. Cloth boards, 10/- (Aust. price.)

As the publishers rightly point out on the dust-jacket of this book, Christianity is a personal religion, and our response to the Gospel is essentially our response to the person and work of Christ. The author's purpose is to make the contacts between Our Lord and His fellow-men more real than they are in the terse, Elizabethan-English accounts we have in the Authorised Version of the Bible. The results of his toil vary quite widely — some episodes are briefly retold, others expanded; some characters (e.g., John the Baptist, Judas, Mary Magdalene and Zacchaeus) are authentic, whereas others are devised by the author to fill out real or implied situations. Examples of the latter are an old shepherd who he supposes told Jesus about his experiences guarding his flock, the innkeeper's wife at Bethlehem on the first Christmas night, and a money-changer in the Temple. In general, the picture of Our Lord built up from these sketches is in harmony with what is presented in Scripture, but one must be very wary of embarking on speculations of the sort that are used here. There is no need to suppose, for example, that Jesus was the Jew to whom the Samaritans showed mercy. Further, very few of the stories gain by expansion, although some of Mr. Williams' correlations are quite suggestive, and may well be valid. Sunday School teachers may gain help in their lesson-preparation from some of the sketches, if they exercise due discretion in selecting their material.

One cannot help being rather doubtful of the value of the general approach represented by books such as this and novels such as "The Robe" and "The Big Fisherman," which are so popular to-day. In their attempts to make the eternal Gospel "intelligible to the modern man," do they lead people back to the Bible, or away from it? Do the "reconstructions" of the Biblical events assist or confuse readers? Certainly, anything which makes the Bible live to its readers is good, but will this not come rather from modern, annotated translations of the Scriptures, aided by such books as Mr. F. F. Bruce's "The Dawn of Christianity?" The danger with "reconstructions" is that a person coming to the story for the first time in that form may not be able to separate the Biblical from the hypothetical, with obviously undesirable results.—J. A. Friend.

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Service Book for the Young. Prepared by the Committee on Public Worship and Aids to Devotion of the Church of Scotland. London, Geoffrey Cumberledge, Oxford University Press. Pp. 64. Limp cloth, price 2/8. (Aust. price.)

This book of services comprises five for regular use in Sunday Schools and four for special occasions—Christmas, Easter, Whit Sunday and Harvest Thanksgiving. The structure of the services is largely versicle and response—a good principle at any time, and excellent for children. Many of these dialogues are taken from Scripture and old service books, such as the Book of Common Prayer. An original feature is the use of the Sursum Corda in several of the services. Finally, there are added some prayers for general use and the text of the Apostles' Creed. It is a pity that this creed, which emphasises the historical nature of Christianity, is not suggested for use in all the service forms.

There is much to be commended in this book, and it will repay study for all concerned with the organisation of children's services.
—J. A. Friend.

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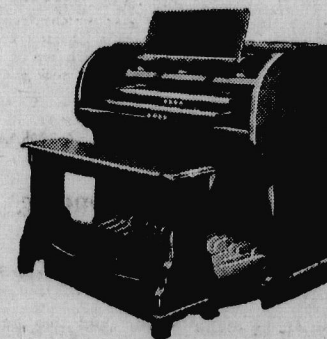
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THE OLD CATHOLIC EPISCOPATE AND THE DOGMA OF THE ASSUMPTION.

The following declaration on the new dogma of the Assumption was sent to the Ecumenical Press Service by the Episcopate of the Old Catholic Church:

"IN THE NAME OF THE MOST HOLY TRINITY."

"We, the Old Catholic Bishops united by the Declaration of Utrecht of September 24, 1889, do avow the following concerning the doctrine of 'the bodily assumption of the Blessed Virgin Mary into heaven':

TO THE CATHOLIC CHURCH

In union with the One Holy, Catholic and Apostolic Church, we profess our faith in 'Jesus Christ the only Son of God, our Saviour, who was conceived of the Holy Ghost and born of the Virgin Mary.'

We confess, that God chose Mary, that as a virgin she might become, through the Holy Ghost, the mother of the Divine Logos, which was from all the ages God and with God, and became, 'for us men and for our salvation,' through her flesh, man.

We confess, that the Church bestowed on the Virgin Mary the name 'Mother of God,' to proclaim its belief that it was not merely a man that was born of her, but Christ Jesus, from all the ages substantial with the Father, God and Man in one.

We confess, that God gave to us His only-begotten Son, Jesus Christ, the One Redeemer and Mediator, by Whom we are saved, and that 'in none other is there salvation, for there is none other name under heaven given among men by which we shall be saved.'

We confess, that in Jesus Christ, His Son made man, God revealed all that is needed for our salvation; that He grants his revelation at all times to His Church through the Holy Spirit; and that any deviation from it, or accretion to it, does not contain the truth revealed to us by God.

We therefore once more reject the doctrine that the Bishop of Rome has the infallible right to pronounce, determine and decree, as a doctrine of the Church essential to salvation, what God has revealed; or that he can do so when there is no corroboration for such a doctrine, either in God's Word in Holy Writ, or in the generally recognised belief of the Church.

It is for this reason that we once more reject the doctrine of the Immaculate Conception of Mary proclaimed by the Bishop of Rome in 1854; and now, to-day, the doctrine defined, and proclaimed on the Feast of All Hallows, 1950, of the bodily assumption of the Blessed Virgin Mary into glory.

We regret that by this new doctrine the Church of Rome should have gone one step further away from the truth that proceeds from God alone, and that in this way the division of Christendom should be accentuated at a time when Christendom is striving to restore its unity.

In communion with the Church through the centuries, we revere the memory of the Blessed Virgin Mary, Mother of our Saviour, and of the patriarchs, prophets, apostles and all saints to whom God has given the crown of everlasting life; and we pray God, Who by His Holy Spirit sanctifies and guides the whole body of the Church, graciously to hear the intercession of the Church triumphant and to root out all error from the Church militant, granting her the light of truth and the gifts of unity and peace, through Jesus Christ, our Lord. Amen."

Given at Utrecht, the Netherlands, and at Berne, Switzerland, on the Feast of St. Stephen, Protomartyr, December 26th of the year of our Lord, 1950."

For the Conference of Old Catholic Bishops,

(Signed) ANDREAS RINKEL, Archbishop of Utrecht, President.
ADOLF KUERY,

Bishop in Berne, Secretary.
(Translation by E.P.S.) E.P.S., Geneva.

Only LABOR can smash Communism!

This is LABOR'S positive and legal way

- ★ Labor in 1949, using its constitutional powers, smashed the Communist-inspired coal strike.
- ★ The Australia-wide trade union movement supported the Labor Government and helped smash the strike.
- ★ Union and Labor leaders fought the issue out with Communists on the coalfields and convinced the great body of loyal miners that the Communist Party was using them to wreck Australia.
- ★ The miners, by free and open ballot, rejected their Communist leaders and returned to work.
- ★ Labor is second to none in its opposition to Communism.
- ★ Labor will not hesitate in the future to bring down the full rigor of the law on those proved to be engaged in subversive activities.
- ★ If need be, the Labor Government will strengthen the law to combat such activities.

If LABOR had power, why not Menzies?

What LABOR promises LABOR will do!

Authorised by W. E. Dickson, M.L.C., Parliament House, Sydney.

L.183.4N

Diocesan News

SYDNEY

● Vacant Canonry.

A meeting of the Clergy of the Diocese of Sydney, was summoned by the Dean of Sydney under the Ordinance of Synod and was held in the Cowper Room, Church House, on Friday afternoon March 30th. The vacancy was created by the death of Canon Langford Smith. The Dean occupied the Chair. The undermentioned persons were proposed for election, Dr. E. F. N. Cash, the Rev. H. N. Powys and the Rev. W. J. Siddens. In accordance with the provisions of the Ordinance the meeting was adjourned until Friday, April 27th, at 2.30 p.m.. The ballot will be by post and ballot papers are to be received by the Dean in time for the adjourned meeting, i.e. up till 2.30 p.m. on April 27th.

● Standing Committee.

The following are some of the principal matters dealt with by the Standing Committee at its meeting held on the 2nd April, 1951.—

ELECTIONS.

Mr. S. P. Lees, B.Ec., was elected as a member of the Standing Committee in the place of Mr. R. C. Atkinson, deceased.

Mr. T. A. B. Dakin was elected a representative of the Diocese of Sydney on the General Synod in the place of Mr. R. C. Atkinson, deceased.

Mr. N. W. Moyn was elected a member of the Provincial Synod in the place of Mr. R. C. Atkinson, deceased.

Mr. W. R. Bailey was elected a member of the Panel of Trainers in the place of Mr. R. C. Atkinson, deceased.

Mr. Norman Brooks, F.C.A. (Aust.) was elected a Synod Auditor in the place of Mr. H. B. Cowper, resigned.

Mr. W. Linfoot was elected a member of the Council of The Home Mission Society in the place of Mr. J. C. Rickard, deceased.

The Rev. E. C. Mortley was elected a member of the Board of Education in the place of the Rev. E. G. Mortley, resigned.

Mr. Peter Nicholson was elected a member of the Committee of Management of Moore Theological College in the place of Mr. H. G. Smith, resigned.

The Rt. Rev. W. G. Hilliard was elected a member of the Council for the Promotion of Sydney Church of England Diocesan Schools in the place of the Rev. B. R. Horsley, resigned.

The following Ordinances were passed:—
1. "St. David's Arncliffe Mortgaging Ordinance, 1951."

2. "C.E.N.E.F. Memorial Centre Leasing Ordinance, 1951."

A Sub-Committee was appointed to deal with Resolution No. 5 passed at the 1950 Synod - re Ordinands.

A Sub-Committee was appointed to deal with Resolution No. 17 passed at the 1950 Synod - re Liquor Licences.

DATE OF SYNOD.

The Most Reverend the Archbishop informed the Standing Committee that he proposes to summon the Synod of the Diocese of Sydney for Monday, 8th October, 1951.

The most Reverend the Archbishop informed the Standing Committee that he has created two new Provisional Districts, viz., St. Thomas and St. Paul, South Granville as from 1st February, 1951, and St. Peter, Glenbrook, as from 1st April, 1951.

CANBERRA AND GOULBURN

Recently the Young Anglicans of Goulburn, Binda, Bigga, Crookwell and Taralga held a sports day at the Wombeyan Caves in the Parish of Taralga.

A service, conducted by the Diocesan Commissioner, the Rev. Prosper Pickburn, was held in St. Luke's Church, Taralga. About 130 Y.A.s then journeyed to the Caves by four special 'buses and several cars.

During the day an inspection of the Caves was made and the beauty and grandeur of the limestone formations greatly impressed the visitors.

GRAFTON

● Deliverance.

(Letter from Rev. and Mrs. J. R. Payne.)

We have been really overwhelmed by the kindness of so many parishioners and other friends following on the accident in which we were involved on the 18th inst. Letters, telegrams and 'phone calls have literally 'poured' in from kind folk enquiring after us. For all this we are very grateful and shall hope to reply personally to all communications as time permits. Our thanks are also due to those who have offered assistance in view of our rather severe personal losses. We should like to include members of the Clergy who have offered the loan of robes for the time being.

All of us (including baby Stephen) are quite well and our car should be available to us again in about three weeks time.

Perhaps you will be interested to hear that on the morning of the 19th inst., when our car was recovered from ten feet of water, we salvaged our prayer book, sodden and torn, which opened at Psalm 93 and these words greeted us:

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"THE BUSH PADRE"

(The Rev. David Livingstone)

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Christian Work Outback through 2GB
EVERY FRIDAY AT 11.15 A.M.

"The floods are risen, O Lord, the floods have lift up their voice; the floods lift up their waves.

"The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier."

Some would scoff at this and others dismiss it as mere coincidence, but to us it came as a message of tremendous significance. We are indeed thankful to God for a great deliverance.

MELBOURNE

● Portrait of Bishop Heber.

A portrait of Bishop Heber has been presented to the Chapter and gratefully accepted. Bishop Heber was Bishop of Calcutta when the Archdeaconry of New South Wales was founded, and wrote in his diary of his hopes to visit Australia. Though his early death prevented the visit, he is historically linked with the organisation of Church life in Australia, for which reason it is a matter of great satisfaction that the Cathedral should have a fine contemporary portrait, painted at Lucknow by Mr. Home, portrait painter to the King of Oudh, and brought to Australia by Mr. John Dickson Loch, great-grandfather of Mrs. Evelyn Snodgrass, by whom the picture has been given.

The Reverend Bruce Reddrop was married to Miss Mary Roberts at the Cathedral on Easter Tuesday morning by the Archbishop, who presided at the reception at the New Alexandra. The Dean celebrated Holy Communion immediately after the wedding, which was choral, the choristers being glad of the opportunity of showing their appreciation of one who has taken so much interest in their welfare. A few weeks earlier there was a happy gathering of our young people, C.E.F. and others, organised by Miss Jamieson, when the Dean voiced the affection and good wishes of all present and the many gifts brought were opened up and admired.

TASMANIA

● All Australian Deaconess Conference.

The next conference will be held at Broadland House, Launceston, Tasmania, from 14th to 18th May, when the chairman will be Deaconess Clare Yolland, and the Chaplain Rev. L. S. Dudley. Papers to be given include those on "Post Confirmation Training," "Witness in the Home," while the final address will be given by the Bishop of Tasmania on "The personal life of the ordained Deaconess, and the place of the Deaconess in the parish."

THREE AFRICAN TERRITORIES DISCUSS AMALGAMATION.

Amalgamation of three vast territories in Central Africa is now being discussed in Britain. A conference of experts recently opened in London to investigate the ways of promoting closer association between Southern Rhodesia, Northern Rhodesia and Nyasaland.

Nearly half a million square miles of land are covered by these three territories; their combined area being five times that of Britain but their population amounts only to eight million. The work of the conference is to examine the problem; its proposals will not necessarily commit the Governments concerned.

CHURCH MISSIONARY SOCIETY. (N.S.W. Branch.)

A WEEK OF PRAYER.

The present situation abroad and at home calls for vital, prevailing prayer. Abroad the forces of evil are arrayed especially against Christianity. At home we are perplexed by the rising costs of administration and increasing demands from the Field.

If our extremity is God's opportunity then we must wait upon God for His guidance and provision. To this end we are organising a Week of Intensive Prayer for the Church abroad and the needs at home to take place at Ascensiontide from Ascension Day (3rd May) to Whit Sunday (13th May).

Features of this week are as follow—

Ascension Day—Thursday, 3rd May — Half-day of Prayer — 2.30 p.m. to 4.30 p.m. — Cathedral Side Chapel, 7 p.m. to 9 p.m. — C.M.S. House.

Saturday, 5th May. — League of Youth Convention—3 p.m. to 9 p.m.—St. Peter's, Neutral Bay.

Friday, 11th May.—Women's Quiet Day—11 a.m. - 12.45 p.m., 1.45 p.m. - 4 p.m.—St. Paul's, Chatswood.

A printed leaflet detailing special subjects for prayer will be available at C.M.S. House after the 1st May.

We congratulate Miss F. Claydon, Hon Secretary of the C.M.S. Women's Executive, who has been appointed an Honorary Life Governor of the Church Missionary Society.

Mrs. Wynn Jones and Family arrived in Sydney on the 5th April, and will be making their home at Kendall House.

Miss Dalton, Mothers' Union Secretary for the Diocese of Central Travancore (South India), will be in New South Wales for the next few weeks and will be engaged in deputations work on behalf of C.M.S.

Interesting visitors to Sydney during the past month were Dr. P. M. and Mrs. Edmonds of the famous Tyndale Biscoe Schools, Kashmir. There is hardly a man in an important position in the Government of Kashmir who is not an old boy of the schools. The boys come from Tibet, Afghanistan, as well as India. Kashmir being divided and occupied by two standing armies with No Man's Land between them provides an electric atmosphere for missionary work. Dr. and Mrs. Edmonds were able to visit most of the Church Schools during their ten days in Sydney.

Dr. Norman Powys, Jungle Doctor No. 3, is expected to arrive in Sydney early in May; he has been to England for the first part of his furlough and is travelling to Australia as a ship's doctor.

We forced this Election...

BECAUSE:—

- Communism must be wiped out!
- The Trade Unions must be freed!
- Production must be increased!
- Australia must be protected!

The Labor Party—Chifley and Evatt—are the friends and protectors of the Communists. Our efforts to deal effectively with these wreckers have been frustrated by Labor at every turn.

The trade unions want the secret ballot to restore decent and effective self-management. Remember: the Labor Party has opposed this measure.

Labor wants inflation—Chifley and Evatt believe that rising prices will improve their election chances. Your welfare is entirely disregarded in their selfish bid for power.

BREAK THE SENATE DEADLOCK!

ON APRIL 28

VOTE LIBERAL

Authorised by J. L. Carrick, 30 Ash Street, Sydney

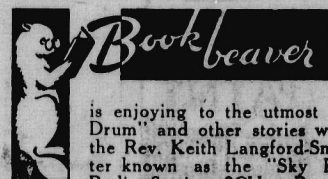
FG.109.

NEW HYMNS AND CHORUSES

"Soul-Searching Solos," 1/11.
"New Songs," Hudson Pope, 1/7.
"Songs with a Message," 1/11.
"Chorus Choir Carols," 2/3.
"Airs of Salvation," 1/6.
"Fighting Faith Melodies," 4/6.
"Solos and Duets," No. 3, Rodeheaver, 13/6.
"Chorus Time," T. B. Rees, 1/2.
"Sion Choruses," Blake-Lobb, 10d.

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is enjoying to the utmost "Drake's Drum" and other stories written by the Rev. Keith Langford-Smith, better known as the "Sky Pilot" of Radio Station 2CH. Readers will be enthralled with these typically Australian stories full of adventure, faith and practical philosophy. This book can be purchased from Dalrymple's Book Depot, in Goulburn Street for 9/6.

PERSONAL

Canon M. D'Arcy Collins, Rector of Dubbo, N.S.W., has been appointed Bishop Coadjutor of Bathurst. Formerly the Bishop-elect was Canon and Sub-Dean of All Saints' Cathedral, Bathurst.

The marriage took place at St. John's Church, Curraweela (Parish of Taralga, Diocese of Goulburn) on Saturday, 31st March, of Miss Dorcas Twynam, daughter of Mr. and Mrs. H. Twynam, of "Richlands," Taralga, and the Rev. John Davies, son of Mr. John Davies, Rhondda Valley, Wales. Mrs. Davies recently returned from a world tour, during which she attended a Nurses' Conference at Stockholm, Sweden. Mr. Davies, who is Minister-in-charge of the Taralga Parish, is a former student of Moore College, Sydney, and was ordained Deacon in Canberra last September. The marriage was performed by Bishop Clements, Coadjutor Bishop of Goulburn.

The Most Rev. A. W. Averill, Primate of New Zealand from 1925-40, recently celebrated the 41st anniversary of his consecration to the episcopate. He has now attained the age of 85 years, and is in good health.

New Registrar—Mr. S. T. M. Pierce, registrar of the Diocese of Rockhampton, has been appointed registrar of the Diocese of Armidale, N.S.W., in succession to Canon Clive Dickens.

We are sorry to note that Canon Wenzell Vicar of St. Columba's, Hawthorne, Vic., was taken ill during Holy Week and operated on for appendicitis.

We are grieved to hear as we go to press of the sudden death of the Rev. E. H. Parsons, Rector of Lismore, N.S.W. We understand that Mr. Parsons was taken by a seizure prior to conducting the morning service on Sunday last. We offer our deep sympathy to Mrs. Parsons and family.

Our congratulations go out to Mr. and Mrs. S. Moss on the 29th celebration of their wedding day. Mr. Moss enjoys the distinction of having served for 39 years as Churchwarden of St. Andrew's Cathedral, being appointed to that office by Archbishop Wright within a few hours of his arrival in Australia, one of his qualifications for such appointment being that he had served the previous five years as Warden of the Cathedral in Manchester, England.

On March 19th Miss Winifred Cranswick was called Home to be with her Lord. At the time of her passing she was doing the work of a deaconess in the parish of St. Luke, Pennant Hills, Thornleigh, and St. Mark, Pennant Hills. Her ministry there, especially amongst the young people, the children, and the aged will ever remain a monument to her devoted service.

She was one of God's great souls — devastatingly honest with herself, and deeply conscious of her own frailties, yet ever ready to do battle for her Lord, and His Kingdom even at tremendous cost to herself not only physically, but in many other ways. One of the testimonies sent in on the day she was laid to rest read: "She ceased not to preach and teach Jesus Christ." No truer word could have been spoken of her, for her one aim and deepest longing was to win souls for Him.

The only member of her immediate family to survive her is a brother in Western Australia, the Rev. R. B. Cranswick, of Subiaco.

She was a cousin of the well-known family of Mrs. Cranswick Senr., the mother of Bishops George and Geoffrey Cranswick.

On Wednesday afternoon, April 11, at 3 o'clock in St. James' Church, Ivanhoe, the Archbishop of Melbourne dedicated a stained-glass window to the memory of the late Arthur Vincent Green, Bishop. The sermon was preached by Bishop James. The window depicts the last hours of the Venerable Bede.

The Rev. and Mrs. T. Quigley, are on a prolonged visit to Sydney. Mr. Quigley from 1916-18 was acting Vice-Principal and Warden of the hostel, Moore College, and examining chaplain to the Archbishop of Sydney. Later he was Rector of St. George's, Hobart, Tasmania for 10 years from 1920 to 1930. He returned to England and Eire and was incumbent of Straid from 1946. Many friends of Mr. and Mrs. Quigley are glad to welcome them again to Australia.

The Archdeacon of Sydney unveiled memorial windows in St. Bede's, Drummoyne, Sydney, to the late Dr. Guy Menzies, and his two sons, who lost their lives in World War II. Both were in the Air Service. Dr. Guy Menzies was a medical practitioner in Drummoyne for many years and was attached to St. Bede's Church.

WANTED TO BUY — Portable ORGAN, for use in open air Sunday School. Rev. G. Tooth, The Rectory, Jamberoo.

600 MISSIONARIES WITHDRAWN FROM CHINA.

NEW POLICY OF C.I.M.

A meeting of China Inland Mission leaders at Adelaide has been considering the whole future of the society and working out plans for the missionaries now being withdrawn from China. Some 600 missionaries are to be recalled. It is understood that this decision has been taken as a result of the embarrassment that is caused to the local churches by the presence of foreigners.

Apart from Communist dislike of the Christian religion, any foreigner is under suspicion as an "imperialist." The Chinese Christians therefore feel that their future will be more assured if they are left to stand on their own feet. There are also difficulties in sending support to missionaries from abroad. Up to the present there has been no open persecution.

About 100 of the missionaries being withdrawn are from Australia and New Zealand and the others from the United States, Canada, Europe and South Africa.

This is the first mass withdrawal, it is stated, since the China Inland Mission was established in 1865. On a number of other occasions, however, missionaries have been obliged to leave their stations in considerable numbers and seek safety. This happened during the Boxer Rising in 1900, during the internal disturbances of 1925, and also in 1937, when the war with Japan broke out. The difference between then and now is that this time the Chinese churches have themselves advised withdrawal in their own interests.

Church Missionary Society policy remains the same as before. Missionaries are waiting until their furlough is due and after that the Chinese Government does not permit them to return. This means that their numbers are steadily dwindling. Whereas twelve months ago there were some sixty C.M.S. missionaries in the country only thirty-four still remain.

Two C.M.S. missionaries have been asked by the Communist Government to stay in the country indefinitely for the sake of their professional skill. One of these, Dr. Sturton, is radiologist at the Chekiang Medical College. The other, Dr. Maxwell, an expert in the treatment of leprosy, is 78 years old. He is stationed at Hangchow.

—(C.E.N.)

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ALEXANDRIA



I.V.F. IN SOUTH EAST ASIA.

Mr. Ewan Lumsden, a graduate of the University of Melbourne, has accepted the position of travelling staffworker for the Inter-Varsity Fellowship in South East Asia.

Mr. Lumsden is a member of the China Inland Mission. He has been teaching at the Mission's European School at Kuling and has recently been evacuated from there to Hong Kong in accordance with the Mission's plan of withdrawal from China. He and his wife (a graduate of an American university) will go from Hong Kong to Singapore where they will make their headquarters.

WANTED 2 WIRELESSES for 2 elderly pensioners. Family Service Centre. MA 9620.

WANTED TO BUY, PORTABLE ORGAN, for use in open air Sunday School. Rev. G. Tooth, The Rectory, Jamberoo.

Still waiting for the Lord's good time to send me a PARTNER with CAR in Real Estate business. Have registered office on the North Shore and am a Licensed Agent. Please ring JA 7719 or write to Hattala, 430 Victoria Av., cr. Orchard St., Chatswood.

WANTED.—Rector would be glad to receive offers of unwanted Church Furnishings for St. Andrew's, Oak Flats. Send particulars to Rev. V. Evans, Rectory, Dapto.

YOUNG MOTHER wants work at home, sewing, laundry, handicrafts, etc. Family Service Centre. MA 9620.

WANTED BOARD ON FARM, with light work for young man recently recovered from illness. Family Service Centre. MA 9620.

BOARD AND RESIDENCE. — University Student requires Board and Residence in private house. Will help in garden. Reply to P. Widmark, The Union, Sydney University.

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Specialising in Weddings, Luncheons, Reception and Ball Rooms—
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MISS G. GORDON EVERETT, M.A.

Proper Psalms and Lessons

April 22. 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. lxi; Luke vii 1-35 or Rev. ii 18-iii 6. Psalms 145, 146.

April 29. 5th Sunday after Easter.

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 or Isa lxiii 7; John vi 47-69 or Rev. iii 7. Psalm 107.

May 3. Ascension Day.

M.: 2 Kings ii 1-15; Ephes. vi 1-16. Psalms 8, 21.

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

May 6. 1st Sunday after The Ascension

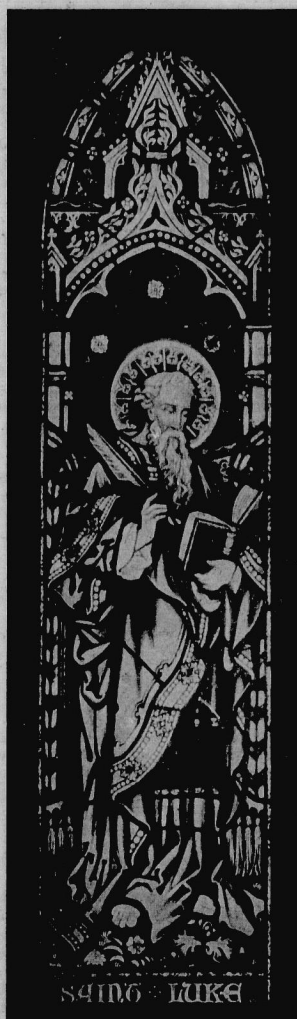
M.: Deut. xxvi or Isa lxiv; John xiv 1-14; Eph. i 3. Psalms 93-96.

E.: Deut. xxx or xxxiv or Isaiah lxxv 17; John xvi 5.

POSITIONS VACANT

A RELIEVING MATRON is required at the Carlingford Boys' Homes. A happy vocation in healthy surroundings for those who love work among boys. For further particulars kindly 'phone' the General Supt. WM 1226.

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CHURCH OF ENGLAND HOMES

LABOUR PARTY

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WANTED 2 WIRELESSES

A RELIEVING MATRON WANTED FOR BOYS' HOME

RECTOR GLAD TO RECEIVE UNWANTED CHURCH FURNISHINGS.

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LIBERAL PARTY

BOARD AND RESIDENCE.

Wanted to the Epistle to the Romans

Wanted to the Epistle to the Romans

Wanted to the Epistle to the Romans

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

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

April 29. 5th Sunday after Easter.

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 or Isa lxiii 7; John vi 47-69 or Rev. iii 7. Psalm 107.

May 3. Ascension Day.

M.: 2 Kings ii 1-15; Ephes. vi 1-16. Psalms 8, 21.

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

May 6. 1st Sunday after The Ascension

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

E.: Deut. xxx or xxxiv or Isaiah lxxv 17; John xvi 5.

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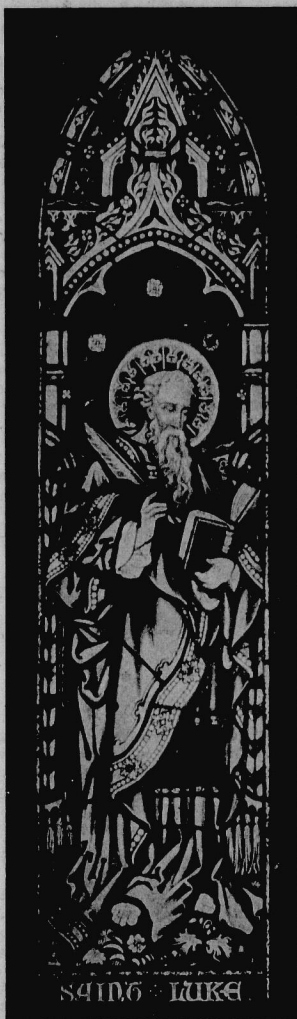
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