

actively supplemented by government. For example, the Colonial Office aims during the next forty years to teach forty million Africans to read. In Arab countries there is at present a government sponsored campaign to reduce the number of illiterates in Egypt, Syria, Lebanon and Iran. Dr. Frank Laubach, a well-known missionary has been commissioned to help devise charts and lessons to teach Arabic by the simplest method. What is true of Africa and the Middle East is true of the whole world. Multitudes are learning to read for the first time.

This fact places a great task on the Christian Church, to supply the new readers with literature in their own tongue, for there will be many who will be ready to exploit the new demand for reading matter for their own profit. Books, magazines and newspapers printed for mercenary motives and sold to a reading public that have as yet no canons of literary taste are likely to be of a debasing type. It would be indeed tragic if missionaries had taught the people to read only that they might fall victims to printed trash. This will be the case if wholesome literature is not provided in the native languages.

A letter appearing in our last issue from the Rev. Boyce Horsley, rightly, in our view, stresses a danger in our church organisation and work. The spectacular may have its uses, but can easily be allowed a wrong proportion. "The Kingdom of God cometh not with outward observance." The faithful performance of pastoral duty and the building up of church life in the parish is the effective way of building up the kingdom of God. The attempt to centralise and demonstrate by large combined gatherings seems to us the inverse, not to say, the perverse, method of procedure. We wonder how many of our suburban churches have weakened their witness to the gospel of the Cross by their foregoing the quiet Good Friday services in part in order to combine in the great central demonstration. Even if fifty per cent. of their congregations attended the central service the other half would have been robbed of their opportunity of witness and worship. We can keep the conviction that "The Still Week" indicates the right celebration of Holy Week and all its gracious reminders.

"In quietness and in confidence will be your strength."

Many people will have been surprised by recent regulation regarding the export of soap and fat from Australia to England. Sometime ago we read that the Wharf Labourers' Union had refused to load soap for England. Now the Federal Government has confirmed their attitude. Sometime ago the same union refused to load Dutch ships and although this affected national and international policy our Federal Government made no protest. Now that the Dutch have been forced to challenge Indonesian procedure by war, our policy is again being directed by the wharf labourers' union who have decided for us that no Dutch ships are to be loaded until they are satisfied concerning Dutch action. Meanwhile we are supposed to have a Prime Minister and Government elected by the whole people. No wonder strikes abound and the minds of the people are confused.

But we still have hopes! The recent discussion between Mr. Chifley and his would-be masters evoked from that gentleman a defence of the medical profession that was almost fair. He admitted the right of the B.M.A. to stick together for conference and even acknowledged the unflagging service that the doctor affords the community. Perhaps the thought crossed the Prime Minister's mind that the community would be in a parlous condition if the medicos adopted the ways of many of his friends who want as much money as they can get for a minimum of service and who would probably welcome something very much less than a "40 hour week" of work. We congratulate Mr. Chifley upon his stand in this matter, because if there is any body of men who deserve the grateful appreciation and undiluted praise of their fellowmen, it is the medical profession. Their humanity and generosity of service is so natural to their calling that much of it is just taken for granted. The unselfishness of their devotion to the study and art of healing, bringing into use discoveries of vital importance to human life and suffering, is indicated by the freedom of their discoveries to the whole medical world for universal application without extra fee or reward.

The characteristic and practical sympathy of the profession for all the ills of human life demand surely the

utmost respect and fairness of the Conference and dealing when public reforms are to be attempted. There is nothing shoddy in the ideals and practices of this great profession; let the community demand that no soiling hand be laid upon it to force it into ways that its high principles would condemn.

THE DIOCESAN CHURCH MUSIC SOCIETY.

The Sydney Diocesan Church Music Society's demonstration on 23rd June was given by the Choirs of St. Thomas', North Sydney, under the direction of Mr. B. J. S. Dudley, and St. Luke's, Clovelly, under the direction of Mr. B. Le Mesurier.

The St. Thomas' Choir sang Harwood's setting of the Communion Service in A Flat and some accompanied and unaccompanied anthems, and the St. Luke's choir, singing from the gallery, gave us a group of unaccompanied chorals and anthems.

Mr. Dudley obtained a devout and interesting interpretation of Harwood, and, with the exception of one or two places where his tenors got out of control, kept good balance and tone. Of the anthems, ranging from Palestrina to Martin Shaw, the same remark applies, although his interpretation of Palestrina's "Come, Holy Ghost," was too metrical to fully recapture the style of the period. A word of praise is due to his organist, Mr. W. Pearce, who, in addition to providing well balanced accompaniments, played two delightful organ pieces.

Mr. Le Mesurier showed what could be done with a small choir. He obtained some beautiful effects. The tone quality of his choir was generally good, with a tendency on the part of the tenor line to become hard. The balance and pitch were sometimes upset by a weakness in the bass line.

All in all, it was a most enjoyable evening. If what was heard is indicative of the general standard of the two choirs, the congregations of both churches are very fortunate.—C.S.

MEDIAEVAL MUMMERY IN THE WHITE HOUSE

(From the Moody Monthly.)

On the tenth of February, this year, a high official of the Greek Orthodox Church, Archbishop H. G. Athenagoras, on behalf of the Greek Patriarch at Jerusalem, presented to President Truman, at the White House, a necklace to which was attached a small silver chest, containing a piece of wood claimed to be part of the true cross of Christ. The announcement in the "New York Times" said it was a piece of "holy wood from the cross of Christ," this quoted phrase being used by this famous journal in quoted form.

It is to be greatly regretted that in this age of scientific advance, and in this country, founded by men who had been delivered from the superstitious nonsense of medieval ecclesiastical myths, there should have been even a pretension of presenting to any government official a piece of the original cross of Christ, for no piece of this cross can to-day be authentically identified as such.

Around this tradition of the so-called "invention of the cross," many silly myths have been built, by which millions from age to age have been deliberately deceived. It is well that we look into this matter for a moment, now that the White House itself has participated in such a ceremony.

Nothing was known of the cross of Christ after our Lord's crucifixion, for nearly three centuries. According to Jewish custom, the crosses were burned, and this may have happened to the one on which Jesus was crucified. The story of the discovery of the cross is well known, and has been repeated many times.

Helena, mother of Constantine the Great, at the age of seventy-nine, made a pilgrimage to Jerusalem, A.D. 326. When there, so the story runs, with the help of a guide learned in the lore of Jerusalem's history, she was able to discover the place of our Lord's crucifixion and resurrection. Asking for divine guidance, she had a body of men dig into this mound, with the result that before long they came upon three buried crosses.

Helena at once concluded these were the three crosses erected on Golgotha. To determine which was the one on which the Lord had been crucified, she had sick folk touched with each of the three crosses, discovering that only one was able to heal. This was then taken as the cross of Christ. She had the cross cut up—which seems a little strange—depositing in Jerusalem "the chief part of the real cross," and ordering the remaining sections to be conveyed to Constantinople. A part of the latter, Constantine inserted in the pedestal of a statue of himself, and the other part, it is said, was sent to Rome and placed in the church of S. Croce in Gerusalem.

It is very strange that the greatest of all early Church historians, Eusebius, contemporary of Constantine, author of the only great life of Constantine we have a life filled with details, does not mention the discovery of the cross! The famous Bordeaux Pilgrim, visiting Palestine in 333, never mentions the discovery of the cross. It is not until A.D. 98, in a letter of Paulinus of Nola, three-quarters of a century after this supposed miracle, that we have the first account of the discovery of the cross, ample time for the development of any elaborate myth in that credulous age.

From A.D. 628 nothing more was ever heard of the pieces of the cross in Constantinople. Jerusalem was sacked by the Saracens in 637, and we have no authentic record that any piece of the cross survived the Moslem devastations.

In Jerusalem, so the Roman Church teaches, centuries ago, small pieces of the cross, set in gold and gems, were sold to the rich, and the supply proved inexhaustible, because, so they say, the pieces were miraculously multiplied!

So inadequate is our knowledge of the cross of Christ, even from these traditions, and its so-called discovery, that actually the very shape of the cross on which our Lord was crucified is still a debated subject. No one ever described its form. Furthermore, the pieces of wood still shown in Rome, with a lot of other relics, are so worn and decayed that the species of tree from which this piece of wood came cannot be determined. It is not known if it was oak, or olive, or some other tree.

How could the Patriarch of Jerusalem send a piece of "the true cross" to the White House? This is what brings disrepute to the Christian faith. Most people living in our generation knowing anything of the history of these superstitions will laugh at such a story as this, and the enemies of our faith will sneer at it. Many more will say, "Well, we know the piece of the cross is not genuine, because its history is filled with unbelievable miracles. Therefore, perhaps the Christian faith, which puts so much emphasis on the cross, may not be true either."

Woe be unto the Church if in this sceptical day it retreats to this medieval nonsense. Our faith does not stand upon the identity of this cross, nor upon holy sites. Furthermore, recent excavations are persuading archaeologists throughout the world that the very so-called site of the holy sepulchre has been wrongly identified and tenaciously insisted upon these 1600 years.

Finally, we read that the Archbishop made the President commander-in-chief of the Christian Society of the Holy Sepulchre, Inc. It would be interesting to watch any man assume the post of commander-in-chief of the Holy Sepulchre to-day! Parts of it are owned by the Greeks, parts by the Roman Catholics, parts by the Abyssinians, parts by the Armenians, some by the Copts, etc. They hate each other with such unrelenting venom, and protect their own respective areas so fiercely, that the Church of the Holy Sepulchre must be guarded by Moslem soldiers, to the shame of the Christian Church.

Long ago Peter rejoiced that as Christians we had not followed cunningly devised fables! May God keep our nation from retreating into the murky twilight of medieval mummery, from which the Reformation delivered us, and save us from placing any confidence in myths more ridiculous than many which the ancient Greeks and Romans came to laugh at.

APPOINTMENT OF BISHOP OF TANGANYIKA.

The Archbishop of Canterbury is announced simultaneously in England, Australia and Africa, on 23rd July, the appointment of the Right Rev. William Wynn Jones, M.A., as the second Bishop of Central Tanganyika, in succession to the Right Rev. G. A. Chambers, M.A., D.D., who retired recently, and who is now Chaplain to the British Embassy Church in Paris.

Bishop Wynn Jones, who is 46 years of age, came out to Australia in 1919 from Wales, and joined the staff of Trinity Grammar School, Sydney, where he was a keen member of the Scout Movement.

He graduated B.A. of Sydney University in 1925, and M.A. in 1927; and was ordained in 1926, by Archbishop Wright, serving as a Curate at Holy Trinity, Dulwich Hill.

In 1927 he went to England, and was Curate at Neasden cum Kingsbury, in the Diocese of London, and then deputationist and Chaplain to the Colonial and Continental Church Society.

At the establishment of the Diocese of Central Tanganyika (formerly included in the Diocese of Mombasa, East Africa) he went out as a missionary of the Church Missionary Society, to become Principal of the Clergy Training and Divinity School at Kongwa, Tanganyika. In 1938 he was appointed Chancellor of the Diocese.

At the request of the Government in Tanganyika, he then became the first headmaster of the European School at Arusha, where he remained until he was consecrated Assistant Bishop of Central Tanganyika, in February, 1943, by Archbishop Temple of Canterbury, in St. Paul's Cathedral, London, together with the new Bishop of Coventry.

Bishop Wynn Jones (who is a brother of Rev. M. K. Jones, B.A., M.B.E., Rector of St. Andrew's, Roseville, and recently a P.O.W. in Changi) was married in 1932 to Miss Ruth L. Taylor, daughter of Mr. H. Minton Taylor, well known in legal and ecclesiastical circles in Sydney. They have two sons and two daughters, all born in Africa, and are at present in Australia on furlough.

The Bishop, who has travelled extensively in most States on deputation work for the Church Missionary Society, hopes to return to Africa at the end of the year. He will be present at the Lambeth Conference in England in 1948.

The appointment should be a popular one, as the Bishop is well known in Australia, and in Africa is liked by Europeans and Africans. During the war he travelled throughout the Middle East, where there were thousands of African soldiers, with their own African Chaplains.

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THE TRIUMPH OF FAITH.

(The Rev. W. F. Pyke, B.D.)

Whatever may be said of the days in which we live, they surely could not be described as days of peace and joy. To describe them as such is surely to lack sense, insight and right feeling. These are days of disquiet and unrest and our only defence against the daily shocks we receive in our political and social life is an attitude of Stoic fatalism. In this post war world in which the nations are struggling to find a basis of Peace, we know there are many thousands who are still without human rights, displaced and suffering. To talk of the present time as days of good living shows we are out of touch with reality.

And yet there is something to be said on the other side. Where can we look for something bracing, comforting and heartening that will give us courage to face the future bravely and with a song in our hearts; something more real than even the grim, concrete facts that are confronting and confounding us in these days?

Where does the hope of the future lie? It is to be found in our Christian inheritance if we really understand it and assess its true value. It will counterbalance all our fears, burn up all our doubts and depression about the future in a great flame of gratitude to God and make us "more than conquerors."

Why are Christians the most optimistic people in the world? Because their faith is grounded in fact. When we consider the incredible tidings that were committed to the pioneers and apostles of the Church 1900 years ago we cannot be pessimistic. What did they give to the world? One thing, and one thing only. Not merely an idea, or some vague uplift or ethical commonplace but a mighty fact. Jesus Christ and the Resurrection. God's great victory over all the powers of evil in human life. Not in a vague hope, or fancy dream, but in History. It was a discovery that if you crucify justice, righteousness and love and trample them beneath your feet, they will certainly rise again the stronger for their treatment.

What a faith the church possesses. To know that the God Who made the universe and sways the stars, should take upon Himself a human body and tread the dusty place of this low earth. Not as a "disguised Divinity" but as a Man—this is startling enough. But

that God should be the jest and sport of an ignorant, vindictive mob; that He should turn the Cross on which they crucified Him, battered, broken and outwardly defeated into a Supreme Triumph of History; that having tasted the bitterness and severity of death should break the bands of the grave and smite man's last enemy and triumphantly vindicate righteousness for ever—all this, not a dream but God's Historic Deed. Who can measure the marvel and magnificence of it?

Here is God's decisive answer to the paralysing doubts and daunting problems of this present day. We need to see the splendour of it. This unconquerable Christ is an eternal pledge that love, justice and truth are on the Throne and are the only unconquerable realities in the earth. "He that believeth in Me, said Jesus, shall never be disappointed" (Moffatt)

Go forward, leave behind things that are past;
Look upward, never mind skies overcast;
Move onward, in the way that Jesus trod,
Rise Heavenward, day by day, from earth to God.

Proper Psalms and Lessons

August 3. 9th Sunday after Trinity.

M.: 1 Kings xvii or Wisd. xi 21-xii 2; Luke; i 1-25 or Phil. iii. Psalms 46, 47, 48.

E.: 1 Kings xviii or xix or Wisd. xii 12-21; Matt. xi or Acts xx 17. Psalms 44, 45.

Aug. 10. 10th Sunday after Trinity.

M.: 1 Kings xxi or Eccus. iii 17-29; Luke i 26-56 or Phil. iv. Psalms 50, 53.

E.: 1 Kings xxii 1-40 or 2 Kings iv 8-37 or Eccus. xi 7-28; Matt. xiii 24-52 or Acts xxvii. Psalms 51, 54.

Aug. 17. 11th Sunday after Trinity.

M.: 2 Kings v or Eccus. xviii 1-14; Luke i 57 or Col. iii 12-iv 6. Psalms 56, 57.

E.: 2 Kings vi 8-23 or xvii 1-23 or Eccus. xxxviii 24; Matt. xvi 13 or Acts xxviii. Psalms 61, 62, 63.

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PERSONAL.

On June 11th, the vicar of the parish of Lang Lang (Gippsland Diocese) was married to Miss Dorothy Gardner.

The death occurred on June 21st of the Rev. John Neil Ashton, Rector of Holy Trinity, Stratford (Diocese of Gippsland).

The Rev. W. W. Tyler, Vicar of Rasedah (Diocese of Gippsland), has resigned owing to continued ill health.

Two of the oldest members, in age and membership, of the Mothers' Union in Australia were unable to be in their accustomed place at the Annual Meeting in Sydney on Friday week. Mrs. W. Hey Sharp and Mrs. Robert Taylor, both sometime secretaries of the Union, were laid aside by illness. We are glad to hear that both are making good recovery towards health in spite of their great age of 90 and 93 respectively.

Nana Glen and Coramba church people will regretfully hear of the bereavement of the Rev. and Mrs. H. A. Haslam in the death of Mr. Stephen Haslam. The deceased was prisoner in Japanese hands for 4 years and was done to death by Japanese guards upon the arrival of our Australian troops at the island.

We regret to note the death of Mr. F. Grugeon, a Sydney magistrate. Mr. Grugeon was for a period at the Children's Court and was always very helpful to the Court Chaplain and the work being done by the Chaplaincy. During his period as Children's Court Magistrate, the Archbishop of Sydney twice attended the Court and at Mr. Grugeon's invitation listened to Juvenile cases. One particular instance deeply impressed those present. A young girl was before the Court, not for the first time, and had served a period of probation. Mr. Grugeon, on receiving good reports of her behaviour from the Court Chaplain and the Deaconess discharged her. After giving her good advice Mr. Grugeon asked the Archbishop if he would offer prayer in the Court for the girl. Those present spontaneously rose to their feet and His Grace in a few feeling words commended her to God's care and keeping and gave her the Blessing. This was a moment that has not been forgotten by those who had the opportunity of being

present. Our sympathy goes to Mrs. Grugeon, who has lost her husband and two sons in a few years. One son was killed in the war.

The Bishop of Derby has conferred on Dr. P. A. Micklem the title of Provost Emeritus.

Rev. and Mrs. J. Greenwood and son John returned to Minnipa on 22nd July. The members of the B.C.A. Women's Auxiliary gave them a little reception on Monday, 21st, at the home of Rev. and Mrs. D. Livingstone, at North Sydney.

We regret to note the illness of the Archdeacon of Sydney, the Ven. Archdeacon S. M. Johnstone. The Archdeacon is in hospital and underwent an operation on his eye last week. We hope for him a speedy recovery.

The Rev. and Mrs. R. G. Fillingham, of Sydney, are receiving congratulations on the birth of their third son.

Sister Dowling, of B.C.A. Hospital, Ceduna, South Australia, well known for her long service, is enjoying a well earned holiday in N.S.W.

A photograph of Canon T. C. Hammond, Principal of Moore Theological College, Sydney, has been hung in the dining hall of the College. The photo, a splendid likeness of the Principal, was taken, and presented by Dr. Frank Cash, and joins the row of photos of those who have been former Principals. A gathering to mark the occasion was presided over by Bishop Hilliard, who spoke of the work of Canon Hammond since he took up his duties in Sydney and wished him and Mrs. Hammond a safe voyage and return from his visit to the home country.

The Right Reverend Alton Roy Beverley, Suffragan Bishop of Toronto since 1934, has been elected Bishop of Toronto. He has succeeded Archbishop D. T. Owen who died on April 9th.

The Rev. N. Tolhurst, has accepted the parish of St. Mark's, Fitzroy, Diocese of Melbourne.

Mrs. A. W. Morton left Sydney on July 19th, on the "Orion" to join her husband the Rev. A. W. Morton, at Oxford.

Two African Clergy from Uganda, the Rev. Asa Byaru and the Rev. Ferita Lartaya, will be going into Ridley Hall, Cambridge, this month for one year. Both men have been ordained for some time and on their return it is expected they will take up positions of responsibility in the Church.

The Regional Secretary for Aborigines of C.M.S. left Darwin for Oenpelli by plane last week. Mr. Montgomerie is visiting all C.M.S. Stations in the North. During his absence in North Australia the Rev. R. A. Johnson, rector of Kingsford, has been appointed Acting Secretary by the Federal Council of C.M.S.

The Rector of Holy Trinity, Kingsford, recently dedicated two stained glass windows in memory of the late Keith Mills, who was killed in Tokio while a P.O.W., and Frank Reginald Wyatt, who was organist of the Church for eight years.

The Very Reverend Geoffrey T. Berwick, M.A., Dean of Perth, W.A., has been elected a member of the Australian Branch of the John Mason Neale Society (Cambridge, England). It is interesting to note in the "Australian Christian World," 30/5/47, in Dr. C. Bernard Cockett's account of his travels, that he recently visited the graveyard at East Grinstead and saw the tombstone of Dr. Neale, who died in 1866.

The death is announced of the Rev. Thomas Pearce, rector of Carcoar, N.S.W. He was the second son of the late Thomas Henry Pearce, of Connerton Manor, Cornwall, England. English papers please copy.

Mr. W. Carter and Mr. R. Sherlock were ordained as deacons in St. Andrew's Cathedral on St. James' Day, by Bishop Pilcher. Mr. Carter has been licensed as Curate at St. Peter's, Cook's River, and Mr. Sherlock at St. Jude's, Randwick.

The Rev. J. A. G. Housden, Vicar of South Yarra, Victoria, has been elected as Bishop of Rockhampton, Queensland.

FOR THOSE WHO LOVE CHILDREN.

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CONSTITUTIONAL RE-UNION IN INDIA

ITS LESSONS FOR THE CHURCH.

The Archbishop of Canterbury in his Cambridge sermon last November spoke of the unsatisfactory nature of a reunion through a constitution. "A constitution is an artificial thing and may imperil the life it seeks to promote." "Its articles must be such as to satisfy and bind the negotiating parties. They must contain all that each negotiating party specially values and omit anything that it stubbornly resists; they must be non-committal where there is unresolved difference of opinion."

The scheme for Church union now being implemented in India is union through a constitution and consequently suffers from the defects mentioned by the Archbishop. Plans for Church Union in South India were first initiated among a group of Anglican and Congregational missionaries in May, 1919. Four months later the General Assembly of the South India United Church drew up a statement in which it expressed its full sympathy with the idea of union with the Anglican and Mar Thoma Syrian Churches. The Episcopal Synod of the Anglican Church in India appointed a Committee in February, 1920, to enter into negotiations, but the Mar Thoma Syrian Church did not feel able to respond. In 1925 the Wesleyan Methodist Church also appointed delegates to the joint committee which was engaged in working out the details of the scheme. This union has now been effected and is of great historic interest to the Christian world.

The avowed aim of the United Church is to bring together the different types of spiritual experience represented in the uniting churches. Their aim is to unite in one brotherhood the Evangelical who places emphasis on individual experience in Christian life; the Sacramentalist, who surrounds the Lord's Supper with every solemnity of ritual; and the Modernist, who bids the Church take full account of all new knowledge of the world which God's Spirit may impart. They hope that the United Church will provide a spiritual home in which those who hitherto have lived widely apart will now share common bonds of worship and fellowship.

The scheme of union is intended to combine the ideas of Episcopal, Presbyterian and Congregational Church Government. Those who held office as

Bishops of the Church of England retain their episcopate in the new church and others are consecrated to join them. It is intended that eventually every minister who exercises a permanent Ministry in the United Church will be an episcopally ordained minister. For the first 30 years the ministers of any Church in the Union may exercise their Ministry without reordination, but at the end of this period, the United Church is to determine for itself whether any further exception to the rule of an Episcopal Ministry will be allowed. It is particularly stated that the relation of the Bishop to his people is to be that of general Pastor and Father in God, not of "Lord, either in act or title."

It is interesting to notice that the Church of India, Burma and Ceylon was willing not to insist on Confirmation in the United Church as a prerequisite for union. But they did most earnestly commend its use for the specific reason that they consider it a rite which confers "a special gift of the Holy Ghost." It is also laid down that the administration of the Lord's Supper shall be restricted to the Ordained Ministry, but that laymen should be appointed to assist in dispensing the elements.

The United Church accepts the fundamental truths embodied in the historic Creeds, but the statement is made that this is not meant "to demand the assent of individuals to every word and phrase in them, or to exclude reasonable liberty of interpretation, or to assert that those creeds are a complete expression of Christian Faith."

Is Union All-important?

It is difficult to escape from the feeling that the scheme of union has been drawn up under the hands of men with a Modernist outlook. It is clear that the United Church is meant to have a broad based bottom, and that it may become even broader as time goes on. One is not surprised that opposition should come from those who have strong and definite convictions in matters of doctrine and polity. It is not at all clear that there is any real gain for Christian witness when union is purchased at the cost of cherished convictions. Liberal thought may become so wide and loose that the union will defeat its own ends. It raises the whole problem of the real value of external

Church Reunion. Unity in spirit, oneness of heart and faith, is surely of far more importance than uniformity of government and administration.

True and False Churches.

Karl Barth in his Gifford Lectures (pp. 166-7), has a word of warning in connection with church union. "It is not merely folly but downright treason—and this has shown itself more than once in the oecumenical movement to designate the true and the false church, e.g., the Evangelical Church and the Roman Catholic Church), as parts of the one Church of Jesus Christ as discords which quite well admit of being united in one all embracing concord to form a harmony. This can hold good when it is a matter of discords on both sides; false churches may meet together very well in such a higher unity, for all false churches do belong together and could form an excellent unity—and it is a point worthy of consideration, whether many a church conference and union has not prospered so well simply because it is a case of a false church that was able to reach a happy understanding and union with another false church. But discord and concord can only disturb and cancel each other. The true and the false church as such admit of no uniting, but are as incompatible as fire and water, and woe to him who would deny that."

A Constant Tension.

Christians should earnestly desire fellowship and union with their fellows. For such is the will of God. As the same time they are to contend earnestly for the faith against those who would deny it. Thus in the question of reunion there is a tension between the duty of union and the duty of preserving the truth. In a true evaluation, some aspects of truth will be seen to be of more importance even than organic union, but again, other aspects will seem to be of insufficient importance to perpetuate a schism. But the tension can never be resolved, even when reunion is consummated. If any Christian approaches the problem of reunion without a sense of tension let him beware lest he is regarding truth too lightly.

EASY MONEY.

In Argentina recently several images of the Virgin located in different parts of the Republic were elevated to the rank of general. They draw general's salaries which are collected by the local ecclesiastical authorities.—J. A. Mackay, in *World Dominion*,

Canon Law in the Church of England

RE-UNION IN ENGLAND.

In 1939 the Lower House of the Convocation of Canterbury humbly requested His Grace the President (in conjunction with the President of the Convocation of York) to appoint a Commission to consider the whole question of the revision and codification of the Canon Law.

The Commission was appointed by their Graces of Canterbury and York in the summer of 1939. The terms of reference were:—

A. To consider and report on the questions:—

- What is the present status of Canon Law in England, (1) as regards canons in force before the Reformation; (2) as regards canons made and promulgated since the Reformation? and
- What method should be followed to determine which canons are to be regarded as absolute, and to provide the Church with a body of Canons certainly operative and apart from which none would be operative or reasonably regarded as operative?

(b) To prepare, if after such consideration this seems expedient, a revised body of Canons based on the conclusions reached under (a) above, for submission to the Convocation.

The Commission consisted of many distinguished persons, but attention has been directed to the fact that it has been heavily weighted on the clerical side. Two Bishops, two Deans, an Archdeacon, six other Clergymen, of whom one is a Professor of Ecclesiastical History, as against one Judge, one Fellow of Oxford, one layman who is a D.Litt. and LL.D., and one lay Vicar-General. The absence of practising lawyers is rather remarkable in a Commission which deals so closely with questions of law.

As might be expected, there is a great deal of valuable information contained in the historic section of the Report, and we anticipate lively discussion on the vexed 25 Henry VIII, regarding dispensing power. The much vaunted Canons of 1640 are rather summarily dismissed. "They have never been treated as binding in the Courts." There is an amusing dis-

cussion on the "affection" with which these Canons were regarded, and in the course of it the Commission makes itself responsible for the statement: "Whigs have souls." We believe that the publication will evoke much comment. Indeed the Commission invites it. We do not think the Canons as proposed will prove acceptable. It is a matter for deep regret that once more an attempt is made under cover of these Canons to alter the historic attitude of the Church of England

The Canon on Marriage from which the Archbishop of York and Professor Jenkins dissent provides for a Bishop's Court which can declare marriage "which has been duly dissolved by secular law" null and void. In such circumstances the Bishop in his discretion can allow either party to marry another person, even though the original partner is still living. This is a close approximation to Roman Canon Law and opens the door to endless disputes.

An attempt is made to show that Sir Herbert Jenner Fust's judgment in *Faulkner v Litchfield and Stearn* was more harsh on the use of stone altars than the actual facts warranted. Unfortunately, as frequently happens in such reports, no evidence is given beyond the fact that "between the Reformation and the year 1845 stone altars continued to be put up both in the Church of England and in the Church of Ireland." There is no reference to the taking down of stone altars in 1550 and again in 1549. A canon provides for a table of wood or stone, thus reversing the judgment of the Church as frequently expressed by her eminent leaders, and proposing to over-ride a decision of a Church Court.

Proposals are also included, legalizing the use of Mass Vestments. There is one remarkable Canon which ought to receive the attention of the framers of draft Constitutions for Australia. It runs as follows:—

"Be is remembered that nothing in these Canons takes away, or affects, the right of any of His Majesty's subjects who feels aggrieved for lack of justice or abuse of process in any proceedings in an Ecclesiastical Court to apply at any stage in those proceedings to His Majesty's High Court of Justice. (Copy of Report from S.P.C.K.)."

The Archbishop of Canterbury, preaching at Cambridge last November, made some important proposals towards the reunion of the Church of England and the Free Churches. He suggested that the churches grow into communion with one another before they start and write a constitution. "We are not yet ready for organic or constitutional union. But there can be a process of assimilation, of growing alike. What we need is that while the folds remain distinct, there should be a movement towards a free and unfettered exchange of life in worship and sacrament between them as there is already of prayer and thought and Christian Fellowship — in short that they should grow towards that full communion with one another, which already in their separation they have with Christ."

Bishops for the Free Churches.

As a step towards this, the Archbishop suggested that the Free Churches adopt the form of Episcopal Government. "The non-episcopal Churches have accepted the principle that episcopacy must exist along with the other elements (the Council of Presbyters and the Congregation of the Faithful) in a reunited church. . . . If they do so for a reunited church, why not also and earlier for the process of assimilation, as a step towards full communion? . . . In such a giving and receiving of episcopacy, there would be a mutual removal of a barrier between the folds. Nor would any fresh barriers be raised. For no previously existing affiliations would be impaired."

The Archbishop remarked that every Church's Ministry is defective in that it is prevented from operating in all the folds of Christ's flock. The scheme he suggested had its complement in the commissioning of episcopally ordained ministers for service in the non-episcopal churches. "If there were agreement on it, I would thankfully receive at the hands of others their commission in their accustomed form and in the same way confer our own; that is the mutual exchange of love and enrichment to which Lambeth 1920, called us."

The Archbishop's proposals were well received by all the English Church Newspapers. The Free Churches, too, welcomed them and negotiations were entered into which are still going on.

RE-WRITING THE BIBLE.

BISHOP OF BIRMINGHAM'S BOOK.

(The Rise of Christianity, by Ernest William Barnes, Bishop of Birmingham, Longman's, 1947. English Price 15/-.)

The writer is a Doctor of Science. His approach to the New Testament is not that of a Theologian nor of a New Testament scholar. He describes himself as "a Christian humanist of the modern world," p. 233, or "a modern Christian humanist" p. 235.

The ground of his approach is that miracles are impossible. This is stated in a reference to St. Mark's Gospel at page 108. "Mark is in short an honest compilation made by an earnest and credulous man. He was credulous inasmuch as the miracles, as they are narrated, cannot in the light of our modern knowledge of the infirmity of nature, be accepted as historical facts."

Speaking on the next page of the multiplying of the loaves, Dr. Barnes writes: "The story of course cannot be literal fact; the creation, out of nothing, of food or of any other material substance is contrary to established physical law."

Perhaps this sufficiently accounts for the numerous contemptuous expressions scattered throughout these pages. We might take a few at random. "Probably many years passed before the resurrection stories took the shape in which we now find them in the gospels. The differences in these stories show myth-making in operation." p. 175.

Myth is a hard worked word in this book.

The New Testament scriptures are here and there or indeed mostly "legend and legendary". They are "strange," "strange and fanciful," "fantastic," "fictitious," "contradictory," "clumsy," "clumsily told," "awkward," "improbable," "unsatisfactory," "dramatized," "irrational," "half-mad," anything indeed but true!

As an attempt at New Testament scholarship we think that the exposition attempted at pp. 233-5 absolutely takes the cake!

The writer complains of having to rub his eyes when he reads certain parts of the New Testament. We have certainly often rubbed our eyes when reading this book.

[We hope it is the last dying kick of modernism (so called) in our beloved church. It is certainly a vicious kick.]

We again are solemnly informed by the writer, we suppose on the authority of his Doctorate of Science, "the historic Jesus is a figure seen in the New Testament amid swirling mists." And at p. 133 we read that the portrait of Jesus is "blurred" and at p. 181, referring to the incident between Paul and Peter noticed in the Epistle to the Galatians, he writes "our authorities give us a confused, and possibly by Luke, deliberately blurred, account of the dispute."

In the story of our Lord's trial "faulty memory" accounts for a good deal. Here again we get such expressions as "we are told."

"So we are told," "is made to say." And we further read: "Many analytical scholars dismiss the story of the examination by Herod as fiction, intended to provide yet another assurance of the innocence of Jesus." And again, "In such a confusion of varying statements as we find in the four Gospels exact truth evades us."

There are other references to "analytical scholars." From these we gather that the author has in mind "nineteenth century scholarship" referred to at page 99. A careful reading of the book gives the impression that the writer early in life, probably when reading for his science degree had come to certain conclusions. These he has publicly stated over and over again. He has long waited for an opportunity to put them on paper as vindicating his own position. We wonder whether now that he sees them with his own eyes he really believes them to be true.

To us the book is not even consistent.

We would like to respectfully ask the author some questions—

(1) How can he reconcile his theology, if he would acknowledge it to be a theology, with his own spiritual experience?

The book leaves the impression that Dr. Barnes has had, perhaps, very early in life, a definite spiritual experience. Is his spiritual experience not supernatural and so a miracle?

(2) At page 240 we read: "We may go so far with Paul as to assert that all Christians agree that man conquers his weakness by the grace which comes from the indwelling Spirit of Christ." Is the indwelling of the Spirit of Christ in the heart of a believer not as great a miracle and as real and as supernatural in its operation as any miracle of the New Testament?

(3) From the foreword we would make two extracts: (i) "Some who have been brought up in the belief that there is a deadly opposition between science and scholarship on the one hand and Christianity on the other may be surprised that the result of the search is not a spiritual desert; there emerges I submit a lovely and satisfying faith which contains the essentials of the great Christian tradition."

In the first part of this sentence a straw man is set up.

In the second part a statement, which in our opinion, is not true.

(ii) "I personally find that the early Christian story as it can now be told explains why men gaining understanding from prayer and sacraments, have since the Gospel was first proclaimed worshipped Jesus as divine. I, too, so worship Him."

But how can men gain understanding apart from the Word of God? There must be truth before there is understanding. Here is the crucial question, Has God spoken? Is there a word from him? Had Dr. Barnes read the works of Karl Barth, Brunner and other modern Reformed theologians they would surely have left some trace in his book. Dr. Barnes burks the whole question of the word of God.

And again, if Jesus be Divine, as he says, is not that the miracle of miracles?

We may gather the amount of interest that the writer takes in Christian Theology from the question he asks at p. 34: "Is it possible that a Christian humanism will yet emerge preserving all that is best in Hebrew religion and Greek culture?" Characteristically this is entered in the index as follows: "Humanism, possibility of a, both scientific and Christian."

(4) The writer acknowledges that the early Christians were enthusiasts. But what made them enthusiasts? The writer has no adequate answer. As has been said they endured "labours, dangers and sufferings," but for what? The fog described by this writer could never create enthusiasm.

CORRESPONDENCE.

THE KING'S SCHOOL.

(The Editor, "Sydney Church Record.")

Sir,

Thank you for your helpful suggestions in the last issue. You said, "It would be disastrous if Parramatta were left without a Church of England School." You expressed the hope that the present site should be used as a day and boarding school, because "Parramatta is the centre of a large and populous district and will become even more important when the built-up area expands westward, following on the electrification of the railway to the Mountains."

The most generous offer of Mr. A. S. Hoskins for a school at Wollongong had to be accepted. You express the hope that a Girls' School will also be built there. I believe that many of the Old Boys would accept both proposals, but agree with you that it would be a blunder to leave Parramatta district without a school for day boys and boarders of all ages, just as it would be a blunder to move S.C.E.G.S., Darlinghurst, to Wollongong, and practically say to parents you must send your children there.

Your brief Editorial makes a most valuable suggestion which may bring about a solution of the present strong opposition to the proposed move.

And everyone now knows that there are large suitable areas of land within close proximity to Parramatta.

I am,

L. A. PEARCE.

Bowral.

(5) The Church grew and spread in succeeding generations but its missionary enthusiasm and self-sacrifice was based on a mistake and a misunderstanding, not on historic fact and on truth. This seems to us to be absolutely incredible. Dr. Barnes' will-o'-the-wisp certainly leads us into a bottomless bog.

(6) We believe that Dr. Barnes, like many other modernists, projects his own personality into the gospel story. The picture of Jesus that emerges will largely depend upon the character of the student. Mind imagination, personal background, general reading and national inclination mingle with the gospel narrative. There comes into being a Jesus that ought to be. This is a fascinating figure to the one who creates it. It is often an enlarged and coloured photograph of himself; if not as he is, at least as he ought to be. There will also be fancy touches, and in spite of humanism elements of the supernatural, as in the case before us. These elements will naturally be vague and indefinite; we will not say "deliberately blurred"! (see pp. 236, 237).

(7) This book calls us to follow a Jesus that ought to be. But we cannot do this without forsaking the Christ that is. Here the roads divide. We part company.

CHANGING AFRICA.

A challenge has come to our Church Missionary Society here in Australia, in connection with the Government scheme in England to provide the necessary oil which is so greatly needed in the home country, as well as in Europe. In East Africa they have started large plantations of peanuts (or ground nuts, as they are called in Tanganyika), on the plains near Kongwa, where Archdeacon and Mrs. Kidner live. The soil is excellent for this crop, as the natives have proved for many years, the yield being so great that at times with good rains it has been unable to be harvested, and has been left for the monkeys and large horn-bills to dig up and enjoy.

Now the Government is sending out from England agriculturists who are specialists in this job. Nearly forty are already there, who are hard at work building houses in which to live, clearing an airfield at Sagalla (about ten miles from Kongwa), also laying a railway across the plain (seventeen miles to Msigali), bridging the River Chinyasungwi (on some maps written Kinya-Zungwi), which like the River Jordan "always overflows its banks every time of harvest."

It is expected that seven thousand natives will be employed on this big undertaking. This will mean that men from all over Tanganyika will be congregated in camps, and will have to be cared for in every way. Their spiritual welfare should be the responsibility of the C.M.S., as the centre of the work is at Kongwa, and there is no other mission working in the area.

CHILDREN'S SPECIAL SERVICE MISSION.

A reminder about the C.S.S.M. Annual Rally to be held in the Assembly Hall, Margaret Street, Sydney, on Saturday, 9th Aug. The Children's Rally will commence at 3.15 p.m., and Mr. H. A. Brown, the well-known young people's speaker, will address the Rally. The afternoon session will be followed by a basket tea in St. Phillip's Church Hall at 5 p.m.

"Milestones of Melody" will be presented in the Assembly Hall at 6 p.m. and sound films are to be screened at 6.30 p.m. The evening rally at 7.30 p.m. will be addressed by Evangelist J. Duffey of the Open Air Campaigners. We are sure these rallies will be a means of great blessing to all who attend.

EX-CHAPLAINS TO MEET.

N.S.W. Service and ex-Service Chaplains are invited to a meeting in No. 2 Committee Room, Church House, Sydney, on Friday, 15th August, at 2.0 p.m. Purpose to consider forming a N.S.W. Branch of the Chaplains' Association. The Dean of Sydney will occupy the chair.

KINGSFORD.

The dedication and birthday festival of Holy Trinity, Kingsford, will be commemorated in August. Special services are being arranged. A parish tea will be held on August 9th. Special preachers will be the Rev. Clive Goodwin, of the Seamen's Mission, and the Rev. F. Arnott, M.A., Warden of St. Paul's College, University of Sydney will preach on the 17th. The Cranbrook Junior School Choir will visit the parish Church on the 17th of August and render special music.

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

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CALL TO YOUTH

CHURCH ATTENDANCE.

A rather disturbing expression is sometimes heard in gospel preaching, and seen in gospel tracts. We know what the preachers mean who use it, of course, and if their language were always carefully guarded, no harm would necessarily result from the statement, "You are not saved by going to church." The trouble is that in their commendable effort to guard against legalism, and to make it clear that salvation is by faith in Christ alone, apart from works of any kind, some brethren unconsciously create the impression that church attendance is of small moment, and thus they do a dis-service to the cause of Christ. Unquestionably, most of us have actually been saved by going to church, in the sense that we were in the church when we heard the gospel and believed it.

Christians cannot afford to allow their influence to count in the slightest degree on the side of the enemies of the Church of Jesus Christ, whether by making statements which the world, and the weak believer, may misunderstand, or by absenting themselves from the gatherings of the saints on the Lord's Day.

It is our personal conviction that only those who frequently are found where the Word of God is faithfully preached are able to understand such problems as why the godly suffer while the wicked seem so often to prosper. Asaph found these things too painful for him, until he went into the sanctuary of God. Then, he understood (Ps. 73: 1-17).

There is at least an implication in Malachi 3:16 that when God's people gather to-day in the fear of the Lord, to think upon His name, God takes note of their presence, and records their names in His book of remembrance.

In the striking juxtaposition of wilful sin and the "forsaking the assembling of ourselves together" (Heb. 10: 25, 26), there is more than a hint that the neglect of the appointed assembly of believers is commonly supposed. Nothing but loss can result from carelessness in church attendance; nothing but harm can issue from thoughtless criticisms of the church, even in the preaching of the Gospel.—Moody Monthly.

CHRISTIAN YOUTH LEADERSHIP TRAINING COURSE.

The studies for the Christian Youth Leadership Training Course, organised by the Chaplaincy for Youth will begin at 7 p.m. on the 7th August.

Speakers for the first series will be Canon R. B. Robinson, L.Th., and Rev. R. A. Hickin Th.L. The Department feels that this preparatory course is going to fulfil the need of many of our young people who are working amongst and witnessing to the youth of Australia.

As the interest in this course is very marked, and the department wishes to make adequate arrangements for the accommodation of all coming, it would be appreciated if intending students contact the office at their earliest opportunity (Phone MA 1942).

Above all, pray for God's blessing on this course.

OSLO NEWS.

A letter has been received from the Rev. Graham Delbridge, written upon his arrival in England.

He had a very eventful trip—the M.V. "Durango" four times catching fire in the engine room. After a lot of excitement the fire was subdued each time; then because the boat was behind schedule it raced full speed through a fog, to Liverpool with visibility only 400 yards. Mr Delbridge says that most people on board were very tense, and not a few were praying for the safe arrival of the ship.

He reports that preparatory Bible studies and discussion groups have been very helpful, and these preparatory talks are expected to lend colour to the Conference, which is now in full swing. He would value your prayers both for himself and for all other delegates attending the conference.

At the close of the Conference it is expected that Mr. Delbridge will attend an All Anglican Youth Conference in Canterbury to take place in August.

CHURCH OF ENGLAND BOARD OF DIOCESAN MISSIONS.

The children's services were in all centres very well attended, keeping right through a good, high average. The maximum number at Eastlakes was 155, Mascot 150, Erskineville 133 and Putney 130. Many of the older children openly confessed their acceptance of the Lord Jesus Christ as their Saviour, and Friend, and many new scholars were gathered into the Sunday schools. The Evening Services for the adults were also quite well attended, and very definite decisions recorded for Christ. A very pleasing feature of the missions, and a gauge of spiritual blessing was the number of annual subscribers of £1 a year, and some less, gathered for the work. We have great need of such, and are aiming to reach three hundred. If any readers would like to join in this great campaign of Evangelism would you kindly forward your name to the Evangelist, cnr. Kent and Bathurst Streets, Sydney.

We would covet your prayers for the Missions being conducted at the Carlingford Boys' and Girls' Home respectively from August 5th to 8th and 11th to 15th. We are very thankful to those in charge for this opportunity and sincerely hope and pray it will be a means of rich blessing.

—Evangelist, Rev. G. Rees.

SECRET OF BIBLE STUDY.

1. Study it through. Never begin a day without mastering a verse.

2. Pray it in. Never leave your Bible until the verse or passage you have studied is a part of your being.

3. Put it down. The thoughts that God gives you, put in the margin of your Bible or in your note book.

4. Work it out. Live the truth you get in the morning through all the hours of the day.

5. Pass it on. Seek to tell somebody else what you have learned.

—J. Wilbur Chapman.

EVERY MORNING. . . .

After you have finished answering each day's specific questions, review by answering these important queries:—

1. Is there any example for me to seek to follow by God's help?

2. Is there a command to be obeyed?

3. Is there a sin for me to avoid or to forsake?

4. Is there a promise for me to claim; if so, what are its conditions?

5. What does this passage teach me (by illustration or statement) about Jesus Christ, God, myself, His will for my life?

6. Is there something in this passage which should be my prayer for to-day?

—Extract from "His."

C.M.S. LEAGUE OF YOUTH.

Medical Evening.

One of the most profitable central meetings ever arranged by the C.M.S. League of Youth was held on Monday, 21st July, at C.M.S. House, 93 Bathurst Street, Sydney.

The evening endeavoured to provoke among League members an interest in Medical Missions. Gifts of medical supplies and donations for Medical Missions were given by those present and time was spent in bandage winding.

Bible Study was taken by the Rev. R. Flatau and the great speakers were Mrs. Wynn Jones and Deaconess N. Bullard. During the evening a welcome was extended to Sisters Faith Ward, and Winifred Preston, who have just returned for furlough from Tanganyika.

The whole evening was indeed a challenge to Youth to support the work of Medical Missions and to help those who struggle for life eternal life, against the powers of sin and superstition, death, fear and oppression.

Convention.

The League of Youth (N.S.W.) will hold their convention at Croydon for the purpose of Bible Study on Saturday, 16th August. The gathering will be held at St. James' House, corner of Liverpool and Edwin Streets, Croydon. Sessions commence at 3 p.m. concluding at 9 p.m. (afternoon tea, 4 p.m. and basket tea at 5.30 p.m.)

Books to be studied are: Amos, Jonah, Habakkuk, and Joel.

The Convention should prove most profitable to all young people especially to those interested in Sunday School and Youth Work.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

CLERGY CONFERENCE.

A two day Clergy Conference is to be held at Port Hacking on September 8-10. The main theme of the conference is the work of Christ. The Dean of Sydney and Mrs. Babbage will be the hosts, and the Rev. D. B. Knox, of Moore College, is the organising secretary, to whom communications about the details of the conference should be addressed.

CATHEDRAL THEOLOGICAL CIRCLE.

The Rev. F. Arnott, Warden of St. Paul's College, read an interesting paper to the Circle at its last meeting. His subject was the influence that Sir Edwyn Hoskyns had on English Theology. The Circle meets at the Cathedral at 2 p.m. on the second Friday of each month. Next month's paper is to be on the Aramaic background of the Gospels, read by the Rev. D. B. Knox, and in September Dr. Frank Cash is to read a paper on the language of St. Mark.

CAMPERDOWN CEMETERY TRUST.

The annual commemoration gathering in Camperdown Cemetery will be held in the cemetery, Church Street, Newtown, on Saturday, 16th August, next, at 3 p.m.

It will take the form of a service of Remembrance for those buried in this historic cemetery.

Each year many people gather in the grounds to take part in this well known celebration.

This year it will be of a special nature. First, an appropriate service will be held alongside the Dunbar tomb (the ninetieth anniversary of the wreck of the vessel) when G. A. King, Esq., of the Society of Australian Genealogists will give an address appropriate to the occasion.

After this Mr. Justice Street will unveil two large stone pillars formerly in use as gate posts at the old Devonshire Street, Cemetery from approximately 1825 to 1901.

An historic marble pillar surmounted by a sundial, from the old Sandgate Cemetery, will also be unveiled.

All our readers are specially invited to attend this important gathering.

DEACONESS HOUSE.

Sister Hazel Martyn completed her training at Deaconess House in May, and is now at the Ryde District Hospital doing a period of training with a view to working with the B.C.A.

Sister Lorraine Delburn is now doing full time work at St. Andrew's, Sans Souci, where until May, she was working part-time as a student whilst in training at Deaconess House.

EARLWOOD.

From August 11th the parish of St. George, Earlwood, will be combining with other churches in the district in a United Mission.

The gatherings for children will be conducted by Mr. W. Guildford and the meetings for adults by the Ven. Archdeacon F. O. Hulme Moir.

In the Mission there will also be special gatherings for women and for men.

LINDFIELD.

On Sunday, June 29th, the Rector (Canon F. W. Tugwell) unveiled a stained glass window in St. Alban's Church, to the memory of the late Harold C. Gregory.

Mr. Gregory had been a regular worshipper at St. Alban's and was a member of the Parish Council.

SYDNEY PRELIMINARY THEOLOGICAL COURSE—1947.

Term I.

Miss E. Ward, Miss D. Vaughan, Miss N. Drew, P. C. Beaumont, R. F. Halliday, Miss M. Paton, R. Scully; Miss A. Simmonds, Miss M. Prescott, Mrs. V. M. Surtees, Miss S. Gilchrist, equal; C. Graham, Miss N. Harding, Miss B. Krause, M. Mackellar, equal; Miss N. Butterley, T. J. Morrow, equal; Miss E. Stahl; Mrs. B. Shelley, Miss W. Bradhurst, Mrs. D. Greig, equal; Mrs. B. N. Wilkinson, Miss I. Wright, Miss G. Hewett, Miss P. Collard, equal; Miss B. Mathieson, Miss A. Owen, equal; K. Hart; Miss B. Gedge, M. Gilbert, equal; Miss V. Carter; R. M. Horden, The Rev. C. Forrest-Sale, C. Rich, equal. Seven failed.

Diocese of Newcastle.

THE CATHEDRAL CHOIR.

The Cathedral Choir, which, until January last had been composed of "mixed" voices has been reformed as an entirely male choir. The Cathedral Choir School of Music has a total enrolment of 38 boys who have been attending four regular weekly practices since the beginning of the year. The men's sections have an enrolment of 24 members. The Choir began the regular singing of the Services on Sunday, 29th June, which date marked the centenary of the Diocese. In addition to normal services the choir sings Evensong at 5 p.m. on Tuesday and Thursday of each week. The boys are shortly to receive their uniform which is according to the usual Public School design with royal blue hat band together with the crest of the Diocese, blue and white tie, etc.

VICTORIA.

Diocese of Melbourne.

LATE MR. A. E. BRADSHAW.

My wife and I have been most grateful for the messages which have come from so many since her father's death. The late A. E. Bradshaw reached the age of eighty-six. He was born at St. Kilda. He watched Melbourne grow almost from a village to a great city. For sixty-two years he and Mrs. Bradshaw lived in the same house, brought up four sons and two daughters and worshipped at St. Columba's, Hawthorn, all his married life. He rose from office boy to chief executive officer in the service of the Metropolitan Gas Company and exemplified in every way those qualities of life which all good men admire. His interests were maintained to the very end and the tribute paid to St. Columba's, by so many friends, was an evidence of his faithfulness both in business and in community life. It is not often that I mention personal matters in my letters to you, but at this time, I did want to say

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our word of gratitude for the kindly words of so many friends.—From the "Archbishop's Letter."

KING'S CALL TO PRAYER.

The King's day of prayer was marked by larger congregations in the Cathedral than usual. His Excellency the Governor attended the Morning Service and later took a leading part in the Citizens' Service in the Town Hall, arranged by the Hon. W. H. Edgar, M.L.C., when there were a thousand persons present and the Governor gave the address.

Diocese of Gippsland.

On Saturday, July 26, a Church Community Hall was opened at Morwell.

This is the first such building opened in the Diocese and includes a children's and youth library.

The Rector is appealing for equipment to complete the furnishing of the hall.

The Rector of Traralgon, writing in the Parish Messenger, reports that since 1944 the parish has had more than 15,000 communicants each year, and congregations totalling more than 30,000.

SOUTH AUSTRALIA.

Diocese of Adelaide.

CHURCH MISSIONARY SOCIETY NEWS. (S.A. Branch.)

People keep asking, Where can I hear Bishop Wynn Jones of Tanganyika? Here are the dates:—

Sunday, 3rd August.—Preach at St. Columba's, Hawthorn, 11 a.m.; Parish Church, Belair, 7 p.m.

Wed., 6th August.—Address Youth, C.M.S. Depot, 7.45 p.m.

Friday, 8th August.—Women's Meeting, C.M.S. Depot, 3 p.m.; Film Evening, Holy Trinity Hall, 8 p.m.

Saturday, 9th August.—Diocesan Centenary Missionary Rally, at St. John's, Halifax St., 3 p.m., and 7.30 p.m. Evensong to preach, also Films after 5 p.m. tea.

Sunday, 10th August.—Preach at Kensington Gardens, 8 a.m.; preach at North Kensington, 9.30 a.m.; preach at St. Matthew's, 11 a.m.; Broadcast, 5KA, 5.30 p.m.; Preach at St. John's, Adelaide, 7 p.m.

Monday, 11th August.—St. Luke's Hall, Whitmore Square, Film evening, 8 p.m.

Tuesday, 12th August.—Annual Gift Day for Medical Missions. Bring your gift, 2.30 p.m. at C.M.S. Depot and hear the Bishop.

All the above are public gatherings, so bring your friends.

Diocesan Quotas.—Our budget for S.A. Branch for the year ending 30th June, 1948, is £3575. This includes Western Australia, so from the Diocese of Adelaide we need £2500 and from Willochra Diocese at least £251. Costs are rising on every mission field? instead of its costing £190 to support our Branch Missionary in China, it now costs £650. So will you help?

Gifts for Tanganyika.—Our Branch Missionary, Miss Avis Richardson, who was recently in Adelaide will be returning to

Tanganyika in about two months, and will gladly take back anything we can send. Mvumi schoolgirls especially love woollen scarves to prevent coughs and colds in winter—they should be a foot wide, five feet long, any colours, knitted on say No. 7 needles; patchwork quilts are also welcome—why not get your friends on the job? These and other gifts can be left at the C.M.S. Depot, 4th Floor, Worando Building, Gren Street, Medical Mission special Gift Day is on Aug. 12th, as above.

Lunch-hour Prayer Time has been changed to every Tuesday, at 1.30 p.m. at the Depot.

Books.—Have you inspected our Bookroom lately? There are new supplies of books by H. V. Morton, C. S. Lewis, F. W. Boreham, Dr. Max Warren, "Matilda Waltzes," biographies, prayer books, etc., as well as excellent books of prayer, etc., for children, and a new 6d. coloured comic—come and see! 4th floor, Worando Bldg., 85 Grenfell St.

Mrs. W. H. Irwin, was farewelled in the C.M.S. rooms on July 11th, after many years loving service for us. She is sailing on the "Orion" for England with her two sons, and our prayers and good wishes go with her.

REFORM IN CHURCH IN ENGLAND.

The Church Assembly has passed a measure last month aimed at equalizing the incomes of the clergy. Where the bishop and the committee set up by the diocesan conference for the purpose are of the opinion that the endowment income of any benefice is in excess of what is required, an order may be made charging it with a payment to the stipends fund of the diocese. But no such order may be made affecting an existing incumbent, or where the endowment figure is less than £750.

SOUTH INDIA.

POSITION OF THE MISSIONARY SOCIETIES.

The standing committee of the S.P.G. has determined to cease paying the salaries of its missionaries in South India after December 31, 1948, on the ground that its charter only allows it to support Church of England work. This decision is to be reviewed in the event of an authoritative restatement of the relationships between the Church of England and the United Church of South India.

The C.M.S. strongly supports the scheme for union. The Archbishop of Canterbury has said that for the Anglican members to withdraw from the scheme would be treachery.

HEADMISTRESS.—Applications are invited for the position of Headmistress of St. Catherine's School, Waverley, Sydney, New South Wales, a Church of England Day and Boarding School for Girls. Salary £500 p.a., rising by annual increments of £25 to £600 p.a., including Board and Residence. Applications should include particulars of age, qualifications, and experience, and be accompanied by copies of testimonials, addressed to the Hon. Secretary, to the Council at the School. Applicants are asked to state the earliest date in 1948 at which they could commence duties.

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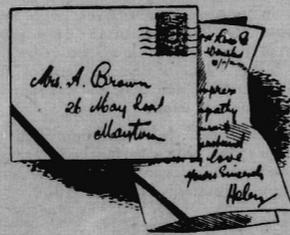
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A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month kindly write to the Secretary, C.R. Office. Mrs. O. A. Raymond, 8/-; Mr. C. W. Pinnell, 8/-; Mr. L. R. Wetton, 8/-; Rev. Canoa W. H. Hillard, 8/-; Miss Blackmore, 5/-; Miss P. Langford, 4/-; Mr. W. H. Wray, 8/-; Miss Oxley, 4/-; Miss L. A. Grundy, 10/-; Rev. C. N. Mell, 8/-; Rev. C. G. E. Forrest-Sale, 8/-; Mr. W. L. Brumley, 8/-; Mr. J. Wall, 4/-; Mr. T. Blackburn, 8/-; Rev. L. L. Wenzel, 8/-; Mrs. Simpson, 8/-.

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THEOLOGICAL JOTTINGS.

Mr. C. S. Lewis has reminded us that there is one sin from which no man in the world is free, a vice which everyone loathes and everyone condemns when seen in other people, and yet a vice of which few people imagine they are guilty of themselves. He says that there are people who admit that they are bad tempered, or that they cannot keep their heads about girls or drunkenness, or even that they are cowards, but there are very few people who accuse themselves of this vice. Nevertheless, it is a vice about which people are merciless and scathing when they see it in others, and yet there is no fault about which people are more unconscious themselves. And the strange paradoxical thing is that the more we have it ourselves, the more we dislike it in others.

What is this vice? This vice is pride or self conceit, the most specious and dangerous of all sins, more damnable than unchastity, or anger, or greed or drunkenness, the sin through which the devil became the devil, the sin which leads to every other sin.

Pride is a sin peculiar to spiritual beings. It is unknown in the animal world. And because pride is essentially and exclusively a spiritual temptation, it is a hundred fold more subtle and deadly than other temptations which come through our fleshly nature. There are some vices which come to us working through our animal nature; but pride comes direct from hell. It is purely spiritual; and because it comes through our spirit it tempts us to imagine that we are God. It tempts us to forget that we are creatures dependent upon the Creator; it tempts us to forget that our independence is relative and our autonomy delegated. Pride tempts us to dethrone God and to overthrow the laws of the universe; to sing with Swinburne:

Glory to man in the highest
For man is the master of things!

It was through pride, as the Bible tells us, that man rebelled against God; that man clutched at the temptation to be as God; to be captain of his soul and master of his fate. And the inevitable consequence of pride is separation from God, for pride is enmity with God.

Pride, so specious, so subtle, adopts many disguises. It infiltrates every sphere; it contaminates our virtue and defiles our worship; it taints our goodness and corrupts our righteousness. It

smuggles into every activity; even our virtues become a vehicle for our pride.

There is nothing more offensive to the natural man; no lesson that we learn with greater reluctance and less willingness. Do we admit that pride is present in all our deeds; that all our righteousness, in God's eyes, is as filthy rags? Christ spoke a certain parable to those that trusted in themselves that they were righteous: the parable of the Pharisee and the Publican. Is our righteousness merely a cloak for self righteousness? Are we self-sufficient, smug and self complacent? Are our professions and protestations, our high sounding moral principles, merely a rationalisation of our own self interest? It is so fatally easy for us, both as individuals and as a nation, to camouflage our pride as some moral idealism. For instance, as J. S. Whale has pointed out, by many, modern Imperialism is interpreted as the white man's burden; communism is interpreted as a crusade for social righteousness. Unfortunately, both imperialism and communism may be the ministers of pride; both professions may be tainted with hypocrisy; both may mask a will to power. It is only too possible for moral rectitude, for self respect, for so-called disinterested service, to veil the proud egocentricity of the human heart.

What is the characteristic of the humble man? It is self-forgetfulness. Pride cannot be overcome by any self-activity; any self-conscious striving will only engender further pride. There is in infinite regression about pride; we are conscious of pride; we suppress it; we become conscious of suppressing it and proud of our humility; we suppress the pride we feel in our humility; then again we become proud of the fact that we are suppressing the pride we feel in our humility; again we suppress our pride in a fresh humility; and again we are tempted to be proud of our humility. Victory cannot be achieved in our own strength. We can only understand and appreciate the enormity of our sin, the awfulness of our pride, when we see it crucifying the Son of God.

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

The humble Christian man is the one who has seen himself revealed at the Cross as a creature of selfishness and sin; one who, through God's spirit, has been recreated and reborn. "The real test of being in the presence of God,"

says C. S. Lewis, "is either that you forget about yourself altogether, or see yourself as a small dirty object." The humble man does not even think about humility; he does not think about himself at all. —Tertullian the Second.

(To be continued)

THE BIBLEMAN'S CORNER.

By Rev. A. W. Stuart, B.A.,
Bible House, Sydney.

CLOSED LANDS AND OPEN DOORS.

Part I.

By closed lands we mean the areas where the Bible Societies are not permitted to distribute the Scriptures. Three such lands come instantly to mind, namely, Spain, Russia, and Thibet. Spain and Russia may be called present-day enigmas, for it is impossible to give a sure word on their internal politics, but as far as the Bible Societies are concerned, these lands are closed. Spain has so frequently been held up as the land of Bible romance, associated with George Borrow, the intrepid colporteur. For many years the Bible sellers have traversed the highways handing out the Word of God to those who will purchase. Bible stalls have been erected in prominent cities where the Scriptures have been available to the population, and for many years the Bible Depot in Madrid has been a witnessing lighthouse in the gathering gloom. During the past few years the Bible Society circulation has been hindered in every way possible, with the confiscation of Scripture stocks, and the clipping of the general work. Folk who care for these things can pray for the open door into Spain.

The Soviet Territory.

Turning now to Russia we can say the door is firmly closed to the work of the Bible Societies. I have read advertisements stating that the Scriptures are being circulated in Russia to-day, but of that I have no authoritative word. Information should come to hand soon. Meanwhile there is the world's enigma, Russia, with the door closed to the ingoing of the Russian Scriptures. The tragedy of this is seen when one can state with certainty that there are many millions of devoted Christians who would welcome the Book of Books. Also we learn that since 1918 many millions of people in the Soviet territory have learned to read. Some have placed the total of new readers at 100 millions. This certainly is sure, that the Russian authorities have tracked down ignorance and there is a high rate of literacy. How sad it is that restrictions keep the Russian Scriptures away from many millions who would certainly wish to have them. We can pray that God will over-rule situations in Russia and Spain.

Silent Thibet.

Thibet is also a closed land, with a romantic mystery hanging over it. I have been told by a China Inland Missionary that the population is estimated at one million people, I suppose, wholly Buddhist. From the China border two highways lead to Lhasa and along these roads many travellers pass to and fro. Missionaries of the China Inland Mission have for many years been posted at

the final point where they can penetrate towards Thibet, and travellers going inwards are supplied with the Scriptures. One remarkable illustration of the reception of the Word of God by a Thibetan lama pictured him reading the 19th Psalm. As the majestic words unfolded before him, he bowed his head in worship, and when the caravan moved out again it bore a letter from him to the foreign preacher far away. "In reading the 19th Psalm I have seen the truth. Is there any more wisdom like this on earth? If so I should like to receive a copy." More than a year later James Edgar received the message, and when the next yak caravan moved toward the high passes leading to the roof of the world, among the bundles of tea were many copies of the Bible for the living Buddha and his friends. The great closed land of mystery is penetrated by the Scriptures which are carried in by travellers returning homewards.

There are other closed areas also. Afghanistan, Bhutan and other small states and where Mohammedanism is hostile to Christianity, the Bible Society work is not permitted or is difficult.

Open Doors—Where?

We may say the rest of the world presents a wide open door to the activities of the Bible Societies. Except for Soviet dominated areas in Europe, the opportunities of circulating the Scriptures are legion. Think for a moment of the widespread desolation. A writer in the "Sydney Morning Herald" recently said, "Any one who travels across the European Continent in the three days from Calais to the Soviet frontier sees no town without its ruins." Speaking of Poland he continued, "One's mind can hardly comprehend what he sees in Warsaw, with its many wide, dead districts of almost level rubble. In no other city has destruction been so deliberate, so thorough, so evil." Speaking of people the writer goes on, "There are gaunt remains of villages and farms, and in hundreds of dugouts in the clayey earth, roofed with turf or wood, villagers and their families are still living, in the misery, when we saw them, of a Russian thaw." That is pitiful, and is typical of many areas in Europe where the people are stunned and disheartened. There must be widespread hunger with consequent despair and revenge alternating in the mind and heart. It is not the place of the Bible Societies to dispatch food or clothing. Many humanitarian agencies are doing their best to alleviate the distress, and the part of the Bible Societies is to work through the Churches to make the healing Word of God available to the needy. This is being done by the United Bible Societies of Britain, American and Europe, who are eager to place the Word of Life in the hands of the needy millions. It is a colossal task; the publishing involved covering the paper and binding presents enormous difficulties but the United Bible Societies are pooling organisation, ideas, finances, personnel, to meet the urgent demands in the war stricken areas. Only those who have realised the healing power of God in their own lives will appreciate what the Bible Societies are doing.

(To be continued)

CURATE WANTED for St. Mark's, Granville. Single men. Apply: The Rector, Rev. C. L. Oliver.

THE WORLD OF BOOKS.

"THE INFALLIBLE WORD."

By the members of the Faculty of Westminster Theological Seminary, (The Tynedale Press), 1946, pp. vii, 300, 12/6.

The Doctrine of the Word of God at present is the subject of much theological discussion, so that the publication of this book, which is a competent exposition of the traditional reformed view, is timely. The book is a symposium, different members of the Faculty of Westminster Theological Seminary, Philadelphia, contributing the several chapters. But it is plain that the writers have been in consultation together as the volume has a unified standpoint, and the theme is developed consistently and consecutively without redundancy or overlapping.

The thesis of the book is that the Bible is the infallible Word of God. The task of proving this falls to John Murray who is the author of the first chapter entitled, "The Attestation of Scripture." He rests his case on the witness of Scripture itself, arguing, that as the Church has always regarded as final the clear teaching of Scripture on matters of doctrine, so it should accept the clear teaching of Scripture on the doctrine of Scripture as final. Murray has no difficulty in showing that Our Lord and the New Testament writers, as well as those of the Old, regarded Scripture as the authoritative Word of God, and he pertinently adds: "If the testimony of Scripture on the doctrine of Scripture is not authentic and trustworthy, then the finality of Scripture is irretrievably undermined."

Murray stresses the perfections of Scripture, on which, he says, our faith in Scripture as God's word ultimately rests. But it is truer to say that faith in Scripture as God's Word rests on the fact that we hear God speaking to us through Scripture.

The two chapters on the canon of the Old and New Testament deal helpfully with this awkward subject. The history of the canon is summarised, and the point is stressed that it is inspiration by God that confers canonicity. We are too prone to reverse the order; to think that inclusion in the canon confers inspiration. "If the writings of Mark and Luke are to be judged canonical, it must be because the Evangelists were controlled by the Spirit . . . it is Mark's inspiration . . . and not Peter's inspiration which provides the final indispensable ground for the acceptance of that work as canonical.

A chapter is given to Scriptural preaching.

Scriptura Sola Scriptura tota is the rule for sermons. "Preaching should be exclusively on special revelation. General revelation is to be introduced by way of illustration only." The chapter shows the baneful influence Schleiermacher has exerted on modern popular preaching, with its emphasis on life rather than doctrine. The writer gives an interest-

ing summary of methods of Scriptural preaching, but makes the foolish mistake of including sermon outlines of his own, one in particular on the great text of John 3: 16 being trite in the extreme. He seems to regard any text as sufficiently expounded if the preacher applies to it the three questions, who? why? what?

In the final chapter, Van Til deals with the relationship between natural revelation and Scriptural revelation. He seizes the opportunity once more of belabouring Kant and his archdisciple Barth, whom he accuses of having "denied the God of Calvin."

"The Infallible Word" is a handbook to the use of the Scriptures. It is well worth reading. The writers prove their thesis that the Bible is the Word of God, but the inference that they draw, that it is therefore inerrant, is not proved. In fact, it is admitted that "discrepancies and contradictions appear in the Bible," and that "the earnest student may confess that he is not able to explain them." (p. 6.) This treatment leaves a sense of unsatisfactoriness, which is strengthened by the attempt to get back to a "commonsense" philosophy of Revelation through denying Kantian agnosticism, that is, by going behind Kant without answering him.

The book has the right attitude to the Bible, and says many helpful things, but because of the inadequate presentation of the philosophy on which it is based, it cannot be said to be the final contribution to the discussion of the doctrine of the Word of God. —D.B.K.

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