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THE AUSTRALIAN CHURCH RECORD

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

14 No. 14

JULY 14, 1949

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

MAN'S APPROACH TO GOD.

In religion the question of our approach to God is primary. It is also elemental. On this turns our acceptance with God, and consequently whole relationship to Him.

Question of Level.

The vital question is, may I come to God on the plane or level of my own righteousness—or must I come on the level of His righteousness? The answer of Holy Scripture is definite. I cannot come to God on the level of my own righteousness. I must come on the level of His.

Church Astray.

The Jewish Church in our Lord's parable were mistaken in this. The Pharisee in our Lord's parable may be taken as an example. He came to God on the level of his own righteousness. He was those who "trusted in themselves that they were righteous." His was the profane righteousness of so many in Australia to-day who when their shoulders or toss their head say, "I am good enough." Profane righteousness is not only outside the Temple but is content to remain there.

But the case of this Pharisee was different. He was not only upright and honest in his business dealings and free from reproach in his domestic life, he was also strictly religious.

With him religion was a serious matter. It was no light thing to keep giving a tenth of his income to his church. Nor was the regular observance of two weekly fast days a mere formality. He must have taken these things seriously. And we have every reason to believe that his life was approved by his fellow churchmen.

Mistake Easily Made.

Now if this Pharisee was accepted by God, why was he not accepted by God? He was accepted with men

because men have no right to ask more than this. As men we meet each other on a human level and have fellowship with each other on the level of our own laws and customs. As men we can only meet on the level of a human righteousness.

But man's fellowship with God comes under a different category. Men can neither initiate nor maintain fellowship with God on the level of a human righteousness. Those who profess to do so are deceived. They either misunderstand their own righteousness or do not understand the righteousness of God, or both. It was so with the Jews in New Testament times. "For being ignorant of God's righteousness and seeking to establish their own they did not subject themselves to the righteousness of God."

Correcting this Mistake.

The first step towards subjecting ourselves to the righteousness of God is to say from the heart, "I am a sinner." This the publican did in our Lord's parable. But it is not easy for a man with the background of the Pharisee to feel that he is a sinner, and harder still for him to say it. It is only the grace of God, yielded to, that will enable any man to bend the neck of his heart and subject himself to the righteousness of God. Grace alone can open our eyes to see our sinfulness and our consequent need of the righteousness of Another. And the same grace will enable us thankfully to see in Christ our Saviour that Other. "For of him are ye in Christ Jesus who was made unto us wisdom from God and righteousness and sanctification and redemption." "For Christ is the end of the law unto righteousness to every one that believeth."

No Other Way.

Our Lord said to Thomas: "I am the way, the truth and the life; no man cometh unto the Father, but by me." In the margin of the Revised Version we are given the literal rendering: "No man cometh unto the Father but through me." Our Lord elsewhere says, "I am the door by (through) me if any man enter in he shall be saved." The writer to the Hebrews uses the same expression in the well-known passage, "Wherefore also he is able to save the uttermost, them that draw near unto God through him."

The early chapters of the Epistle to the Romans testify to the difficulty of establishing in the minds of men the conviction that they are sinners. To prove that "all have sinned and fall short of the glory of God," the writer appeals to the experience of life to the witness of human history and to the testimony of the Scriptures.

We in the Church of England are taught to make this acknowledgment daily. We say collectively that we are sinners. Now if we really admit this indictment it means for each of us the confession, "I have sinned."

A Way for All.

It is to this place that all must come. This is the level place where the Cross of Christ stands, and where all must meet on a common level. Those that trust in themselves that they are up must come down. Those that are down in a slough of despair and unbelief may come up. "There is no distinction; for all have sinned and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

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THE CHURCH OF IRELAND.

STATE PRAYERS FOR USE IN NEW REPUBLIC.

On the occasion of the inauguration of the Republic of Eire a special service of intercession was held in St. Patrick's Cathedral, Dublin. It was conducted by the Rev. J. W. Armstrong, Dean's Vicar, and the Rev. Beir-cheart Breathnach, who offered prayers for the Republic in Gaelic.

A thanksgiving to which many people have taken exception was, "To-day, especially, we praise Thy glorious Name for the Republic of Ireland."

There were changes in State prayers and versicles, the versicle, "O Lord, save the King," being replaced by "O Lord, guide and defend our rulers."

A Bill to make temporary provision for State Prayers for use in churches outside Northern Ireland will be presented by the Archbishop of Armagh and the Archbishop of Dublin, at the request of the Standing Committee at the General Synod which will open in Dublin on Tuesday.

"PRESIDENT" DISPLACES "KING."

The Bill provides that the Archbishops will prescribe forms of State Prayers for such churches, and it is anticipated that the prayers for the King and Royal Family will be replaced by prayers for the President and all in authority, and for both Houses of Parliament. It is thought that a prayer for King George may be included, though he can no longer be described by Eire citizens as "our most gracious Sovereign Lord," or as "George, our King and Governor."

In Northern Ireland, where the people have determined more resolutely to remain within the British Empire, the churches will continue to use State Prayers similar to those in the English Prayer Book. — C.E.N. and "Record."

THE MARTYRS' MEMORIAL, OXFORD.

A company of distinguished people, representative of the City, the University, the Diocese, the Free Churches, Foreign Reformed Churches and Christian life generally, assembled on Monday, June 6, close to the world-famous Martyrs' Memorial, for a great Open-Air Service in connexion with the present Restoration of the Memorial. The address was given by the Rt. Rev. C. M. Chavasse, M.C., D.D., Bishop of Rochester, several thousand people assembled for this notable occasion.

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A.B.C. RELIGIOUS BROADCASTS.

THE "RE-UNITED CHURCH" SERIES.

On Sunday afternoon, July 24th, on the national stations at half past three Eastern Time, the A.B.C. will begin a series of talks each given by a representative of one of the principal churches represented at the founding of the World Council of Churches at Amsterdam. Each speaker will explain what, in his view, his own church can give and receive in the creating of the Re-United Church. The first talk, that on "Anglican Contribution," will be given by the Bishop of Armidale, the Rt. Rev. John Moyes, on July 24th; Methodism's contribution will be discussed by the Rev. Dr. G. Calvert Barber on July 31st; Professor J. D. A. MacNicol, of Ormond College, will speak for Presbyterianism on Aug. 7th; Commissioner J. Evan Smith for the Salvation Army on August 14th; Mr. T. Dowsett of the University of Tasmania, for the Society of Friends on August 21st; and the Rev. John Garrett on August 28th.

REGULAR SESSIONS.

Sundays: 7 a.m., Sacred Music (National); 7.30 a.m., Sacred Music (Interstate); 9.30 a.m., Radio Service (Interstate); 3.30 p.m., Applied Christianity Talk (National); 5.30 p.m., Play for Children (National); 5.45 p.m., Discussion for Children (National); 6.30 p.m., Community Hymn Singing (Interstate); 7.15 p.m., Plain Christianity — A Word to the Wayfarer (National); 11.18 p.m., Evening Meditation (Interstate).

Week Days: 9.55 a.m. (Daily) Sacred Music; 10.00 a.m., Daily Devotion; 8.45 a.m. (Monday to Friday), "From the Bible" (Interstate); 6.40 a.m. (Mondays), "Facing the Week"; 10.00 p.m. (Wednesdays, except when Parliament sitting), Philosophical Talk (National); 4.45 p.m., (Thursdays), St. Paul's Cathedral — Evensong (Interstate); 5 p.m. (Saturdays), "Can I Help You?" (National); 11.18 p.m. (Daily), Evening Meditation (Interstate).

COMMISSIONER FOR WORLD COUNCIL.

"The Australian Council for the World Council of Churches has appointed the Right Rev. G. H. Cranswick, B.A., D.D., as its Commissioner to visit all States of the Commonwealth during the next six months in the interests of the Council and particularly to assist in launching a movement entitled "World Church Fellowship," to rally the support of individuals for the work of the World Council in Australia. In this country and in England Bishop Cranswick is well-known as the Bishop of Gippsland."

CONSECRATION SERVICE.

CO-ADJUTOR FOR GOULBURN.

Two archbishops, and nearly 100 clergy were present in St. Andrew's Cathedral, Sydney, on St. Peter's Day, at the Consecration of the Ven. Archdeacon K. J. Clements, B.A., as Bishop Co-adjutor of Goulburn.

The actual service of Consecration was conducted by the Primate (the Most Rev. H. W. K. Mowll) and the address given by the Most Rev. the Archbishop of Brisbane, who had first ordained Bishop Clements to the priesthood in the Diocese of Riverina.

The service commenced with the form of Ante-Communion, followed by the Archbishop's address. After the hymn, "Praise, my soul, the King of Heaven," the Consecration service began. This service includes the Litany, which was sung by Bishop Hilliard. This was followed by the Communion Service.

The Bishops present were the Bishops of Goulburn, Riverina, Bathurst, Armidale, Bishops Pilcher, Hilliard and Clements.

Bishop Clements will be resident in Goulburn.

"THE AUSTRALIAN CHURCH RECORD."

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NOTES AND COMMENTS

"Here in the City of London on April 12th, 1799, a little group of

Evangelical clergymen and laymen, determining to 'stop talking and act,' formed themselves into a

Society for sending missionaries to the continent of Africa or the other parts of the heathen world. Here to-day in this same city, in that same belief, we make our thanksgiving for all who through a century-and-a-half have planted and watered, and offer our praise to God Who has so wonderfully given the increase," said the Archbishop of Canterbury, preaching at St. Paul's Cathedral on Monday, May 2."

"In that same belief," said the Archbishop. What was that belief? Again the Archbishop speaks:—

"Questions of missionary strategy and of Church developments have an essential part to play in the advance of the Kingdom of God. But everything begins and ends in bringing Christ to His people and His people to Christ.

"God's love for the world was a love for each particular person in the world, and although Christ called us into the corporate fellowship, life and witness of the Church, the choice, the allegiance and the service rendered was a personal thing. The person was of infinite value to the love of Christ.

"The importance of the Evangelical Movement as a whole could not be grasped unless one understood the part played in its growth by groups of friends and the personal relationships nourished by a common faith and practice."

Just as the early Christians could say with the Apostle, "The Son of God loved me and gave Himself for me," and gripped by that love were knit together by their common faith in and love for Him, so the great

leaders of the Evangelical Movement gripped by the same love, realised individually through their faith in the same loving Lord and Saviour, were knit together for their world witness to the God who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but should have eternal life."

The Missionary Enterprise to be successful in the inbringing of souls to Christ's Kingdom, must be founded and rooted in a great conviction of Christ as God and Saviour and unchanging Friend. The old C.M.S. leaders stressed their conviction, individually, in the well-known anagram:

"CHRIST MY SAVIOUR."

"We need the enthusiasm of the great societies," was the considered statement of the late Archbishop Benson. But you can only get that

enthusiasm practically operating in a fellowship of men and women who are in the grip of the same great ideal and animated by the same principle of life. The Church is its own missionary society in a very fine ideal, but it is an ideal hard to realise because there is not generally speaking, the same enthusiasm for Christ in all its members. Synod elections do not always indicate care and judgment so that those should be elected who are best fitted for the special job attaching to the body elected. An educational committee does not always indicate in its elected or appointed members a due regard for the special purpose of such a committee. And in the same way a committee elected for the organisation of the Missionary enterprise of the church is not seldom found to contain members who have no true enthusiasm for the work assigned to their committee. We must

be realistic. The C.M.S. stands out as one of the greatest of missionary societies because it appeals to men and women of clear cut conviction concerning the needs of sinful humanity and the all-sufficient grace of God, as manifest in Christ Jesus, to supply those needs. Under the constraint of a great responsive love to Christ they sent forth their preachers to preach as dying men to dying men. So strong and yet so simple was their faith in God that they embarked upon that great "policy of faith," never to refuse to go forward because of lack of funds. How God has justified, as He always does, His people's trust! "Quench not the Spirit, despise not prophesyings.

We earnestly hope that ere this issue is published the unfortunate strike will have been ended. Very fortunately the revelations being made by an erst-while Communist leader in Melbourne and the deliberate statements by government leaders have more or less pulled aside the veil and enabled the general body of industrial workers to recognise the cloven hoof of Communism muddying the otherwise quiet waters of our common life.

The brazen outspokenness of these inside foes have added to the disillusionment of the people they have been trying to embroil in this civil conflict. More and more, we hope, the eyes of our people generally will be opened to realise the real aims of these men whose secret plannings have placed them in a position of power to affect for ill the social structure against which all their illdeeds are aimed. Communism is a godless creed, and can only appeal in its entirety to men and women whose hearts are hardened against the truth and are set against any peace that social righteousness can bring about. "There is no peace, saith my God to the wicked." And their one aim seems to be to make peace impossible for any one else. A devilish philosophy!

All Church people should support . . .

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REV. R. G. FILLINGHAM, General Secretary

SIR GEORGE MASON ALLARD, Hon. Treasurer.

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CHURCH ATTENDANCE IN ENGLAND.

Public opinion polls recently undertaken by daily newspapers to ascertain what proportion of the population of Britain attends places of Christian worship agree in the following estimates: regular churchgoers — between 15 and 20 per cent.; occasional churchgoers — a further two-fifths; non-churchgoers—the other two-fifths. This conclusion is drawn by the report, published in "The British Weekly," of the Mass Information Organisation which collated the results of the newspapers' inquiries and compared them with the findings of its own investigators.

"All those who said they went to Church did so spontaneously," observes the Report, "and no prestige issue was therefore involved. . . . More than twice as many people in our sample suggest religious conviction as a reason for churchgoing among other people as suggest it for a reason for their own." It states that the proportion of women to men is slightly higher among churchgoers than among the total population. The "faithful fifth" (regular churchgoers) is evenly distributed among the various groups in the community and it is suggested that the attitudes and standards of such churchgoers are not very clearly distinguishable from those of others.

The proportion of the population shown as ever going to church is: Church of England, 60%; Free Churches, 20%; Church of Scotland, 10%; Roman Catholics, 10%. Regular churchgoers: Free Church—twice as big a proportion as Anglicans; Roman Catholics—twice as big a proportion as the Free Churches. Attendance of Women: Roman Catholics have largest preponderance, Free Churches the smallest. Free Churches and Roman Catholics draw their members more largely from the lower income groups than the Church of England. Proportion of members under 25 years of age — Roman Catholics have the biggest proportion, Free Churches the smallest.—E.P.S., Geneva.

CHINA.

DISTRIBUTION OF BIBLES.

The American Bible Society announces that 2,932,682 Bibles, New Testaments and portions of the Bible were distributed in China in 1948, with the help of the American, British and Foreign, and Scottish Bible Societies.—E.P.S., Geneva.

C. OF E. EVANGELICAL TRUST (N.S.W.) INC.

The Church of England Evangelical Trust (N.S.W.) is a body incorporated under the Companies Act.

The main purpose of such a Trust is to give perpetual security to those wishing to endow any particular work.

For example, there are church people who would be very glad to know that an independent Evangelical and Protestant Paper like, for instance, our "Australian Church Record" should be able to continue its work and witness from generation to generation. We ourselves believe that such a paper is vital.

A paper like ours is never likely to pay its way. Although its work is so essential it is appreciated by the comparatively few. It is not written to entertain but to instruct. In spite of the fact that all who write for the paper do so without payment, the income is not sufficient to pay the cost of printing together with our small office expenses.

We have decided this year to give half the income from our annual Sale of Work towards the Endowment Fund. We also ask our friends and supporters to make liberal donations in money towards the same object.

The C. of E. Evangelical Trust (N.S.W.) would be glad to receive money either by gift or by will for the furtherance of any church work consistent with the terms of the Trust. This money might be by direct gift or as an endowment for any particular object, purpose, work, institution, school or parish.

The trust would be glad to administer money entrusted to it under a special Trust. This latter will be the case with the Endowment Fund for an Evangelical Church paper. In such a case the Trustees would prefer wide discretionary powers in administering the special Trust to ensure that what was supported with money was being conducted in keeping with the terms of the Evangelical Trust itself. These terms are fixed and unchangeable and are subscribed to annually by each Trustee as a necessary condition for continuing to act as a Trustee.

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LECTURES AT SYDNEY CATHEDRAL.

DISTINGUISHED LIST OF SPEAKERS.

The Dean of Sydney has arranged a series of lectures on "Great Contemporaries" to be given in the Chapter House of St. Andrew's Cathedral on Thursdays at 5.30 to 6.30 p.m.

The following is the list of subjects and speakers:—

July 14: "Pandit Nehru"; Speaker, Major General C. A. Osborne, C.I.E. July 21: "Archbishop William Temple"; Speaker, The Rev. Alan Walker, M.A. July 28: "President Roosevelt"; Speaker, The Hon. Sir Owen Dixon, K.C.M.G., K.C., B.A., LL.B. August 4: "Winston Churchill"; Speaker, The Rt. Rev. W. G. Hilliard, M.A. August 11: "President Truman"; Speaker, Orsen Neilson, Esq., American Consul-General. August 18: "Professor Arnold Toynbee"; Speaker, The Bishop of Goulburn. August 25: "Field Marshal Lord Wavell"; Speaker, Lt. Gen. F. H. Berryman, C.B., C.B.E., D.S.D. September 1: "Mahatma Gandhi"; Speaker, Major-General C. A. Osborne, C.I.E. September 8: Speaker, Martin Niemoller. September 15: Subject, "Ernest Bevin"; Speaker, R. J. F. Boyer, Esq., M.A. September 22: "J. R. Mott"; Speaker, The Archbishop of Sydney. September 29: "Madam Sun Yat-Sen"; Speaker, Professor D. B. Copland, C.M.G., M.A., D.Sc., Litt.D.

STORIES OF GREAT MEN.

Wilfred Grenfell. — The life of Labrador's Doctor, told by Basil Miller. 10/6.
George Washington Carver. — God's Ebony Scientist. By Basil Miller. 10/6.
Goforth of China. — By Rosalind Goforth. 20/-.
Let My People Go.—Life story of Robt. A. Jaffray. By A. W. Tozer. 10/6.
Richard Cameron. — Lion of the Covenant. By Andrew Veitch. 13/3. (Postage extra)

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GOOD MUSIC

INTERESTING TALKS

CLEAR SPEECH IN CHURCH

(By H. St. John Rumsey.)

Whatever may be each individual opinion with regard to its probable success or failure, every Churchman must be keenly alive to the importance of the Mission to London. By this Mission the Church will either gain or lose ground, and in no small degree. Most of the money made during the war has been spent; on every side men are asking themselves what they have gained, and for the most part the answer is disappointing because few have found any added happiness. Indeed, many feel that they have lost what they had before; they are disappointed, the promises are coming to nothing. Some have turned to God and are finding new peace and comfort within the Church; many more are looking vaguely, trying to find something of lasting value. These are the people who are ready to respond to a clear, convincing and confident message from the Church, but there are many who want the credit of having tried the Church and who are also consciously or subconsciously waiting for an excuse for saying, "I tried, but it was no good."

This has been happening, preparatory meetings have been addressed by men without the faintest idea of how to make themselves heard and understood even in small halls with excellent acoustics. In such cases interest in the meetings, and therefore in the Mission, has dwindled away, and there is no doubt that some of those who were disappointed will shrug their shoulders and allow that to be their contribution and response to God's call.

It is easy to blame the laity and to say that such people are no use because God does not want the lukewarm; it is a lot more difficult to lay a large share of the blame where it belongs; that is, on the Church for allowing the appallingly low standard of speech so prevalent in the Ministry of to-day. Public speaking is an art just as much as playing a violin or a piano is an art. Because a few people, and they are very few indeed, have a natural gift for clear speech, it is unreasonable to suppose that the average priest is automatically endowed with all the skill that the professional has acquired and gradually built up by many years of study and experiment.

Until the time of the late Sir Gerald Du Maurier actors studied the art of

public declamation, but because Sir Gerald had the natural gift of perfectly balanced speech found only once in a million cases, the other actors called it the modern "natural" style, imitated him, and trusted to luck. As a result, as a rule it is only in the first half dozen rows that it is possible to hear every word clearly; far too much is left to guesswork, and the prevalent high speed makes matters worse. There are exceptions; there are a few men and women whose words can be heard all over the theatre.

Let us be honest. What is true about the stage is true of the Church; the standard is right down; preachers depend on their knowledge of theology and take far too little trouble about the art of delivery. By the grace of God they possess the knowledge, but it is given them to hand on to the "people committed to their charge."

Probably the greatest obstacle to attaining a reasonable standard of speech efficiency is the fact that no one can hear his own voice as others hear it, so that he is unable to assess it. We hear our own voices by bone conduction, but we hear the voices of others by sound waves passing through the air. Most of us think we are talking more loudly than we are; if we can mentally discard one-third of the volume of our own voice as we hear them, we shall get a rough estimate of what others hear from us. But we must also add the habit factor, which is very misleading. We become accustomed to the volume of our voice as we hear it; anything louder than that to which we are accustomed sounds like thunder, and anything less sounds like shouting. The truth of this is evident at any party of a score or more people. We return home and say, "I wish X would not mumble, I get so tired trying to hear what he is saying," or "Why does Y 'broadcast' and 'boom'?" He gives me a headache." Obviously if X and Y respectively knew how they were talking they would change their voices. Here, then, we have two formidable obstacles to anything approaching an accurate estimate of our audibility.

It is easy to estimate our proficiency in any competitive game; if we always lose we know we are pretty bad; if we nearly always win we know that we are well above the average. Even the best recording-machine cannot tell us

in what direction to make any necessary change; and we could only make a test with it by reading from the lectern or pulpit and then going to the back of the church to listen; even this is not quite accurate, because the resonance of a church decreases when it is well filled.

If the propagation of the Gospel is really worth while, only the most efficient service possible from all concerned is good enough; this means that every priest should have instruction from an expert in public speaking; he should have a check-up from time to time, because it is easy to drift into slack habits of speech. Professional singers take occasional lessons; they consider their work sufficiently important to take every precaution against bad habits developing.

A good slogan for a public speaker is, "The more they listen, the less they'll hear." The congregation should not have to listen, they should be able to hear without effort; that is, without listening. The Bible is full of teaching and comfort that can be fully expressed only by expert reading. A sermon is the immediate result of several hours of preparation, but it has behind it years of thought and study. Unless that message comes over with crystal clearness it is impossible for even the cleverest congregation mentally to digest what they hear.

Clear speech depends on the five P's of good speech: 1, Production; 2, Projection; 3, Pitch; 4, Pace; 5, Phrasing. All these and their relationship to various types of buildings will be explained and discussed in two articles to follow this one.

—"The Guardian."

(To be continued)

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A woman "greatly beloved," she has passed on, at the great age of ninety-five years, to immortality and still higher service for her Lord and Master.

Towards sun-setting on Friday, July 1, 1949, the call came. It was as true for her as for Mary of Bethany long years ago, "The Master is come and calleth for thee—and she arose quickly and came unto Him."



As Deaconess Mary Schleicher, Mrs. Robert Taylor gave unwearied service in the parish of St. Stephen's, Newtown. Canon Robert Taylor being then in charge of the parish (and for forty-one years in all up to the time of his death in 1907).

For about thirteen years she continued to work in this thickly populated parish—while her sister, Miss Selma Schleicher, was working as Deaconess (and for 40 years did so) in the parish of St. Philip, Church Hill, Sydney.

It was while working in Newtown that Deaconess Mary Schleicher first became associated with the Mothers' Union—she acted as secretary, with Mrs. Stephen Taylor first president of the St. Stephen's branch of the Mothers' Union in 1896.

This association with the Mothers' Union became her greatest interest in life, after a short married life of seven and a half years, and during a long widowhood of forty-two years as Hon. Organising Secretary of the Mothers' Union in the diocese of Sydney, 1908-1926, she became known far and wide to hundreds of members of the Mothers' Union and was greatly honoured and loved for her sympathetic understanding of the many problems of home

life, and, above all, for her sweetness of character and deep saintliness.

On Monday, July 4, a large congregation assembled in Christ Church, Gladesville, for the funeral service. Here in Gladesville and at Hunter's Hill, her father, the Rev. John Theophilus Schleicher, had ministered, and had also built the big old home, "Johannesberg," for his numerous family. Here, after the building of Christ Church, the family had worshipped—well known to the Rev. Nelson Howard, the Rev. Harry Howe, and the Rev. Canon D. J. Knox, late rectors. Here, too, in 1898, Deaconess Mary Schleicher was married by Archdeacon John Langley, of St. Philip's, Church Hill, to the Rev. Canon Robert Taylor, of St. Stephen's, Newtown. Nine members of the Schleicher family, including the Rev. B. A. Schleicher, M.A., sometime Principal of Moore Theological College, Newtown, are now laid to rest in the large grave-space allotted to "the family" in the Field of Mars Cemetery. And it is here, now awaiting the glorious Resurrection Day, lie those loved earthly forms whose spirits are still serving their Lord and Master.

The funeral service in Christ Church, Gladesville, was conducted by the Rev. R. C. M. Long (rector), Rev. Canon D. J. Knox, Rev. Canon R. B. Robinson, Rev. L. Gabbott, and Rev. Tom Gee (the last mentioned being grand-

son-in-law to the late Canon Taylor), while the organist for the occasion was Mr. Frank V. Taylor, grandson of Canon Taylor.

Canon D. J. Knox gave a very beautiful address, emphasising the faithfulness and loving-kindness of the friend whom God had taken, and the appeal her life should make to those who knew her.

Canon R. B. Robinson, another friend of many years, officiated at the graveside.—E.S.T.

CHINA.

CHRISTIAN SERVICE IN INDUSTRIAL RELATIONS.

A series of seminars for labour leaders and others concerned with industrial relations have been held in Shanghai under the auspices of the National Christian Council of China.

According to Dr. Henry D. Jones, secretary of the National Christian Council's committee on Christian Service in Industrial Relations, the seminars marked the first effort of a Christian educational institution in China to give labour and management an opportunity to talk over their problems under expert guidance.

Organised labour in China, Dr. Jones said, presents "a tremendous challenge and opportunity to the Christian Church." There are now 5 million workers in China's labour unions, representing "a fertile field for the Church."—E.P.S., Geneva.

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

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PERSONAL

Sister Maud Ross, of Sydney, has joined the nursing staff of the Bush Church Aid Society and is stationed at the Bishop Kirkby Memorial Hospital at Cook, in South Australia.

The Rev. J. V. J. Robinson, Th.L., formerly Rector of St. Bartholomew's, Alstonville (Dio. of Grafton) was inducted to the parish of St. Mark's, Casino, on 4th July, by the Bishop of Grafton.

The Rev. Edward Williams, Th.L., Rector of Macksville (Dio. of Grafton) has been appointed Rector of Alstonville.

The Rev. Geoffrey H. Williams, M.A., Th.L., Rector of Ulmarra (Dio. of Grafton) has accepted nomination to the parish of Macksville.

The Rev. R. J. Hancock, formerly assistant curate at Murwillumbah (Dio. of Grafton) has been appointed Vicar of the Upper Clarence (Tabulam).

The Rev. Daniel F. Clout, Minor Canon at Christ Church Cathedral, Grafton, has been appointed assistant curate of St. Mark's, Casino.

The Rev. A. J. Wagstaff, Th.L., Youth Commissioner of the Diocese of Grafton, has been appointed Assistant Curate of St. John's, Darlinghurst, Diocese of Sydney, and will commence duties on 1st August.

The Rev. Canon William Burvill, B.A., Th.L., Rector of St. Mary's, Ballina, (Diocese of Grafton) has been appointed Archdeacon of the Richmond and the Tweed for a period of three years.

The Rev. Eric H. Parsons, Rector of St. Andrew's, Lismore (Dio. of Grafton) has been appointed Rural Dean of Casino-Lismore. Previous to his institution to Lismore in May last, Mr. Parsons was Rector of Epping (Dio. of Sydney).

We extend our sympathy to Mr. Alfred B. Wilkinson, of Lindfield, who is a Synod Auditor, in the sudden passing recently of Mrs. Wilkinson. The late Mrs. Wilkinson was Secretary of the Home of Peace Circle at Lindfield and for many years was instrumental in collecting large sums of money for the work of the Home. Always regular at the Services in St. Alban's Church, she will be greatly missed.

The Rev. A. S. Smith, rector of Punchbowl, N.S.W., died last week at Quirindi, and was interred in the churchyard adjoining the church at Punchbowl. We desire to express our sincerest sympathy with Mrs. Smith and her bereaved family.

The Rev. R. O'Brien, rector of Dural, N.S.W., has accepted nomination as rector of Canterbury.

Our congratulations to Mrs. E. G. Cranswick, of Marrickville, N.S.W., on the celebration of her 89th birthday. Mrs. Cranswick still takes an active part in the work of the Church and is often to be seen in C.M.S. House, Sydney, presiding at the desk in the luncheon room.

APPOINTMENTS AND PREFERMENTS.

Bakewell, the Rev. L. J., to be Archdeacon of Bugufi (Diocese of Central Tanganyika).

Eggleton, the Rev. C. F., to be Examining Chaplain to Bishop (Diocese of Adelaide).

Inger, the Rev. H. E., to be Chairman of Examining Chaplains (Diocese of Adelaide).

Green, the Rev. W. (Vicar of St. James, East St. Kilda), to be Rural Dean of Brighton (Diocese of Melbourne).

Lloyd, the Rev. R. D., to be Rector of St. Jude's, Brighton (Diocese of Adelaide).

Reed, the Rev. Canon T. T. (Rector of St. Theodore's, Rose Park), to be Archdeacon of Adelaide (Diocese of Adelaide).

RESIGNATIONS.

Franklin, the Rev. L. P., as Chaplain to the Royal Adelaide Hospital (Diocese of Adelaide).

Hopton, the Rev. H. H., as Rector of Hindmarsh (Diocese of Adelaide).

Robertson, the Rev. J. G. S., as Rector of Milton (Diocese of Sydney).

Tobias, the Rt. Rev. G., as Bishop of Damaraland (Province of South Africa).

Tyssen, the Rev. J., as Vicar of St. John's, Malvern (Diocese of Melbourne).

DEATH OF MR. M. D. DAVIES.

We regret to learn of the death recently of Mr. M. D. Davies who until he retired recently was the Catechist in Charge of the Home Mission Society District of Glen Davis. Mr. Davies had been a Member of the Lay Readers' Panel until he became Catechist at St. John's, Campsie, where he worked par-

ticularly in the district of South Canterbury; he later worked as Catechist in the Parish of Lakemba, Diocese of Sydney.

The Funeral Service was held at St. Andrew's, Lakemba. His Grace the Archbishop was unable to be present being indisposed and he was represented by Bishop Hilliard who gave the address and spoke of the late Mr. Davies' spiritual character and splendid service to the Church.

Mr. Davies' ministry was especially noteworthy where children were concerned and many, especially in the Parish of St. James', Canterbury, and Lakemba, as well as Glen Davis, remember him from their earliest years. He always taught children what he called the "pass word" and on meeting them in later years as they grew up he always made a point of asking what the "pass word" was. This grand "pass word" which he had taught was John 3:16.

The late Mr. Davies is survived by Mrs. Davies and two sons and two daughters.

Proper Psalms and Lessons

July 17. 5th Sunday after Trinity.

M.: 1 Sam. xvii 1-54 or Wisd. i; Mark vi. 53-viii 26 or Rom. xiii. Psalms 26, 28.

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

July 24. 6th Sunday after Trinity. Eve of St. James.

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

E.: 2 Kings i 1-15 or 2 Sam. vii or xii 1-23; Luke ix 46-56 or Matt. vii or Acts xv 1-31. Psalms 33, 36.

July 31. 7th Sunday after Trinity.

M.: 2 Sam. xviii or Wisd. v 1-16; Mark ix 2-32 or Phil. i. Psalm 34.

E.: 1 Kings iii or viii 22-61; Matt. ix 35-x 23 or Acts xvi 6. Psalm 37.

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ALEXANDRIA

LOOK BEFORE YOU LEAP!

A VITAL DEFECT IN THE PROPOSED CONSTITUTION.

The Archbishop of Sydney has announced his intention of summoning a special session of the Diocesan Synod to consider the draft constitution which a Committee of General Synod proposes should be substituted for the present Constitution of the Church of England in Australia. This special Synod will shortly be assembling, so it is important to scrutinise the proposed alterations. One thing should be clearly remembered: The new constitution, once adopted, will be very difficult to alter. Those who accept it cannot abandon it without leaving behind all their church property. They go in with their cathedrals, churches, schools and rectories. If they wish to come out, they come out empty-handed. Vigilance before the event is more sensible than regrets afterwards.

The new constitution has many aspects in which it might be improved. But there is one defect above all others which, unremedied, will bring about the expulsion of the Evangelical school of thought in the Church of England in Australia. That defect is the powers which the proposed constitution gives to the Appellate Tribunal.

The Church of England is often praised for its comprehension but it is generally forgotten that this toleration does not spring from the genius of the Church of England so much as from the Judicial Committee of the Privy Council. By a series of judgments given last century the Privy Council protected various schools of thought which would otherwise have been excluded from the church. The Gorham case, the Bennett case, the case of "Essays and Reviews" resulted in the protection of Evangelicals, Anglo-Catholics and Liberals within the Church of England.

These decisions form part of the law of every diocese in Australia at the present time. But the new constitution gives the Appellate Tribunal power to reverse these decisions. It is specifically laid down in Section 77 of the draft constitution that the Appellate Tribunal need not follow "any decision of any judicial authority in England on any questions as to the faith ritual ceremonial or discipline of the Church of England in England." Thus the draft constitution gives the Appellate Tribunal power to alter the law in very important points.

This is most unwise, for these three

reasons: (1) Section 77 as it is at present worded means that those who accept the proposed draft accept not only a new constitution but also new standards of Faith and Doctrine. For "the standards of Faith and Doctrine adopted by the Church of England are not to be found only in the texts (of the Prayer Book and Articles). They are to be found also in the interpretation which those texts have from time to time received at the hands of the tribunals (i.e., the Privy Council) by law appointed to declare and administer the law of the Church." (Merriman v Williams). Again, "In England the standard is the formularies of the Church as judicially interpreted" but the new proposal is that the standard should be "the formularies as they may be construed without that interpretation." (Ibid.)

The standard of Faith and Doctrine should be the same under the new constitution as under the old. One change at a time! We should not be asked to make a double alteration, a new constitution and a new standard of Faith and Doctrine. Yet this is what the proposed constitution involves, as the quotations from the judgment in the case "Merriman v Williams" makes clear.

(2) Section 77 as it stands means that all the controversies and law suits which convulsed the Church in England last century will be re-opened in Australia, and thus will divert the limited strength of the Australian church away from its primary task of building up Christian sentiment in the nation.

(3) No observer of the Australian scene can deny the very great risk that when such controversies come before the Appellate Tribunal, that body will use the freedom it is proposed to give it and will reverse some of the decisions of the Judicial Committee of the Privy Council. This will lead to the exclusion of Evangelicals from the Church of England in Australia.

Two illustrations of what is probable may be given:

(a) In 1850 Mr. Gorham, an evangelical clergyman in England, was presented to a living in Exeter, but the Bishop refused to institute on the ground that "he had upon the examination found Mr. Gorham unfit to fill the vicarage by reason of his holding doctrines contrary to the true Christian

faith and the doctrines contained in the Articles and formulations of the Church of England." The dispute was about baptism, whether regeneration in baptism is absolute or conditional. Warre Cornish, the recognised authority on the period, writes: "If the high sacramentarian view held by the Bishop had been declared by the authority of ecclesiastical law to be the doctrine of the Church of England and no escape provided, there would henceforth have been no place for the evangelical party in the Church of England." (Hist. of C. of E. in 19th century, Vol. I p. 322.)

The case came before the Privy Council, who declared that Gorham's views were not contrary to the Church of England doctrine. The decision of the Judicial Committee was received with dismay by the High Church party and caused a great storm. Petitions against the decision flowed into episcopal studies. Gladstone denounced it. The Bishop of Exeter excommunicated the Archbishop of Canterbury for accepting it. Forty-five Tutors of Oxford drew up a declaration in the strongest terms asserting (as against Gorham's views) their conviction that the Church of England teaching was that all infants baptised are regenerate, ipso facto. Prominent clergy and laity such as Manning, Pusey, Keble, Robert and Henry Wilberforce, signed a document openly and expressly rejecting in the name of the Church of England the "erroneous" doctrine sanctioned by the judgment. The repercussions of the debate reached far-off Australia. The six Australian Bishops met in conference that same year in Sydney Cathedral. Five of them signed a statement dissociating themselves from the doctrine held by Gorham. Only Perry of Melbourne supported him.

All these protests arose because the promoters of them conscientiously and passionately believed that the Privy Council was wrong when it decided that the Evangelical views which Gorham held about conditional Baptismal Regeneration were permissible in the Church of England.

The successors of these protestors have not in any way modified their views on this point. If such views are represented on the Appellate Tribunal—and the composition of the Tribunal is in the hands of General Synod—it seems certain that, having freedom, the Tribunal will reverse the decision of the Privy Council. The result will be that those who do not believe in absolute Baptismal Regeneration will have to leave the Church of England.

(b) The vestment controversy provides another illustration. It is well known that the ornaments Rubrics in the Prayer Book lays down the dress of the minister during divine service. But the meaning of the Rubric is disputed. The Privy Council has decided that the Rubric enjoins the wearing of the surplice and forbids the wearing of the chasuble. (This judgment was given in the Purchas and Ridsdale cases.) The Anglo-Catholic party have never ceased to denounce this judgment as utterly erroneous. Accordingly they consistently wear the chasuble on the ground that it is the garment that the Prayer Book enjoins. Public statements of Anglo-Catholics as well as their printed text-books constantly reiterate this opinion.

If the question comes before an Appellate Tribunal composed of men of Anglo-Catholic upbringing and sympathies, it is not difficult to foretell what the decision will be. Both consistency and honestly held opinions will compel them to declare the wearing of the surplice at Holy Communion illegal and the chasuble compulsory. (In this connection it must be remembered that the Prayer Book does not allow a permissive use. It is either one garment or the other, depending on how the disputed passage in the Rubric is interpreted. Thus no discretion is allowed to the Appellate Tribunal to permit both.)

From these two illustrations it will be seen that if Section 77 is accepted as it stands the result in all probability will be that those who do not believe in the automatic regeneration of infants in baptism, or who are unwilling to wear the chasuble will have to abandon their ministry and seek to follow their vocation outside the Church of England in Australia.

The reply may be made that the foregoing draws the picture in too dark colours. It may be said that things will never reach this pass because only moderate men, men willing to tolerate the evangelical position, will be elected to the Appellate Tribunal.

To indulge such sentiments is pleasant; but the matter is so important that the facts ought to be faced unflinchingly. The truth is that there is no spirit of comprehension in our church to-day. Recent incidents show that the Australian Bishops as a body will not tolerate Protestant Evangelical opinions.

The last session of General Synod furnishes food for thought. The representatives from the various dioceses

in Australia were required to elect nine members as a standing committee. Sydney diocese comprises almost a third of all the Anglicans within the Commonwealth of Australia. Standing Committee meets in Sydney. So it was doubly suitable that Sydney should be represented on the Standing Committee. Two candidates from the Diocese of Sydney were nominated, one of whom was, in fact, up to that time, the honorary secretary of Standing Committee itself. But neither of these two men received sufficient votes to find a place amongst the nine successful candidates. Both Sydney candidates were excluded. One conclusion only can be drawn, that the General Synod will not tolerate Protestant Evangelical opinion.

The new Constitution gives power to the House of Bishops and to the General Synod to legislate and control matters which are at present under the sovereign power of the Diocese. Before the constitution is accepted there are some matters which need radical alteration; in particular a safeguard against Section 77 must be devised. Otherwise the constitution which is meant to be a yoke to help carry the burden will prove to be a guillotine.

UNITED STATES.

AMALGAMATION OF REFORMED AND UNITED PRESBYTERIAN CHURCHES ENVISAGED.

Negotiations are in progress regarding possibilities of closer fusion between the Reformed Church in America and the United Presbyterian Church. Special committees were appointed some time ago by both Churches with a view to settling the necessary conditions for such fusion. After a lengthy period of preliminary work on both sides, these committees met for discussion on January 24 in Kalamazoo, Michigan. As a result, a revised plan has been drawn up, on which members of the Reformed and Presbyterian Churches are to give their views.

The two churches will be holding their National Assemblies from May 20 to 25, simultaneously, in Buck Hills Falls, Pennsylvania. Comments from members should therefore be ready by this date. The National Assemblies will then decide whether the plan for their amalgamation is fundamentally workable. Before it is finally put into effect, however, the congregations of the two Churches will be consulted once more. According to statements by the presidents of the governing bodies, Dr. R. Gibson (Presbyterian) and Dr. Luman Shafer (Reformed), this will entail only small modifications.

The body which will emerge as a result of this fusion is to receive the name "United Presbyterian Reformed Church." Its total membership will number 400,000, at present divided more or less equally between the Presbyterian and Reformed Churches.

THE DAY OF ATONEMENT IN LEVITICUS 16.

II. THE RITUAL AND ITS MEANING.

In our former article we saw how Aaron was required to make atonement for himself as an essential prerequisite to representing typically the functions of the great High Priest to come.

This brings us to the teaching of the two goats. Since no single or isolated type could sufficiently set forth the work of Christ and the effect of that work, the plan adopted is that of a compound or dual type. While the slain goat represents the method of atonement, for "without shedding of blood there is no remission," the scape-goat (as to the precise significance of which term see later) expresses the complete removal of the sinner's guilt. Another of these dual types occurs in the ceremony of the cleansing of the leper (Lev. 14). Two birds were taken, one of which was killed in an earthen vessel over running water. A bunch of hyssop, bound by a scarlet thread to a piece of cedar-wood, was then along with the living bird dipped in the blood of the slain bird, and the leper being sprinkled seven times with the dripping blood of the slain bird, and so pronounced clean, the living bird was let fly away.

Returning to the two goats, for the people. Aaron first "presented" them before the Lord at the door of the tent of meeting in token of His approval of them for the intended purpose. He then casts lots upon them, one lot for Jehovah, and the other lot for the scape-goat. Having again "presented" the goat upon which Jehovah's lot fell, he offered him it for a sin-offering (v. 9). Till this was done the people's account with a holy God could not be settled, and the goat of "dismissal" could not be dismissed; for "it is the blood that maketh atonement."

The goat on which Jehovah's lot fell may be viewed as meeting the exigencies of the Divine character. Hence we find that the blood had always to be brought, not before men who stood in need of its atoning virtue, but to God. The same truth substantially appears on the paschal night. When the first Passover was instituted, the blood was put, not within the door, but without. "When I see the blood, I will pass over," said Jehovah. So the true, deep, and all-important aspect of propitiation is ever that the blood is offered to God. When the goat which

was for Jehovah's lot comes forward, and the High Priest deals with it, we have in his act, the foundation, so to speak, of blessing for all Israel. Not a word is said about Aaron's laying his hands on the head of the first goat, or of confessing Israel's sins on it. What may, or may not, have been later Jewish practice is beside the point. So far as the record goes, there was the most abject confession over the second goat, but not a word of the sort as to the first.

Confession is required where human sin is in full view. But there is, and must be, the deeper thing—that God's justice and honour be first acknowledged and properly secured by atonement. The basis for the display of the Divine mercy has to be laid inflexibly. Hence man, though ultimately the object of compassion to the uttermost, here disappears. Christ the Sin-Bearer is alone before God. This awful aloneness of the High Priest with God in the holiest of all, when transacting for the people before the mercy-seat or propitiatory, with the blood of atonement on his fingers, is expressed with sublime significance in v. 17: "And there shall be no man in the tent of meeting when he goeth in to make atonement in the holy place, until he come out and have made atonement." As the hymn puts it:

None could follow Thee, blest Saviour,
When Thou did'st for sin atone;
For those sufferings, deep, unfathomed,
Were, Lord Jesus, Thine alone!

To come now to the scape-goat. The teaching again is as rich as it is varied. We select only a few cardinal points. The very first thing said would be perplexing were the dual character of the type not borne in mind. "The goat on which the lot fell to be the scape-goat shall be presented alive to make atonement over (R.V. m.) him, to let him go for a scape-goat into the wilderness" (v. 10). This living goat could itself make no atonement, for "it is the blood that maketh atonement." But the atonement made by the slain goat passed over in its efficacy to the living goat, giving warrant, it might be said, for its liberation and dismissal.

But did this dismissal take place forthwith independently of any active recognition of the people's interest in it? Such a construction of the ritual would amount to inculcating (in symbol) the doctrine of "universal pardon." According to the clear teaching of the New Testament it is not until the sinner identifies himself with his provided substitute that he is actually set free as a pardoned man.

This principle of confession and identification is embodied in the ceremony of the scape-goat. "And Aaron shall lay his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, together with all their sins, putting them upon the head of the goat, and shall send him away," etc. (v. 21).

It may be added that controversy has raged round the force of the word rendered in the ordinary versions "scape-goat." "Azazel" has been interpreted both personally and impersonally—as the "departing" goat, the goat that is allowed to escape, the goat of "dismissal" or of "entire removal"; while many moderns regard it as the name of an evil spirit supposed to have his abode in the wilderness to whom the goat laden with the sins of the people was sent.

J. B. Rotherham, a competent scholar, who favours this last view, remarks: "It is true that it (Azazel) is led away to or towards the desert, and goes thither bearing the sins of the people, which have been symbolically laid upon his head. But it has been too much overlooked that it carried into the desert something else besides the sins of the congregation. It bears the death of its companion, which has been just as truly put upon it as have the sins of the people (v. 10). The

death thus put upon it was the death of the people's sin-bearer. Therefore the only sin it bears into the desert is atoned for sin—sin for which death has already been exacted. And, unless we stultify the whole transaction of that solemn day, we must admit that, if the sins resting upon the live goat proclaimed to Azazel, "Slay me if thou canst," the death of its fellow, which covered it, as loudly cried, "Slay me if thou durst! I claim to live! I have already died in my companion whose death is accounted mine!"—H.R.M.

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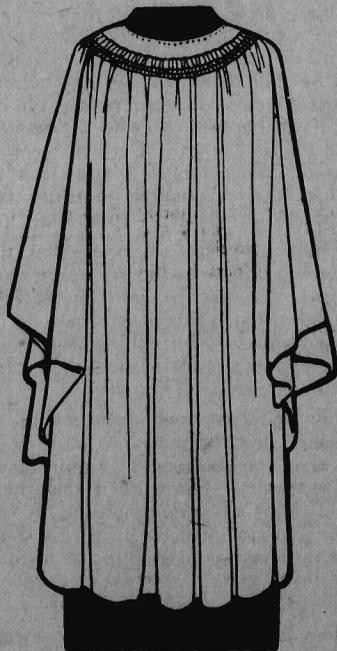
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CORRESPONDENCE.

COMPREHENSION IN B.C.P.

(The Editor, "Australian Church Record.")

Dear Sir,

I am glad that the Rev. L. L. Nash, in your issue of 30th June, agrees with my statement that the 1559 Prayer Book was that of 1552 with three small alterations. I did not know when I wrote the article that Bishop Handley Moule had written similar words to mine and I thank Mr. Nash for this added testimony.

I am also happy to admit that the two changes Mr. Nash refers to are not without significance. Whether or not these changes were in an "irenical direction" depends largely upon one's point of view. My view of what may have been an "irenical" change may be quite contrary to Mr. Nash's view. In any case the scope of my brief article did not allow me to even consider this question.

The last paragraph of Mr. Nash's letter obliges me to join issue with him. I cannot find any historical basis for his suggestion that "the Elizabethan Prayer Book was a swing away (as far as possible) from the extreme rigours of the 1552 Book." I have never read that these three changes reconciled a single soul to the Church of England. I would be interested to know what these "extreme rigours" are, for if they are in the 1552 Book, they are in our present Prayer Book. I am mindful of the words in the Homily appointed to be read for the 400th Anniversary of our Prayer Book this year in which three Primates have agreed that the 1552 Book was "very nearly as it is now."

The phrase "prospective policies of Edward and Mary" is unfortunate and implies a most odious comparison. The reign of Edward was a singularly fortunate one for the Church of England. Both Northumberland and Somerset allowed Archbishop Cranmer great freedom to guide the destinies of our Church. We can thank God that "the prospective policy," if such it be, gave us our Prayer Book.

To hold up to opprobrium the Prayer Book of 1552 and the religious policy of the reign of King Edward VI in "the cause of unanimous co-operation throughout the borders of the Church of England in Australia" would be to sell the pass to the enemies of the Reformed and Protestant character of our beloved Church. I know that Mr. Nash would never wish to do this.

Yours faithfully,
R. S. R. MEYER.

The Vicarage,
Rappville, N.S.W.
4th July, 1949.

(The Editor, "Australian Church Record.")

Dear Sir,

I was very interested to read Mr. Nash's letter in your recent issue, and I would like to endorse what he has to say about the articles written by Mr. Meyer on the history of the Book of Common Prayer. I feel with him, that discussion on these matters is bound to provide interest and possibly stimulate reflection on the great heritage that we possess as Anglicans.

I thoroughly endorse Mr. Nash's contention that we should observe the greatest accuracy in dealing with matters that are subjects of controversy, and everybody can ap-

preciate the excellent spirit in which he approaches this subject. Might I, however, venture to point out that the alteration to which he refers, the omission of the Black Rubric, is not exactly to the point. I presume that Mr. Meyer was influenced by the Act of Uniformity of Elizabeth, which specified three alterations and none other or otherwise in the 1552 Book. As Mr. Nash knows these alterations related to the deletion of the prayer against "the Bishop of Rome and all his detestable enormities" in the Litany; to the insertion of one Lesson in the Order of Lessons and the re-establishment of the Words of Administration as they appeared in the first Prayer Book in conjunction with the Words of Administration as they appeared in the second Prayer Book. There is in all this no reference whatever to the Declaration on kneeling, and therefore we have to assume that it was not deliberately omitted from the Elizabethan Prayer Book.

The question naturally arises, why then does the Declaration on kneeling not appear in the New Book? The answer is that its authority depended on a Proclamation of King Edward VI and it was no part of the regular Prayer Book of 1552.

Bishops Grindal and Horne, writing to Henry Bullinger and Rodolph Gualter state explicitly that the caution that the very authors of the kneeling, both Holy men and constant Martyrs of Jesus Christ, adopted "was most diligently declared, published and impressed upon the people."

It can scarcely be wise to attribute an irenical tendency to the omission of the Declaration on Kneeling in view of the explicit statement that it was constantly published and the actual fact that it was omitted simply because of a legal disability. It formed no part of the 1552 Book.

My reading of the situation in England makes it appear to me that Elizabeth was more anxious to avoid open collision with the Papal forces than anything else, and that

may account for the omission of the clause in the Litany. I do not see that the insertion of the words "the Body of our Lord Jesus Christ, which was given for thee" can be regarded as any concession to the Roman Catholic party. Nor do I think that it ever formed the ground of any serious objection on the part of the Puritans.

For these reasons, I find myself unable to agree with Mr. Nash that the 1559 Book represented in any sense, a swing away from the position adopted in 1552. May I add what I stated at the beginning, that these discussions must prove exceedingly helpful as they open our minds to various facets connected with our invaluable heritage, the Book of Common Prayer.

Yours sincerely,
THOMAS C. HAMMOND.

Moore Theological College,
Newtown.
6th July, 1949.

BOOKS FOR STUDENTS.

(The Editor, "Australian Church Record.")

Sir,

Would you be so kind as to publish this appeal for copies of the book "Our Greatest Asset," by the Rt. Rev. D. Blackwood and the Rev. F. A. Walton. The book is now out of print, and a number of copies are required for students studying for Th.A., pending the issue of a new book by this Board.

We should be happy to pay 2/6d. for copies your readers may be able to forward to this office.

I am, etc.,
DENIS E. TAYLOR.

Director.

241 Flinders Lane,
Melbourne, Vic.
30th June, 1949.

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SYDNEY YOUTH NEWS

COMMONWEALTH ANGLICAN YOUTH CONFERENCE.

The Commonwealth Anglican Youth Conference which was held at Point Lonsdale, near Geelong, Victoria, early in June was attended by Youth leaders and delegates from most of the Dioceses in Australia.

Besides the Youth organiser from each Diocese, whose name varies from "Director" to "Commissioner" there were young people who were elected to represent the youth of the districts from which they came. Throughout the whole conference there was a very good spirit of fellowship, in spite of the different backgrounds and viewpoints on the Anglican Church. The programme was varied but intensive, and on the theoretical side, addresses were given on Youth and the Gospel.

The opening address was given by the newly appointed Director of the General Board of Religious Education, and his subject was "Youth Needs the Gospel." He pointed out that youth needs the Gospel because man was created in the image of God, and that he will not rest until he finds God through Christ. Youth also needs the Gospel to give him a worthwhile purpose in life.

During the period of adolescence, the Gospel gives youth an aim. When young people commence work they find themselves in an entirely new environment, and they are with people whose outlook is different from those people whom they know in their own homes and churches. Young people need the Gospel to keep them. Most young people have a great sense of guilt. The Gospel of the Lord Jesus Christ gives them that forgiveness that is desperately needed.

There is very little teaching in homes, and because of the fact that youth needs someone to give them a sense of right relationships with others, the Gospel is the only thing that can fulfil their deepest needs. This, too, was brought out by young people's hunger for fellowship. The Church is a family of Christian people and young people are lonely, and in need of companionship which comes through Christ and through fellow Christians.

"Does Youth Want the Gospel?" This address was given by the Rev. Graham R. Delbridge, of Sydney, who commenced by defining the term "Gospel," showing that the Gospel is the "Good News" of God, that God became Man and dwelt among us, and that He is Saviour and Lord of all who will trust in Him.

There are those who will not receive the Gospel. It is seen from the Old Testament and from the New, that there are many who steel themselves against God's voice.

Youth may be divided into different categories. First there are those who are opposed to the Gospel. Whilst in this country there may be a militant minority, in other countries there is a militant majority who oppose the Gospel. The real Communist youth is opposed. The Nationalist who puts his country before the welfare of the rest of mankind sometimes steels himself against the Gospel which proclaims that "God has made of one blood all the nations of the earth."

The Mohammedan is entirely opposed to the Gospel, and it is important to bear in mind that Mohammedanism is the greatest non-Christian missionary religion, and that

many millions of young people are members of the Mohammedan faith. Many young people particularly in Anglo Saxon speaking countries are aimless in their lives, and their very aimlessness makes them opposed to the Gospel. Many young people do not "want" the Gospel but they desperately "need" it.

The Rev. W. G. Coughlan followed on the subject of "Evangelising the Youth of our Time." He warned the members of the Conference against the mis-use of such words as "Evangelism," "aggressive evangelism" and "the Gospel." He spent time in dealing with the methods of evangelism, and particularly stressing the need for "indirect evangelism."

Canon Cutteriss of Leeton spoke on "Christian Fellowship." He said that Christian fellowship is a fellowship of believers, the company of the faithful people, and that Christian people need to show a greater spirit of friendship and sympathy. We need more than the "solidarity" of the Roman Church, and more than the binding together of a common purpose that is seen in Communism. The love of God is the great fact that brings about true Christian fellowship.

The leading speaker of the Conference was the Bishop of Riverina. He gave the preliminary address of the Conference, and summed up the addresses and discussions on Youth and the Gospel with a challenging talk of "What this means to me."

Bishop Murray will be best remembered for his clarity of vision, and directness of statement and action. The Bishop constantly repeated the phrase that "it is the Christian's job to live the Gospel and make the Gospel known."

In his address he made many references to his visits overseas, to Lambeth and Amsterdam, and showed that "the supreme task of the Church to-day is to win the nations of Christendom back to the knowledge of God as revealed in Jesus Christ as Judge and Saviour, and to take the Good News to those who have not yet heard it."

Practical demonstrations were given in the afternoons, of club activities, religious drama, folk dancing, handicrafts, poster making, club games. In the evenings Mrs. Bright-Parker together with her team of young people demonstrated club activities.

The Conference was most grateful to the Rev. R. W. Dann, Director of Youth in Melbourne, for his informative lectures on youth work and visual aids.

On Sunday evening after Evening Prayer, the Rev. N. G. Molley spoke of his experience as a Youth Delegate to the World Council of Churches Conference at Amsterdam.

Each morning the Rev. F. W. Hipkin conducted illuminating Bible studies, taking the Conference through from the great doctrines of sin as revealed in the Scriptures, to the Biblical teaching on holy living in fellowship with God through Christ.

Much of the time of the delegates was taken up in both formal and informal discussion, and this was a most valuable part of the Conference, and each delegate was able to glean from the others what was being done in Youth Work in each Diocese in the Commonwealth.

C. OF E. FELLOWSHIP (DIOCESE OF SYDNEY).

The Annual Conference of the Fellowship was held in the Chapter House on Monday, 30th May, when Bishop Hilliard was the chairman. The Conference decided to com-

mence a system of voluntary giving, and boxes are now available for all members who would like one.

A number of changes in the Constitution were made at the Conference, and the Chaplain for Youth is now a Vice-President (ex officio) of the Fellowship. Registration fees were raised from 6d. per member per year to 2/- per member per year. The New Diocesan Committee is as follows:—

Vice-Presidents (elected): Rev. Arthur Deane and Mr. A. E. Pont.

Hon. Treasurer: Mr. Ian O'Brien (Summer Hill).

Committee: Mr. Geoff. Walker (Manly); Mr. Clive Heard (Sans Souci); Mr. Alan Foskett (West Ryde); Miss Ngaire Hathaway; Mr. David Davis (Drummoyne); Mr. Ossie Emery (Campsie); Mr. David Standen (Abbotsford); Mr. Ray Wheeler (Chatswood East).

Rev. K. N. Shelley and Mr. John Williams were appointed by the Board of Education.

CHURCH OF ENGLAND BOYS' SOCIETY.

On Tuesday, 14th June, the Annual Ladies' Dedication Service and Dinner of the Church of England Boys' Society and the Girls' Friendly Society was held. The service was held in the Cathedral and Rev. Hubert Dixon, Chairman of C.E.B.S. was the preacher. At the dinner which was held in C.E.N.E.F. Dining Room, Rev. Alan Begbie was the speaker, and approximately 80 leaders were present.

The C.E.B.S. Missionary Fund this year totalled £210, as against £140 last year. The Annual Missionary Rally which was to have been held on Friday, 24th June, has been cancelled owing to power restrictions.

GIRLS' FRIENDLY SOCIETY.

The monthly prayer meeting of the G.F.S. is held on the first Wednesday of each month, between 5 and 6 p.m. in the G.F.S. rooms. We would welcome any friends who would like to join us in prayer for the work of the Society.

COPIES OF "100 TEXTS" are now available at the Church Record Office, 3d. each, or 2/6 per dozen.

SPECIAL.

"Mindsetty and the Protestant Pastors," by Colonel Sheppard, M.C., just returned from scene of trials. Factual and documentary. This burning question now answered. This is what the Press did not publish. Startling revelations. Booksellers, 2/6. Posted, 2/8½.

"Ravaging Wolves"—Monica Farrell. The record of the massacres of 1,700,000 non-Catholics in Slovakia, etc., by Ustachi (armed Catholic Action) directed by Archbishop Stepinac and others. Taken from official reports and those of U.S. Churchmen's Mission. Photos by Italian Army. 2/-. Posted 2/2½.

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THE WORLD OF BOOKS.

THE WORD OF THE CROSS.

"The Cruciality of the Cross." P. T. Forsyth. 10/-.

Forty years ago when this book was first published liberalism ruled in theology. Two world wars have helped to change men's outlook. The object of the writer is to vindicate apostolic teaching and to show that the New Testament doctrine of the atonement is not only fundamental to a right Christian faith but is fundamental to all right thinking about God and man.

What is the basic truth of Divine revelation?

In Dr. Forsyth's view the basic truth of all truth is the holiness of God.

The Apostle John writes at the opening of his Epistle: "This is the message which we have heard of him and announce unto you that God is light and in him is no darkness at all." This is the basic truth about the character as revealed to us. The parallel truth is stated a little later in the words now so familiar: "God is love."

When we say, "God is light," and "God is love," we have said all that we need to know about the character of God. And to this corresponds the all-embracing Christian ethic, "Walk as children of light" and "Walk in love."

Now the Atonement of Christ is basically ethical. It is effected by God, and is not only an act of grace but an act of judgment. The cross vindicates the righteousness of God and, where accepted, re-establishes the righteousness of God. "God was in Christ reconciling the world unto Himself."

And judgment and grace in man's redemption, "bear the fruit of duty and love in the regenerate heart."

The late Archbishop Temple complains of those who "bleat fatuously about love," but by-pass the law of God (Life p. 436.) It is certainly stupid for man to think he can establish himself on one leg or get anywhere that way. It is equally fatuous for man to imagine that he can find a life that is happy or desirable except within the active and actual will of God.

God is holy. He is holy from everlasting. His will is eternally and unchangeably righteous. This is a fact almost forgotten in modern thinking and modern ways of life. It is not easy for the church to witness to the righteousness of God. But is not this its first task?

It is in the light of the cross that the believer sees the righteousness of God. The word of the cross is the church's message. This word rightly understood expresses both the righteousness of God and the love of God. The word of the cross if accepted would meet man's deepest need to whether it be spiritual, intellectual or social.

This book occupies little more than one hundred pages, but is packed full of intensive and suggestive thought. Our Australian clergy should read it.

It is good that Dr. Forsyth's works are being republished.

"Eyes of Faith," by Paul S. Minear. Lutterworth Press, 15/-, 307 pp.

This is another book, stressing the importance of standpoint in theology. The old Liberal attitude that ascribed to "cold reason" a detachment without any bias has been strongly challenged. Professor Minear assails the whole position that the Bible is "like any other book," that it approaches God in the attitude of the speculator, or that he who would know its message can do so in that attitude. From his own experience, amounting to a "change of heart" in this, the writer tells what he himself has seen in the Bible as a point of view which is entirely the Bible's own.

It is, however, apparent that he is indebted to Kierkegaard and Buker in this. Yet the author has had to reverse long-held ideas and convictions and learn afresh.

In Part I the author begins with perspective "The Angle of Vision." The relations between God and man is first of all a visitation of man by God. This brings a new self-consciousness which nevertheless drives man to escape the vital vis-a-vis position wherein God speaks authoritatively. But God does more than visit. He chooses. The Biblical emphasis on foreknowledge and divine purpose is examined and also the complementary emphasis on human responsibility. However, the subject is not a fresh re-argumentation of the theological problem. The responsibility of choice is seen to throw men into the strife wherein God's will is opposed by Satan, while God's call when obeyed is seen to constitute a society of enduring solidarity with its spiritual and historical past. This part is concluded with an inspection into the Biblical concept of time and aspects of life and death from which man is saved.

Part II, entitled "The Focus of Vision," deals with the nature of Revelation. The subjects of God's hiddenness, man's ignorance, the revelatory "event," miracle, the prophet are included here. It leads on to Part III, "Horizons of Vision," where the writer deals with the Biblical historical perspective, the way past and future is regarded by one who has received the revelation of God and hence Biblical eschatology and apocalyptic is treated here. Finally, the "Re-vision of Vision" explores what it means to be a man in Christ.

As a whole, the book is a review of what is normally entitled "Biblical Theology," from an existential standpoint, and therefore could not end without the nature of "saving faith" being faced as it is in the epilogue, "To see or not to see."

It would be impossible to comment on the book in detail except in a very extended review. But it is a book the preacher will

find valuable and the student engrossed in very different approaches will find a valuable connection of emphasis to the descriptive method of the historic-critical approach. On the whole we found the first part most valuable but the whole is worthy of careful study.

"Eucharistic Consecration in the Primitive Church." By G. A. Michell, S.P.C.K. 2/6. 34 pp.

This thesis investigates the idea underlying Jewish benedictions (berakoth) and their later application in early consecration prayers at Christian eucharists. It opposes the theory that berakoth were intended to sanctify food by "putting the Name" upon it. Rather, Dr. Michell relates the meaning of berakoth in origin to the wave-sheaf ceremony, which Phits interpreted as enshrining ideas of sacrifice, thanksgiving and remembrance. The study of early consecration forms covers the usual ground up to the lectures of Cyril of Jerusalem with reference also to Asian eucharistic prayers affected by gnostic ideas. A twofold influence is thus traced, one aspect of which emphasised consecration by imposing the divine name to sanctify, which is found in literature from gnostic sources; the other embodying the ancient ideas of thanksgiving and remembrance. Later on, the author shows how ideas of consecration influenced by gnosticism gained acceptance in orthodox formularies through the influence of Clement of Alexandria and his school, bringing not only the thought of sanctity but also actual change, which eventually affected eucharistic theology. The development of "putting on the Name" was the calling down of the Holy Spirit in the "epikleisis" with the implied transmutation of the elements. A conflation of the two influences is seen in the eastern liturgy of St. James, while in the west a third influence, that of emphasising the words of institution is conflated with the idea of thanksgiving and remembrance in the early Roman consecration.

Dr. Michell makes no reference to the synagogue benedictions in his thesis, particularly the "Eighteen benedictions," and their free adaptation even in the synagogue which quite probably, formed the basis of early consecrations especially as referred to by Justin Martyr. We cannot see the relation of these synagogue benedictions to the wave sheaf ceremony although this does not affect the thesis of the dual development of the two parts of each benedictions. Again, the account of consecration development in the west makes no reference to the words of institution being included in the apostolic tradition of Hippolytus—the supposed consciously opposed "traditional" exposition. The thesis of the development of the Epikleisis in the east depends on a revised text of Hippolytus' consecration prayer. As the author says, the thesis is novel and far-reaching in its implications.

—G. J. C. MARCHANT, Boston, England.

STILL TRUE TO-DAY.

Mr. Churchill sent the following memo. to the secretary to the War Cabinet, on May 24, 1940, a fortnight after his appointment as Prime Minister:—

"I am sure there are too many committees of one kind and another which Ministers have to attend, and which do not yield a sufficient result. These should be reduced by suppression or amalgamation. Pray let proposals be made for effecting these simplifications."—"Their Finest Hour," p. 560.

AMSTERDAM AND AFTER.

Speaking of the repercussions of the Amsterdam Assembly, it is still too early, Dr. Visser 't Hooft said, to evaluate the full significance of the Assembly for the life of the Churches. "But we can without fear of being contradicted already affirm that no other ecumenical meeting has had such an intensive follow up in the life of the church. We can say also that the desire underlying the formation of a World Council of Churches, namely to make the Churches themselves aware of their responsibility for and participation in the ecumenical movement, has begun to be fulfilled."

The question which now arises is whether the World Council will be able to meet "the very real expectations" which have been created. "Can we, through our ordinary, on-going work and without the help of a spectacular focus such as the Assembly, maintain this intensity of concern for the ecumenical cause? We will have to look at all our activities from that angle—so that we may not slip back into a situation in which ecumenical activity degenerates again into esoteric relationships among a small group of specialised church leaders and the grass-roots wither away."

Discussing the "great misunderstandings" which have arisen as a result of the Amsterdam Assembly, Dr. Visser 't Hooft said that "it is perhaps a consolation that the attacks from various sides contradict each other in such a way that they practically cancel each other . . ."

"Thus we have been told that Amsterdam has shown no interest at all in questions of Christian unity, and that Faith and Order have not had a real share in it. But we have also been told that the 'advocates of one united Church are at the helm of the World Council and determined to use it as an instrument for promoting ecclesiastical union' and that Amsterdam represents a definite victory of Faith and Order over Life and Work."

"It has also been suggested that on political and social matters Amsterdam has been as vague as a papal encyclical. But large banking firms in the United States and Switzerland have found it necessary to circulate to their customers a detailed refutation of the 'dangerous socialistic theories' of the World Council."

"Moreover, the Assembly has in turn been described as being dominated by the Americans, the Continentals, by the Orthodox and by the British. All this shows that an enormous amount of patient explanation will still be necessary before the world at large will fully understand the nature of our unprecedented and complex undertaking."

A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write the Secretary, Church Record Office. Rev. R. T. Hallahan, 10/-; Rev. L. N. Sutton, 10/-; Miss L. M. Southwell, 10/-; Mr. W. L. Brumley, 10/-; Mrs. G. R. Sutton, 10/-.

PALESTINE.

CHURCH PROPERTIES.

In an unofficial summary of developments bearing on Church properties in Palestine, the Commission of the Churches for International Affairs (C.C.I.A.) called attention to a communication addressed by the Government of Israel to various member governments of the United Nations and to a number of church leaders. The important paragraph in the communication states:

"One matter under discussion with certain church authorities concerns properties which were formerly requisitioned by the British military forces and are now in the occupation of the Israeli Army. It has been made clear that these properties will be returned to their rightful owners as soon as the military situation makes it possible for them to be derequisitioned. There is not, and there never has been, the slightest intention to expropriate church properties."

The Churches whose interests in Palestine were formerly welcomed the commitment to return church properties. They may be disposed to test the integrity of the new Israeli government by the fidelity and promptness with which its pledge is honored.

The C.C.I.A. summary also quoted the following pertinent paragraphs in the United Nations Palestine Conciliation Plan, which was adopted by the General Assembly at Paris:

"7. Resolves that holy places, including Nazareth, religious buildings and sites in Palestine should be protected and free access to them assured; that arrangements to this end should be under effective United Nations supervision; that the United Nations Conciliation Commission, in presenting to the fourth regular session of the General Assembly its detailed proposal for a permanent international regime for the territory of Jerusalem, should include recommendations concerning holy places in that territory; that with regard to holy places in the rest of Palestine, the Commission should call upon political authorities of the areas concerned to give appropriate formal guarantees that these undertakings should be presented to the General Assembly for approval."

"8. Resolves that in view of its association with three world religions, the Jerusalem area, including the present municipality of Jerusalem, plus surrounding villages and towns, most eastern of which shall be Abu Dis, most southern Bethlehem, most western Erin Karim (including also the built-up area of Metsa) and most northern, Shufat, should be accorded special and separate treatment from the rest of Palestine and should be placed under effective United Nations control."

"12. Authorises the Conciliation Commission to appoint such subsidiary bodies and to employ such technical experts acting under its authority as it may find necessary for effective discharge of its functions and responsibilities under the present resolution." — E.P.S., Geneva.

SYDNEY MISSIONARY AND BIBLE COLLEGE.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

SPECIAL SESSION OF THE SYDNEY DIOCESAN SYNOD.

The Archbishop will summon a Special Session of the Sydney Diocesan Synod for Tuesday, 23rd August, 1949, for the purpose of dealing with the Constitution.

WAR MEMORIAL TO CLERGY.

The Archbishop of Sydney has announced that he is negotiating for the purchase of "Gilbulla," a large country house standing in 14 acres of ground, owned by the Camden Park Estate at Menangle.

The property is to be a diocesan memorial to the parish clergy and the ninety chaplains of the diocese who devotedly served the country during the recent war. The Archbishop writes:—

"I am anxious to use 'Gilbulla' for the holding of Retreats for church people, inviting groups of individuals to spend two or three days with my wife and me so that we may get to know one another better and, I hope, may go back to our life and work spiritually refreshed and strengthened and with a wider vision."

"When 'Gilbulla' is not being used for this purpose it will be available for any approved organisations or groups to use it for conferences and retreats and, at other periods, individuals who would like a restful time in congenial surroundings will be welcome to apply for single or double rooms, either in the main building or in its annexe. Applications should be made to the Archbishop, Bishop-courtesy, Edgecliff."

UNIQUE CEREMONY AT INDUCTION.

More than eight hundred people, including many clergy, attended the induction of the Rev. Clive Steele, Th.L., to St. Stephen's, Newtown, on June 29th.

The Most Rev. the Archbishop conducted the first part of the service, during which a unique ceremony was performed. The Archbishop unveiled and dedicated a Rectorial Board (donated by Mr. P. W. Gledhill) which records the names of all the Rectors of St. Stephen's, commencing with Dr. Steele, and ending for the present with the Rev. Clive Steele.

Mr. Gledhill mentioned that as far as is known, this is the first occasion where a Rectorial Board has contained the name of a Rector inducted on the same evening as its unveiling.

The service of Induction was conducted by the Archdeacon of Redfern, the Ven. S. H. Denman, and the address was delivered by the Archdeacon of Parramatta, the Ven. J. Bidwell. Archdeacon Bidwell is a former Rector of St. Stephen's.

C.M.S. ANNUAL MEETING.

The date of the Annual Meeting of the N.S.W. Branch of the Church Missionary Society has been fixed for Friday, September 23rd, in the Sydney Town Hall. The special speaker will be the Rev. Canon Max Warren,

D.D., the General Secretary of C.M.S., London.

The Assembly Hall was almost full for the Jungle Doctor Rally held there on June 17. The Rally took the form of a farewell to Dr. Harold Anderson, Medical Superintendent of C.M.S., London.

The Chairman was Dr. Paul White, and young people from St. Anne's, Ryde, produced a missionary play. Films of missionary work in Africa were also shown.

NEW PARISH PAPER.

The first issue of the "Wingecarribee Parish News", a four-page duplicated news-sheet, appeared this month. It includes an interesting letter from a former Rector, the Rev. H. Arnold. The present Rector of Wingecarribee is the Rev. R. H. Palmer, B.Ec., Th.L.

CHURCHES CRICKET UNION.

The 47th Annual Meeting of the New South Wales Churches Cricket Union will be held in the C.E.N.E.F. Memorial Auditorium, 201 Castlereagh Street, Sydney, on Monday and Wednesday, 25th and 27th July, 1949, commencing at 7.45 p.m.

The 1948-49 Cricket Season proved to be the most successful yet in the Union's history for there were 222 affiliated teams from the City and Suburbs of Sydney, covering a membership of almost 4000 players.

At the meeting all arrangements will be made for the new season which will commence on Saturday, 3rd September, 1949.

Presentation of blazers and caps will be made to the 1948-49 Premiership teams in the various grades. St. Clement's, Marrickville, topped the "A" grade competition.

FESTIVAL OF MUSIC.

To celebrate the installation of a new pipe-organ, an eight-day festival of music was held last month at St. Alban's, Lindfield.

Festival Matins were held for two Sundays, and a period of community hymn-singing before Festal Evensong.

Among the events planned were an organ recital by the Organist of St. Andrew's Cathedral (Mr. Hugh Bancroft), and a special vocal, choral, and instrumental recital by the choir and organist of St. Alban's.

GERRINGONG ANNIVERSARY SERVICES.

Special services will be held next month to commemorate the 75th Anniversary of St. George's Church, Gerringong. On August 7th ("Back to St. George's Sunday") the special preachers will be the General Secretary of the Home Mission Society (the Rev. R. G. Fillingham) and the Rector of Jamberoo (the Rev. George Tooth).

On August 9th there will be a special Thanksgiving Service, to be followed by a social gathering in the Town Hall. The speaker at the service will be the Ven. Archdeacon T. C. Hammond.

The anniversary services will be held on the following Sunday, when the special preacher at both services will be the Ven. Archdeacon Wade. Gerringong is in the Parish of Kiama, and the Rector is the Rev. K. L. Loane. The Catechist resident at Gerringong is Mr. T. R. Butler.

Stained . . .
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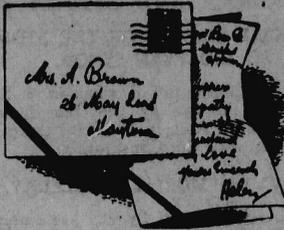
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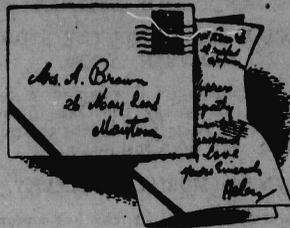
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