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## TRINITY SUNDAY

(By the Right Reverend Bishop Pilcher)

Sunday is often looked upon as the best Sunday of the Church year, the Sunday upon which, after the memories of Christmas and Easter Day, we meditate the "dogma." On the contrary, this day is one of the most glorious in the Church cycle.

The Father—in reality, then, left alone in this strange and Universe at the mercy of chance and inexplicable chance. mere toys, tossed aimlessly hither, by some almighty power. We are in the hands of the Father who has made us and tends us. He may work in mystery. "His wonders to perform," strangely reassuring to know the great hand of God we have. He is not merely our Father, He is the God and Father of Jesus Christ—revealed in the One who would go to the cross in self-sacrifice "for us men and for our salvation."

Christ, His only Son, our Lord, born of the Virgin Mary on Christmas Day, made real Man, grew to manhood, and in His sufferings, working out a man among men during His years, then greeted by the voice of the Father, and glorified, as He stepped forth as Messiah on His unique task as Son of God that taketh away the sin of the world.

He walked those Holy days, doing good and healing all sickness and disease among men, until He marched in triumph to Calvary and was "declared the Son of God with power, by the resurrection from the dead."

All this time eleven men had been with Him. They had seen Him as He slept and when

He awoke; they had been with Him as He did His works of power; they had climbed with Him the hills of Galilee; they had rowed with Him on the lake; they had followed Him to the Upper Room and to the shades of Gethsemane; and then it is written of them that they all forsook Him and fled. But He appeared to them, alive from the dead, accompanied with them throughout forty days, led them out to the hill top of Bethany, and then, as He blessed them, was separated from them and carried upon into heaven.

What did those men make of their experience? They had been given certain facts. What did they infer from those facts? Their method was strictly scientific. Their conclusion was expressed with brevity and conciseness in the words of Thomas, the most slow of them all to believe, "My Lord and my God."

The doctrine of the Deity of Christ is no elaborately spun dogma, it is a scientific induction from the facts, and it carries with it the great doctrine of the Trinity. We cannot understand the mysteries of the infinite Divine Being, but we can say with all the passionate gladness of assured faith, "Thou art the everlasting Son of the Father."

But before Jesus left the little company, He had promised to send them a Representative of Himself. An advocate, to abide with them for ever. On the first day of Pentecost, He came—in rushing wind and cloven tongues of fire. And immediately the wonder happened, they were changed men. And in that power they went forth to conquer the world for Christ.

They meditated on their experience and came to one most certain conclusion. Again, they used the scientific method. The Spirit who had come to them could be no less than divine. He

was the Spirit of God and He was the Spirit of Jesus, the Lord and Giver of Life, coequal with the Father and the Son. The Father was God, the Son was God, and the Holy Ghost was God.

And what was the gracious work which He was sent to do in the hearts of men? He was sent to convict the world of sin. He made men conscious of their sin, and so conscious of their need of Christ.

He created new life in their souls so that they were born again from above.

He revealed Christ and so guided men into all truth.

He is the secret of victory in the Christian life; He is the power that will effect our Resurrection; He gives faithful Christians the assurance that they are indeed Christ's; He brings forth in men's lives the fruits of love and joy and peace; He dwells in the Church, which is Christ's Body, giving it life, unifying it, and making it in very deed a Temple of the Living God. He infuses it, where He is allowed so to do, with the spirit of love, thus fulfilling the Lord's High-Priestly prayer, "that they all may be one."

So it is that on Trinity Sunday we look back over the Church Year and gather up its golden fruitage. It is no dull Sunday, no consideration of deed dogma; but a memory of a mighty experience of throbbing life. Did we say "a memory"? It is more than a memory. It is a feeding by our hearts on mighty truth, on great spiritual facts, which exist and are with us to-day as vividly and with the same moving power, with which they dawned upon the eyes of the Early Church. God is still Father. Jesus Christ is still Saviour. The Holy Ghost is still Sanctifier. As the shadows of this last age close about us, let us use and make our own these mighty consolations. In their strength let us step forth towards the dawning, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."



## CHURCH SCHOOL WITH A DIFFERENCE

(By Rev. W. H. Murray Walton)

In one of the loveliest valleys of Somerset, England, hard by the Wiltshire border, stands a school whose sons the world over remember with ever-increasing gratitude the lessons learned and the friendships formed, the games fought and the faith won in the days of their boyhood at Monkton Combe.

### Unique Setting.

Monkton Combe School may not have much of which to boast in the way of buildings, for it has grown naturally with the passing of time, but the beauty of its surroundings gives it a value all its own.

Eighty years have elapsed since the vicar of Monkton Combe, the Rev. F. Pocock, gathered round him a small number of boys with a view to educating them for the Mission field. He had done this by request rather than by choice, and was not altogether sorry, a few years later, to hand on the school — as it had become — to the Rev. R. G. Bryan, himself once a pupil of Arnold of Rugby. Under his wise leadership the school grew and prospered. By the close of the century it was so well established that shortly afterwards it attained the status of public school; though even now some of the older old boys remember those days more by reason of the famous fifteen of 1897 which won all its matches and never had its line crossed.

Under the genial but firm hand of the Rev. J. W. Kearns, the new headmaster, the school weathered its storms and when he in turn handed it on to his successor the numbers had risen to 265.

### Missionary Tradition.

The Rev. E. Hayward, missionary and secretary of the C.M.S., did much to develop the missionary tradition before he in his turn passed the baton to the present headmaster, Mr. Derek Wigram. He himself is the bearer of a name long honoured in C.M.S. circles, and is well qualified as educationist, scholar and athlete to lead the school upward to fresh heights. Incidentally such names among the Governors as Sir William Dobbie, Hugh Gough, Bishop of Barking, R. W. Howard, Master of St. Peter's Hall, and F. D. Coggan, Principal of the London School of Divinity, are guarantee enough of the school's evangelical character and of the kind of backing which the headmaster may expect and gets.

Just as with other public schools, Monkton has an ever-mounting list of old boys who have in after years brought honour to their

school and by their successes have paid unconscious tribute to their heritage. The greatest glory has been the number of her sons who in fulfilment of the school's first aim have served in the mission field. Over one hundred have taken this step and close on two hundred have taken Holy Orders.

### Old Boys.

Amongst the most distinguished of this band has been Graham Brown, perhaps the greatest of the long line of Anglican Bishops in Jerusalem. Another old boy, Colonel Brayne, M.C., C.S.I., C.I.E., after an outstanding career in the Indian Civil Service, now chairs the important Christian Literature Council at Edinburgh House, a third is now Bishop in Persia, while a fourth is Medical Superintendent at C.M.S. headquarters. It is interesting to note that one Monkton boy, Dr. Charles Sergel, the school's "own missionary" and an ex-president of the Cambridge University Boat Club, is now serving as a missionary in Uganda; whilst another, Michael Lapage, like Sergel, rowing Blue and Olympic oarsman, has just been accepted as a C.M.S. candidate.

The spirit of adventure has taken Monkton further afield. Eric Marshall was one of Shackleton's four to reach "farthest south," whilst Kevin Walton two years ago won the Albert Medal for an Antarctic rescue.

### War Record.

Like all our public schools Monkton made an offering of her boys in the two world wars. Of the 453 who served in the first, 64 did not come back, among them Lieut. Colonel R. A. West, who won the V.C., D.S.O. with Bar, and M.C.; while in the recent war 79 out of 760 made the supreme sacrifice. Among those who failed to return was Squadron Leader J. A. F. McLachlan, the one-armed pilot who gained a D.S.O., D.F.C. (with two bars) as well as the War Cross of Czechoslovakia.

Schools are not only places where boys go to learn how to live and work with other people, to gain colours or win distinctions in the playing field; lessons also have their part to play, although perhaps they do not always realise it. But what headmaster of a school of Monkton's size could announce, as the present one did at the last Speech Day that in the course of the year no fewer than five old boys had won the degree of Ph.D., and for the fourth year running so many boys had been awarded open scholarships or exhibitions to the senior universities? Seven

others are to-day Fellows at Oxford or Cambridge, including one College Master; whilst perhaps the most distinguished of all — now called to his rest — was Edwyn Bevan, Fellow of New College Oxford, and an outstanding Christian writer and thinker of his day.

### Spiritual Emphasis.

The Monkton Chapel is the centre of its school life, not an item in the curriculum, part of the timetable as it were, nor is it the place in which the religious life of the school is confined. For, in the words of the Headmaster: "It does not just mean its services but all that goes with them; for instance, the time of private prayer in the dormitories, the parties of senior members of the Christian Union who go out to conduct Sunday services and children's meetings in the nearby villages, the voluntary groups for Bible Study." In short, it is a school where the natural thing is to lead the Christian life. There is nothing "goody-goody" about this — the school's record is evidence enough to the contrary — but it represents an asset of incalculable value during these critical and formative years of a boy's life. For it means that foundations are being laid upon which the structure built, whatever shape it may ultimately take, will be able to stand firm amid the storms of life; "for it is founded upon a rock" and "that rock is Christ." — From C.E.N.

### HOME OF PEACE, PETERSHAM

There was a note of excitement at the Hospital on Tuesday, 8th May, for it was the occasion of the 100th birthday of Miss Mary J. L. Nason. She was born in Hampshire in 1851, though all her people were from Stratford-on-Avon, Warwickshire, where a great grandfather was the Vicar, who planted the celebrated avenue of trees. At the age of 33, she went to South Africa where she was in the Department of Education, and then came to N.S.W. in 1917. She is still quite active, and very mentally alert.

At her own request, Rev. L. Gabbott (the Hospital Chaplain) celebrated at a special service of Holy Communion, when several other patients attended. Her birthday party was arranged and donated by the Bankstown Circle, as Miss Nason occupied the cubicle furnished by this circle, and a beautiful cake was made and iced by one of the members. Thirteen fellow patients in the wing sat down to the party with her. She received many gifts, especially flowers. The crowning glory of the day was the receipt of a telegram from the Private Secretary of His Majesty the King, conveying the congratulations of both their Majesties, and another one was received from the Governor-General.

## NOTES AND COMMENTS

It is the year of jubilee and jubilation. It was a great day in our history when the disjointed parts became a whole and some insular boundaries were deleted, and we realised more that we are "one people with one destiny." It was a timely unification of the country's peoples and interests because we were all the better prepared for those great wars that made, not merely token demands upon us like the South African and Soudan wars, but claimed from us the response that the G.O.M. of Australia, W. M. Hughes, gave to the motherland in 1914, in her time of great need, "We are with you to the last man and the last shilling." It was with the enthusiastic backing of every state as one Commonwealth that our men went forth to battle and to manifest Australia's nationhood and fidelity. In all our jubilation let us not forget this providential happening and the answer of Almighty God to the sincere prayer with which our Commonwealth was inaugurated. It is well that amidst all the celebrations the churches have their part in voicing a people's gratitude and loyalty to the Giver of All. But we remember that in the recurrence of the year of jubilee as ordained by God to His people of old there was the admonition to undo every yoke and let the oppressed go free. This is an admonition very relevant to our own days when our social sins trespass on the liberty of others and hinder that fellowship of righteousness, peace and joy which alone can promote the true prosperity of a land. We need to pray, as we praise, that there may ever be in our land a succession of godly and wise leaders who will rule with integrity of purpose and in the fear of God.

"One King, One Flag, One Fleet, One Empire." That is the motto of Empire Day, the outward sign of an inner awakening of the peoples who constitute the British Empire to the serious duties which lie at their door." Thus wrote the Earl of Meath, the great founder of Empire Day. It has been truly said "The Creation of the Annual Patriotic Holiday is perhaps the Greatest Stimulant to Patriotism that has ever been evolved, for it instils into the young idea a conception of the Confederation of which they are members. It was a fine idea thus to immortalise the sovereign

Victoria the Good, whose long and sympathetic reign had been so constructive of the unity of sentiment that characterised her vast empire.

It is well to remember that the first important meeting in support of Empire Day presided over by the Earl of Meath was held in St. James' Hall, London, on May 24, 1904. The chairman and founder stressed the need of sparing no pains to inculcate especially in the minds of the young the importance of acquiring a thorough knowledge of the history, extent, power and resources of the Great Empire to which they belonged. In 1905 our Australian Commonwealth agreed to join the rest of the Empire in celebrating Empire Day on May 24th. On April 5, 1916, in the midst of the great War I the British Government announced that the King had officially sanctioned the observance of Empire Day by ordering the Union Jack to be flown from public buildings on May 24 within the United Kingdom. Six years later in 1922 as the Earl of Meath related, "the Government of India officially recognised Empire Day, although it had been observed in Hindu temples and Mohammedan mosques in that country as long before as 1907." To-day as we thank God for the ways in which He has blessed our Commonwealth of Nations, let us seek His grace that we may express our gratitude to Him by anew consecrating our Empire and ourselves to His service, "that all things may be so ordered and settled upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations."

In days when so much adverse criticism is levelled at Church Schools because of their grievous lack of vital Christian emphasis in their fundamental aims, it is refreshing to read something of the fine work in Christian education which has been carried on at Monkton Combe, an Evangelical Church School near Bath, England. Portion of the article is reprinted in this issue for the benefit of our readers.

In the long run, it is the Church School Councils and Committees, through appointments of heads of these schools who may bring such a vital Christian influence to bear upon the pupils far beyond the confines of any one diocese and into every walk of life.

The one great contribution which church schools can make to the community is to turn out men and women who will bring Christian principles to bear upon every walk of life into which they enter. Our schools have a marvellous opportunity. The story of Monkton Combe shows what can be done.

In the following letter to the "Sydney Morning Herald" this urgent matter is brought to public notice by Mrs. Moyes.

### YOUTH AND DRINK.

Sir.—The matter of excessive drinking by young people has again been in the news in recent weeks.

Mothers in particular will welcome the efforts being made by the Churches. The Anglican clergy and no doubt those of other denominations as well lose no opportunity of stressing the importance of abstinence.

The Mothers' Union, Diocese of Sydney, has placed on record its opinion that all young people seeking Confirmation should be urged to sign, of their own volition, a promise to abstain from drinking and smoking until they reach the age of 21 years.

FREDA MOYES, Convener,  
Mothers' Union, Diocese  
of Sydney.

Chatswood.

We gladly give a wider circulation to this matter because of the alarming prevalence of drinking customs amongst the young as well as the older members of the Community and the very wise suggestion to the clergy generally to take advantage of Confirmation preparation to stress the wisdom of abstinence in this matter and to invite the signing, quite voluntarily, of the promise until the passage of a few years may give the younger Christians time to weigh carefully the pros and cons and realise the wisdom of making a decision with fuller knowledge of the dangers to themselves and others of these social drinking customs, and of the necessity for them as Christians to see that their example makes for a right influence upon their friends and associates in life. In other days church men of strong conviction in this matter pressed, in season and out, for a reform of the law against the Liquor Traffic which has given a measure of relief from the demoralisation of character and the impoverishment of homes that were so manifest an evil in our midst. Sometimes we are inclined to think that the Christian Church is now as it were "resting on its oars," without realising the consequent drift in the life around them. We should not forget that the Liquor Trade is relentlessly seeking its profits without any regard to the evils of which it is the cause.



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## WHAT IS ANGLICAN EVANGELICALISM?

(By the Most Reverend Howard W. K. Mowll, D.D.)

(Concluded)

It must not be assumed that there were no differences of a material character on sublime themes, or that controversy did not at times attain to a bitterness that indicates the weakness of great souls; but the earnest proclamation of the express message of the Gospel mitigated the harshness of discussion and united those who might otherwise have felt estranged. Wesley himself preferred to describe his opinions as Evangelical Arminianism and was bold enough to include the distinctive Calvinistic doctrine of Total Depravity in his own declaration of faith. The great truth that Christ our Lord died for sinners, and, apart from Him, there was no hope of salvation, and even in Him there could be no dependence on human merit, was the incessant topic of all evangelical preaching.

Not unnaturally the question of the relationship of full justification by faith to the sacramental teaching of the New Testament came up for consideration. Simeon, the theologian, deals with this question more fully than did the active field-preachers of the movement. The latter occupied themselves with the earnest effort to awaken the careless and sin-besmirched to a sense of their real need. In modern phraseology, they were evangelists rather than pastors or teachers. Again, the Methodist "class meeting" occupied itself more particularly with Rules of Conduct devised to avert the dangers of a false security and a misapplication of the doctrine of immediate personal assurance of salvation. Wesley, in his revised form of the Thirty-Nine Articles, omitted from the Article on Baptism the words: "Whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God." On the other hand Simeon was a true lover, not only of the Church of England, but of the very language of her formularies. "Never," he wrote, "do I find myself nearer to God than I often am in the reading desk. The finest sight short of heaven would be a whole congregation using the prayers of the Liturgy in the true spirit of them." It is of value, therefore, to record

Simeon's deepest and most mature convictions on this important subject: "Great, exceeding great benefit accrues to the soul from Baptism. Where the ordinance is really attended upon in faith, and prayer is offered up to God in faith, we do believe that God bestows a peculiar blessing on the child, though we cannot ascertain that He does so but by the fruits that are afterwards produced. . . . But even from the ordinance itself we may consider great good as arising to the soul, since, as in the case of circumcision, the person is thereby brought into covenant with God. The Israelites, as a nation in covenant with God, were highly privileged: for "to them", as the Apostle says, "belonged the adoption, and the glory, and the covenants" . . . But we must distinguish between a change of state and a change of nature. Baptism is a change of state: for by it we become entitled to the blessings of the new covenant; but it is not a change of nature. A change of nature may be communicated at the time that the ordinance is administered; but the ordinance itself does not communicate it . . . . Simon Magus was baptised and yet remained in the gall of bitterness. . . . And so it may be with us; and this is an infallible proof, that the change which the Scriptures call the new birth does not of necessity accompany this sacred ordinance . . . . If only we will distinguish the sign from the thing signified, and assign to each its proper place and office, there will be an immediate end of this controversy". In rather terse fashion Simeon once described his belief on this matter by saying, "I believe that Baptism is only the investing us with a right, which we shall not possess unless it is sued out by faith." Thirty-nine years later the Privy Council decided, in the Gorham Case, that the opinions advocated by Simeon were consistent with faithful subscription to the doctrine and formularies of the Church of England. The detailed examination of the whole subject by Dean Goode offers an interesting example of the industry and learning that could be found amongst Evangelicals one hundred years ago.

### III.

This rapid survey may help us to understand the inner genius of the Evangelical Movement. Emphasis is laid on the work of God in the soul. Normally, the means by which He

works are His Word and Sacraments. The effect of His work is to create an assurance of salvation; the knowledge that the sinner, humbly believing on our Lord Jesus Christ, is justified by faith. The ground of this hope is the testimony of Scripture to the work of the Saviour. As a consequence, the doctrine of the Atonement looms very large in the teaching, hymnology and writings of the period. The exaltation of the Person of Christ in all His saving power and the emphasis on the results of faith in Him were the cardinal features of the Evangelical message. The well-known hymns, "Jesu, Lover of my soul" and "Rock of Ages," express forcibly the heart of this preaching.

Did the Evangelicals in consequence—as is sometimes suggested—neglect the aspect of the corporate life of the Church, and remain indifferent to social reform? The answer to the first accusation is to be found in the amazing increase in Church attendance and in the reverent and continuous use of the Sacrament of the Lord's Supper. Grimshaw, in his Yorkshire parish, used to reckon 300 to 400 communicants in winter and nigh on 1,200 in summer where formerly there were twelve. The second accusation has as little weight. The testimonies of J. R. Green, W. E. Lecky and G. W. E. Russell are well known. Perhaps it may be in point to cite the testimony of William Palmer, who is described by Newman as "the only really learned man amongst the early Tractarians." Palmer states: "In the midst of the triumph of infidel principle, when the world for a time found itself unbelieving . . . Christians in England set on foot the magnificent Christian work of the British and Foreign Bible Society which undertook to circulate the Scriptures, without note or comment, in every nation under heaven. It was from Britain that this grand Christian movement—the great work of the nineteenth century, the supplement to Wesley's great revival—arose. That bold aggressive movement made Christianity once more the teacher of the world—silent, indeed, but not less effectual. It was, as it were, another Pentecost, another preaching of the Gospel in all lands, even amongst its foes, a banner displayed in the face of an unbelieving world, an uplifting of the cardinal truths of the faith, a bold testimony patent to all men, that the human race still clung to the worship of the Creator and Saviour." What Lecky describes as "the new and vehement religious enthusiasm" issued in the Abolition of Slavery, the founding of the Church Missionary Society, the establishment of the British and For-

eign Bible Society, the creation of the Church Pastoral-Aid Society, the reform in factories, the establishment of Sunday Schools, the beginnings of general education, prison reforms—to mention some of the outstanding results. As Dr. Overton well says: "It was not only Evangelicals but Evangelicalism that abolished the slave trade. The doctrines these men held compelled them to do the work."

The practice of early morning Communion services arose through the Evangelicals. The innovation was not dictated by any theories as to the appropriate time to receive Holy Communion, but simply by the fact that the large attendances made additional services necessary. Similarly, it may be pointed out that the innovation of Evening Communion was introduced by Dean Hook, who has been called "a sober High Churchman," solely with regard to the needs of the industrial community at Leeds. Galleries in churches were erected also at this time, owing to a strong utilitarian urge to accommodate the ever-increasing numbers who thronged the churches. The Evangelicals also were successful in establishing the habit of Family Worship. This quiet, persistent witness to the reality of God and His gracious concern for the daily duties of life and our attitude to them, struck deep into the hearts of those who were participants in the Family Worship.

Questions regarding ceremonial did not loom largely in the minds of the early Evangelicals, and there was some apathy towards ceremonial expression in the early days of the Tractarian Movement. Dr. Pusey deprecated recourse to the assumed authority of the "Ornaments Rubric" to revive the distinctive dress proper to the Service of the Mass about 1840. He dreaded lest vanity might be at the root of the suggestions and contended that individuals had no authority to revive ceremonial. The Archbishop of Canterbury, Dr. Davidson, in giving evidence before the Royal Commission on Ritual showed that even as late as 1843 "the Eastward Position" at Holy Communion was unheard of; but when Dr. Pusey in 1874 declared, "The standing before the altar means the primitive doctrine of the Eucharistic Sacrifice, and the bowing after Sarum Use at Consecration means Eucharistic adora-

tion," then Evangelicals felt compelled to enter a protest against a type of ceremonial that was openly declared to be significant of doctrines which they conscientiously believed had no sanction from the Word of God or the teaching of the Early Church; but both Tractarians and Evangelicals were disposed to insist more firmly on doctrine than on ritual.

### IV.

Two forces have mitigated the influence of the Evangelical Movement. The advent of a wave of so-called "Liberalism" has had the effect of alienating very many from anything in the nature of strong dogmatism. It would be unfair to exponents of this theological position to accuse them of returning to the cold Deism represented in Toland's "Christianity Not Mysterious"; but it is possible to discover a certain movement in that direction. The view is confidently urged that religion is wholly a matter of experience and that any formulated principles of belief, beyond the demand that men should love the Lord Jesus in sincerity, have the effect of chilling devotion and inclining men towards censorious judgments on those who differ from them.

The result has been a weakening of personal conviction which has made many sit loose to the important question of their relation to God and our Lord Jesus Christ. Here again we have to notice that the logical consequence of a theory may be something widely separated from the ideas of its original promoters. This is due to the fact that premises are built up according to predilections and compensating considerations are overlooked. We are facing a period of apathy with regard to spiritual ideals, somewhat similar to that which confronted the pioneers of the Evangelical Revival. Liberalism has suffered such a severe shock in the two great world wars that there is an opening for the revived presentation of the foundation truths of the Gospel. It is a strange consequence from this new state of affairs that philosophers are heard urging that the "pessimistic view of human nature which is an element in the Christian outlook has in it a real perception of the truth." The weakening of "Liberalism," however, does not mean a return to the Evangelical conception. On the contrary, there is a strong desire on the part of many to substitute for the Gospel message of salvation from sin only through the power of the Son of God, "Who His own Self bare our sins in His own body on the tree," a life of self-discipline, an outward conformity to certain moral and religious standards, a faith in meditation and the cultivation of high ideals.

The Evangelical may yet have to face the

two forces of Humanism, with its message of salvation resident in the unfolding powers of man's own nature, and Atheism—or, at least, Agnosticism—which repudiates the idea of a divine revelation. The one great weapon of aggressive attack must be the same weapon as our forerunners employed. "The sword of the Spirit which is the Word of God." We cannot afford to diminish our witness, nor can we surrender any of the great vital truths that created, in the past, a vehement religious enthusiasm. There are not wanting evidences that the need is as great in these days and that the forces of spiritual truth are rallying to meet the need. The strong witness in our Universities of those who do not hesitate to range themselves actively on the side of a full Evangel has brought cheer to the hearts of close observers. The steady stream of Christian literature devoted to the ideals of man's renewal through the Atoning Sacrifice of Christ our Lord and the regenerating power of the Holy Spirit, is making its effect felt in many quarters.

There have been concessions to the demand for richness and variety in our services that sometimes seem to threaten the deeper realities of spiritual worship. It has, however, become apparent that something more than any form of external adornment or beauty is needed to revitalise the Church. Souls are still hungering for the bread of life, and the appeal for evangelism contained in the Report Towards the Conversion of England bears eloquent testimony to that fact. We can have no new message for a perishing world. God had uttered His voice concerning the only way of redemption from sin. We may, within reason, have new methods; but we cannot cease to proclaim unceasingly that there is a hope for the sinner, an assured peace of mind, only in the one Sacrifice once offered. Any suggestion "that the Church to-day is perpetuating by the activity of her priesthood the eternal offering of Calvary," diminishes the glory of a completed work and must be resisted. Any suggestion that human mediators can be given a place beside the One Mediator appointed of God must be emphatically rejected. Any form of devotion that obviates or seeks to obviate the entire dependency by faith on Jesus Christ our Lord must be eschewed, as robbing Him of the glory which is justly His. While no Evangelical would depreciate the divine character of the Sacraments, he cannot assign to them the place that the New Testament appropriates to Faith as a means of salvation. It is the conscious acceptance, in adoring submission, of God's rich provision of Grace that is the kernel of Christian experience, and it is the conscious knowledge of sins forgiven that is the dynamic of Christian witness.

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## THE TRINITY

The doctrine of the Trinity is in some respects the most sacred in the Christian system. It carries us into the inmost secrets of the Deity. The doctrine of the Trinity is a corollary of the doctrine of the Christ.

### Terminology.

The Latin word "trinitas" was first used by the African Father Tertullian (220 A.D.). It is one of those technical terms embodying a distinct principle peculiar to the Christian religion. It includes two essential elements: (1) That there is one God. (2) That in the one Godhead there is a personal distinction of Father, Son, and Holy Spirit. One cannot be God without the others but each with the others is God.

In reference to the Divine nature we use the noun "person" in a specialised or metaphysical sense to indicate the three distinctions, each with a peculiarity incommunicable to the others, but not three wills, three intellects or three sets of affections. "To return to the personality of God and man, it comes to this," says "Rabbi" Duncan, "that with all simplicity of mind we must receive God's three propositions, that three persons of men are three (independent) beings, three persons of angels are three beings, the three persons in God are not three beings; so that in 'theologizing,' I have risen to the word 'person,' and found in it a certain uniqueness of meaning, which is an induction from Scripture texts, leaving the mystery which is round about it as an ultimatum, which I cannot use in deductive reasoning. But I need some word to express the distinction within the Divine nature and I find the personal pronoun 'He' and a personal act, 'He will send.'" (See Duncan's "Colloquia Peripatetica," p. 105.)

Bishop Martensen puts it as follows: "Father, Son and Holy Spirit are not qualities, not powers or activities of the nature of God; they are 'hypostases,'" cf. Heb. 1:3: "the express image of His person." The Greek word is "hypostasis," — "that is, distinctions in the Divine nature expressing not merely single aspects, single rays of that nature, but each expressing by itself the entire essence; they are momenta each of which for itself at the same time, and in equal degree, reveals the whole of God, the whole of love, though each in a different way."

It is frequently objected to this basic Christian doctrine that it is mysterious, and by some it is maintained that it is contradictory. Mysterious it indis-

putably is, but it is just as undoubtedly no necessary contradiction. A mystery is something of which we know that it is, although we do not know how it is. A self-contradiction is the inconsistency of a proposition with itself and its own implications. Because we do not understand the Trinity we have no warrant for rejecting belief in it.

### Is the Old Testament Trinitarian?

Some tell us that the idea of the Trinity belongs exclusively to the New Testament. But is this so? It is perfectly true that, like all the distinctive truths of the Gospel, the doctrine of the Trinity is found in its developed form only in the crowning dispensation of the redemptive revelation. Yet these truths have their roots in the Old Testament, and that of the Trinity is no exception. In the Old Testament, however, it is primarily the unity of God which receives emphasis. It is not hard to see why this should be the case. The trinity of God could not be properly understood in its relation to the unity till the Incarnation had thrown light upon it, and—perhaps an even more cogent reason—the presence of polytheistic idolatry in its worst and most seductive forms made it essential for the people of the "covenant" to be protected against all disintegrating influences. Hence such commandments as Exodus 20:3.

Veiled references to the trinity of Persons in the Godhead have been found in such passages as Genesis 1:26-27; 3:22; 48:15-16; in the priestly benediction of Numbers 6:24-26; in the threefold ascription of praise in Isaiah 6:3; in the Messiah's commission of Isaiah 48:16, etc. And then in the Old Testament the strict monotheism is tempered by intimations of a Being who is at once God and yet distinguishable from Jehovah. Cf. Genesis 18:2, 17; 18:22 with 19:1; Joshua 5:13-15 with 6:2; Judges 13:8, 21; Zechariah 13:7. Moreover the Old Testament doctrine of the Spirit distinguishes between God and the mysterious agency through which He works in nature and man. For the most part the Spirit is regarded by the sacred writers as the impersonal power or energy of God; but as revelation advances there is a tendency to ascribe personality to the Spirit. See, e.g., Isa. 48:16, 63:10f. And it is not easy

to peruse Proverbs 8:22-31 without feeling that the text brings something more than a mere personification before us.

It is not contended, of course, that those who were privileged to stand on the mountain-tops of Old Testament inspiration recognised a Trinity or thought in terms of it, and the suggestion that any such notion was entertained by the Israelites at large would rightly be stigmatised as fatuous. But it does seem rational to hold that when certain Old Testament linguistic usages and passages are reconsidered in the light of the full-orbed revelation all the elements of the doctrine of the Trinity are to be detected in the older doctrine of God.

### New Testament Teaching.

The whole theological basis of the New Testament is trinitarian. It is not merely a question of such specific texts as Matt. 28:19 which gives the formula for Baptism ('name,' observe, not 'names'); as 2 Cor. 13:14—the Apostolic Benediction; as Ephes. 2:18—the Prayer for the Saints; or of Rev. 1:4-6. Trinitarianism is consistently implied in the teaching of the New Testament writers, appearing wherever we can perceive the drift and tendency of their theological thought.

### The Doxology.

Bushnell closes an extended discussion of "this grand subtonic mystery, in the ring of whose deep reverberations we receive our heaviest impressions of God" in these majestic words: "... Let no shallow presumption turn us away, then, from this glorious mystery till we have given it time enough and opened to it windows enough by our praises and our prayers, to let in the revelation of its glory. Let it also be a welcome commendation to our reverence, that so many friends of God and righteous men of the past ages, such as bore a greater fight than we and grew to greater ripeness in their saintly walk, bowed themselves adoringly before this holy mystery, and sang it with hallelujahs in the worship of their temples, in their desert fastings and their fires of testimony. And as their "Gloria Patri," the sublimest of their doxologies, is in form a hymn for the ages, framed to be continuously chanted by the long procession of times till times are lapsed in eternity, what can we better do than let the wave lift us that lifted them, and let it roll on; Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen."

—H.R.M.

## THE RIGHT PERSPECTIVE.

It was a country vicarage in the 1870's, and the young friend of the eldest daughter had come for a visit. She herself came from a wealthy home and had been told that her friend was "poor" but had no idea till she went there what such poverty really meant.

Eighty pounds a year with a family of eight and a big house to keep in repair meant penury even when the pound would buy as much as four pounds will nowadays, for neither education, medicine nor any other social service was free of cost in those days. The visitor, however, to her astonishment found that in spite of the frugal scale of living, and the much-mended clothing the vicar's wife always had a shilling to spare for any case of need, and these were many. As she got to know and be known more intimately she asked how this could be. The reply was illuminating and has a message for us today.

"When our money comes in I always put aside a tenth before I spend anything at all and that cannot be touched for anything for ourselves, and so I always have a little to draw on for others." Then came the explanation:—"I used to try to skimp and save so as to have a little left to give to missions or to those more needy than ourselves, but our money never seemed enough for our own pressing needs. Then one day, in my Bible Study, I realised that to the Jew the tithe was the Lord's, not his own at all, and he would be stealing it if he spent it in anything other than the Lord's work. I told the Lord that I did not see how I could possibly spare one tenth of our income of £80 per annum, the children would go hungry and ragged. Yet the thought came back and back again, 'If the Jew, with his twilight knowledge of God, gave the tenth, how can I, with so much more, be honest with the Lord if I set aside less?' So I finally told Him I would do it and trust Him with the consequences." She added, with a beaming light on her face, "and I found that the nine-tenths went further than the whole had done before—the food and the clothing seemed to expand like the widow's cruise of oil. We were not so straitened in our own lives and had money to spare to give to others."

The young girl who listened never forgot what she heard. When she went back to her wealthy home, and in later years, when she experienced the ups and downs of life and knew what it was herself to be straitened, the lessons learnt from the vicar's wife guided her in her own budgeting till she, too, always had enough for others and lacked no good thing herself because the Lord's portion came first, not last in her planning.

I tell this story now because of the urgent need for a right perspective in our own finances these days. We hear of continued restriction in missionary funds; at times God's servants abroad actually lacking the needful for their daily food and clothing. On so many sides we hear the call to "reduce expenditure" at the front, while at the same time the Lord's call is so urgent that we should go in and possess while the door of opportunity still stands open.

Money has lost much of its purchasing power, but social services have relieved us of many of the heavy costs of time past; how then is it that there is such a shortage? Are the Lord's rights not the same as before? There is money for many other things, why then is the Lord's work straitened? Is it not because many of those who acknowledge Him as Saviour do not have the right perspective on finance?

If we go through our budget of "unavoid-

able expenditure" to see how much we can afford to give to the Lord's work abroad or at home, do we start from the right end? Do we yield Him His rights before we take our own? Or do we use our liberty from the Law of Moses to give to our Lord less than the Jew did? The "freewill offering" of the Jew began after he had set aside his tithe, that he could not touch in any case. Are we inclined sometimes to feel that when we have put aside our tithe we have done all that could be expected of us and can spend the rest of our money for our own benefit?

Shall we not rather start off as the little vicar's wife did in that country village eighty years ago—Set aside first the Lord's portion? We shall often find that in some way our money goes so much further, our ideas of our needs get so adjusted that the tithe can become an eighth or even a fifth or more.

The five loaves can still feed the 5000 when freely yielded to Him and placed in His hands. The boy on that hillside long ago did not go hungry because he gave his dinner to the Lord—but he gave it first, not knowing what the result would be. Do we not need more of the same spirit?

"Ye have sown much and ye bring in little . . ."  
"Ye eat but ye have not enough . . ."  
"Ye clothe ye but there is none warm . . ."  
"He that earneth wages earneth it to put it into a bag with holes . . ."  
"Consider your ways . . ."  
"Because of mine house that lieth waste and ye run every one unto his own house."  
(Haggai.)

There is grave need to adjust our perspective.  
—M. Reeves Palmer.  
(Egypt General Mission News.)

WANTED.—Principal for Pallister C. of E. Home for Girls. Opportunity to do Christian work among under-privileged girls. Apply The Secretary, 5 Cleland St., Artarmon.

## LORD'S DAY OBSERVANCE SOCIETY—SYDNEY BRANCH.

The inaugural meeting of the Sydney Branch of the above Society was held in St. George's Free Presbyterian Church, Castlereagh Street, Sydney, on Tuesday, 8th May, at 7.30 p.m. All members of the Christian public were invited to attend. The General Secretary of the Society, Mr. Campbell King, B.A., of Taree, gave an address prior to the election of officers and committee. All denominations were invited to nominate official representatives to sit on this committee. Vacant positions will be filled by private members. All members of the Society subscribe to a common evangelical basis.

## "THE AUSTRALIAN CHURCH RECORD."

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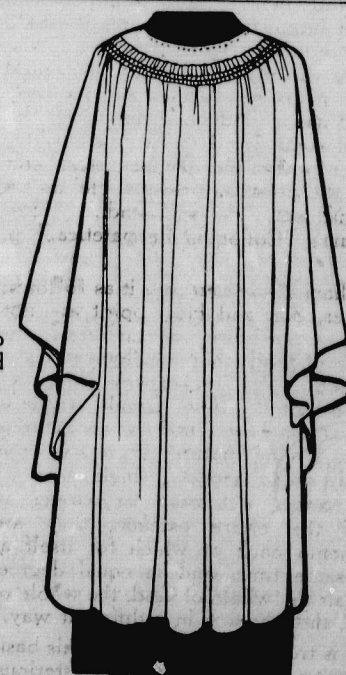
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## CORRESPONDENCE

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

## TO SERVE IN PARLIAMENTS.

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

I am convinced that the election of a new National Parliament is a stirring challenge to the whole Church to be preparing young men and women who may serve in our Parliaments in days to come.

We delight to encourage young people to enter the Ministry and to become deaconesses, etc., and we give a great deal of prayer and of effort to provide workers for our Missions in Australia and overseas. But we neglect to make our contribution to providing really Christian leaders for our Parliaments to guide the destiny of a Christian nation.

I plead, therefore, that this vital matter be taken up with great earnestness. There are numbers of young, keen Churchmen and Church women who could, in due course, render excellent service in our Parliaments.

I ask that they seek for them, and if we think that they possess the power to become great national leaders for Christ, to do all we can to encourage them, to see that they are given the widest range of essential knowledge, and to view them as part of the Church's gift to the building of a virile nation, based on strong Christian principles.

I am, etc.,

(Rev.) A. R. EBBS.

Beecroft, N.S.W.

## WHAT IS A UNIVERSITY?

(The Editor, "Australian Church Record.")

Dear Sir,

I am not quite clear on what grounds the Sydney University of Technology is "sadly misnamed" ("Notes and Comments," 19/4/51). It has been incorporated by the Crown; it is open to all, subject to an entrance examination; it has a plurality of masters; it will confer its own degrees; and presumably some arrangement will be made for students to be resident in halls or hostels as soon as such provisions can be made. There remains only the point: does it possess at least one of the Higher Faculties of Theology, Law, Philosophy and Medicine?

In reaching a decision on this, it is necessary to remember that until recently in England, and still in certain academic contexts, especially on the Continent, "Philosophy" was, and is a very wide term. The Philosophical Faculty in continental universities, preserving the ancient usage, embraces all the liberal arts and sciences — in fact, those fields of study not included in the other higher faculties. "Natural Philosophy" was until recently a synonym for the physical sciences; I believe it is still used as such in the University of Melbourne. As in Biblical Criticism, one must be careful to ascertain the meaning of a word in its original context.

In view of these considerations, I believe it is true to say that the University of Technology contains at least the rudiments of a Faculty of Philosophy. Further, the writer of the Comment must know that a Professor of Humanities has been appointed, and that at least one course in his department will be required of all students. Presumably Philo-

sophy, in its narrower sense, will take its place on the syllabus. It is at least arguable that students at the Technical University will receive a more liberal education than many who attend the older Universities in only one of the Higher Faculties.

In my opinion, criticism might more usefully and justifiably be directed against the Australian National University at Canberra, which, as far as I can see, repudiates the prime function of a University—to teach. As at present constituted it is simply a group of research institutes. Surely this is not enough.

I am, etc.,

Melbourne, E.12. 25/4/51.

[Thank you, "Philosopher." Since technology is "the scientific study of the practical or industrial arts" (Shorter Oxford Dictionary), we did not take it as part of "philosophy" in either its narrow or wide sense. Moreover, philosophy, even in its wide sense, must surely give its central place to the liberal arts, if it is to be regarded as one of the four "higher" faculties. But the new institution nominally limits its scope to technology, which we think most people would take to represent the lower, as distinct from the higher faculties. In this case, "university" is a misnomer. If, on the other hand, the new institution does give pride of place to the humanities, then "technology" is misleading.—Ed.]

## THE MINISTRY OF WOMEN.

(The Editor, "Australian Church Record.")

Dear Sir,

I should be grateful for a small space to meet two arguments brought forward by "the writer of the original note" in your last issue.

In the first place, my main argument about the restriction on the ministry of women is unaffected by the precise status of Phoebe at Cenchræ, for the propriety of an order of deaconesses is not questioned. However, the evidence for the N.T. usage of diaconos is as I gave it in my article (pace Liddell and Scott), and your readers can decide this matter for themselves. The most recent opinion I have seen on this point is that of H. J. Carpenter in "A Theological Word Book of the Bible" (S.C.M. 1950), who says: "Since the next certain reference to deaconesses occurs in the 3rd cent., and since the word diakonein and its deriv. were used with such wide meaning in the N.T. period, it is doubtful whether Phoebe was regarded as holding any particular office. More probably she was one who performed notable 'service' to her local church, by various labours and works of charity." (Sub. voc. "Minister.")

The second point is important, and here I am not certain as to what view your writer takes of 1 Cor. xiv 34 ff.

It is true that some "Western" MSS (DG 88 Ambrosiaster) have vv 34, 35 after v. 40. Why Dr. Moffatt should have preferred this "Western" order is best known to himself, but it is only fair to say that Moffatt is not always a reliable guide in matters of textual criticism. The latest translation of the N.T. to be made by a committee of competent scholars is the American Revised Standard Version. But though Moffatt was one of this committee (and his view therefore presumably considered by them) the A.R.S.V. does not even note the "Western" dislocation, although it usually notes important textual variants.

Meyer is quoted as holding vv 34-36 to be parenthetical. However that may be, we cannot, unless we reject vv. 34, 35, as un-

authentic, follow him in supposing that the "what things I am writing unto you" of v. 37 jumps right over the preceding 3 verses without including them in the reference. But even if this point were conceded, there would still remain, a, 1 Cor. xiv 34-35 as an isolated statement, b, 1 Tim. ii 11 ff., c, Paul's general teaching about the subordination of women, e.g., 1 Cor. xi 1-16, as positive barriers to the equality of women with men in the ministry. As for Gal. iii 28, the onus is on your writer to demonstrate by sound exegesis that this verse carries with it this equality in ministry.

It is interesting to compare your writer's viewpoint with that of Prof. S. L. Greenslade in a review of Canon R. W. Howard's book in the Journal of Theological Studies (Oct. 1950). Prof. Greenslade thinks that Canon Howard "gets over the Pauline obstacle a little too easily." He admits Paul does teach the subordination of woman to man by the order of creation, and also "that this subordination should be maintained and somehow expressed in church order." But Prof. Greenslade is apparently in favour of the full ministry of women, and he is prepared to argue that St. Paul's own exegesis was "faulty," and that his inference that women should be silent in the churches "so far from being inspired by the Holy Ghost, was sociologically determined, or (it may be) that he was misled to actions and words appropriate to the moment."

Yours faithfully,

KANONIKOS.  
Sydney, N.S.W., 7/5/51.

## "RECORD" SALE SUGGESTION.

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

Being interested in the forthcoming sale of work, I wonder whether you would allow me to make a suggestion to readers through your columns.

The Ladies' Committee are working hard to make a success of the sale and I am sure that they would be greatly encouraged to receive small donations of goods to help with the stalls. What a help it would be to receive from readers who are sympathetic such small things as one article for the fancy stall—a pair of baby's booties—a jar or two of jam or pickles, etc. Articles apart from bottled goods could be put in the post and sent to your office. If many would do this the final result will be very worthwhile. Perhaps your readers in the country or the outer suburban areas would like to take up the idea.

My strong feeling is that you have many readers who would help if only they could know in what way—hence the suggestion.

Wishing the ladies all success in their effort,

Yours faithfully,

R.N.L.  
Sydney, N.S.W., 7/5/51.

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Members of the Staff and Students of the University of Sydney entering St. Andrew's Cathedral for the Annual Service held on Sunday, 29th April.

During the Service the Vice Chancellor of the University, Professor S. H. Roberts, read the First Lesson (Deut. 6:3-13) and the Chancellor, Sir Charles B. Blackburn read the Second Lesson (John 6:53-69).

The preacher was the Rev. Professor John McIntyre, Principal of St. Andrew's College. He preached on the text John 6:67.

## PERSONAL

Rev. F. F. Byatt, minister of Williamstown Methodist churches, Victoria, has been appointed Australian secretary of the World Council of Churches Commission for Inter-Church Aid to meet in Melbourne.

We heartily congratulate the Rev. H. N. Powys, Rector of St. Michael's, Vaucluse, on being elected by the Clergy of the Diocese of Sydney, a Canon of St. Andrew's Cathedral. This is a high honour and is well deserved. Canon Powys was ordained in St. Andrew's Cathedral, Sydney, in 1916, and has been rector of St. Michael's, Vaucluse, since 1938. His son, Dr. Norman Powys, is a lay canon of Dodoma Cathedral, Tanganyika. Dr. Powys has been working with C.M.S. in East Africa for several years and is known as "The Jungle Doctor III." He is expected to arrive in Sydney on furlough this month.

The Rev. C. F. D. Moule, Fellow and Dean of Clare College, Cambridge, has been elected to the Lady Margaret Professorship of Divinity at Cambridge from October 1. The vacancy is caused by the retirement of Professor F. S. Marsh. Professor Moule is a grand nephew of the late Bishop Handley Moule, and he was Vice-President of Ridley Hall for eight years, before his appointment to Clare College.

We desire to offer sympathy to the Rev. Nigel Backhouse, Chaplain of Shore, North Sydney, on the death of his wife. Mrs. Backhouse was a graduate in Arts and Law of Melbourne University. Dr. Juliet Backhouse, the youngest daughter, is at present in England.

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The marriage of the Rev. C. E. Adams, rector of All Saints', Petersham, Sydney, to Miss Dorothy Wheatley, took place in the King's Chapel of the Savoy, London, on April 2. We offer our good wishes.

The Rev. G. T. Sambell, Director of the Melbourne Diocesan Centre, left for England on May 10. He will also visit Europe to study work in industrial areas, and social work of State and Church. He expects to return in November.

The Rt. Rev. Edwin Frederick Robins, who has been Assistant Bishop of Norwich since January, 1931, died on March 22. Dr. Robins, who was born in 1870, was educated at the Church Missionary College, Islington, and was ordained in 1894. From 1894 to 1897 he was C.M.S. missionary at Dera Ghazi Khan, Punjab, and in the latter year became curate at St. James', Paddington. In 1902 he became vicar of Thorpe-le-Soken and he remained there for seven years, when he went to Canada, where, within two years of his arrival, he became a Canadian dignitary, being made Archdeacon of Athabasca, in 1910 and consecrated Bishop of Athabasca in 1912.

Dr. Leslie Weatherhead, of London, will give addresses in Sydney between May 28 and May 31.

The Rev. R. H. Palmer, Rector of Robertson, N.S.W., has been appointed Rector of Austinmer, Diocese of Sydney.

The resignation of the Primate of New Zealand (Archbishop West Watson), is foreshadowed in the near future. He is the Senior Bishop of the Anglican Communion, having been consecrated in 1909 as a Coadjutor Bishop in England. For the last twenty-five years he has been Bishop of Christ Church, and won the affection and respect of countless friends and admirers, inside and outside his province. He presided over the Church Centenary celebrations in New Zealand last year, which culminated in the visit of the Archbishop of Canterbury.

The Bishop of Canberra and Goulburn will visit New Zealand from May 3 to 20, where he will speak at Clergy Schools.

The Bishop of Kensington, London, England, will visit Australia in July and August in connection with the Society for the Propagation of the Gospel.

Dr. Alice Pennell, O.B.E., who died suddenly in England on March 7, 1951, was as distinguished a character as her late husband, Theodore Pennell, that great medical

missionary of the North West Frontier. She was one of the three famous Sorabji sisters, whose father, the Rev. Khardesi Sorabji, was among the first Parsee Christians. Alice Sorabji gained her M.B., B.S. (London), at the Royal Free Hospital in 1905. After her marriage to Dr. Pennell in 1908 she worked with him at Bannu Hospital until his death in 1912 — an ideally happy partnership, though all too short. In 1913 Dr. Alice was accepted as a C.M.S. missionary and returned to Bannu, where she soon became a popular and influential figure among both Europeans and Indians. The Frontier tribespeople had a high regard for Dr. Alice, who was doing so much for them; her work as a doctor was outstanding, and she also founded the Victoria High School at Poona. In 1918 she was awarded the Kaiser-I-Hind medal for her work on the N.W. Frontier.

The Archbishop of Sydney in writing to the Clergy of the Diocese stated that he had received an unconfirmed report from England that Bishop Song of West China had been put in prison. The Archbishop has asked for prayers for Mrs. Song and their family in these anxious days as well as for the Diocese.

Mr. H. J. Ford, Verger of St. Andrew's Cathedral, Sydney, has been admitted to membership of the Church of England Guild of Vergers of England. The Presidents of which are the Archbishops of Canterbury and York.

## A.C.R. DONATIONS.

The members of the Board of Management are most grateful to the following for their donations: Miss Hull, 12/6; Mrs. O. A. Wragge, 8/6; Wentworthville Women's Guild, £1/1/-; Mrs. Nelson, 7/6.

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## CHRIST — THE LIGHT OF THE EARTH

The opening of the eyes of the man born blind is the sixth miracle or sign recorded by St. John. This sign both seals and illustrates our Lord's words found in the previous chapter. "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life."

The story of creation begins with the command of God, "Let there be light." This created light is a symbol of spiritual light.

Indeed, natural light symbolises and illustrates the nature of God Himself. St. John tells us in his first Epistle that "God is light and in Him is no darkness at all."

The knowledge of God is our light. The perfect knowledge of God if that were possible to man must surely give a complete knowledge of truth.

### Light Given.

The knowledge of God is mediated to man through Christ the Eternal Son. He is the Eternal Word. "In the beginning was the Word, and the Word was with God, and the Word was God . . . and the Word became flesh and dwelt among us full of grace and truth." Jesus said to Philip, "he that hath seen me hath seen the Father." Jesus was God "manifested in the flesh" — "the effulgence of his glory and the very image of his substance."

The writer of the twenty second psalm after prophetically depicting the Lord's death for us adds words which, as we learn from the Epistle to the Hebrews, were fulfilled in Christ: "I will declare thy name unto my brethren." Christ's earthly life was a revelation of God. His death on the cross for our sins is the supreme revelation. This cannot be emphasised too strongly. We might say that there is here a full revelation of God.

This revelation must be twofold. First God's righteousness is revealed. Jesus Christ, the Son of God, takes the sinner's place. "Who his own self bore our sins in his own body upon the tree." "God was in Christ reconciling the world unto Himself." This truth does not rest on isolated texts. It is itself the very central core of the revelation of God. And we might ask how otherwise can God be "just and the justifier of him that hath faith in Jesus?"

Secondly, the Son of God in giving "his life a ransom for many" unveils the love of God. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life."

At the foot of the cross we see that "God is light and in Him is no darkness at all." And at the foot of the cross we also see that "God is love."

If we omit either of these two elements in the death of Christ we misinterpret "the word of the Cross" and we misunderstand its message as a revelation of the Father.

This Gospel is indeed good news to the convicted sinner. With deep gratitude he learns to sing—

"O safe and happy shelter  
O refuge tried and sweet,  
O trysting place where heaven's love  
And heaven's justice meet."

But this is where religious humanism goes astray with the result that its fruit is less than human. For instance humanism is to-day quite powerless in stemming the tide of race suicide. Indeed it seems to encourage it. And is not race suicide the sin of sins amongst us at the present time? A true reading of "the word of the Cross" is the only remedy for this and every other form of sin. At the foot of the Cross we learn of "righteousness, self-control and judgment to come." For there, as St. Paul tells us, "the wrath of God is

revealed against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness."

### Sight Needed.

But men not only need light to reveal; they need eyes to see, and a heart to appreciate.

So Paul tells us, "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them because they are spiritually judged (or examined)."

We might suppose that Nicodemus was an instance of "the natural man" at its best. Nicodemus came to our Lord on a mission of enquiry. Our Lord's first words to him were these, "verily, verily, I say unto thee except a man be born anew (or from above) he cannot see the Kingdom of God." Nicodemus, good man as he is, must experience a spiritual change, he must be re-born before his eyes are opened to see the things of the Kingdom of God, the things that are spiritual. (To be concluded)

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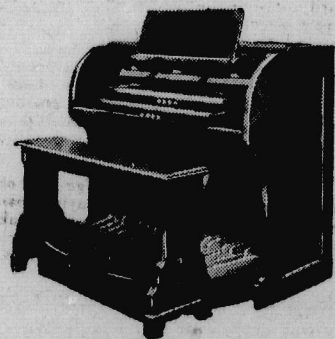
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## THE WORLD OF BOOKS.

**The Dawn of Christianity**, F. E. Bruce, M.A.,  
London, Paternoster Press, 1950. pp.  
183. Price, 6/-, English.

This fascinating account of Christian origins by the Head of the Department of Biblical History and Literature in the University of Sheffield, is No. 5 in the "Second Thoughts Library" under the general editorship of Dr. R. E. D. Clark.

Beginning with the years immediately preceding the Birth of Christ, Mr. Bruce passes in review the Gospel story. He then deals with the extraordinary happenings in Jerusalem on Sunday, May 28th, A.D. 30, and the new community that came into being. With the entry into the story of the Rabbi of Tarsus, and his subsequent conversion, the advance quickens, and leads us to Asia Minor, and ultimately into Europe and the heart of the Empire, Rome itself.

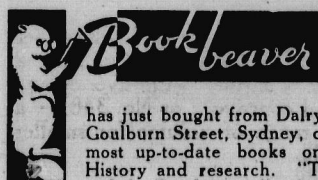
Most books which include discussion on textual criticism, rabbinic and patristic writings, and the social political and literary background to the N. T., are beyond the limits of the adult laity. Hence the ignorance and sometimes the suspicion of these subjects amongst laymen.

Since the war, I.V.F., Paternoster Press, and other bodies have been publishing literature to compensate for this deficiency. Few have met the need as adequately as this book. In the author we have a scholar who handles the kind of material mentioned above in a confident and competent fashion. Naturally, in a short book with such a wide scope, results of investigations rather than details are presented. However, an excellent set of footnotes would enable a seeker to follow up any point.

The opinions of many eminent scholars are considered. Indeed it is difficult to determine which are the author's own contributions to the subject. Yet the book is not a hotch-potch. It is possible to see a measured judgment at work welding the many different opinions and findings into an intelligible, balanced whole. Add to this an unusual clarity of style, and the interested layman has a very readable and informative book at his disposal.

At the same time, few clerics would find the book uninteresting. New facts and thoughts about the Corinthian epistles, the background to the speeches in Acts, and a bold presentation of N.T. chronology and positive contributions to theology.

The author's wide knowledge and obvious enthusiasm for the task of laying bare the secrets of the Dawn of Christianity make this book a refreshing addition to popular theology. —S. Kurrle.



has just bought from Dalrymple's in Goulburn Street, Sydney, one of the most up-to-date books on Biblical History and research. "The Books and the Parchments," priced at 21/- is just off the press and written by one with a vast knowledge of this interesting subject. The author is none other than F. F. Bruce—Head of the Dept. of Biblical History and Literature in Sheffield University.

## THE BIBLE INSTITUTES OF AUSTRALIA & NEW ZEALAND.

A unique conference of the Principals of the Bible Institutes of Australia and New Zealand will be held in the Sydney Bible Training Institute, Chalmers Road, Strathfield this month. There will be gathered together in conference Principals J. Searle, B.A., R. V. Merritt, B.D.Sc., C. H. Nash, M.A., of the Melbourne Bible Institute, Principals J. Deane, of the Auckland Bible Train-

ing Institute, J. T. H. Kerr, B.A., of the Croydon Missionary and Bible College, I. S. Stebbins and E. G. Mortley, Th.L., of the Strathfield Bible Training Institute, E. G. Gibson, B.A., B.D., of Perth, E. Potter, L.Th., of Brisbane, A. Burrow, B.Sc., of Adelaide.

The conference will discuss many matters including the standardising of curricula and other matters of mutual interest. Over 1,000 ex-students have gone through these Bible Colleges and are now out in the Missionary Field or in active Christian service. In addition over 1500 are now engaged in part-time Christian service. The contribution towards the evangelisation of the world from these institutes has been tremendous and they have acted as handmaids of Christian Churches and of the Missionary Societies. The Principals will take part in the United Missions Jubilee Exhibition in the Sydney Town Hall and will hold a public meeting in the Pitt St. Congregational Church on Wednesday, May 23rd. Never before in Australia has there been held such a gathering or conference.

### GOOD BOOKS.

Nests Above the Abyss—Isobel Kuhn, 13/3 (13/10).  
Behind the Ranges—Mrs. Howard Taylor, 17/9 (18/5).  
Mrs. Howard Taylor—Joy Guinness, 21/- (21/10).  
Pastor Hsi—Mrs. Howard Taylor, 14/6 (15/2).  
D. E. Hoste—Phyllis Thompson, 16/- (16/8).  
Lamps Aflame—Marcus Cheng, 4/6 (4/11).  
Lotus Buds—Amy Carmichael, 25/6 (27/7).  
Gold by Moonlight—Amy Carmichael, 13/6 (14/2).  
Kohila—Amy Carmichael, 12/9 (13/7).  
Gold Cord—Amy Carmichael, 14/6 (15/5).  
Rose from Brier—Amy Carmichael, 10/6 (11/1).  
Brothers of the Lotus Buds—Godfrey Webb, 10/6 (11/1).

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Work on building a huge power station on the River Nile is making steady progress. This big British engineering job is well up to schedule and everything should be ready for supplying abundant electrical energy to the lands of Uganda, a British Protectorate in East Africa, in two year's time. Engineers from London have been given the task of harnessing waters of this great waterway. They are building a huge dam at Owen Falls Uganda to make the river dive through ten immense turbines which will produce 150,000 kilowatts of electricity.

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# ONE WORLD CHURCH

(Canon M. L. Loane.)

## ARTICLE IV.

Some ten years ago the late Mr. Wendell Wilkie published a book with the title "One World." It gave early expression to what has become an increasing force in political and international affairs: namely, the ideal of one world-wide Government. This has its counterpart in the ecclesiastical history of recent years. Even individual denominations have felt the urge towards reunion and centralisation, and various movements in this direction have been accelerated. The way in which denominational ties have been strengthened may be seen in three directions: (1) World Conferences have been arranged at regular intervals by individual denominations such as the Lambeth Conference for the Anglican Communion since 1867. (2) Federations of Protestant Churches have been organised in many countries such as the Swiss Federation of Churches since 1920. (3) Complete fusions between hitherto separate Church groups have taken place such as the reunion of Presbyterian Churches in Scotland in 1929. This tendency has been carried further in countries where an attempt has been made to create a single Church which would embrace all other units. The best known example was the creation of the Church of South India in 1947, and the principles which were adopted in this case have dominated all the more recent conversations still in progress in Northern India, Ceylon, Persia, and Nigeria, with a view to organic unity.

Dr. C. C. Morrison had this to say in "The Christian Century" in June, 1948: "The concept of an Ecumenical Protestantism can become a living reality only by the surrender of churchly sovereignty now exercised by its denominations." Thus it is not hard to understand how the pioneers of the Ecumenical Movement have long since caught a glimpse of what is to them as irresistible goal, and that goal is organic union. After the Conference in Edinburgh, Professor de Saussure wrote: "Not recognising in a simple federation of Churches . . . the true unity of the body of Christ, this new conference . . . seeks the reunion, the corporate and organic union, of the Church of Jesus Christ." Another commentary of the same date remarks: "It is this work which, from a distance, but nonetheless surely, prepares the ground for the coming . . . of one church; one in its body as one in its spirit."

When the World Council of Churches met in 1948, it was plainly said with reference to this situation that "the Council exists to serve the Churches and not to control them . . . It will not be able to usurp the functions which belong to its members. All ideas of a unified ecclesiastical structure dominated by a centralised administrative authority must be put away." However, this does not represent a fixed principle. It is elastic and capable of change. This was made clear at the Meeting of the World

Council of Churches at Amsterdam by the poster which appeared in various rooms where the Assembly was held, proclaiming the slogan "One World, One Church." Dr. Visser't Hooft, the Head of the Secretariate, has more than once made a full and frank statement on the subject. Thus at Amsterdam: "The World Council cannot be content to be a federation of bodies, each of which watches jealously over its own sovereignty." Or again: "The only goal worthy of a Council of Churches is to manifest the one undivided Church.. Our Council, therefore, represents an emergency solution—a stage on the road—a body between the time of the complete isolation of the churches from each other, and the time—on earth or in heaven—when it will be visibly true that there is one Shepherd and one flock." No one could have stated this object so clearly as Bishop Oxnam in a speech on the World Council of Churches in April, 1948: "The reunion of Christendom can never be achieved by one part of the Holy Catholic Church insisting that all other parts shall deny their Christian convictions, and discard their creative contributions in order to return to a part of the Church Universal. First steps towards union must be taken by the Protestant communions . . . When the full union of Protestantism with Eastern Orthodoxy is fully accomplished, and Christians of the world belong but to two great churches, the leadership of that day may be great enough and creative enough to kneel before a common altar, beg forgiveness of Christ for disunity, sharing a bread and wine of Holy Communion, and for protesting against the ban on Protestant broadcasts."

Thus too Protestant minorities must be left to the tender mercies of the Church of Rome in countries where that Church is in control, and all Protestants must be excluded

World dictatorship in the political realm has always led to the suppression of minorities. Is there any indication as to what would be the trend of events if there were One World Church? Certainly the pages of history show that whenever a single visible Church, such as the Church of Rome, has been in supreme control it has used its power to suppress the liberty of others. It is with regret that one must say that the same menace is already discernible to-day, for one of the primary conditions of One World Church will be to outlaw the principle of proselytisation. Professor Zander, the Orthodox-delegate, has bluntly said that Ecumenical love is based on certain theological and practical presuppositions, one of which is abstention from all proselytism. The Ecumenical Review took up this point and endorsed it in 1949 as follows: "The time has surely arrived when Churches which have joined the World Council of Churches should repudiate proselytism, or any endeavours to expand at each other's expense." Thus it was in the name of Ecumenicity that the Patriarch of Bucharest, returning from the Ecumenical Assemblies just before the War, bitterly persecuted the Protestants of Rumania. He argued that since the Orthodox Church was regarded as a sister movement, Protestants had no right to try to Evangelise Rumanians as though they were pagans. It was on these grounds that Evangelicals in Rumania were beaten, imprisoned, and locked out of their Churches. While the Conference at Amsterdam was in progress in 1948, the Orthodox Church of Greece was trying to obtain from Parliament definite limitations of religious liberty, together with a demand for the arrest of Pastor Hadjiantoniou of Athens for the distribution of Evangelical literature and for protesting against the ban on Protestant broadcasts.

from countries like Spain and South America. Indeed, since the Church of Rome is now called a Sister Church, it is awkward for the World Council of Churches to admit those who have left Rome and are still persecuted by her. This will explain why the South American Protestant Churches which have nearly three million adherents in some twenty republics were almost unrepresented at Amsterdam.

One of the decisions at Amsterdam was that the World Council of Churches should work in close co-operation with the International Missionary Council in dealing with the same Churches or the same problems; thus the Christian Councils of such countries as China, India, Japan and Tanganyika, become virtually instruments of the Ecumenical Movement. This creates acute problems for the Evangelical Missions which have no membership in the World Council of Churches. For example, "The Christian Century" in November, 1948, rebuked certain Missionary representatives in Japan who had refused to take part in a large Church fusion in the following terms: "There has always been a minority who yields to the shortsighted desire to profit from the tolerance and long-term wisdom of the majority; but this minority must no longer be allowed to set limits upon Protestant collaboration." Still more pertinent for Australian Churchmen is the ill-fate of the Livingstone Memorial Mission which recently endeavoured to send one of its workers to Tanganyika. They presented all the usual credentials, only to receive the following reply from the British Consul, bearing the date September 23, 1949: "To my great regret I write to inform you that we have received an unfavourable reply from the Tanganyika authorities . . . The Passport Control

Office has received a communication which states that the Livingstone Memorial Mission is not included in the list of missionary societies recognised for work in Tanganyika. The effect of this is that until the Mission has received admission to the list, it will be unable to acquire land for missionary purposes, and its members cannot be offered those immigration privileges normally allowed to members of recognised Missions." The Consul continues, saying that the Tanganyika authorities suggest that the Mission should seek inclusion on the list by writing to the Foreign Mission Conference for North America, which would forward it to the Secretary of State for Colonies at London. This Foreign Mission Conference of North America is affiliated of course, with the International Council of Missions, with the Federal Council of Churches, and with the Ecumenical Council.

Professor Adolf Keller, of Zurich, in his book "Christian Europe To-day" passes the remark: "How fortunate that we have a World Council of Churches which will certainly not approve any religions of another continent or nation, and not tolerate spiritual enterprises which are not the common concern of the whole community." But, we ask, what does all this mean? If in order to preach the Gospel in any particular country, one must first of all ally oneself with the World Council of Churches and be endorsed by the Ecumenical Movement, and must "abstain from all proselytism" in countries where the Sister Churches, whether Catholic or Orthodox, are in control, then one cannot but ask what is to become of the freedom of conscience and the honour of Christ which have been so greatly cherished by Evangelicals down the ages.

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## A VISIT TO CASTLEREAGH, N.S.W.

The peaceful district around Castlereagh, near Penrith, was visited by many members of the Society of Australian Genealogists. After visiting Richmond, the party went in a specially chartered bus, travelling along country lanes that sometimes became quagmires, and bush tracks, and past patches of corn and other crops, visiting many old buildings and landmarks and stopped to inspect graveyards, churches, and ruins that were links with the early days of the settlement. The party made its way to Christ Church, Castlereagh, where they were welcomed by the Rector, Rev. J. H. Ross. The church built on a hill overlooking the rich farmlands that are sometimes inundated by the floodwaters of the Nepean, and having the foothills of the Blue Mountains as a background. It is a venerable structure of Gothic type, and it is notable for the fact that the chancel is situated at the West instead of the East. The church replaced another the site of which was inspected along the road. The visitors were called to the church by the ringing of the church bell placed in the fork of a tall iron bark tree. Inside the church, Mr. P. W. Gledhill, Past President of the Society of Australian Genealogists, read a very interesting paper dealing with the history of the church. Mr. Gledhill said that in 1810 the district was officially named Castlereagh. The church and cemetery were established and on 14th July, 1814, a school was opened by Rev. Henry Fulton at the "Parsonage Home," Castlereagh. The old church of England was licensed on 9th June, 1825, but being a wooden structure it became ravaged by weather and white ants. A new building, the present one, was erected, the foundation stone being laid by Mrs. J. J. Single, grand-daughter of the Rev. H. Fulton, on 29th November, 1877. It was later opened and was licensed on 17th December, 1878, and duly consecrated on 30th September, 1886. Mr. Gledhill read many extracts from the register of the first church pertaining to early baptisms and marriages, the first marriage being on 27th March, 1815, when John Tunk was married to Esther Arndell, and the first baptism on 5th February, 1816, viz., Wilton Collett, son of Pierce and Mary Collett. The party then proceeded to the old Church of England cemetery in the bush which is of deep interest to the genealogists. The earliest stone was that of Mary Ann Small, aged 34, who died 20th May, 1814, but there were probably older interments. Fulton is stated to have been buried in the vault of the MacHenry family to which he was related by marriage. One of the names on the vault was that of John MacHenry, died on 18th September, 1832. Another stone of interest was that of Anne, daughter of Henry and Francis Cox of "Glenmore," Mulgoa, died 23rd September, 1827, aged 5 years.

## FIRST SUNDAY SCHOOL IN AUSTRALIA.

(By P. W. Gledhill.)

On the third Sunday in May of each year we commemorate the establishment of the first Sunday School in Australia. This event calls, first for praise to God for blessings received; secondly, for our earnest prayer, thanking our Heavenly Father for His continued blessing on this great work of the church since its establishment.

It must be remembered that the Sunday School is the nursery of the church, and if we fail there we will ultimately fail in all ways. How true is the old proverb, "Train up a child in the way he should go, and when he is old he will not depart from it."

The beginning of Sunday School work in Australia is a fascinating story. We are told that one Sunday morning during May, 1813, Mr. (later the Rev.) Thomas Hassall, attended St. John's Church, Parramatta, for divine worship.

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At the conclusion of the service he went home and had lunch. After lunch he was reading an English church paper, giving details of the starting of Sunday School work in England, in Sooty Alley, Gloucester, by Robert Raikes. While Mr. Hassall was reading this paper he fell asleep, and a fly persisted in trying to settle upon his face. This awoke him. He looked out of the window of his home and noticed a number of boys playing in the paddock opposite. He thought it would be a good idea to gather them together and speak to them about the love of God. He invited them in and spoke to them, and after a while dismissed them. He thought that was the end of it, but on the following Sunday, we are told, there was a knock at his door. When he opened it there stood before him the boys whom he had invited into his home the previous Sunday, together with other boys. They asked Mr. Hassall to tell them some more of his stories. He did so, and held a class each Sunday until it grew so large that it was transferred to St. John's Church of England, Parramatta.

To-day we have a great network of Sunday Schools, of all denominations, from one end of Australia to the other. Mr. Hassall was a fluent speaker, but history is silent as to the subject of his early lessons. He left Australia in 1817, being the first candidate to go from this new continent to study for the Ministry. In 1821 he was appointed Colonial Chaplain by King George IV, and on his arrival in Sydney became curate to the Rev. Samuel Marsden. In the same year he initiated the first Sunday School picnic ever held in Australia, when the children were given not buns and sandwiches as they are nowadays, but roast beef and plum pudding.

This is a brief sketch of the founding of Sunday School in our great Continent of Australia. Its spiritual advancement cannot be recorded, but we are persuaded that the faithful ministrations of men and women, Sunday by Sunday, in our schools, cannot be without its effect in altered lives and changed hearts. May our Heavenly Father continue to pour out His blessing upon us and to Him shall be all the glory.

It is suggested to Clergy, Superintendents and Sunday School Teachers that special reference to the first Sunday School in Australia be made each year on the third Sunday in May.

Further details may be obtained from Mr. P. W. Gledhill, 13 Fairlight Crescent, Manly.

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## Diocesan News

## SYDNEY

● St. Andrew's, Roseville.  
(From the Parish Chronicle.)

Highlights from the Easter Vestry Meeting. During the year ended the 31st March, 1951 there were 4,923 communicants, nearly 700 more than the previous year, and an all-time record. Church offertories have shown a considerable increase over last year, £1,307 compared with £946. The increase was largely due to the success of the Envelope System. Missionary contributions totalled £1,150—an excellent effort for worthy causes outside the parish, representing 25 per cent of the total income. The response to the Temple Day Appeal for the War Memorial Fund was most encouraging—£1,357. A new Church Bell, the generous gift of a parishioner, is being made in England, and should be landed in Australia by July or August.

## ● Anniversary Service at Erskineville.

Holy Trinity Church of England, Rochford St., Erskineville, will be holding their anniversary services on Sunday, May 20th (Trinity Sunday), at 8 a.m., 11 a.m., and 7 p.m. The officiating clergyman will be the Rev. R. N. Langshaw, Th.L., Rural Dean and rector of St. Michael's, Albion St., City.

On the Tuesday following May 22nd in the School Hall a Grand Anniversary Tea Meeting Concert and Organ Recital will be held commencing at 6 p.m. At both the services and social functions, old parishioners will be specially welcomed.

## ● St. Jude's, Randwick.

The Governor of New South Wales (Lieut. General Sir John Northcott) unveiled a memorial in St. Jude's, Randwick, on Sunday evening (April 25) to those who made the Supreme Sacrifice in World War II. The memorial is a bronze niche in the wall of the church with bronze and glass doors in front. Inside the niche is a book of remembrance. The Archbishop of Sydney dedicated the memorial and the rector of the parish (the Rev. O. V. Abram) conducted the service.

## ● St. Mark's, Darling Point, Sydney.

A wall, to commemorate the memory of the men of the parish of St. Mark, Darling Point, Sydney, who made the Supreme Sacrifice in World Wars I and II, and also to commemorate the memory of Canon Howard Lea, who was rector of St. Mark's for 25 years, was unveiled by the Lieut. Governor and Chief Justice of New South Wales (the

Hon. K. W. Street) and dedicated by the Archbishop of Sydney and Primate of Australia (Dr. Mowll) on the evening of Anzac Day (April 25).

The memorial is at the entrance to the church and consists of two beautiful bronze tablets divided by a stone column which is mounted on a base made of a stone taken from the bombed fabric of the Church of St. Mark at Kennington, London. This stone was sent from Kennington as a link between the two parishes after the parishioners of Darling Point sent the sum of £1,000 to assist in the restoration of the Kennington Church. The column is surmounted by a massive bronze lamp, which will burn continuously. On either side of the honour rolls are two bronze vases which will bear flowers arranged by relatives of men whose names appear on the memorial.

## MELBOURNE

## ● Ridley Commencement Day.

Although there were not as many as usual present on Saturday, 14th April, the commencement proceedings were marked by vivacity and interest.

His Grace the Archbishop presided and paid tribute to the fine work being carried on at the College.

The keynote of the report by the Principal, Bishop Baker, was: "Difficulties multiply. But the abiding mercies of God also multiply. Moreover, the assistance and generosity of our helpers, they too multiply."

The occasional address was given by the Rev. D. E. Taylor, Director of the General Board of Religious Education.

In 1941 income was £2,609, expenditure £2,505. In 1950 the figures climbed to £5,969, and £5,954, a cheque for £250 averting a deficit.

Prizes: The F. E. Fairweather was won by H. G. Richards, the Wilcox by L. Marshall-wood, the Principal's (for N. T. Greek) by L. S. Gliddon, the R. L. Gair (comparative Religions) by W. Carter and L. S. Gliddon (equal).

Thirty-seven students have been enrolled for 1951, 18 of whom are non-theological, doing various courses at the University.

The provision of afternoon tea terminated a pleasant afternoon and gave opportunity for the renewal of many friendships and interests in the College.

—From "The Messenger."

## GIPPSLAND

There was a spirited debate in the recent Synod of the Diocese of Gippsland on the question of the eligibility of women for the various committees and councils of the Church. In spite of strong opposition the motion was carried.

COUPLE FROM PERTH urgently require accommodation—flat (up to £5 p.w.) or room with cooking facilities, etc. Family Service Centre, MA 9620.

HOME MISSION SOCIETY.  
(Diocese of Sydney).

## ANNUAL FESTIVAL.

A very large gathering of Churchpeople took place on Friday 11th May when in the Town Hall, Sydney, the above Annual Festival took place.

At the Festival tea some 1500 people sat down together at tables held by more than 110 parishes of the Diocese. The catering arrangements in the hands of Miss Bishop Ltd., were admirably carried on under most difficult circumstances.

At the Public Meeting His Excellency the Governor of New South Wales, Lt. General Sir John Northcott, K.C.M.G., C.B., M.V.O., was present and His Grace the Archbishop from the Chair extended to His Excellency the warmest felicitations and greetings of those at the gathering and most warmly welcomed him.

In responding His excellency paid tribute to the work of missions not only in the congested, industrial areas of the city but also in the outback parts of Australia and at the same time expressed his delight at being present at such a warm-hearted gathering.

The principal speaker at the Meeting was Mr. T. C. Baja—the Consul and First Secretary of the Philippine Legation in New South Wales—and Mrs. Baja accompanied him wearing her National Costume. Mr. Baja spoke of himself and Mrs. Baja as products of Christian Missionary work. In their homeland they had been taught at mission schools and brought into the Fellowship of Christ's religion through the Mission Church. His address was a forthright challenge to Christian people and we hope to print the full text of his address in our next issue.

For the Home Mission Society and its work the General Secretary, the Rev R. G. Fillingham presented the 95th Annual Report and Financial Statement. Many blessings during the past year were most evident and the work was going ahead. The new work for 1951 was the addition to the Archdeacon Charlton Memorial Home of the adjoining property "Avona" which when fitted up would take an extra 40 boys.

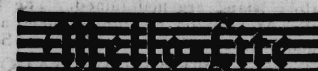
The Rev. G. H. Feltham, the Hospital's Chaplain spoke of his work at the Royal Prince Alfred and Children's Hospitals and the Rev. R. C. Weir, the Children's Court Chaplain, told of opportunities that faced the Church's work for children coming before the Courts.

In his summing up of the Evening by way of Chairman's remarks His Grace the Archbishop challenged the audience for greater support to the Home Mission Work of the Diocese.

The Society's Annual Report is a splendid testimony to the Church's work of practical Christian Service. The front cover is an excellent reproduction of a photograph of the Archbishop of Canterbury taken with the Archbishop of Sydney at Bishops Court Sydney. Any reader desiring to have copies of this Report should write to the Secretary of the Home Mission Society at St. Andrew's Cathedral, Sydney.

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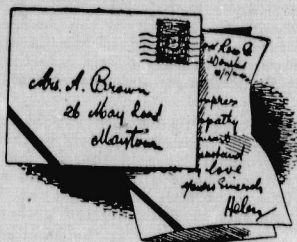


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## THE LADIES' HOME MISSION UNION

### 40th ANNUAL MEETING

IN THE

CHAPTER HOUSE, ST. ANDREW'S CATHEDRAL

FRIDAY, 1st JUNE, 2.30 P.M.

PRESENTATION OF ANNUAL REPORT

Chairman—THE MOST REV. THE ARCHBISHOP

Speakers include—THE LADY MAYORESS, DEACONESS R. SHORT

AFTERNOON TEA

## Proper Psalms and Lessons

### May 20. Trinity Sunday.

M.: Isaiah vi 1-8; Mark i 1-11 or i Pet. i 1-12. Psalms 29, 33.

E.: Exod. xxxiv 1-10 or Numb. vi 22 or Isaiah xl 12; Matt. xxviii 16 or Ephes. iii. Psalms 93, 99, 115.

### May 27. 1st Sunday after Trinity.

M.: Josh. i or Job i; Mark ii 1-22 or Rom. i. Psalms 1, 3, 5.

E.: Josh. v 12-vi 20 or xxiv or Job ii; Matt. i 18 or Acts viii 26. Psalms 4, 7, 8.

### June 3. 2nd Sunday after Trinity.

M.: Judg. iv or v or Job iii; Mark ii 23-iii 19, or Rom. v. Psalms 10, 12, 13.

E.: Judg. vi 33-vii 23 or Ruth i or Job v 6; Matt. ii or Acts ix 1-31. Psalms 15, 16, 17.

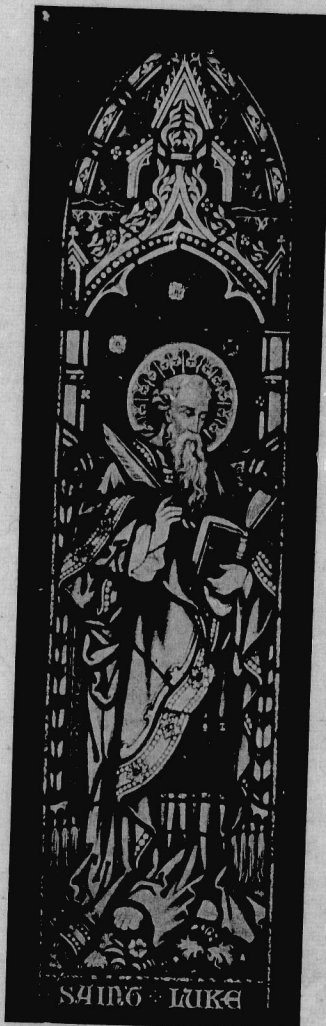
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BARKER COLLEGE

CATHEDRAL CHOIR SCHOOL

CHURCH FURNITURE

BOOKS FOR SALE

FAMILY SERVICE CENTRE

LADIES HOME MISSION UNION

PRINCIPAL FOR BELLISTER

THE SMALL CHATSWOOD CONVENTION.

## ALTERATIONS

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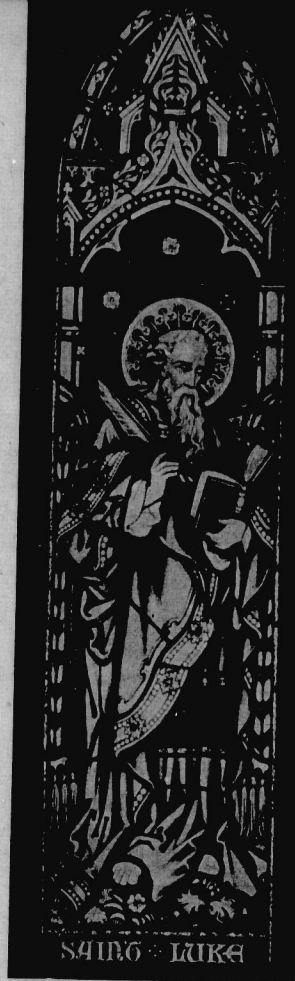
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