

Crusaders consisted of a team of 17 clergy from many parts of the Diocese. Holy Communion was celebrated by the Rector after which the Crusaders were "sent forth" to visit the homes of every Anglican in the town. Going two by two they created a very deep impression and received a joyful welcome in every place.

During the afternoon a mobile amplifier toured the town and met the buses as they arrived from the local industries, and the method of proclaiming the Gospel was well received by "the man in the street."

In the evening the Community Hall (which is the Parish Hall), was crowded for the special service when the Missioner had the opportunity of outlining his plans for the coming Mission.

The Crusade proved to be the most effective preparation as from that day the whole town was stirred.

At last the day of the Mission arrived and as the Church building would not be large enough for the anticipated attendance it was resolved to hold the mission services in the Community Hall, and this was justified by the eventual attendance. The hall was suitably furnished and helped to create an atmosphere.

Each day there was a celebration of the Sacrament in St. Mary's Church, and on the Thursday a special service for women with a Men's Tea on the Sunday.

At the evening services the choir was on duty without exception and gave a most helpful help in the singing. A retired solo was sung each evening. The Church Army Mission Hymn Book was used and can be commanded for such missions.

Opportunity was given for questions to be submitted and a literature table near the main door.

At every service an instruction was given, and included teaching on the Prayer Book, The Sacraments, The Catholic Church.

Mr. A. Brown
26 May
1948

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THE AUSTRALIAN CHURCH RECORD

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

3, No. 21

NOVEMBER 4, 1948

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

ES AND COMMENTS.

Roman Catholic schoolmaster, in the September number of "Theology," urges his readers to avert the apparently imminent elevation of the doctrine of the Assumption.

Blessed Virgin Mary into a of the Roman Catholic Faith. They will recall that in 1854 the of the Immaculate Conception declared by the Pope to belong Faith. From that date all Roman Catholics had to believe that the Virgin, alone amongst mankind, been born free from original sin subsequently never sinned all her life. Now it seems that Roman Catholics will soon be required to believe, as an article of faith, that the body of the Virgin did not remain in the tomb after death, but, like that of Jesus, was raised to Heaven. It is easy to add that neither dogma has any support in Scripture nor in the Early Church. In fact, both are utterly denied by eminent Fathers.

The devotion to Mary has become one of the most characteristic features of the Roman Catholic religion. This was shown in the recent mission held in the Roman Catholic Cathedral, Sydney. The preacher recounted a story, told by Fulton Sheen, of Our Lord and the Virgin Mary walking in Heaven and meeting with some people who appeared to be unfit for that place of glory. Christ remonstrated with St. Peter for letting them in. Peter explained that he as doorkeeper had refused them admittance, but the Virgin Mary had let them in through a window. The preacher emphasised the importance of prayers to the Virgin. The Virgin's answer is that what Christ refuses, she will grant.

Their fruits ye shall know them." In the Roman Catholic religion, whatever may be said about it in theory, in practice it is a denial of the Christianity of the New Testament. In addition to its errors of Transubstantiation the

sacrifice of the Mass and Salvation though good works, the Roman Church has now added the culture of the Blessed Virgin. The time is overdue for a Church Mission to Roman Catholics in this country.

Long ages ago a Psalmist gave utterance to the statement: "The fool hath said in his heart: There is no God." And of Christ Jesus speaking hundreds of years later, "He that is of God heareth God's words: ye therefore hear them not because ye are not of God."

As the Psalmist indicates, the so-called rationalist is really a rationaliser, seeking to deceive himself, not speaking the truth in his heart. A great Presbyterian divine, preaching on the text Rom. 1:28, said—

The Apostle Paul teaches in the text, that the ultimate source of all human error is in the character of the human heart. Mankind do not like to retain God in their knowledge, and therefore they come to possess a reprobate mind. The origin of idolatry, and of infidelity, is not in the original constitution with which the Creator endowed the creature, but in that evil heart of unbelief by which he departed from the living God. Sinful man shapes his creed in accordance with his wishes, and not in accordance with the unbiassed decisions of his reason and conscience. He does not like to think of a holy God, and therefore he denies that God is holy. He does not like to think of the eternal punishment of sin, and therefore he denies that punishment is eternal. He does not like to be pardoned through the substituted sufferings of the Son of God, and therefore he denies the doctrine of atonement. He does not like the truth that man is so totally alienated from God that he needs to be renewed in the spirit of his mind by the Holy Ghost, and therefore he denies the doctrines of total depravity and regeneration. Run through the creed which the Church has lived by and died by, and you will discover that the only obstacle to its reception is the aversion of the human heart.

"It is a rational creed in all its parts and combinations. It has outlived the collisions and conflicts of a hundred schools of infidelity that have had their brief day, and died with their devotees. A hundred systems of philosophy, falsely so-called, have come and

gone, but the one old religion of the patriarchs, and the prophets, and the apostles holds on its way through the centuries conquering and to conquer. Can it be that sheer imposture and error have such a tenacious vitality as this? If reason is on the side of infidelity, why does not infidelity remain one and the same unchanging thing, like Christianity, from age to age, and subdue all men unto it? If Christianity is a delusion and a lie, why does it not die out; or disappear? The difficulty is not on the side of the human reason, but of the human heart. Sceptical men do not like the religion of the New Testament, these doctrines of sin and grace, and therefore they shape their creed by their sympathies and antipathies; by what they wish to have true; by their heart rather than by their head. As the Founder of Christianity said to the Jews, so He says to every man who rejects His doctrine of grace and redemption: "Ye will not come unto Me that ye might have life." It is an inclination of the will, and not a conviction of the reason that prevents the reception of the Christian religion.

This is well said and should be repeated in view of onslaughts against the Christian religion on the part of men whose pride of knowledge has led them astray. As St. Paul said, to the Corinthian Churches: "Knowledge puffeth up, but love buildeth up."

The "orphaned" dioceses will be rejoicing in the approaching return of their Fathers-in-God. From Lambeth, as well as from Amsterdam, they will bring fresh breezes and new enthusiasm. The reports from those two great Conferences present a happy augury for the One Great Church, inclusive of all those who love our Lord Jesus Christ in sincerity. Lambeth and Amsterdam will surely have sent forth experiences of love and unity which will compel us all along the path to that unity of His disciples for which our Master prayed: An unity based upon a sincere love for Him and the gospel truths that bear His name. What a vision of a grand united army of the living God must emanate from conferences that embraced in their membership men of all races and colour and attainments, all imbued with a loyal

obedience to Him upon Whose heart the world was laid, as He gave so willingly life itself that the children of God might return to their Father's presence and family. The Master's Prayer was: "Sanctify them through Thy truth — Thy word is Truth." Both "grace and Truth came by Jesus Christ."

It is essentially a good sign that so much "protesting" is being manifested against what seems like high-handed treatment of some of our fellow citizens, the young women, whom Mr. Calwell is trying to force against their will, to resign from their positions in Manila and return willy nilly, to Australia. It is good to see the interest in their welfare that ventures to courageously face the publicity of the protest and any discourtesy of treatment that may be meted out to those who dare to question the policy of a department that evinces no patience towards its critics.

We think a great many citizens are asking why these young citizens should be treated in this way, and not be allowed to follow the dictates of their own minds, without incurring the wrath of cabinet ministers and unsavoury suggestions of what may happen to them if a benign government does not take care of them.

They evidently know their own minds and are ready to act accordingly. We cannot help feeling that Mr. Calwell and his supporters would do well to bow to their wishes and not interfere with a freedom of action which is apparently their right.

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On reading an account of the "Anglo-Catholic" Congress which seems to be always implemented on such occasions as a Lambeth Conference, we noticed that the Bishop of London presided and the tenor of the Bishop's address from the Chair indicated an unqualified approval of the work of that movement that had its origin in the Tractarian Movement of last century. We imagine that most readers would concede that this identification of himself with that movement would give some grounds for the protest made at the time of Dr. Wand's appointment to Bath and Wells, affirming that he was a notorious Anglo-Catholic and that Anglo Catholicism is not the religion of the Church of England. We happen to know that Dr. Wand's denial of the truth of the statement caused much heartsearching and anxiety amongst those who were responsible for the protest. However, after his Lordship's presidency and utterance, at that recent Congress, their hearts should surely be set at rest, satisfied that they had made no mis-statement in their protest.

"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, A.C. Record, Diocesan Church House, George St., Sydney.

Advertising and Business Communications to be addressed to the Secretary, A.C. Record, Diocesan Church House, George St., Sydney, N.S.W.

Victoria.—Melbourne: Rev. A. Law, D.D., Widdury Ware, Mount Eliza, Victoria.

Tasmania.—Hobart: T. A. Hurst, 14 Dyn-nyrne Road, Sandy Bay. Issued Fortnightly.

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SEVENTY YEARS OLD

CHRIST CHURCH, GLADESVILLE, N.S.W.

(By E. H. Collis, author of "Lost Years", etc)

Christ Church, Gladesville, is in November celebrating its seventieth anniversary. The first service was held in it on November 17, 1878, when the preacher was the Very Reverend William Macquarie Cowper, Dean of Sydney. Its anniversary will this year be celebrated on November 14, when the preacher will be the Most Reverend Dr. Mowll, Archbishop of Sydney. The rector of Christ Church, the Reverend Canon

built and enlarged the church in the seventies and the eighties left a rich heritage to the populous suburb of to-day.

The parish of Gladesville has had but six rectors in seventy years, and as the first rector, Archdeacon King, occupied the post for only two years, the average length of incumbency is fairly high. It is a remarkable fact that no rector has ever left Gladesville for another parish. Archdeacon King left Gladesville at the end of 1880 to end his days in retirement. His successor, the Reverend William Lumsdaine, was at Gladesville from February, 1881, to the closing months of 1901, dying at his post. The Rev. R. Nelson Howard, curate since 1898, became rector, and retired through failing eyesight

the rector was elected a canon of St. Andrew's Cathedral, Sydney.

Inevitably, in the course of seventy years and with the spread of the city, the nature of the population has changed. In 1878 Gladesville was a rural village; to-day it is a populous industrial suburb. Generally speaking, rural conditions are more favourable than industrial to churchmanship, but Christ Church has lost none of his vigour. It is probably to-day working more organisations, religious social and youth, than ever before.

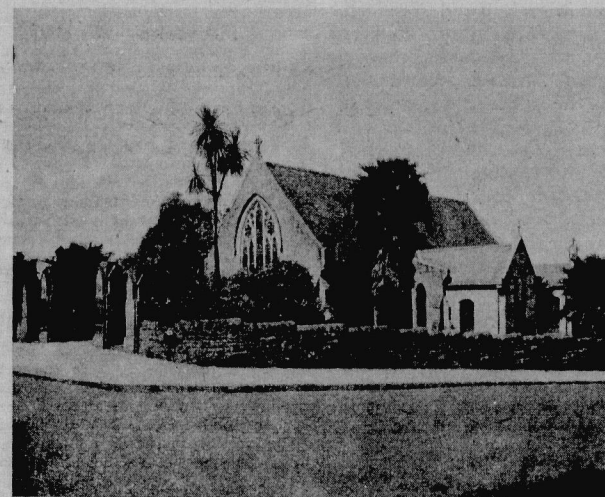
Few of its present parishioners can recall the long leisurely incumbency of the Rev. W. Lumsdaine in the nineteenth century. One parishioner, Mr. William Reeves, who took his first communion at the first service on November 17, 1878, died in May last, thus failing by only six months to complete seventy years as a communicant at Christ Church. Mrs. S. Spies, another survivor from the Rev. W. Lumsdaine's cure, is so active that in September last she was secretary of the annual fete. A characteristic of the early churchmen and churchwomen was their devotion to the church, which they dutifully supported. One of those early parishioners, Miss Elizabeth Tribe, who died in 1941, left a large landed property, The Gunyah, to the Diocesan Church Property Fund, that its income might augment the stipend of the rector of Christ Church.

From this brief summary it will be evident that Christ Church, with a good record in the past seventy years, can look forward with confidence to the future.

C.M.S.—INDIA TO-DAY.

Self-government has had at least one salutary effect in India—Christianity is no longer associated with Imperialism. During the riots in Delhi which followed India's independence, it was the Christian priests who were the leaders in helping the wounded and the homeless. People looked to the Christians wherever initiative was needed. "In Delhi the white cassock of priests was said to have been a better protection than an armed guard and a military vehicle. People were quite definite," says the Rev. K. Sharp, "that until the morale of the refugees had to some extent been restored, they would only trust at the head of affairs a Padre in his white cassock."

On the other hand, the withdrawal of Chaplains from India, and the loss of the support of European congregations there, has crippled the resources of the Church. This has happened in Burma also.



CHRIST CHURCH, GLADESVILLE

Knox, forms a link between the preachers of those two services in the seventy years' span, for he knew them both. As the first Dean of Sydney died in 1902, few clergymen remain who have known both Dean Cowper and Archbishop Mowll.

As a building Christ Church is noted for the beauty of its stained glass windows. They were placed in the church when the population of Gladesville was between 300 and 400. To-day the population is more than 15,000, and during the twentieth century a couple of small stained glass windows were added, but the beautiful East Windows stand unchallenged in supremacy. A thing of beauty is a joy forever, and the villagers who

at the end of 1918. At the beginning of 1919 the Rev. David H. Dillon came from Lithgow, and in not quite four years—for he died at his post in October, 1922—he filled the church with worshippers to the consequent improvement of its finances. After him the Rev. H. G. J. Howe was rector from 1923 to 1932, dying suddenly in the latter year, while in the cure. After him was the present incumbent, Canon D. J. Knox, who has already completed sixteen years in the parish, during which time he has taken in hand many projects for the improvement of the parish. During his incumbency the daughter Church of St. Stephen's was opened. It was also during his Gladesville cure that



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ALEXANDRIA

The C.M.S. Third Jubilee.

(By the Rev. G. C. Cragg, M.A.)

At different periods, there have been attempts to provide a *raison d'être* for vigorous missionary enthusiasm in some other aim than the proclamation of the Cross of Christ. The succour of the World Church, partnership within the Anglican Communion, the building of an international brotherhood across man-made frontiers, have all been cited in recent years as the new motive for missionary work. The whole history of the C.M.S. points to another and deeper motive — the saving work for the whole of man's life wrought by the Cross of Christ.

The Society, founded on April 12th, 1799, was founded by unknown men, but men who had been profoundly moved by the Evangelical Gospel, of the movement of God towards man's need. Impelled by their deepest convictions, twenty-five men met in the "Castle and Falcon Inn", Aldersgate Street (a hostelry whose landlord was well disposed to religious meetings) to found a Society for missions to Africa and the East. That Society became officially known in 1812, by the title by which it was often unofficially called, "The Church Missionary Society." They were unknown men who founded it. Of the sixteen clergy only four held livings. Of the laity none are household words to-day. At first the Society was unrecognised by ecclesiastical authority. The then Archbishop of Canterbury, Bishop Moore, promised to look on its proceedings with candour and hoped that he might find them such as he could approve. In an age when Evangelical enthusiasm was still frowned upon, the Young Society had, like its sister society, the B. & F.B.S., to face years of opposition before its Associations were recognised in this country. It was "in much patience in afflictions, in distresses" that its first years were lived out. At one time it seemed likely that West Africa, its first field of activity, would have to be abandoned. Only the insistence of a layman on the Committee prevented that happening, so

frequent was the news of the deaths of the early missionaries.

The early history of the Society, therefore, shows that the motive for the work of C.M.S. was nothing less than the eternal Gospel, which alone is able to succour in afflictions and distresses, and which, when everything seems against it, still clings to the power of love to sustain and to redeem. Two principles are therefore apparent — firstly that the C.M.S. has been a society concerned with expectant evangelism, with the sending out of evangelists (spiritual men for spiritual work was the word of the founders), secondly it has maintained that this work was one for committed people, with a common aim, within the life of the whole Anglican Communion. These two principles are cardinal in the age into which we are entering, as the Society faces its Third Jubilee.

From one point of view the Society which was unknown is now well known. It is the largest of the recognised agencies of the Agencies of the Anglican Communion for foreign missionary work. Its home income was this year well over half a million pounds. Its overseas income was very considerably higher. In medical work, for instance, for every pound sent out from this country the hospitals overseas raise £14, in fees from those who can afford fees and in contributions from the local churches. In one diocese in West Africa, the diocesan budget is now approaching £200,000, and the contribution from the home Society is only an eighteenth of that sum. But this growth in the Churches overseas should not blind us to the real facts of the age into which we are entering.

There are to-day more non-Christians in the world than there were when the Society was founded. To-day there are new threats to the Society's work, which promise further chastenings, sorrows, and martyrdoms. Nationalism in India, in Africa, and the Middle East is breeding an attitude of suspicion towards the Christian institutions, schools, colleges, and hospitals, which have for so long been one of the main means of evangelism. Even the great tradition of co-

operation between missionaries and high-minded British colonial administrators in tropical Africa may, in the nationalist mood of the educated Africans, prove a source of affliction to the Christian enterprise.

The whole history of Christian missionary enterprise over the last half-century has been built up upon the assumption, born of the Western Protestant tradition, that a man should be free to practise and to propagate his religious beliefs, whatever they might be. That tradition, still unrecognised by Islam and by the Roman Catholic Church, has been the background of all missionary endeavour. To-day it is being more widely challenged than since the days of Queen Victoria. In the Middle East, Islam is now united with nationalism. In Iran, for example, Christian schools were taken over by the government during the reign of Reza Shah at the commencement of World War II. The future of Christian schools as evangelistic agencies to the non-Christian is uncertain to-day over large parts of India, Ceylon, Transjordan and Egypt. The same phenomenon of state control of education militating against Christian missions is also visible in the communist controlled areas of North China, whilst in other parts of the world, the Roman Catholic Church seems to be making a real bid to capture those churches, where the first work of pioneering was performed by evangelical missionaries.

The outlook for the missionary enterprise to-day is, therefore, one which calls for no shallow optimism. Add to the problems of the international situation, the fact that a diminishing number of persons in the pews of our country are now in the visible Church to support the missionary enterprise, it will be seen that the call of the Third Jubilee must be a call firstly to rethink the theology of missions, and secondly to present that theology by every means in our power, in terms which are understood of the people, to wider circles in our own country to-day. The plain fact is that unless both these processes go along together, much of the inheritance which has been ours will be lost to our forefathers.

A real responsibility rests upon the home Church that in the post-war world the vision of the founders may be recovered. At the meeting of the Eclectic Society, a Society of clergy and laymen, which preceded the founding of the C.M.S., a question was propounded in March, 1799, "What can we do to carry the Gospel to the heathen?" That question, prayed about and discussed in the Vestry of St. John's Chapel, Bedford Row, led to the founding of the C.M.S. That question, honestly faced in our day by a prayerful circle of clergy and layfolk can end, under God, all the problems of the C.M.S. "What can we do?" is the challenge to-day as it was to the founders. No amount of reasoning, no amount of excuses can be any substitute for a frank answer to that question.

The Winds Blow in Africa — (2)

(From the Rev. Alfred Stanway, C.M.S., Nairobi)

(This is the second of the articles about a convention of African Christians in Kenya last August. The first was published in our last issue.)

Addresses were not haphazard. They followed the general lines of the main theme for each day—Sin, Repentance, Salvation, the Life of Victory, and Praise. Some stand out in memory; a tall Kavirondo pleading with his Kikuyu brothers to have nothing less than a vision of salvation that includes all the world—European, Indian and all others, sharing the one experience of new life in Christ. "When I was at home in Kavirondo," he said, "I heard that some of the Kikuyu had been saved, but that they hated Europeans, and I said to myself, 'What sort of salvation is this, that hates Europeans? And I am glad to see that it is not true of you'." (He might have added what we found so striking that, on the contrary, one after another of those present said publicly that he had come to see that hatred and resentment had no place in the life of a Christian, and many sought us out privately — as representatives of our race—to apologise for having had bitter feelings about white people. One had been sure that Europeans would soon cover all the land with cement!) There was a Chief, who spoke of God's guidance and help in many difficult decisions connected with his duties, and pleaded for a witness to Christ in all walks of life. "Don't think of my work as worldly," he said, "but as an opportunity for witness to the Saviour. And, if you ever find me doing anything not to the glory of God, tell me." And there was the delightful rebuke of the Chairman to some who indulged in long prayers, "Don't read the Bible to the Lord — He wrote it!"

Perhaps the outstanding feature of the addresses, to a European listener, was the consistent refusal to accept as salvation and Christianity anything less than a daily walk of cleansing and victory and light, in which Christ is glorified and others won to His Kingdom. Just to be born again, they said, is only the beginning of the journey. And so the vision began to open up before us; new life and witness in all the Church of Kenya, in East Africa, and throughout the world.

PERSONAL CONTACTS.

But it was not only the formal meetings that made up the Convention. There were also the personal contacts in small groups afterwards. The joy of those who were "walking in the light" was so radiant that anyone even in partial darkness was at once shown up by contrast, and the others then sought by prayer, witness and fellowship to bring him into clear knowledge of Christ. And so at night, one would find numbers of little meetings going on everywhere, with someone holding up a lamp, and a group gathered round singing or testifying; and

time and again, there would break out the chorus, "Glory to the Lamb." It was a profoundly moving scene; one felt that here was something of the fervour of the early Church, and the Acts of the Apostles no longer seemed remote. Passages came to mind with an intensity of reality, "Be not drunk with wine, but be filled with the Spirit, singing and making melody in your heart to the Lord," and, "They sang a new song . . . Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation. Worthy is the Lamb."

In all of this there was no imitation of European methods of evangelism. There were no appeals, decision cards, after-meetings, and time and again word would come of one or another who had come to know the joy of salvation in Christ during the Convention. Some, who had nursed deep grudges for years, with lives made bitter through resentment or hatred, would seek out the one offended, or some other means of confession, and their transformed faces showed the joy of release. Speaking of an African clergyman, an "elder," who had been a leader in an opposition party to him, said "We thought he had a devil; now we know that he is a man of God." This same man went on to say how he saw his part of co-operation with padre and chief in the affairs both of the Church and the location where he lives. And another, apologising for stirring up trouble in a very difficult issue concerned with old native customs, said, "I'm going to help from now on, and things will be different."

REASON FOR PRAISE.

And now, at the end, there is much food for thought and prayer. We have seen a highly successful gathering of some 2,000 people drawn from all over Kenya, organised and directed by the Africans themselves. The arrangements throughout were excellent. They financed it themselves, and there was no appeal for funds. The collection taken up on the last day—the only one to which some of us had given, thinking it was for the funds of the Convention, was, to our amazement, given to the work of evangelism among Indians in this country. Yet, the accounts carefully kept and checked by the Committee, showed at the end a credit balance of some Sh. 700/-. It is clear to us that here we have evidence of something for which we have worked and prayed — the indigenous Christian Church of Africa, working and witnessing and growing in the power of the Holy Spirit of God. Not that Europeans were left out; invitations went far and wide, and all were welcome, but there was no need for European leadership or control. There was the fullest appreciation of our brotherhood with them, and they were sorry that more had not come.

We feel bound to say that throughout the Convention, we have seen no sign whatever

of any extremes or excesses which might, with some reason, have been feared. There was nothing to which we could take exception. On the contrary, there is much for which we are deeply thankful. As an educated young African said afterwards, "My friends told me that it would be very bad, and I should not come, but I found that everything the people here said came from the Book, and God has blessed us."

It is our conviction that this is a work of the Spirit of God, and our prayer is that Revival may spread throughout all the Church of East Africa till God is honoured and His purpose worked out for our day in this land. We do not pretend to understand all that has gone into the making of this movement, but we know that, "the wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth; so is everyone that is born of the Spirit." We believe that this wind of the Spirit may bring new life and hope to Africa to-day, as Christ is honoured in homes, in industry, in commerce, in Government offices, in townships, on farms and in all human relationships. As an African teacher said, "It is not so much what you say that will count, as the witness of your work well done."

But we cannot shut our eyes to the fact that the way is beset with many problems. There are Christian people, both white and black, who have honest suspicions and doubts about the movement, and feel unable to share in it. Some African Church leaders have actively opposed it. These facts should lead us all to search our hearts. No doubt there are some aspects of the movement which, especially with some younger enthusiasts and those on the fringe, may at times give cause for concern. But, while realising this, we feel that there may be the danger of looking too much at points open to criticism, and not enough at the tremendous fact that here are some thousands of African people who, in the power of Christ, are rising above their personal and national problems to a new level of walking and working with God. Their witness compels attention. And if, as we believe, this is spiritual revival indeed, then it is something that God is doing wherever He finds men ready to fulfil His conditions. These, it is clear, include acknowledgement and repentance of sin, acceptance of cleansing and salvation, and obedience to walk in the light as a day to day experience. They are only found in lives humbled and broken before the Cross of Christ.

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"THE FIGHT AGAINST ILLITERACY."

Dr. Hugh L. Maclure (Sierra Leone).

To many people, the stories of Dr. Frank Laubach and his campaigns against illiteracy mean very little more than a vague idea that, if you go about it in the right way, an illiterate can be taught to read in practically no time and with practically no effort on anybody's part. Together with this impression has gone the thought that the whole thing is somewhat incredible and rather like a proud father's claim that his son can read the newspaper at the age of two.

We were privileged to meet Dr. Laubach and his son in Sierra Leone during December, 1947, and from the evening he arrived he began to dispel any notions we may have had that illiterates could be taught without effort on anyone's part, though admittedly conscious effort on the part of the pupil is reduced to a minimum by the "key-word" method.

Language and literacy work, particularly as done by Dr. Laubach, requires great attention to detail and a certain amount of low cunning (psychology, if you like!), besides a real conviction that what one is doing is of priority importance. In practice this means that a doctor has to harden his heart temporarily to the claims of rich Africans who may have come a hundred miles to see him, while he puts his mind to the pressing problem of how to draw a letter "Y" so that it looks like a cat, or whether to spell a certain sound with a plain "s" or an "sh," neither of which exactly represents it.

Dr. Laubach was with us for six days, and on his arrival a group of about sixteen missionaries from two missions were gathered together for some concentrated work on the preparation of reading primers in four of the most important languages in Northern Sierra Leone. A big school room was occupied every day, and out of the apparent confusion four groups of Africans and missionaries hammered out questions of phonetic spelling and pronunciation, chose "key words," made up sentences containing certain selected vowels and no others, and were generally initiated into the mysteries of the "Each one teach one" method.

To the many natives on the station it must have seemed that the missionaries had gone temporarily insane, working through the heat of the day

leaving half-finished drawings all over the place and wandering about in little groups making "t," "tsh," "tch," "ch," and "th" noises in incomprehensible Caucasian accents, the more learned ones muttering darkly about back vowels, front vowels and laterally aspirated fricatives, the less learned ones meanwhile stoutly maintaining that it merely depended on whether or not your teeth were filed!

By the end of the week two large posters representing the first lesson in the future primers in Themne and Limba had been prepared, and we all went out to try the system on the illiterates available. In twenty minutes Dr. Laubach had three unpicked Themne illiterate men (the system is for adult education rather than for children) reading a sentence composed of one vowel ("a") and all the consonants. Next day the same thing was tried in a Limba village, though the test was complicated by the presence of a student who confessed when it was all over that he already knew the alphabet!

When the conference broke up I was given the job of making out the primers in Themne and Limba in their finished form, with illustrations, ready for the printer.

It soon became apparent that the actual work done at the conference with Dr. Laubach had to be completely revised, since it had been done in such a hurry and we had all been new to the method. For instance, half the words which had been suggested for illustrations expressed ideas which could not be drawn easily on paper. So I started all over again with the help of my Themne pastor. The room soon became littered with rejected drawings—six black cobras, not one sufficiently life-like to make an illiterate seeing it say "cobra," rather than "snake"; an assortment of knives, boats, chickens, etc., which did not come out quite right; and an owl whose portrait caused great difficulty until A. A. Milne's Winnie the Pooh was consulted for a picture of Wol. For the 140 drawings required, about 400 were actually drawn, using black water-colour wash on paste-board.

Dr. Laubach's method, as is now well known, consists of teaching by syllables and word building. After the first lesson the pupil is ready to read simple sentences which contain any consonant and the vowel "a" only, e.g., kara akala ta agbatha (bring money for a mat), and he begins to feel very encouraged. Literate in forty-eight hours without effort! In

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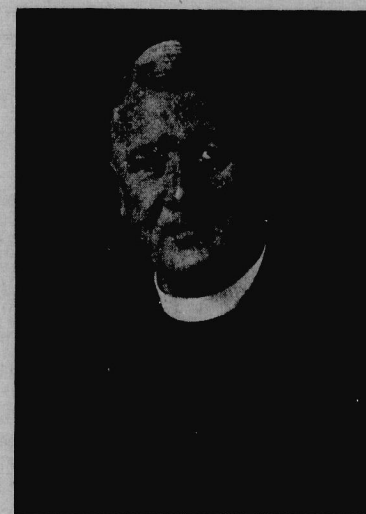
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PERSONAL.

The Archbishop of Sydney and Mrs. Mowll returned to Australia from England on the 26th October by flying boat. The journey took nine days. A number of clergy and friends met them at the flying base at Rose Bay.



subsequent lessons the other vowels are added, two lessons to a vowel, in each case whenever possible an illustration being provided. Out of 130 possible syllables, illustrations for 121 were found. After every lesson there are more sentences using the new vowels learnt previously. By this means an illiterate can begin to read simply (in his own language of course) after about two weeks in many cases, having only half an hour's study a day. From then on he becomes a teacher and imparts his new-found knowledge to a pupil, thus sharing his blessings and at the same time securing his own grasp of what he has learnt.

There is now the final question of literature for the new literate to read, and once again this is a world problem. Here we have most of the New Testament, the Pentateuch and a few other passages of Scripture available in Themne, and a revised translation of the whole New Testament in modern Themne is soon to be completed, being now in the process of final revision in Sierra Leone. Other books are being translated, including a simple reader called the Story of Jesus. We have plans for books on first aid, hygiene, etc., and we hope one day to have The Pilgrim's Progress translated. All this, however, is only a start and real imagination will have to be used. Perhaps God will raise up for us a Themne C. S. Lewis, who will produce original indigenous literature for his people. The position as far as Limba and many other languages are concerned is worse, and we need the united prayers of praying Christians throughout the world that the devil may be decisively defeated now, this year and during the next two or three years in the fight against illiteracy.—(From "The Christian Graduate.")

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.



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Opportunity was also given to meet the Archbishop and Mrs. Mowll at a social supper in the basement of the Chapter House.

The Presidents of the Australian Branch of the John Mason Neale Society (Dr. Thomas, Bishop of Willochra) while in England for the Lambeth Conference gave an address to the Cambridge members at Jesus College, and also visited the grave of Dr. Neale and called at Sackville College and St. Margaret's Sisterhood at East Grinstead, the scene of most of the work of that great hymnologist whose name is seen so frequently in our hymn books.

The Rev. P. R. Westley (St. Thomas' Rectory, Auburn, N.S.W.), will be glad to give information regarding the Society and supply to any a list of the books by Dr. Neale in the library of the Australian Branch of the Society.

The Rev. A. Begbie, rector of St. Paul's, Lithgow, has accepted nomination to the Parish of St. Matthew's, Manly, and will be inducted about the middle of December.

The Rev. A. R. Ebbs, the Rector of Manly will retire towards the end of the year. He expects to leave with Mrs. Ebbs for England on December 10, for 12 months' holiday. The Mayor of Manly has called a public meeting to consider recognition of Mr. Ebbs long and valuable services to the Municipality. Mr. Ebbs has been in charge of St. Matthew's, Manly, since 1924, where he has exercised a far reaching and profitable ministry.

The Bishop of Bendigo left England on October 23rd on the "Arawa" and is travelling to Australia via the Cape.

"The English Record" has announced the identity of "Eusebes," the well-known contributor for a long period to that paper:—Mr. Alfred Mitchell, the well-known churchman and lawyer. Mr. Albert Mitchell visited Australia prior to the war and his long and earnest advocacy of evangelical principles has been a great encouragement to many.

The Rev. R. T. Miller will be inducted to the parish of St. John's, Blackburn, Victoria, on 4th November.

The death has occurred of Mr. Donald Wallace, for some time Medical Officer of the Liverpool (N.S.W.), Government Home and Hospital for the aged and infirm, and formerly Medical Superintendent of the Coast Hospital (now the Prince Henry Hospital). The deceased gentleman was a staunch and unassuming Christian whose life radiated kindness and loving service. There will be many sad hearts because of his passing on the part of those who had enjoyed the privilege of his friendship.

We are glad to hear news from Iran of the birth of a daughter, Ruth Margaret, to the Rev. and Mrs. Philip Taylor, of C.M.S., Kerman. Mrs. Taylor is better known as Dr. Kathleen Blackwood, daughter of the Bishop of Gipsland and Mrs. Blackwood.

The members of the various staffs in Diocesan Church House gave a welcome home afternoon tea to the Archbishop on Monday afternoon last.

A civic welcome was given to the Archbishop on Monday morning, November 1st. The Acting Premier, Ministers of State, Laity of the Church of England, about 200 in all, assembled at the invitation of the Lord Mayor of Sydney.

The Lord Mayor in his address of welcome spoke of the associations His Grace had here with both Federal and State Governments as well as the Civic Government of Sydney, and that all were looking forward to his leadership again in the community. Mr. Baddeley spoke of his long association with the Archbishop and said he had read with interest the reports of the Lambeth Conference.

The Archbishop's reply was a masterly survey of the Assembly at Lambeth, and of the contribution the Church was making to the world's need at this critical juncture. He mentioned meeting previous Governors of the State and also Lord Gowrie. He quoted from the opening address of the Lambeth Conference by the Mayor of Lambeth who asked, "Where is the light that will lead us back?" The Archbishop said that in about a year's time all denominations were combining to hold a great Mission in London in an endeavour to awaken the people to their Christian commitments. He hoped that a similar mission of witness might be held in Sydney.

A Service of Prayer and Thanksgiving was held in St. Andrew's Cathedral in the evening, and the Chapter House was crowded at a welcome home arranged by Clergy and Laity after the Cathedral Service.

Bishop Pilcher presided, and words of welcome were voiced by Archdeacons Johnstone and Begbie and Mr. R. C. Atkinson. A bouquet of flowers was presented to Mrs. Mowll by Mrs. Babbage.

The Archbishop gave a very interesting and chatty talk about his visit overseas, touching on many interesting features of his visit to Africa and England.

TO AUSTRALIAN CHURCHMEN.

The Message of Amsterdam.

The World Council of Churches, meeting at Amsterdam, sends this message of greeting to all who are in Christ, and to all who are willing to hear.

We bless God our Father, and our Lord Jesus Christ Who gathers together in one the children of God that are scattered abroad. He has brought us here together at Amsterdam. We are one acknowledging Him as our God and Saviour. We are divided from one another not only in matters of faith order and tradition, but also by pride of nation, class and race. But Christ has made us His own, and He is not divided. In seeking Him we find one another. Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council of Churches. We intend to stay together. We call upon Christian congregations everywhere to endorse and fulfil this covenant in their relations one with another. In thankfulness to God we commit the future to Him.

When we look to Christ, we see the world as it is—His world, to which He came and for which He died. It is filled both with great hopes and also with disillusionment and despair. Some nations are rejoicing in new freedom and power, some are bitter because freedom is denied them, some are paralysed by division, and everywhere there is an undertone of fear. There are millions who are hungry, millions who have no home, no country and no hope. Over all mankind hangs the peril of total war. We have to accept God's judgment upon us for our share in the world's guilt. Often we have tried to serve God and mammon, put other loyalties before loyalty to Christ, confused the Gospel with our own economic or national or racial interests, and feared war more than we have hated it. As we have talked with each other here, we have begun to understand how our separation has prevented us from receiving correction from one another in Christ. And because we lacked this correction, the world has often heard from us not the Word of God but the words of men.

But there is a word of God for our world. It is that the world is in the hands of the living God, whose will for it is wholly good; that in Christ Jesus, His incarnate Word, Who lived and

died and rose from the dead, God has broken the power of evil once for all, and opened for everyone the gate into freedom and joy in the Holy Spirit; that the final judgment on all human history and on every human deed is the judgment of the merciful Christ; and that the end of history will be the triumph of His Kingdom, where alone we shall understand how much God has loved the world. This is God's Unchanging word to the World. Millions of our fellow-men have never heard it. As we are met here from many lands, we pray God to stir up His whole Church to make this Gospel known to the whole world, and to call on all men to believe in Christ, to live in His love and to hope for His coming.

Our coming together to form a World Council will be in vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be His witnesses and servants among their neighbours. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty and race discrimination, to stand by the outcast, the prisoner and the refugee. We have to make of the Church in every place a voice for those who have no voice, and a home where every man will be at home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions and in the home. We have to ask God to teach us together to say "No," and to say "Yes" in truth. No, to all that flouts the love of Christ, to every system, every programme and every person that treats any man as though he were an irresponsible thing or a means of profit, to the defenders of injustice in the name of order, to those who sow the seeds of war, or urge war as inevitable; Yes, to all that conforms to the love of Christ, to all who seek for justice, to the peacemakers, to all who hope, fight and suffer for the cause of man, to all who—even without knowing it—look for new heavens and a new earth wherein dwelleth righteousness.

It is not in man's power to banish sin and death from the earth, to create the unity of the Holy Catholic Church, to conquer the hosts of Satan. But it is within the power of God. He has given us at Easter the certainty that His purpose will be accomplished. But by our acts of obedience and faith we can on earth set up signs which point to the coming victory. Till the day of that victory our lives are hid with Christ in God, and no earthly disillusion or distress or power of hell can separate us from Him. As those who wait in confidence and joy for their deliverance, let us give ourselves to those tasks which lie to our hands, and so set up signs that men may see.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end.

THE CHURCHES AT AMSTERDAM

The fact that the first Assembly of the World Council of Churches, met at all shows that Christians are deeply concerned about their disunity. It must be confessed that this concern is comparatively new. Ever since the Reformation the Churches have prayed for the unity of Christendom, but only a few of their members have felt its division as an insistent reproach. The only bond between the delegates of 148 Churches gathered together at Amsterdam has been that, in the widest meaning of the phrase, they profess themselves Christians. How inadequate this is as the foundation for a united Church has been evident in the conference's debates and will be emphasised again when its reports are published.

Two opposite views of the nature of the Church divide Christendom. Some, inheriting the faith and discipline of the undivided Church, see it as a divine society visibly existing on earth. Others think of ecclesiastical organisations as voluntary societies of like-minded persons for the promotion of common opinions. There has been little agreed basis at Amsterdam for fruitful discussion of Christian unity, but the hard work of expert theologians in the last fortnight will have accomplished much if it puts these differences clearly and fairly on record. The Churches will be helped to judge what are, and are not, feasible plans for unity and they will be warned against embarking hurriedly on schemes which can only end in failure and disappointment. The

strongest tie in any society is not the devotion of its members to each other but their common devotion to its purposes. In proportion as each Church can make its own standpoint clear and enforce its own discipline the prospects of unity will improve.

Deep differences also appeared in the discussions at Amsterdam on the Churches' responsibilities in politics. Attention has been fixed on Mr. John Foster Dulle's stout denunciation of Communism and Professor Hromadka's comments on the decline of the West and his plea for a fair trial of the new order in the East. Few weightier questions of ecclesiastical statesmanship have ever arisen than that of the attitude which the Churches should take towards the Communist revolution. A man cannot believe in materialistic determinism without repudiating the Christian faith, and Communist and Communist-dominated Governments habitually violate Christian morality. The crucial question is whether the Churches should distinguish between the profession of a political doctrine and membership or support of a political party, and whether those who lend passive support to Communist regimes are answerable for official Communist policy. It is clear that the inspiration of many Communists in Europe, who neither care about nor have read Marx, is a passionate desire for social justice and a revulsion from the abuses of capitalist society; and the Churches must approve this sentiment while pointing out the dangers of all secular idealism. They stand above all parties and regimes and must judge them indifferently. They must never allow themselves to become organs of electoral propaganda.

None of the Churches represented at Amsterdam, all of which share to some extent a tradition of deference to secular authority, is likely to err on the side of political intervention. It is also necessary to remember that it is their duty to speak fearlessly and with authority on all matters of faith and morals even when they impinge on politics. Above all they must proclaim the Churches' own social teaching, which may be almost as remote from the Rights of Man as it is from the Communist Manifesto. At Amsterdam the air has been cleared by frank and charitable discussion and the delegates will disperse with a new vision of Christian unity and a new incentive to press ahead with the discharge of God's commission, each in his own Church according to the wisdom given to it. —"The Times,"

KARL BARTH AT AMSTERDAM.

(D.R.D.)

The end of a conference finds one with what I can only describe as a "hangover." Let readers imagine themselves listening for two weeks to a multitude of non-stop debates, speeches, addresses, and conversations and then try to conceive what condition their minds would be in. It is a condition which can be compared to surfeit and saturation. One has to wait upon a process of digestion independent of one's own will. But I can assist such a process and, I trust, interest my readers, if I offer some personal impressions of my two weeks in Amsterdam. To be more exact, I propose to give some impressions, whilst they are still fresh, of some of the personalities I met at the Assembly. Let me begin with Karl Barth.

In the flesh, he is vastly different from the Barth whom one imagines after reading "The Word of God" and "The Word of Man," and still more after pondering and wrestling with his "Epistle to the Romans." (One does not read Barth's commentary on Romans. One has to fight with it.) The man one meets in the pages of Barth's books is lonely, a little bit forbidding, remote, oracular. But the actual man of flesh and blood is not a bit like that. On the contrary, he is jolly, familiar, kindly, and approachable. He is a first-class mixer, and best of all, he has a grand sense of humour. Behind his thick lenses, his eyes twinkle in preparation for laughter, which is hearty and quite unashamed. Whatever one may think of his theology, there can be no doubt about one's feeling for the man. I have seldom met anyone with whom I found it so easy to communicate. There was no mysterious cloud to penetrate before getting at the real man. His heart and mind were open and waiting for you.

I am glad to say all this about Barth, because my meeting with him was a somewhat vigorous clash of minds, which struck not a few flashes of fire, as Selwyn Gummer, I am sure, will testify. I feel much closer to Barth's theology than I do to his political applications of it. It was one of those applications that occasioned our meeting. Selwyn Gummer and I had a lunch with Barth, and the clash started in the taxi which took us to my hotel. I must say, however, that Barth can take it as well as give it. I felt it my duty to go for him neck and crop on

his attitude to Communism. I confess that it was a duty which I enjoyed, and Barth didn't find it to be all acid. I will not say that he relished my blunt attack, but he certainly did not resent it.

Barth, the political moralist, is not comparable to Barth the theologian. In his attitude towards Communism in the present situation, there is a good deal of mere prejudice and not a little of irresponsibility. His position, as he put it to me, is that because the Church in the past failed to condemn capitalism, she has no right, or at any rate, is not justified in condemning Communism now. I do not hesitate to describe that argument in the columns of "The Record," as I did to Barth, as both prejudiced and irresponsible. It is in fact, an argument which denies one of the fundamentals of Barth's own theology.

First, it is not true to say that the Church never condemned capitalism. In the last four centuries there has not been a single generation in which some voices within the Church have not been raised against capitalism. Secondly, moral failure in the past is no justification for a still greater moral failure in the present. Thirdly, Barth's argument completely fails to recognise the relative moral distinctions between capitalism and Communism. He lumps the two together like any abstract idealist innocent of all historic sense. Barth obviously has got historic sense, but in this argument he talks as though he has not. Capitalism, at its worst, still left a little breathing space for the individual and for the soul of man. Communism leaves none. This fact Barth seems to ignore.

I told him that, on my return to England, I proposed to criticise his position without reserve. All that he insisted on was that I should make myself familiar with his whole position — a fair enough condition — and let him have copies of anything I write.

No criticism of Barth which I may feel called upon to make affects in the slightest my tremendous respect and regard for him. I owe too much to Barth to feel anything but respect for him. —From "The Record."

We regret to note the death of Mrs. Wilde, wife of the Rev. F. Wilde, the Rector of Sutton Forest, New South Wales. The interment took place last week at Tamworth. Mr. and Mrs. Wilde have served together a long ministry in the Diocese of Sydney and much sympathy will be felt for Mr. Wilde in his bereavement.

NEW ENGLISH BOOKS.

(Written for the "Australian Church Record" by the Rev. T. H. L. Parker, Vicar of Brothcroft, Lincoln.)

Lambeth year has brought forth a great deal of literature; not only the official reports, but also books dealing with various aspects of the life of the Church of England. We have two of each sort before us, all published by S.P.C.K.: "Lambeth Conference, 1948" (5/- paper; 7/6 cloth boards); "Lambeth Conferences (1867-1930) (10/6); "The Australian Proposals for Inter-Communion" by the Rt. Rev. F. de Witt Batty, Bishop of Newcastle, N.S.W. (2/-), and "The Mission of the Anglican Communion," edited by the Rt. Rev. E. R. Morgan, Bishop of Southampton, and Canon Roger Lloyd (S.P.C.K. and S.P.G. 10/6).

"Lambeth Conference, 1948" consists of two parts, the first containing a list of bishops present, an encyclical letter to the faithful in Jesus Christ (which is to be read in all churches of the Anglican Communion throughout the world on Oct. 10), and the Resolutions adopted by the Conference. The second has the reports of the Committees. These are not binding on the Conference as a whole.

The Resolutions are rather unequal, and are, on the whole, weaker than the Reports. For those which give a straightforward and strong lead we should be grateful. Thus, number 3, "The Unity of the Church," says: "The Conference believes that it is the duty of the Church to bear united witness to God's redeeming grace in Jesus Christ, to do battle against the powers of evil, and to seek the glory of God in all things. It, therefore, appeals to Christians in all Communions, whatever the differences which may separate them in Church order and doctrine, to join in Christian action in all parts of the world irrespective of political

party for the application of the principles of the Christian religion to all departments of national and international life" (p. 37). One of the most important, however, is one of the weakest, "The Christian Doctrine of Man." But it is difficult to see how a conference can pass a resolution about a doctrine, if they do not mean it to be a credal affirmation!

"Lambeth Conference, 1948," and "Lambeth Conferences (1867-1930) which contains the Reports of the 1920 and 1930 conferences, with selected resolutions from the 1867, 1878, 1888, 1897 and 1908 conferences—are important books for Anglicans to possess. Anglicanism is passing through a state of transition, there is a widespread desire for revision of the liturgy. Her theology is being subjected to radical criticism by responsible theologians. Her isolationism is broken down. What is to come of all this? It is the right and duty of a Church to reform itself, under the Word of God. But it must be—under the Word of God. If the Church that emerges from the transition is not the spiritual descendant of the historical Church of England there will not have been reformation, but deformation, and even destruction. Evangelicals (of all shades of liturgical colour) are the true representatives in our age of the Church of England. We should not rest content with the present state of our Church, but should strive by confession of faith and by prayer to bring that part of the Church over which we have any influence to become that which it was meant to be. Cranmer tells us that he prayed daily for the abolition of the papal supremacy in England until it came to pass. We also should have the state of our whole Anglican Communion as much at heart.

"The Mission of the Anglican Communion" is an inspiring book. It does not deal, as one would at first imagine

with the task set to the Anglican Communion, but with the missionary work of the Church. The sections that I found particularly good were chapter I, "The Theology of Missions," by Norman J. Bloor (even though I disagreed heartily with some of it!), and chapter 8, "The Anglican Communion and the Oecumenical Movement," by Oliver Tomkins, and the whole of Part II, "Giving and Receiving." The early missionaries built well; better perhaps than they always knew. For God has, through them, called into being Churches in many lands, all framed together into one communion, and enriching that communion, as Bishop Westcott foresaw, with their different cultures and traditions. Their work made possible the magnitude of the 1948 Lambeth Conference.

While we talk so much about the Church of England, however, we cannot help hearing murmurs that there are other churches in the world, and that we are not in communion with those churches. The story behind "The Australian Proposals for Inter Communion" is probably more familiar to you than to me, so we need not go into it now. The proposals consist in the mutual recommissioning of ministers in order to remove any doubts of the validity of the Sacrament they administer. This would not be reordination, but is "the only practical method of securing such an extension of ministerial authority as will accomplish the desired end."

Any step towards the reunion of the Churches should have our support. For if there is one thing worse than the divisions between Christians, it is our guilty complacency in the face of our divisions.

THEOLOGICAL BOOKS WANTED.—Second-hand Theological Books bought, best prices given. Reply "Book Buyer," c/o C.R. Office.

All Church-people should support . . .

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PALESTINE'S ECONOMIC FUTURE.

The latest number of "Current Notes on International Affairs" issued by the Department of External Affairs, Canberra, includes an article with the above title on the topical subject of Palestine. The opening sentences are as follows:—

"Palestine is faced with the acute economic problem of over population. The country is poor in natural resources even in comparison with the other poverty stricken countries of the Middle East, and it has to support an increasing pressure of population upon the soil, because of the rapid Moslem rate of natural increase and the acceleration of Jewish immigration. Thus there is an urgent need for a planned programme of agricultural and industrial development which will serve the interests of both Jews and Arabs."

The Article does not deal with the problem of how such a planned programme can be implemented now that the country is partitioned. But it gives an interesting summary of Palestine's natural resources, and continues, "Over-population is perhaps the chief long-term problem in Palestine." In 1922 the population was three-quarters of a million. Now it is almost two million. This is due to two causes. Firstly, Jewish immigration (the Jewish population has risen from 83,000 in 1922 to 608,000 in 1946); secondly, the high rate of natural increase amongst the Arabs of Palestine (49 per 1000 which is said to be the highest in the world). "Under Ottoman rule the high birth-rate was neutralised by a high death-rate; military conscription took a heavy toll of the young men and there was a steady flow of emigrants to North and South America. Under British rule, however, all these checks upon population increase have disappeared."

This makes interesting reading in view of the statements we sometimes hear that the Arab increase is due to immigration from neighbouring Arab countries consequent on the prosperity of the country brought about through Jewish capital. The article denies that immigration has contributed to any extent in the Arab increase. The census figures bear this out. In 1931 census 98% of the Arab population was Palestine-born.

The country is not able to feed its population at present. 50% of its cereals are imported. Soil erosion is becoming a problem. Better methods of farming will no doubt help, but through the poverty of the soil, the modern intensive methods of Jewish farms produce a yield considerably lower than the average yield per acre in Europe. It does not appear that there is much new ground that can economically be brought under cultivation.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month, kindly write to the Secretary, C.R. Office. Mr. M. Bennett, 10/-; Rev. R. H. Bootle, 10/6; Miss Aspinall, 5/-; "A.C.C." 5/-; Rev. W. F. Carter, 5/-; Archdeacon O. F. Kimberley, 10/-.

TASMANIA.

The Annual meeting of the Church Missionary Society (Tasmanian Branch) was held in the Lord Mayor's Reception Room of the Hobart Town Hall, on Monday, 29th Sept., at 8 p.m. The Ven. Archdeacon H. B. Atkinson, was in the chair. The report, which had been previously circulated, was taken as read. Special reference was made to the retirement of Miss E. C. Murray, Hon. Secretary for the North for many years.

The Hon. Treasurer (Ven. Archdeacon W. R. Barrett) presented an exceptionally pleasing financial report, the two tea rooms at Hobart and Launceston showing a remarkable growth in business.

The address was given by Miss E. R. T. Garrard, of Uganda, who is home on furlough after 11 years of unbroken service.

HOBART.

The annual meeting of the Church of England League was held at St. George's on Thursday, 30th September at 8.15 p.m. after a service in the church.

The chairman made an appeal on behalf of "The Australian Church Record" urging members to subscribe to the paper.

The following were elected to office:

The Rev. L. L. Nash, Chairman.

Rev. C. H. Rose, Vice-Chairman.

Mr. F. C. Plaister, Hon. Treasurer.

Miss G. Russell, Hon. Secretary.
and 8 committee members.

The Rev. L. L. Nash then read a paper on "The Course of the Reformation," choosing three outstanding Archbishops of the Church—Thomas Cranmer, Matthew Parker and John Tillotson.

The Annual Report is as follows:

During the year 1947-1948 the Executive has met regularly at intervals of two months

and three General Meetings have been held in addition to the Annual Meeting in October, 1947. Two of these were open to the Public, and addresses were given. The Ven. Archdeacon W. R. Barrett, M.A., Warden of Christ College, addressed a small gathering in St. George's Parish Room on 19th April, his subject being "The Proposed Constitution of the Church of England in Australia." On 23rd August, Deaconess N. Tress spoke to a Youth Rally on the subject, "The Four Pillars of the Church of England." Each of these speakers presented an excellent paper showing a complete understanding of the subject, and it is a matter for regret that there were not more members and friends present on these occasions.

The third general meeting, held this year, was specially called on 19th July to consider the matter of the Red Book Case Appeal. Our President briefly outlined special features of the Case and those present supported the decision of the Committee to offer £100 from the funds of the Church of England League towards the Relators' costs if necessary; that is, if the appeal to be made by the Bishop of Bathurst should be successful and the Relators ordered to pay the costs.

In accordance with the general practice of the League, three copies of Griffiths Thomas' "Principles of Theology" have been ordered for presentation to the students of Christ College.

A new departure has been the sending of Rev. K. A. Kay, Rector of Zeehan, a League member, to a conference at Moore College in Sydney during May. This proved of great value. Mr. Kay very much appreciated the League's action in making it possible to enjoy this fellowship with other Evangelical Churchmen. The Committee hopes to send a number of the League regularly to such a Conference, with a view to forwarding the interests of the Church of England League in Tasmania.

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.

All these require capital which cannot be created by wishing, it cannot be got by whistling for it out of the sky, it must come from Companies' funds, and Insurance Companies provide a lot of such capital to help in the development of the Country.

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CHRISTIAN STUDENTS IN EUROPE.

There is nothing novel these days about an international conference. We have any number of them, and they are in some sort a necessity of modern life. But they have no inherent virtue, and we cannot doubt that a great deal of rubbish is talked, and a large amount of money wasted in fares because of them. It is wise to judge an international conference or body by the genuine benefit which is felt as a result within the national groups participating. By this criterion the International Conference of Evangelical Students has been effective. From the fruitful co-operation which it has helped to foster for many years among the various free evangelical movements of the world has now come into being the International Fellowship of Evangelical Students. Under its auspices there has just been held at Vennes-sur-Lausanne, Switzerland, a Western European conference. In all, more than 20 countries were represented among the 350 students, but the largest groups were German, French, British, Dutch, Swiss and Italian. It was a great joy to welcome about 50 German students, many of them theological, and to find evidence of keen outlook and robust faith in the universities of that land. May I commend to the prayers of Australian Christians the 300 odd German students who have been able to attend camps arranged for them by evangelical Christian leaders in Switzerland this August.

There were three Australians present: Mr. Stan Kurre, of Caulfield Grammar and Trinity College, Melbourne, was intrepid enough to come by bicycle, improving his French en route. He is at present on the staff of Liverpool College, and hopes to do theology at Oxford before returning to Melbourne; Mr. C. Stacey Woods, the General Secretary of the I.F.E.S., and of the Inter-Varsity Christian Fellowship of U.S.A., is also an Australian, from Bendigo and Sydney.

The Protestant minorities in the Latin countries do not have an easy time, and conferences like this mean a great deal in strengthening the confidence and establishing the faith of isolated Christian groups. An Evangelical Union in Italy sounds strange to the ear, but it will, we trust, be the result of the faithful witness of our Italian friends. Even Switzerland, for all its Reformation memorials and theological distinction, is sadly lacking in vital spiritual life. We were sorry not to have had Professor F. H. Kiss, of Budapest, with us. Not only is a steady student work progressing in Hungary. (I met one of its leaders at the I.V.F. Conference in England at Easter,) but from Prof. Kiss we have

received heartening news from other parts of Eastern Europe with which he is in contact. Of Russia he wrote recently: "Parallel to the Great Revolution, and unknown to most Anglo-Saxon peoples, a great spiritual revival swept Russia and resulted, according to leading Russian Christians, in nine or ten million Biblical Christians. . . . To-day thousands of small Christian meetings and churches exist in Russia. It is quite evident in Russia to-day that the testimony of these Christian groups is far better than that of the previous State Church." We in the west have a very imperfect idea of conditions in these countries, but it is fairly clear where our prayer duty lies. As Professor Kiss has reminded us, "whatever happens externally, pray for us. Do not forget that we are here, and are continuing to bear our testimony."

One notable feature of our conference was the assurance of salvation and resultant joy which was granted to many students. In Europe to-day this is not only a precious possession, but a vital source of strength to those who would follow Christ. I could not help being struck by the complaint made by a number of folk from different countries that the present trend of Barthianism is directed against the possession of such assurance. The majority of these students are frankly suspicious of Barthianism, which they believe is responsible among far too many students for unprofitable logomachies, and the erecting of rationalising barriers against conviction of sin and the acceptance of God's free grace. We certainly must beware lest a belief in a permanent "dialectic tension" replace "the full assurance of faith." Dry intellectual jug-

gling is often the plague of theological students, and Europe provides a steady encouragement to such, even to-day.

The Swiss folk who arranged the conference chose as the general theme the celebrated promise said to have been made to the Emperor Constantine on the eve of a decisive battle: Hoc signo vinces. "By this sign thou shalt conquer." So were we all unified under His sign, and learned afresh that alike in history, in the new birth and daily life of the Christian, and in the eternal purposes of God, the Cross of Christ is the sign of righteousness and peace, of love and power, of forgiveness and joy. The Lamb slain before the foundation of the world is the central subject of the whole scriptures, and the glory of the world to come; He is Jesus our Saviour, our Lord and our God.

—DONALD ROBINSON.
Cambridge, August.

As we go to press we regret to hear of the death of Dr. Roy Gibson, for many years associated with the B.C.A., Ceduna, S.A.

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CORRESPONDENCE.

CENSUS RETURNS.

(The Editor, "Australian Church Record.")

Dear Sir,

As a country clergyman with some years' experience in a country diocese I would like to strongly endorse the sentiments of your editorial comment of 23rd ult.

Contrary to what Mr. Halliday has said in your last issue, your remarks are neither mistaken nor unrealistic. They are very much to the point and go right to the root of the trouble. All that Mr. Halliday has said about a very low standard of clergy training and inadequate numbers of clergy is quite true. But the root cause of the falling away from our Church in the country is spiritual, not poor organisation or administration.

Mr. Halliday's assumption that "the middle class is the main social strata for Anglican adherents" may be labelled "mistaken and unrealistic." My parishioners here are entirely made up of dairy farmers, timber workers, railway employees and forestry employees. When I was at Abbotsford in Sydney my people were largely workers in industry, clerks, shop assistants, etc. During a curacy at Wollongong the church people were almost entirely workers in the heavy industries at Port Kembla. Earlier experiences at Marrickville, Penrith, Five Dock and Pyrmont have convinced me that in most cases the Church ministers to, and is supported by, exactly the type and class of people among whom it works.

This "middle class" accusation against the Church sounds like popular soap box oratory. It is in place in its correct context which might be Trevelyan's Social History of England, but in Australia it is without meaning, and its imputation is both undeserved and impossible to substantiate.

Yours faithfully,

R. S. R. MEYER.

Rappville, N.S.W.

THE LAYMAN'S WORK.

(The Editor, "Australian Church Record.")

Dear Sir,

We feel that there is need for some opportunity to discuss matters of importance to the Church. There is no time in Synod to give careful consideration to any matters beyond those of pressing urgency, while the Standing Committee is fully occupied with routine matters together with those which have reached the form of a definite proposition. There is no other diocesan committee having a wide field of activity.

We are therefore taking the initiative in calling together an informal and unofficial group of Church people, particularly the younger members of Synod, to provide an opportunity for discussion and action. Such a group could examine methods of strengthening the spiritual side of the work in the diocese; it could also give careful consideration to some of the proposals in "Towards the conversion of England," and other proposals put forward by representative bodies and also by individuals.

The first meeting of this group will be held in No. 2 Committee Room, Diocesan Church House, on Tuesday, 16th November at 7.30 p.m. at which the subject will

be "What additional work can the laity do now to help the clergy?" All church people who are interested are invited to attend.

Yours faithfully,

F. LANGFORD-SMITH.

D. B. KNOX.

47 York St., Sydney.
19th October, 1948.

WORLD COUNCIL OF CHURCHES.

Dear Sir,

The Executive Committee of the Australian Section will be grateful if you will make a preliminary announcement of a meeting to be held in the Sydney Town Hall on the evening of Thursday, 2nd December, 1948, at which Australian delegates to the Amsterdam Assembly of the World Council of Churches will be welcomed and will make their report. The meeting will be chaired by the President, the Archbishop of Sydney who will be one of the speakers. It is hoped to fill the Town Hall with men and women from all denominations who are willing to share the inspiration and enthusiasm of the Amsterdam Assembly.

Yours sincerely,

C. DENIS RYAN,
Hon. Acting Secretary.

(The Editor, "Australian Church Record.")

"SOCIETAS."

Dear Sir,

In order to place the record of our College and the students' activities as given in "Societas" each year on a more permanent basis, we are endeavouring to make a complete file of the magazine for the College Library.

The Students' Union are undertaking to have the copies bound for preservation, but before this is done we would like, if pos-

sible, to fill up the gaps in our numbers. The magazine or magazines for the years 1919, 1920, 1925, 1926, 1927, 1933, 1934, 1935, 1939 and 1943 are missing from our collection.

May we through your columns request the co-operation of any old students or friends of the College who have copies of the magazines mentioned above, and who are willing to assist us by sending them to us at the College.

Yours faithfully,

JOHN S. BOOTLE,
Editor, 1948.

CHRIST CHURCH, SPRINGWOOD.

(The Editor, "Australian Church Record.")

Dear Sir,

Christ Church, Springwood, celebrates its 60th Anniversary in March next and in connection therewith I am desirous of obtaining photographs of rectors of the parish. If anyone can loan me photographs of the following men I shall be greatly helped—

Rev. R. J. Read,
Rev. K. Kellett,
Rev. H. A. Dempster,
Rev. F. A. Reed.

Every care will be taken of the photograph, and it will be returned as soon as a copy has been made.

Yours faithfully,

L. T. LAMBERT,
Christ Church Rectory,
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Rev. A. R. Ebbs, M.B.E.

At a large and representative meeting held in the Town Hall, Manly, on the 27th October, it was enthusiastically and unanimously decided to establish a fund to be known as the "Reverend A. R. Ebbs Civic Testimonial Fund," so that the whole of the community can pay tribute in some small way to this grand citizen.

Mr. F. Skyring, Bank of N.S.W., Manly, is the Hon. Treasurer.

The presentation will take place on Wednesday, 1st December, 1948.

Contributions can be forwarded to the Hon. Treasurer or the Town Clerk, Town Hall, Manly.

This insertion is made to give an opportunity to our country and interstate friends, who have enjoyed the fellowship of Mr. Ebbs, to contribute if they feel they should.

C. R. SCHARKIE,
Mayor.

CALL TO YOUTH.

CHURCH OF ENGLAND YOUTH COUNCIL.

Presidential Address delivered by H.R.H. The Princess Elizabeth at the Lambeth Reception:

The beautiful hall at Lambeth Palace was the scene of an historic gathering recently, when the Princess Elizabeth, President of the Church of England Youth Council addressed the bishops gathered for the Lambeth Conference, in the presence of His Grace the Archbishop of Canterbury and members of all the voluntary youth organisations. Representatives of all the organisations were presented to Her Royal Highness, who in her presidential address said:

"As President of the Church of England Youth Council, I am very glad that I can be here to-day to welcome you all to this reception. The Lambeth Conference provides a splendid opportunity for the leaders of the national voluntary youth organisations to meet the bishops of the Anglican Communion. I feel sure that you will all return to your homes, in this country or overseas, encouraged by the fruitful discussions which have taken place.

The Church has had its full share of the difficulties of our times. We hear much of the challenge to Christianity, but I believe that it is nothing like so formidable as the challenge of Christianity. For while it may be easy to admire or to defend the Christian way of life, there is nothing harder than to put it into practice. In days of great uncertainty like these the strength we need is not to be found in any easy-going materialism. It is faith alone that can give each one of us the security for which we are longing.

Christianity is the religion of the individual but it would be arrogant to suppose that any one of us can wrestle alone with the problems we have got to face. The organisations represented here to-day reflect far and wide by their activities the fellowship which the Church itself provides in its task of helping the individual in his or her relationship with God. However independent we may feel, we cannot reject the guidance of other people's experience and the accumulated wisdom of past generations.

Among the worst enemies of the Christian Church are apathy, misunderstanding, and diffidence. There is apathy towards religion because it is so much easier to live from day to day without facing the really serious problems of our existence. Misunderstanding of what the Church stands for is due to ignorance, which the Church itself and the youth organisations do all in their power to overcome. But the third enemy, diffidence, is perhaps the most difficult to meet, since it springs from a deep and in a sense praiseworthy instinct. How often it is that people are put off saying or doing what they really believe to be right by the fear of being laughed at, of being thought a prig, or simply of expressing a deeply felt emotion. This is where the youth organisations can do a great deal. To be ashamed of the Christian religion, wrongs both its Founder and His Church. But like so many human weaknesses, this is no more than yielding to the fashion of the day. It is a fashion which can be changed, and that, I believe, is where wise leadership will be the deciding factor.

Each of the voluntary organisations has its special characteristics and its own methods. But they all have the same ideal based on the teachings of Christ. The Church of England Youth Council is represented on the various religious advisory panels which the youth organisations have set up. They are of the greatest value to the Council, and I hope that the reverse is also true. In such a way great numbers of young people are kept in touch with the thought and the activities of the Church, and the leaders of the Church itself can study the movement of opinion in the rising generation.

I have no doubt that among people of all ages this close co-operation will strengthen the ties which unite the Church of England in all its branches throughout the world."

WORLD YOUTH COMMISSION.

The first meeting of the World Youth Commission was held in Geneva recently. Six youth organisations, including the World Council of Churches Youth Department were represented.

The chairman opened the conference with an address on the Christian's responsibility in a secular world. Emphasis was laid upon the spiritual situation of youth to-day.

The Bible studies were on John 3:16 and the delegates were confronted with the great affirmation of the Christian faith.

A constitution was finally drawn up and the responsibility of confronting the youth of the world with Jesus Christ and His Lordship over all the realms of life was clearly recognised. The following is quoted from a statement by the delegates to the Conference entitled "Finding a Common Task."

"In our fundamental concern to spread the message of Jesus Christ, we found agreement and purpose. Our one goal must be to keep before us at all times the vision that we have been led to see. Toward this end, we must find together the most effective Christian strategy. While constantly confessing our human inability ever perfectly to complete our task, we rely on God, as shown to us through Jesus Christ, to give power and strength. With this faith and hope, we press forward in obedience, to His challenge, 'Go ye into all the World.'"

It is a pleasing feature to see youth organisations meeting together in this way on a more permanent basis. The Amsterdam Conference in 1939 and the Oslo Conference in 1947 did much for a more effective spreading of the Gospel, but concern is felt that such organisations as the World Christian Endeavour and the Inter Varsity Fellowship are not foundation members of the Commission and such world organisations can only be admitted by the unanimous decision of those already members.

Proper Psalms and Lessons

November 7. 24th Sunday after Trinity.

M.: Prov. viii 1-21 or Amos iii; Luke xvii 1-19 or 1 Cor. i 26-ii end. Psalm 136.

E.: Prov. viii 1 and 22-end or ix or Amos v 1-24; John x or James iii. Psalms 140, 141, 142.

November 14. 25th Sunday after Trinity.

M.: Prov. xiii or Amos vii; Luke xxii, 1-38, or 1 Cor. iii. Psalm 49.

E.: Prov. xiv. 31-xv 17 or xvi 1-19 or Amos ix; Luke xxii 39 or James iv. Psalms 79, 83.

November 21. Sunday next before Advent.

M.: Eccles. xi & xii; John xix 13 or Heb. xi 11-16. Psalms 145, 146.

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

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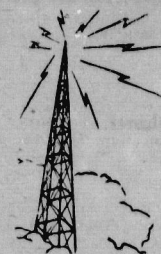
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The Archbishop of Sydney has announced that there will be a number of overseas visitors to Australia next year including the Bishop of Chichester, Pastor Niemoller and the Rev. Max Warren, the General Secretary of C.M.S.



A.B.M. RADIO SESSIONS.

"THE CALL OF THE PACIFIC."

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2MO, Gunnedah.—Sundays, November 7th and 21st, 9 to 9.15 p.m.

2TM, Tamworth.—Tuesdays, November 2nd, 16th and 30th, 9.35 to 9.50 p.m.

Queensland.

4KQ, Brisbane.—Every Saturday, 9 to 9.15 a.m.

4AY, Home Mill.—Every Friday, 8.40 a.m.

Western Australia.

6PR, Perth.—Saturdays, November 6th and 20th, 8 to 8.15 p.m.

Tasmania.

7HT, Hobart.—Sundays, November 7th and 21st, 4 to 4.15 p.m.

7EX, Launceston.—Sundays, November 7th and 21st, 2 to 2.15 p.m.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. PAUL'S.

The Society of the Friends of St. Paul's Church has been created, to provide a means of linking together the scattered friends of the old Church.

EARLWOOD.

Miss M. A. Bennett, Director of our Church's Family Service Centre, is endeavouring to form a panel of Christian women willing to give practical help to folk in need.

Women are needed who will care for babies or young children for shorter or longer periods according to the particular need.

EXHIBITION OF NEEDLEWORK.

In connection with L.H.M.U.

An exhibition of needlework will be held in the Chapter House on Friday, November 12, at which Mrs. Maxwell Little will give an address on "Needlework." You are asked to bring a gift and buy a gift.

There will be an opportunity to welcome back Mrs. Mowll.

Musical items. Afternoon tea.

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MISS MONICA FARRELL.

The many praying and interested friends of Miss Monica Farrell and her fellow workers in the Light and Truth Gospel Crusade will hear an interesting account of her campaigns of the last year throughout the Commonwealth, at the annual meeting of the above crusade to be held in St. Philip's Parish Hall, Church Hill, Sydney, on 16th November, 1948, at 7.45 p.m. The chairman will be Canon D. J. Knox, the well-known Evangelical Church leader. Mr. Ron Coady will have an interesting story to tell of the work in the open air and Mr. Gordon Murphy will tell of the Tuesday night Light and Truth Meeting, as well as give a general survey of the work. It is hoped to have at the meeting an opportunity of hearing Mr. Palmer, who has just returned from South America, where

he worked among Roman Catholics. Mr. Palmer's last contact with Miss Farrell was in Scotland in 1928.

Diocese of Bathurst.

NARROMINE.

The Rector writes:—
"In a recent little book on parish work by a group of Irish clergymen (Anglicans) I read that four visits a year to each family in a parish is considered the minimum in that country. Such visiting is quite impossible under our present circumstances in this State. What a difference it would make to the life of the Church of England in this State if every professing Anglican family received a visit from a clergyman every three or four months. Until our Anglican people are "shepherded" more effectively the Church of England in the State will not be fulfilling the position that she should be. If we are to be really effective we must have many more priests.

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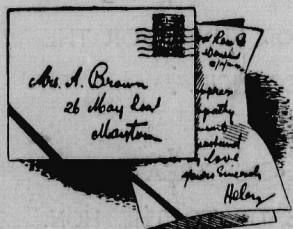
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