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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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NOTES AND COMMENTS

ically sudden was the passing of Benedict Chifley, some time Prime Minister of the Commonwealth and more recently Leader of the Opposition in the House of Representa-

It was appropriate in many ways he was able to be present at the opening of Parliament this Jubilee and to support the Prime Minister in his address of welcome to the distinguished visitors from overseas and Commonwealth who graced the occasion by their presence. The deceased man had an interesting career in connection with the Labour movement which he had represented for over 20 years in the Federal Parliament.

It was fitting that he should be accorded a State funeral to mark his long service to his country, especially in the period of World War II, during which he held the responsible position of Minister. The hearts of all went out to his bereaved widow in cordial sympathy and prayer for God's sustaining grace for her comfort in the years of her sorrow and the years that lead.

The annual meeting of the Church of England Society recently held in London was a fine testimony to the growth of the Kingdom. Over 9000 people attended

meeting in the Empress Hall, under the chairmanship of the Archbishop of Canterbury. Taking place as it did in the midst of the opening celebration of the Festival of Britain, it was declared as one of the most impressive demonstrations of the kind that London has ever witnessed. It has been described as an assembly of "many-tongued" people, by reason of the considerable proportion of people of African and Asiatic races present at the gathering. The Archbishop, in his ad-

dress, spoke of his recent visit to West Africa, and stressed the study of the spirit of partnership, a self-denying partnership, wherein a truly Christian love is content to give and give again without looking for a "quid pro quo." The various missionaries who spoke indicated the difficulties that were so prevalent in most of our mission fields but challenged the members of the Church to respond to Christ's command and the world's need. It was a great tonic to faith to hear the statement of the Kenya Government in reference to their education policy, this "work which we think can only be done by men and women who are sincere, convinced and practising Christians." On this side of the world it is most encouraging to learn that the fervour and enthusiasm of the parent C.M.S. still continues to express itself in wonderful "May meetings" which have been characteristic of our evangelical societies for the last sixty years and more.

This year's conference of evangelical Churchmen was held at St. Peter's, Oxford, in April. The Bishop of Rochester, in a paper on the subject of Church and State, declared that the Church needed to-day a new "Life and Liberty Movement," which should be a "Laity and Liberty Movement" designed to give the laity their rightful share in the Government of the Church and the ordering of its worship. The Bishop said "The Laity must be given their scriptural and Catholic position in the Church of England. The way is opened thereto with the revision of the Canon Law. We should press for a new National Synod which should supplant both the Convocations and the Church Assembly and do the work of both with the Three Houses of Bishops, Clergy and Laity." This very important conference em-

phasised the clamant need of reunion with other Protestant Churches and urged the members of the National Church to do all in their power to promote that desirable cause. This is a positive move and tends to remind evangelicals that they are, as Bishop E. W. Mowll said at the C.P.A. Society annual meeting, "Heirs of a great tradition."

"You and I," said the Bishop, "belong to a school of thought in the Church of England which has a great past. We have in our tradition the finest Act any government in any age has ever passed — the Act freeing the slaves. We have in our tradition the starting of the Factory Acts — the Earl of Shaftesbury was the Society's first president. Our tradition has always been one of positive urge and clear aim."

"In our teaching, we must always keep in mind the value of the individual soul."

The attitude of the Mothers' Union in England towards the membership of members of the Church of South India has caused a great deal of heart burning and criticism. Mrs. Fisher, wife of the Archbishop, has been wielding the cudgels in defence of the Mothers' Union decision and has incidentally questioned the rightness of attitude of the Church of South India towards the indissolubility of marriage. This has drawn a very strong demurrer from the Bishop of Down and Dromore regarding the tradition of the Anglican Church in that regard which reads—

Mrs. Fisher gives as one reason for severing the connection between the Mothers' Union and South India that it is not known if that Church accepts absolutely the view of the Church of England on the marriage of divorced persons. Where does she find the law of the Church of England on that? In 1888 the Lambeth Conference clearly stated the law of the Church of England: "I, That inasmuch as our Lord's words expressly forbid divorce except in the case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the accepted case, or give any sanction to the mar-

riage of any person who has been divorced contrary to this law, during the life of the other party. 2. That under no circumstances ought the guilty party, in the case of divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage."

With this agree the statements of Archbishop Davidson, Bishop Creighton, Bishop King, Bishop Stubbs. They are better authorities on Church Law and practice than Mrs. Fisher.

The modern fashion of attempting to stampede the Church into a breach with its own traditions and with the law of the Eastern Church and the Church of Scotland is to be withstood. It is a foolish following of Roman Catholic customs and an ignoring of the Roman expedient constantly practised in medieval and modern times, of getting rid of the difficulties by Annulment and Papal prerogatives. No Church has ever been able to insist on the absolute indissolubility of marriage. Besides, such a rule would be contrary to humanity and reason.

Bishop King's words should be weighed: "The direct statements and the hesitations of the oldest and greatest of the ancient Fathers would not have been possible if the absolute indissolubility of marriage under all circumstances had been the accepted traditionary teaching of the Church."

—WILLIAM DOWN.

Laxity concerning the observance of the Lord's Day has spread very fast amongst Protestant people. Sunday. The Continental Sunday is no longer "continental." There are many painful evidences of this. One of these is the increasing number of Sunday newspapers and their wide circulation. Many of the great morning dailies are now being published seven days in the week. This means that the Monday morning paper contains no news of the doings of Saturday. Evangelical Christians who refuse to subscribe to the Sunday edition are left in ignorance of the happenings of Saturday. They are also presented on Monday morning with pictures of Sunday sport. Last Monday morning one of the leading morning papers in the Commonwealth reproduced conspicuously no less than four photographs taken the previous day of Sunday amusements and organised Sunday sport.

The Protestant Sunday was given to us at great cost. Those who destroy it will destroy the Protestant religion.

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CANDIDATES FOR ORDINATION.

Most Rev. Dr. Gregg, Archbishop of Armagh, in his address to the General Synod held in the Synod Hall, Dublin, spoke on the subject of candidates for ordination, and pointed out how in former days their recourses provided a constant influx of students into the Divinity School, and how in the present day that stream showed signs of drying up. He had no doubt that this regrettable change was due in large measure to the unwillingness of clerical parents to encourage their sons to enter a profession whose wage involved a straitened standard of living. And the same objection was felt in non-clerical families. The entries into the Divinity School were shrinking seriously, and the members of their church must recognise that, while high thinking was quite prepared for a measure of plain living, a clergyman had not only himself to think of, but his wife and children. And he was entitled to try to give his children as good a start in life as the men in secular professions.

He wanted the people of the Church to understand that it was mainly out of their own ranks that their clergy must come. It was their sons who must be recruits for the ministry. "If you desire a good standard of entrants to the ministry," he said, "you must not forget the economic aspect of the matter. But there is a spiritual side of the question also. We do not want young men to drift into the ministry, or to be pushed into it. We want those for whom it meets their heart's desire."

Mr. C. F. Kenny, seconding the adoption of the financial report, referred to the inadequacy of stipends, which, he said, were totally inadequate considering the educational qualifications necessary for entry into the Ministry. Quite a number of clergymen had less than £600 a year. How many doctors, solicitors and other professional men were forced to live on such an allowance?

Unless the stipends were made more attractive the Church would be forced to lower its standards of educational qualifications for entry into the Ministry.

OUR ANNUAL SALE.

Our sale of work proved a very happy and successful event. We feared that leaving the Chapter House would be a setback. But we are glad to say the financial result was better and not worse. The Sale was opened by Mrs. Barton Babbage in the presence of quite a good gathering of people. The friendliness that characterised the beginning of the day continued throughout. It was an occasion of happy Christian fellowship. The attendance of clergy was encouraging.

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At the close Miss Parker announced that the same hall at the Bible House had been booked for the same day next year — the second Friday in June, 1952.

THE COMING OF THE ARCHBISHOP OF YORK.

When the Archbishop of York begins his tour of Australia early in October, his hosts and congregations will meet an energetic cleric of 76 whose mental vigour flows into outspoken comment on most topics of the day.

Physically, too, he makes light of his years, and can still enjoy a five-mile walk.

Dr. Cyril Forster Garbett, the second most important Churchman in Britain, is to visit Australia as a result of a long-standing invitation from the Archbishop of Sydney. He will address meetings in most States on "The Relevance of Christian Faith to Present Conditions."

He will be accompanied by his chaplain, the Rev. J. A. P. Kent, and will also visit Fiji, New Guinea, Singapore, and Malaya.

The Archbishop, who has the reputation of "being interested in everything from detective stories to chemistry," was a secondary schoolboy in Portsmouth. After leaving Oxford he began as an assistant curate in Portsea (Hampshire) in 1900.

He was a Hampshire vicar for 10 years, and then became the first Bishop of Southwark (London) and then for 10 years Bishop of Winchester until he was appointed to York in 1942.

Since then he has spoken out and written—as in his book, "The Challenge of the Slums"—on social and political evils.

He has criticised "the Government's craze for vast buildings for all the Ministries"; pleaded for a "really aroused public spirit" to halt death on the roads; declared that the people's housing comes before the building of churches.

On Russia his attitude has been unwavering. He has described Russian Communism as "an aggressive atheistic religion which will not be content until it has either subdued the world to its will or until it has received such a decisive check that it is rendered harmless. It cannot be defeated by force alone. But the nation which refuses to rearm is committing national suicide."

—"S.M. Herald."

IN THE SPIRIT.

(By the Bishop of Nelson, N.Z.)

The pressure of the world and all it means is very great. The world, even in the ordinary use of the term, turns out to be in our day society organised apart from God, issuing in a practical, if not philosophic materialism. This life on the secularistic plane is the very antithesis of life in the Spirit. Yet it has a subtle attraction. It is superficial, it is irresponsible, it is a fine weather philosophy. A common sight in some of our cities on a Saturday afternoon is large groups of apparently intelligent men standing on street corners waiting to hear the name of each horse as it wins its race. This and the standing around liquor bars waiting to drink with others seem to be two of the most irrational of pastimes in which men can engage. Life not lived in the Spirit of God means more often, let us gratefully acknowledge, things not as aimless as these, but nevertheless it always means a missing of the deepest meaning of life.

Christ can redeem life from all aimlessness, however, it may express itself. His remedy is Himself. His presence is assured to those who will allow Him to take possession. His presence means living in the Spirit. Living in the Spirit is a condition that bears fruit in all life, whether it be in worship or in conduct. In fact all living that is in continual conscious fellowship is worship. The promptings of the Spirit must be responded to if we are so living and so worshipping. He is the Spirit of truth. If He is absent I err. While He is present He will guide me into truth, whether it be in worship or in living. He is the Spirit of liberty. If He is absent I fall a victim to whatever enslaves. While He is present I am kept free from what is devitalising to the soul and crushing and numbing to life.

The world's greatest need is men and women who have dared to start with Christ and to allow the Spirit to take possession of them day by day. But some of us are content to live on the outskirts of the faith when He is continually reminding that there is only one place of peace and strength and that is at the centre with Him. It is there He vouchsafes to us His Spirit. There can be no question but that the Spirit of God dwells in one in proportion to the place that is given to Him. When one is prepared to dwell with Him and give Him time to inform the life, to cleanse and control and direct the heart, one is conscious without any doubt of His presence and His power.

The wonder is that we are not always incurably dissatisfied in any other state. But we are not. Let us cultivate a divine discontent with any kind of Christian living less than the highest. Thus shall we learn to wait more for His endowment, to strive to be quiet, and to allow His wonderful balm and enabling power to flood our lives. Thus let us learn to live that as we go out day by day to represent our Master in the bustling life of the world it may be said of each one of us, "He went out in the power of the Spirit."

[The above article was written for "The Church Record" by the Bishop in 1930 when Federal Commissioner and Secretary of the C.M.S. and before his consecration as Bishop. The article, one of a series, was at the time inadvertently mislaid. It was found only a few days ago.—Ed.]

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THE FRUIT OF THE SPIRIT

(By Archdeacon H. S. Begbie.)

In the article published in the last issue of this paper, the first of the three triads which set forth the inspired description of the Fruit of the Spirit, was dealt with; this concluding article will deal briefly with the remaining two triads, viz.:— (i) "Long-suffering, gentleness, goodness," and (ii) faithfulness, meekness, self-control. (Gal. 22, 23.)

We must bear in mind that the three triads which depict aspects of the fruit of the Spirit, are really "inter-related and indivisible, inasmuch as they set forth in clear terms the whole character of a Christian" as the Lord intends him to be; and for the realisation of this ideal. His grace and power are always available for the one who places his whole life at the disposal of the indwelling Spirit, with the one holy ambition that "Christ shall be magnified in his body, whether by death or by life."

Now these last two triads have to do with the Christian's character as seen in his contact with others, no matter what their treatment of him, or their attitude towards him, might be.

Samuel Chadwick, in his book "The Way to Pentecost," sums up this Galatian passage as follows: "The fruit of the Spirit is an affectionate, lovable disposition, a radiant spirit, and a cheerful temper; a tranquil mind and a quiet manner; a forbearing patience in provoking circumstances; humility that forgets self in the joy of others, and all things self-mastered and self-controlled, which is the final work of perfecting. This is the kind of character that is the fruit of the Spirit."

Long-suffering, Gentleness, Goodness.

All of us know, probably, from experience, what it is to be misjudged,

and blamed without cause; to suffer wrong treatment, unkindness and rudeness from others. To have one's actions misconstrued, wrong motives, imputed, etc. etc. While naturally, these things are hard to be borne, yet they give us a golden opportunity to glorify Christ, and commend His Gospel to others, by the way in which we act and behave ourselves under such trying circumstances. Of the Master Himself we read, "When He was reviled, He reviled not again, when He suffered, He threatened not, but committed Himself to Him that judgeth righteously. And the Apostle St. Paul speaks of the attitude adopted under unjust and unkind treatment when he writes to the Corinthians, "Being reviled, we bless; being persecuted, we suffer it, being defamed, we intreat," or as J. B. Phillips translates the passage, "Men curse us, but we return a blessing; they make our lives miserable, but we take it patiently; they ruin our reputations, but we go on trying to win them for God."

In blessed union with Christ our Lord by the Holy Spirit, Love, Joy, and Peace will reign in our hearts undisturbed, and be manifested unto all with whom we come in contact. To such, our happy communion with our Lord, and the reality and depth of our Christian love will be seen by the patience of our longsuffering, for "love suffereth long and is kind . . . is not provoked, thinketh no evil."

I am reminded of a young man whom I know well, and whom I prepared for his confirmation, and who is now a missionary in India, when, years ago, in the first flush of witnessing for his Saviour he was endeavouring to turn a goddess acquaintance from an evil course, the latter filled with anger and rage, and with a curse on his lips, spat in this young Chris-

tian's face. Such treatment might well have aroused anger and bitterness in the one so disgustingly abused; but this young child of God with a smile answered, as he wiped the insult away "They did that to my Saviour." He took it as an honour, thus manifesting something of the fruit of the Spirit, "meekness and long-suffering." Long-suffering, writes one, is the capacity to present the same calm surface to men, to-day and to-morrow, and morrow after morrow, in spite of anything and everything. It is the power to bear irritating people without becoming irritated. It is the ability to tolerate even the intolerant.

Gentleness. — How tenderly and with what gentleness St. Paul dealt with the young Thessalonian converts even when he had to minister reproof! And when the love of Christ dominates the entire life, it is then that we will know more fully the meaning of that word which states, "Thy gentleness hath made me great!"

And "Goodness"—This surely implies as one writer has truly said, that "all the wealth accumulated in love and joy and peace in God is to be poured out in active, influential ministry upon our fellow men."

Faithfulness, Meekness, Self-Control.

Faithfulness, or as it means, Trustworthiness, sets out the truth that the Christian life is to manifest itself "in the faithful discharge of all duties, and the honest handling of all things committed to it" (Maclaren).

Meekness is a characteristic so clearly revealed in the life of our Blessed Lord. He could say "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." And habitual self-control over all natural passions and desires not in conformity with the Divine Will, will surely be apparent in the life of a consecrated Christian, as the Holy Spirit has His

way with such believer, and is bringing every thought into captivity to the obedience of Christ.

These triads show us then, the kind of character that is spoken of in this passage as the "Fruit of the Spirit". Everything is in that word "fruit". It is not by striving but by abiding; not by worrying but by trusting; not of works, but of faith.

I conclude with our Saviour's words as recorded in St. John xv. "I am the true Vine and My Father is the Husbandman . . . I am the Vine, ye are the Branches. He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing . . . Herein is My Father glorified that ye bear much fruit, so shall ye be My disciples."

May the Lord teach us more and more the blessed secret of abiding in Him so that His life may permeate our whole being, with the result that we shall bear much fruit — more fruit — to the glory of His precious Name, the ingathering of souls to His Church and the hastening of the glorious Day of His appearing!

Holiness by faith in Jesus, not by effort of thine own — Sin's dominion crushed and broken by the power of grace alone—God's own holiness within thee, His own beauty on thy brow—This shall be thy pilgrim brightness, this thy blessed portion now.

He will sanctify thee wholly; body, spirit, soul shall be
Blameless till thy Saviour's coming in His glorious majesty!
He hath perfected for ever those whom He hath sanctified;
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—F.R.M.

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THE BIBLEMAN'S CORNER.

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

WHO WAS JACOB DE SHAZER?

On December 14th, 1948, a steamer pulled out from San Francisco on her way to Japan. On the passenger list was the name of Jacob de Shazer, his wife and baby boy. This was Jacob's second trip to Japan. The first time he crossed the Pacific he was a member of General Doolittle's bombing raiders. His main business was to drop bombs. On the second trip his concern was to distribute Bibles. Jacob has told the story of the first bombing of Japan. At the age of 29, he had been in the Army Air Corps for two years. Then came the attack on Pearl Harbour, and the United States of America was in the war. One day Jacob was called to headquarters and asked if he would go on a dangerous mission. He accepted, and was promptly taken aboard an aircraft carrier, with sixteen aircraft on the deck. Jacob felt all the thrill of his mission as he left the carrier and made for Nagoya, his target. When he dropped his incendiary bombs, he felt he was having the time of his life. On to China he flew, until he and his crew were forced to land with parachutes. He came down on a tiny knoll in a rice field.

In the Hands of the Japanese.

The next morning he and his four companions were captured by Japanese soldiers and with three others from another plane were all taken to Tokio. Jacob spent three years and four months in prison, two years and ten months in solitary confinement. The men were tortured and starved, and then taken back to China, where three men were executed. The others were kept apart in solitary confinement, with daily food of rice and soup. One man died of slow starvation. You cannot wonder that Jacob felt bitter toward the Japanese, and his hatred almost drove him insane. In his turmoil the thought came to him that Christians were supposed to love one another and he longed for a Bible. Day after day he asked his guards for a Bible, and at the end of May, 1944, after two years of captivity, he was given a new copy. He read through the complete Bible. He marked the day June 8th, 1944, when he gave his life to Christ and he realised he was a new man. Instead of hatred toward the enemy he now felt brotherly love. He said in his study of the Scripture he realised how important it is that we should love one another as the natural man is so prone to hatred. The wonderful chapter of St. Paul in 13th of First Corinthians became his dominating portion.

RELEASED.

The story is best completed in his own words: "A year passed by, and during that year the memories of the weeks I had been permitted to spend with my Bible grew sweeter day by day. Then one day, as I was sitting in my solitary confinement cell in Peiping, I became very sick. My heart was paining me, even as one of the American airman had told me his was paining him just before he died of starvation. I slid down on to my knees and began to pray. The guards rushed in and began to punish me, but I kept right on praying. Finally they let me alone. God in that hour revealed to me how to endure suffering. At last freedom came, on August 20th, 1944, American parachutists dropped to the prison grounds and

released us from our cells. We were flown back to the United States, and placed in hospitals, where we slowly regained our physical strength."

MISSION TO JAPAN.

Two months after release from hospital Jacob began training for missionary service. He is now a married man, and their home has been blessed with a boy, and they are in Japan, dominated by the desire to spread the love of Christ which as St. Paul says "never faileth." The first visit was made to drop bombs, the second visit is to circulate the Word of God. Surely it is better to send Bibles to Japan than to send bombs. Bombs mean studied hatred and produce a mutual desire for revenge, perhaps with the brooding hope of one day hurling back the engine of atomic death. Such can only mean a hideous cycle of widening hatred ever expanding into eternal destruction. Jacob de Shazer is the man who has starved in solitary loneliness, has endured the lash and the torture, and who has risen above it all, and permitted love to transform hatred into yearning for the salvation of his enemies. He typifies the Christ who has suffered all that sin could do to Him and yet could say, "Father, forgive them for they know not what they do."

JAPAN—OPEN DOORS

"Japan still offers unparalleled opportunity for Christian evangelism" many writers assure us to-day. The undermining of the national Shinto Cult, which was the faith of all Japan before the war, and the depressed economic condition of the people have combined to bring about a new receptivity of the Gospel. Furthermore, new freedom under the occupation has aroused a spirit of mental enquiry, and people are eager to hear about Christianity. It is difficult to keep up with the demand for the Scriptures, even though over four million Bibles and Portions have been distributed since the war. There is a spirit of enquiry everywhere, but the sobering fact remains that in this unique Christian opportunity to-day, in this nation of 80 million people, it is said the total number of Christians of all Churches does not exceed 350,000. Whatever be the reasons for the Japanese not joining the Church, one can readily understand that the progress from a widespread Shintoism to another belief must be slow. However, evangelism is being pressed vigorously throughout the nation and the door is wide open for the presentation of the claims of Christ, and for the spread of the printed Scriptures. When we see the hand of atheism closing doors in other lands we can be thankful that the opportunity is still presented to the Christian Church.

Such an instance as narrated in this article justifies the United Bible Societies in planning to distribute millions of Bibles in Japan, one of the most literate countries in the world. This is the day of the open door and the present opportunity.

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ALEXANDRIA

The Misleading Theory of Evolution

(By F. A. Voigt.)

(A review of "Der Urmensch und sein Weltbild" by Wilhelm Koppers, published Herold, Vienna.)

There are scientific theories that resemble a scaffolding. Without it, the building could not have been erected, but it was no longer needed when the task was finished. Sometimes it is the scaffolding that strikes the popular imagination, it is remembered while the building and all the changes and additions that have to be made in its arrangements and even in its structure are ignored.

Nowadays, Darwin's works are little read (except for his "Voyage of the Beagle"). This is a pity, for he was a wonderful observer with a clear and simple style. But his theory is not only remembered, it pervades the greater part of our biological literature. The "Museum of Natural History" at South Kensington is arranged as though to illustrate the theory. The theory has invaded alien realms. We speak, today, not only of "biological evolution" but also of "social evolution." We have come to look upon "evolution" as though it were much the same thing as "progress" and assume that "society" has "evolved" from the "lower" to the "higher" just as man has "evolved" from the "lower" to the "higher" animals (he himself being the "higher" animal).

But the analogy between the two kinds of "evolution" is invalid. When it was used, as it is by Professor Julian Huxley, to predict the advent of a higher kind of man in a higher kind of society, a felicitous condition of peace, justice, and prosperity in which our descendants will be saintly beings endowed with genius, the analogy became merely ridiculous.

The theory of evolution has more than served its purpose. It has become an encumbrance. It may reappear in

a new form, or in one of its old forms (it is, after all, much older than Darwin, for it was expounded by Anaximander, St. Augustine, Goethe, and others, men, in different ways, "evolutionists") but, for the time being, perhaps for generations to come, we need other scaffoldings.

In the field of biology, "evolution" still exercises a powerful influence, though more so in this country than on the continent (some of the finest German biologists reject it completely). But there is one field in which it has been such an obstruction that it has to be cleared away before the field can be properly explored — the field of ethnology.

The common assumption that modern man is "higher," that "primitive" man is, somehow, "between" modern man and the "higher" animals is no longer tenable.

"Primitive" man and "modern" (or "civilised") man are both men and nothing else. They share one another's whole humanity. They do not differ from one another in any essentials — and both differ essentially from all other living creatures that inhabit the earth (including the "higher" animals). There is nothing "in be-

tween," no intermediate stage, no "link" (whether "missing" or not). There are no "half-men" — and no evidence that there ever were.

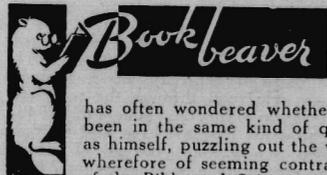
Professor Wilhelm Koppers, the Austrian ethnologist, has put together in one volume some conclusions which modern ethnologists have reached with regard to "primitive" man, especially with regard to his religion. Professor Koppers has greatly enriched these conclusions from his own great knowledge and experience.

He tells us a number of things which we must take to heart if we wish to get rid of those popular misconceptions which continue to stand in the way of true knowledge about our "primitive" fellow-men — and, for that matter, about ourselves.

It has been commonly supposed that the "earliest" men believed in magic, and a plurality of gods (each god "embodying" or "symbolising" the sun, moon, or some other natural phenomenon), and that monotheism is characteristic of a "higher stage" of human development.

W. Schmidt and others have collected abundant evidence in disproof of this assumption. Professor Koppers adds his own evidence, which he has acquired during a lifetime of research and "field work."

Monotheism is prevalent among the most "primitive" peoples we know. Darwin visited Tierra del Fuego twice and came to the conclusion that they were without religion. He was found to be mistaken, and, being a man of severe integrity, he retracted. Dr. Koppers is one of the very few who lived among these "savages" as "one of them," and had the rare privilege of taking part in their initiation ceremonies. He found that they believed in one God and had an ethic of singular purity. He recorded their prayers and gives them in German translation — they can rank among the most moving expressions and human devotion.



has often wondered whether you've been in the same kind of quandary as himself, puzzling out the why and wherefore of seeming contradictions of the Bible and Science. All your doubts will disappear when you commence reading John Urquhart's little booklet, "Roger's Reasons" which can be obtained from Dalrymple's in Goulburn St., for the small sum of 1/-.
 Dear Sir,
 I must confess being somewhat surprised that to date no one apart from myself has made any comment in the "Record" on the serious matters which have been raised by Canon Loane in his articles on the Ecumenical Movement. Does silence lend consent? Is it that many feel themselves unqualified to express an opinion or are there other reasons? Surely the questions touched upon, e.g., its policy concerning proselytism, etc., raise issues of fundamental importance which normally call for an official reply. The issues are too momentous to be ignored.

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CORRESPONDENCE

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

OUR YOUNG MEN IN CAMP.

(The Editor, "Australian Church Record.")

Dear Sir,

Soon an ever-increasing number of our young Australian men will be entering camps for National Service military training.

It is of concern to Christian men themselves, and to parents and to ministers, to know what provision is being made for the spiritual care of our young soldiers and for the exercise of their Sunday duties.

Many would be grateful if some one in authority would enlighten us.

Yours sincerely,

GODFREY KIRCHER.

The Rectory,
Oberon, N.S.W.

REVIVAL.

(The Editor, "Australian Church Record.")

Mr. D. Bushby, Melbourne, writes:—

"It has been suggested that each day at 1 p.m. that believers Australia wide should pray for a spiritual awakening in our Churches. Whether washing dishes, leaving the office, in a bus, or driving a car, or eating lunch, personal prayer is possible to be practised whereas collective prayer may not be possible. Queensland and Tasmanian churchmen and women are in the unseen fellowship. May I invite all believers especially the youth of our Church of England in Sydney to join in this potential power chain. Mr. Bushby further suggests that "if the various parishes could have the 1 p.m. prayer support going up to God to awaken the disinterested church people and the homes in the parish spiritual believing would result. The burden of the parish clergyman would be also lessened if his people would get behind him at a set time to pray for a awakening of spiritual life in his church."

TEACHER WANTED FOR ST. STEPHEN'S COLLEGE, HONG KONG.

(The Editor, "Australian Church Record.")

Dear Sir,

Canon E. W. L. Martin, the Warden of St. Stephen's College, Hong Kong, has written concerning a need of a teacher for the College which is a school for Chinese boys.

He needs to be a graduate to teach English (or Maths. or Science) in middle and

A multitude of beliefs among "primitive" peoples separated from one another by continents and oceans show that the moral and physical evils of this world are regarded as the consequence of some original catastrophe brought about by man himself, of "a primal ethical default." The belief is widespread that the world was good at one time, and that, because man sinned "God averted His face."

The evil in man is not "residual animalism" as some have called it. Our "brute instincts" are no survivals of the "brute creation," they belong to the "heavy burden of our humanity" (there is, in any case, no evidence that men are "descended from animals").

Professor Koppers has a deep regard for the great religions of India. But he points out that the pre- or non-Aryan races of India have an exalted monotheism and a pure ethic, and that their religion exercised a greater influence on the religions of the conquering races than these exercised on theirs.

There is no evidence anywhere of a "non-religious" or "pre-religious" state. The origins of religion are not to be found in magic or "superstition." Art would appear to be as old as religion, and is not derived from magic. Tools were "perfect of their kind" since "the beginning." Man was man, and nothing else, ever since tools, fire, and the community existed. There never was any "wild," or promiscuous or unorganised life.

It is impossible, in this short review, to convey the richness of Professor Kopper's work, its penetration and the force and precision with which its conclusions are driven home (his analysis of the claims made by those who hold that the "Neanderthal man" is an "intermediary" form and that man is the "latest" arrival on the earth, would need a separate review).

One can only hope that his book will soon find an English translator.

(From the "C. of E. Newspaper," 13/4/51)

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upper forms up to matriculation standard, to commence in September, 1951, or January, 1952. He says Hong Kong is peaceful and we hope will remain so. There is an undoubted opportunity here, especially for missionary teachers. Further particulars are available from the Secretary.

Church Missionary Society,
Cathedral Bldgs., Melbourne, C1.

We should be grateful if you could spare a space to publish the above.

Yours faithfully,

H. S. KIDNER,

General Secretary.

C.M.S., Cathedral Bldgs.,
Melbourne.

7th June, 1951.

CLERGY PENSIONS.

(The Editor, "Australian Church Record.")

Dear Sir,

My son-in-law, the Rev. F. A. Walton, joined the Sydney Clergy Provident Fund as a young single man. Much later in life he married, and recently died, leaving a widow and four small children. He had paid nearly £500 into the C.P.F., and his widow is to receive one fifth of the money paid and no pension.

Cannot this matter be discussed in Synod and the Act altered so that no more Clergy widows are left in the same position as my daughter?

Yours sincerely,

AMY F. TACON.

Pymble,
9/6/51.

THANK YOU!

(The Editor, "Australian Church Record.")

Dear Sir,

May I through the "Record" thank those of your readers in Sydney and in the country who have sent me old woollen goods for the work of the parish. Many of them have been anonymous and I want them to know that I am grateful for their interest and support. The need is still there, the garments need not be wearable. If anyone in Sydney would be able to collect such scrap from their friends I could call for it.

Yours sincerely,

J. A. DAHL.

173 Botany Road,
Waterloo,
June 19th.

THE ECUMENICAL MOVEMENT.

(The Editor, "Australian Church Record.")

Dear Sir,

I must confess being somewhat surprised that to date no one apart from myself has made any comment in the "Record" on the serious matters which have been raised by Canon Loane in his articles on the Ecumenical Movement. Does silence lend consent? Is it that many feel themselves unqualified to express an opinion or are there other reasons? Surely the questions touched upon, e.g., its policy concerning proselytism, etc., raise issues of fundamental importance which normally call for an official reply. The issues are too momentous to be ignored.

I am, Yours, etc.,

BASIL WILLIAMS.

5 Milner St., Mosman.
23/6/51

PERSONAL

The Rev. D. L. Redding, Vicar of St. Andrew's, Brighton, England, has accepted the bishopric of Bunbury, N.S.W. The bishop elect served as a Light Horseman in the first A.I.F. in Palestine and as a Chaplain in the Second World War. He trained for the ministry in Adelaide and was made deacon in 1921 and priest in 1922. He is 53 years of age.

Caron A. E. Winter, Sub-dean of All Saints' Cathedral, Bathurst, is to be consecrated Bishop of St. Arnaud, at St. Paul's Cathedral on St. Peter's Day, June 29, at 10.30 a.m.

The Rev. F. H. Morton, Christ Church, Whittlesea, has been appointed to the parish of Lilydale, in succession to the Rev. W. S. Milne, Diocese of Melbourne.

The Rev. W. F. Hart, St. George's, Queensland, has accepted the parish of St. Anselm's, Middle Park, Victoria.

The Rev. and Mrs. F. H. B. Diller, of Holy Trinity Rectory, Adelaide, are holidaying in N.S.W. Mr. Dillon preached at St. Paul's Church, Chatswood, where he was a former Rector on Sunday morning, June 17th. The Rev. Campbell Begbie, Rector of St. Barnabas', Chatswood, is supplying at Holy Trinity, Adelaide, during the rector's absence.

The Rev. J. Stafford Wright has been appointed Principal of the Bible Churchman's College, Bristol, England, in succession to the Rev. W. Dodgson Sykes, who recently retired. Mr. Wright has been Tutor at Oak Hill Theological College, London, and has been closely associated with the Bible Churchman's Missionary Society for many years. He is a graduate of Sidney Sussex College, Cambridge and the Bible Churchman's College; he is also joint author of the history of the B.C.M.S. and of a number of booklets and papers especially dealing with the Old Testament and is on the Editorial Board of "The Churchman."

We regret to learn that the Rev. W. G. Nisbett, Rector of St. Anne's, Strathfield, has been seriously ill for some weeks. We trust he will have a speedy recovery.

Rev. David Thomas Rees, rector of Wickham (NSW.), died at St James' Rectory, on May 20. Deep sympathy is felt for Mrs. Rees and for his brother, Dr. Walter Llewelyn Rees, of Redfern, Sydney, in their bereavement.

The Rev. J. H. Allen, B.A., Gisborne (Vic.), Nurse E. G. Wynn, Auburn, (N.S.W.), and Mr. W. J. C. McIver, Windsor (Vic.), have been elected members of the John Mason Neale Society. Application for membership in the Society should be made to the President, the Bishop of Willochra, or to the Hon. Sec. the Rev. P. R. Westley, St. Thomas' Rectory, Auburn, N.S.W.

Dr. L. J. A. Parr, of Burwood, N.S.W. is being congratulated on his election to the Legislative Assembly of N.S.W. Dr. Parr is a well-known Christian layman, and has practised in Macquarie St., and elsewhere, as a rheumatologist. He is chairman of the Sydney Bible Training Institute, Strathfield.

The Rev. L. J. McDonald, formerly Rector of St. Alban's, Lindfield, received his home call at Inverell on Sunday, 17th June. He retired from the active ministry in 1934 and since then has been living near his son and assisting the local clergy at Inverell whenever possible. He served in several parishes in the Sydney Diocese and was in charge of St. Alban's, Lindfield, from 1910 and was rector there from 1915-34. He was always a most faithful pastor and under the guidance of his Master the foundations of the work in Lindfield were well and sincerely laid. We extend our sympathy to Mrs. McDonald and his two sons John and Keith.

The Rev. W. J. Haynes has been appointed Rector of Emmanuel Church, Lawson, N.S.W. Mr. and Mrs. Haynes recently returned from West China where they served in a C.M.S. field.

We regret to note the death of Mr. Shannon, which took place on June 18th. Mr. Shannon was a well known Sydney churchman and was a member of numerous committees, including the Church Property Trust, Councillor of Trinity Grammar School, Trustee of the Walter and Eliza Hall Trust and was senior lay canon of St. Andrew's Cathedral. He was associated with a number of religious and social activities in Sydney and took a personal interest in many needful causes. At the funeral service in St. Andrew's Cathedral, the Archbishop of Sydney, made reference to the contribution Mr. Shannon had made in various ways to spiritual and social work and his testimony in Christian Witness in our city. Each year Mr. Shannon had marched in the Good Friday procession as a witness to his faith. A very large number were present at the Cathedral Service including representatives of the Church and business interests. Mr. Shannon had been manager of the A.B.C. Bank for some years. We extend to Mrs. Shannon and family our prayerful sympathy.

The Christian public in Adelaide were gratified at the knighthood conferred on Dr. P. C. Messent, Director of Surgical Studies in Adelaide University, in the King's Birthday Honours List. Sir Philip Messent is a member of the Churches of Christ, and has taken a prominent part in Christian work among students. He is a Vice-President of the Inter-Varsity Fellowship and was its President in 1947.

Canon Montague D'Arcy Collins was consecrated in St. Andrew's Cathedral, Sydney, on St. Barnabas' Day as Bishop Coadjutor of Bathurst. The sermon was preached by the Bishop of Bathurst.

Dr. A. W. Morton left Sydney recently on a preaching tour in the United States and Canada. He has planned to return to Australia in October via England.

The Rev. Keith Aubrey of the Diocese of Nelson, N.Z., is on a holiday visit to Sydney with his mother.

Canon Bryan Green, Rector of Birmingham, England, arrived in Australia on June 23rd and will conduct missions in Sydney and Melbourne. He will deliver the Moorehouse lectures in Melbourne. The mission will commence in Sydney on July 22nd.

BOOKS FOR SALE.

At C.R. Office: "Oxford and the Evangelical Succession," by Marcus L. Loane; "The Principles of Theology," by W. H. Griffith Thomas; "Through the Prayer Book," by Dyson Hague.

Various others available.

ANNOUNCING—

"HE THAT DOETH"

("Not everyone that saith unto Me, 'Lord, Lord,' . . . but he that doeth the will of My Father Who is in Heaven.")

THE LIFE STORY OF ARCHDEACON R. B. S. HAMMOND

by the Rev. Bernard G. Judd, Rector of St. Peter's, East Sydney
Foreword by the Archbishop of Sydney and the Primate of Australia,
The Most Rev. H. W. K. Mowll, D.D.

Published by Marshall, Morgan and Scott, of London, this biography is Demy Octavo in size (5½" x 8½"). 224 pages, with two-colour jacket and 8 pages of illustrations, cloth boards.

In the ordinary course, such a book as this would be sold at 16/- per copy, but those responsible for its production desire it to have the widest possible circulation. All who order before 31st August will receive their copy for 10/- After that date the price will be 12/6.

Orders should be addressed to—

The Rector, St. Peter's Church, 188 Forbes St., East Sydney. FA 5489.

ALL PROCEEDS FROM THE SALE OF THE BIOGRAPHY WILL GO TO HAMMONDVILLE, THE HOUSING SETTLEMENT ESTABLISHED BY ARCHDEACON HAMMOND.

In his foreword, the Archbishop of Sydney says:—

"The many friends and admirers of R. B. S. Hammond will be glad that his biography has been written by one who knew him so well and worked with him for many years. It will recall a great personality, a unique ministry, and the work of a fervent Evangelist . . . He hated the liquor trade because of its blighting influence on the souls of men . . . He was above all a man who believed in the power of prayer, gave much time to prayer, and, knowing that the only hope of perishing men was the redeeming power of the Son of God, preached that Gospel so plainly that he saw, before his ministry closed, thousands of men who had been converted one by one at St. Barnabas'. His life and ministry are an inspiration and a challenge to all who knew him."

"NOT UNDER LAW BUT UNDER GRACE"

(By N. C. Deck.)

In his last article it was shown that, in view of the believer's vital incorporation into union with Christ in His Death and Resurrection (which was a death to break the right of the sin-nature to rule), he has also the right to claim freedom from the domination of this same sin-nature. He is therefore exhorted to cease allowing the sin-nature to reign in his mortal body and to decisively and utterly place himself at God's disposal (with all his faculties) in full surrender that God, through His Spirit, may take full control of his life. It is a real committal by faith. Then comes the blessed assurance of victory:

"For sin [the nature] shall not have dominion over you; for ye are not under law but under grace" (Rom. 6:14).

Why then are there so many defeated believers? Surely because their surrender to God is defective, or alternatively they have not really by faith claimed deliverance, or both are defective. One man claimed that he had put this to the test, but had not found victory, but he was asked, how about your pocket-book? In his case that was the trouble. Unless there are no reserves the Holy Spirit cannot have His way, and it is He who gives victory. Is the hindrance some indulgence for which excuses are made? Other Christians do the same, why not? Remember that there are two principles which must govern the Christian's behaviour, Loyalty to God and His blessed will as shown us by Christ, and a consideration for the "weaker brother" who may be stumbled (Rom. 14:13 to 15:3). Those who have been chosen of God to be leaders should be careful about their example to others.

This surrender must be maintained according as God gives further light on the Christian pathway through His word, there must always be an honest endeavour to discover God's will from that word. May we, believers in the Lord Jesus, like the Apostle Paul, "exercise ourselves to have always a conscience void of offence toward God and toward men" (Acts 24:16).

But this statement that we Christians "are not under law but under grace" is often misunderstood. It has been said that while the believer is "not under the law" as a means of Justification before God (Rom. 3:28), yet he is "under law" as his Rule of Life. But this is a misunderstanding of the Apostle's teaching. When he says that the believer is "not under law" he does not stop there, but adds immediately that he is "under grace." Let us remember that the Law commands obedience, threatening punishment for disobedience, but it does not give him the power to implement this obedience; indeed, as we shall see in the seventh chapter of this epistle, it actually stirs up the old sin-nature to resist. Grace, on the other hand, forgives the sinner, reinstates him in God's favour, "instructs" him in righteousness and godliness (Titus 2:12), and even works in him "both to will and do of God's good pleasure" (Phil. 2:13). With Law the motive

to obedience is fear of punishment; with Grace the motive is love and loyalty to God through Christ, "the love of Christ constraineth us" (2 Cor. 5:14). Law is an external restraint and constraint; Grace (God's gracious enablement through the Spirit) is an internal constraint.

But the legalists of St. Paul's day, and many to-day, would hold up their hands in horror at the idea that the Christian is "not under the law" as his rule of life. This would, they urge, be rank antinomianism, that is a life of licence to sin as one pleases. The Apostle meets the objection by asking:

"What then? Shall we commit sin because we are not under law, but under grace? God forbid" (Rom. 6:15).

Such a question showed an entire misunderstanding of the power of Grace to effect obedience to God. The Apostle expands his answer by the words (which may be paraphrased): "Are you not aware of the fact that you [tend to] become the slaves of that power to which you keep on presenting yourselves to obey; whether it be to the sin [nature] which results in death, or to the obedience [of God] which results in righteousness" (Rom. 6:16).

In times past we yielded to the sin-nature because we looked for pleasure and gratification and the result was the formation of evil habits which became, as it were, a second nature. This law of habit became so strong that isolated efforts of the human will were powerless to conquer it, and without the New Birth we had no other resource. In this way arose "the law of the sin [nature] and the death [penalty]" (Rom. 8:2). Each act of sin became the parent of another act of the same nature. A man who gives way to alcoholic drink soon finds this out, and so also for acts of vice.

Receiving Christ, however, we received a new nature, the "divine nature" (2 Pet. 1:4), and this is a power more than able to counteract this "law of the sin [nature]". Thus we get new desires, affections, and pleasures. We now normally hate the evil things which before we liked, and love the things which before we despised. But by

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constantly committing ourselves to God in glad surrender new righteous habits of action are formed in the place of the old evil habits. It is in this way that we "make no provision for the flesh to fulfil the lusts thereof" (Rom. 13:14). It is the law of displacement. The Apostle continues:

"But thanks be to God, that, whereas ye were [once] the slaves of the sin [nature], ye became obedient from the heart [not in profession only] to that form of teaching to which ye were committed [the Gospel of Grace]; and, being free from the [dominion of the] sin [nature], ye became [so to speak] slaves of righteousness. [In speaking of slavery] I am using a human figure of speech because of your human limitations; for just as ye used to present your members to [become the slaves of] uncleanness, so now decisively present your members to [become the slaves of] righteousness to become holy" Rom. 6:17-19.

Why this repeated exhortation? May it not be that though the regenerate believer is on the side of God, and desires His blessed will, yet the habits of evil, which reinforced the sin-nature, need to be met by a continual and decisive committal to God and His will, always claiming the deliverance which Christ has in His grace provided? This will result in new habits of will and choice in agreement with the will of God.

As a further argument for so doing the Apostle asks them to remember the past wasted years, with their evil fruit and terrible issue:

"For when ye were the slaves of the sin [nature] ye were free in regard to righteousness [and its claims]. What fruit then had ye at that time in the things whereof ye are now ashamed? for the end of those things is death [spiritual separation from God]" Rom. 6:20, 21.

The words "free in regard to righteousness" mean here that before the New Birth righteousness which accorded with the will of God exercised no practical restraint upon the unsaved person, and his sin-nature had free course, and acts of sinful self-pleasing were the rule. But what return, asks the Apostle, was there from such practices? Only death. He draws now the contrast:

"But now, being made free from the sin [nature, i.e., from its dominion], and having become slaves [so to speak] to God, ye have your [new] fruit unto sanctification [a holy life devoted to God's will] and the end eternal life [in its fullness, for it is possessed now in part]. For the wages which the sin [nature] earns is death; but the free gift of God is eternal life [to the believer who is] in [union with] Christ Jesus our Lord" (Rom. 6:22, 23).

The "freedom" from the sin-nature here is not the judicial freedom from its claim to control the believer, as in verse 7, but rather an experimental freedom from its impulses according as he constantly commits himself by faith to God in surrender for His deliverance, he is thus the willing slave of God. This is "sanctification by faith." Note contrasts here; Death deserved and earned; but Eternal Life undeserved, and received as a free gift to the one who will receive it by being united with Christ by faith.

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DEVOTIONAL

SIXTH SUNDAY AFTER TRINITY
1st JULY, 1951.

On the Sixth Sunday after Trinity the subject is twofold, "God's Love to man," and "Man's love to God." In the collect we first acknowledge that God, in His great love has prepared for those that love Him, such good things as pass man's understanding, and then we pray that God may pour into our hearts such love towards Him, that we, loving Him above all things may obtain His promises, which exceed all that we can desire. The Epistle (Rom. vi., 3-11) is the first of a series of nineteen Epistles taken from St. Paul in Biblical order, except on the 18th Sunday after Trinity, when the order is broken. It connects our Baptism with our spiritual resurrection in this life, and with our hopes, of a future resurrection to that life with Christ, in which the "good things" mentioned in the Collect await us. The Gospel (St. Matt. v., 20-36) reminds us that the righteousness of Christians must exceed the righteousness of the Scribes and Pharisees, if we would enter into the Kingdom of Heaven. They were satisfied with a formal compliance with the letter of the Law, we must show that we love God by seeking to obey it in the spirit.

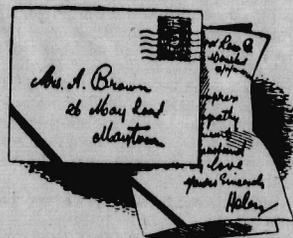
SEVENTH SUNDAY AFTER
TRINITY—8th JULY, 1951.

On the Seventh Sunday after Trinity we remember that all good things come from God. In the Gospel (St. Mark viii, 1-9), we read of the Feeding of the Four Thousand, a miracle which strikingly illustrates the opening words of the Collect: "Lord of all power and might, who are the Author and Giver of all good things." It is from Him alone that we derive the daily bread which we need both for our souls and bodies. The Epistle (Rom. vi., 19-23) reminds us first of the condition of the natural man, the fruit of whose life is death, contrasting him with the spiritual man, who, being made free from sin, and having become a servant of God, has his fruit unto holiness, and

the end everlasting life. These wonderful results are not received as wages for work done, but by accepting a free gift: "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." All this is summed up in the Collect in which we acknowledge that we must look to God for all good things, and pray that He may graft in our hearts the love of His Name, increase in us true religion, nourish us with all goodness, and of His great mercy keep us in the same.

WORLD GOVERNMENT.

Parliaments from all over the world are to be represented at a meeting which is to be held in London during September next. They are sending delegates to the International Congress of Parliamentarians organised by the British Parliamentary Association for World Government. The main purpose of the congress will be to discuss ways and means towards world government. All political parties in Britain are represented on this occasion.



WORDS ARE NOT ENOUGH

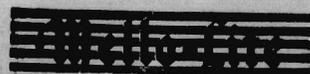
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MEMORIAL TABLET IN CATHEDRAL.

At the annual service of the Order of St. John of Jerusalem held in St. Andrew's Cathedral, Sydney, on Sunday morning, June 17th, the Archbishop of Sydney unveiled a tablet in memory of Archdeacon S. M. Johnstone, formerly Archdeacon of Sydney, Registrar of the Diocese and Chaplain of the Order of St. John. The Archbishop in his address paid tribute to the work of the Archdeacon in the Diocese and in connection with the Order of St. John. In his passing we had lost one who had made a big contribution to the work of the Church.

The tablet in the Cathedral reads as follows:

"In affectionate memory of
Samuel Martin Johnstone
M.A., F.R.H.S., F.R.A.S., F.S.A.,
1879 - 1949

Registrar of the Diocese
Archdeacon of Sydney
Former Rector of Parramatta
Chaplain of the Venerable Order of
St. John of Jerusalem
A true friend, a wise counsellor,
an inspiring teacher"

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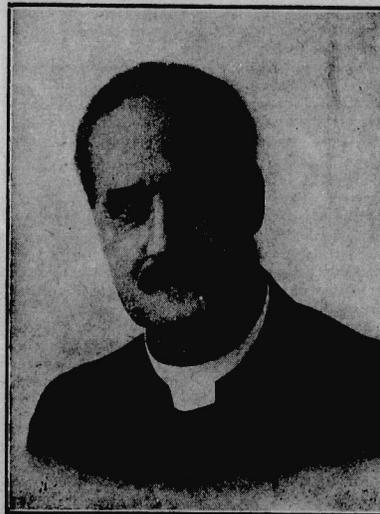
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"HE THAT DOETH."

The Biography of
Archdeacon R. B. S. Hammond, O.B.E.

(Foreword by the Archbishop of Sydney.)

"All those fortunate people whose happy privilege it was to know that dynamic Christian leader, Robert B. S. Hammond, will be grateful to the Rev. B. G. Judd for this impression of the man and his work," writes Bishop W. G. Hilliard in his review of the Life Story of the late Archdeacon R. B. S. Hammond. The Bishop points out that this biography rightly emphasises that R.B.S. was primarily an Evangelist, and that his beneficent enterprises for the relief of distress were a corollary of his concern for the spiritual welfare of men and women. Bishop Hilliard concludes: "Mr. Judd has had unusual opportunities of gathering material for his book which will be treasured for its well informed and vivid impression of the man and his work."



That it is a well-balanced portrait is indicated by the Principal of Moore Theological College who remarks: "The author's portrayal is made all the more valuable because the very human shortcomings which attach to the really great are not concealed or palliated. It is an authentic portrait of the man that forms itself as we follow the pages."

The Rev. Dr. F. H. Rayward speaking of R. B. S. Hammond as "one of the most vivid personalities God ever gave to His Church in Australia" recalls how remarkably versatile he was and how unexcelled was his contribution in so many varied spheres. As Orator and Preacher, as Bible Expositor and Counsellor, as Temperance Crusader and Social Welfare Worker he "towered above the level of the procession in which he had his place." Dr. Rayward comments: "We shall not look on his like again. Had no book been written about him there would have been small danger of his being forgotten, but this book will preserve for all time the amazing story of a magnificent life. The production of 'He that doeth' is a fine piece of public service and we heartily commend both the writer and the writing."

Mr. Herbert Hoare, of Queensland, who campaigned with R.B.S. on the Temperance Platform speaks of the flood of memories which stirred within him as he read the manuscript. He says: "This tribute will rank with John B. Gough's 'Platform Echoes' and Harold Begbie's 'Broken Earthenware' and other classics which magnify the Grace of God."

The biography takes us back to those far-off days at Melbourne Grammar School where R. B. S. Hammond made a name for himself as an all-round athlete. We see him in early manhood come under the spell of the renowned Henry Drummond, and later, of George Grubb. We catch glimpses of his early ministry at Omeo and Walhalla in Victoria and then at St. Mary's, Balmain, and St. Phillip's, Sydney, 50 years ago. We see him at work in the crowded "Misery Streets" of Sydney as the Organising Missioner of the St. Simon's and St. Jude's and of the Mission Zone Fund; and later on as Rector of St. David's, Surry Hills. We see him seeking the outcast with that unique relentless persistence of his and "pouring his very soul into those he sought to help." We see him on the street corner challenging the careless and the evil with the Good News of the Gospel. We meet men like Jack Creagh and Arthur Stace and Charlie Woodward—glorious trophies of Grace—men snatched from the very jaws of hell. It is a truly thrilling story.

We read of his 25 years' ministry at St. Barnabas' and of the far-flung ramifications of that Ministry. The story of Hammondville occupies a whole chapter and we note that all proceeds from the sale of this Biography will go to Hammondville.

His great work for the Cause of Temperance is told in considerable detail and the story draws to a close as we read the chapter "Peace at Eventide." We agree with Mr.

Alex Gilchrist when he calls it "an enthralling biography," while Dr. C. J. Tinsley remarks: "I wish for this biography the widest possible sale. It will richly repay those who read it and prove a rare stimulus to noble deeds."

Marshall, Morgan and Scott, 224 pp., 8 pp. illustrations, cloth boards, 10/-, if ordered before 31st August, 12/6 thereafter.

All proceeds will go to Hammondville.

PRAYER BOOK FOR ESKIMOS.

A 598-page Book of Common Prayer in Eskimo is being completed in Toronto, on behalf of the Church of England in Canada, for Arctic Mission. The book was prepared by a committee of missionaries to the Eskimos. Bishop D. B. Marsh, Bishop of the Arctic, had an active part in its production. The printing run will be 5,000 for homes and churches in Eastern Arctic.

Bishop Marsh said this was not the first book published in Eskimo. One was prepared last year for the Western Arctic. The new Book of Common Prayer is a revision and an addition to the old Eskimo Book of Common Prayer published 40 years ago.

The bishop said 98 per cent. of Eskimos will be able to read the new book. The language, he said, was simpler than English. —From "The Sentinel."

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NOTHING CAN STOP IT NOW

(By Dr. Frank Laubach.)

The swiftest, most titanic educational upsurge in history — and the most dangerous — is going on right now all over the world. For good or ill, nothing can stop it now.

It began in 1920, right after World War I. James Yen proved how quickly people could learn to read, and has taught 50 million Chinese to read. Lenin saw the educational value of literacy and over 100 million in Russia became literate. In the rest of the world another 100 million have learned, making the total over 250 million new literates in the past 30 years. Now 1200 million more in the vast illiterate areas of Asia, Africa, and Latin America are on the march to literacy, ten to twenty millions every year.

Every nation realises that ignorance is "enemy number one" to progress. Nations now know that they can make men and women literate swiftly, easily and cheaply, by using the latest simplified lessons, and they are requesting citizens as a patriotic duty, each one to teach one a year.

The Christian Church is Challenged.

In rapid succession nations are starting literacy campaigns, and calling upon educated Christians, as well as others, to help teach. This is a perfect opportunity for evangelising, as it offers endless occasions when a Christian can witness for Christ while he is teaching a friend to read.

The illiterates of the world are fast coming to the state where they want to read as much as a blind man wants to see. They know that they are poor, sick, exploited, because they are ignorant. They don't want our doles; they want us to help them help themselves.

When a Christian sits down beside an illiterate and teaches him, he is meeting the greatest of all felt needs of that man. The illiterate will then love his new friend, believe him, follow him, read what is given him. He has seen Christian love in action, and the door to his mind is open to receive the Christian message.

As soon as the new literate can pronounce simple words, he is given the second reader, "The Story of Jesus," which increases reading speed while telling the gospel stories. His next readers are graded Scripture portions, arranged in easy, medium and advanced stages. His graduation present and "permanent reader" is a copy of the New Testament, which he can now read in his own language.

There are 300,000 young churches with 30,000,000 Christians scattered throughout

the illiterate areas of the world. Among these are millions of literate men and women who could be organised into teaching armies — each one to teach one, reach one and win one to Christ. As yet they are untrained, undisciplined and inactive.

Embarked on a Thrilling Adventure.

Because of its great experience in adult teaching the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America finds itself caught up in the grand adventure of helping the Christian church to gear literacy into its mission programmes. In personal visits to rural areas all over the world, and in volumes of correspondence, we help produce easy lessons, organise church — and government-sponsored campaigns, and, as funds are provided, we aid missions in the printing of lessons and graded reading materials.

But this is not enough. The millions of new readers each year demand an ever-increasing supply of literature. At this moment a river of printed hate, prejudice, crime and filth is pouring out over the world. Good literature is produced and distributed in a mere trickle. The church must send skilled Christian journalists abroad — many of them! — to train indigenous writers to produce and distribute attractive, character building books and periodicals.

The Alternative.

If we don't respond, the governments around the world will teach this rising tide of illiterates anyway, in the next twenty years, and the Christian Church's supreme opportunity of two thousand years will pass. Where governments operate literacy campaigns alone, without Church co-operation, there is great danger that knowledge will grow without morals or character to guide it. This gives subversive movements the op-

portunity to supply the new readers with literature saturated with selfish materialism.

Illiterates — desperate in their desire to read — welcome anybody who helps them, and open their minds to all literature supplied them. This three-fifths of the world, now illiterate, will be captured by Christ or by atheistic materialism. Whoever works hard and fast can win them.

(Dr. Laubach will preach in St. Andrew's Cathedral, Sydney, on Sunday, July 15 at 7.15 p.m. and speak in the Pitt St. Congregational Church on Monday the 16th at 8 p.m.)

OUR LATE PARISHIONERS.

The 1950 edition of "Etiquette for Australians" contains this entry under the title "Churches":

"Strictly speaking, one should enter a church from five to ten minutes ahead of time so that one may attune one's mind to the service.

"It is not correct to turn in one's pew and recognise people in church. Nor should you lean over and converse with people in the pews at the back or in front of you. A quiet smile for those passing under your immediate notice, is sufficient."

"Our people must watch their noisy smiles! We are reminded of the old cartoon which shows the verger approaching a man who has a large hearing trumpet, and, mistaking its purpose, threatening "One toot, and ye're oot!"

A NEW COLLEGE FOR AFRICA.

Young people of all races can be trained for future careers at a new technical college being built in Nairobi, Kenya Colony. The United Kingdom Government is contributing £150,000 sterling towards its construction and equipment. Men will be instructed there in engineering and commercial subjects, girls in domestic science.

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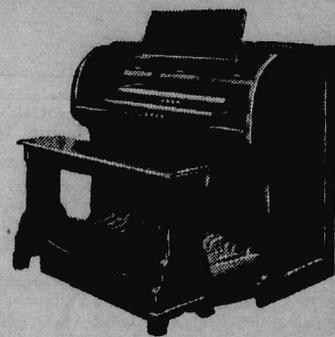
approximating to the nearest degree true pipe organ tonal qualities yet occupying a minimum of floor space and costing considerably less than a pipe organ. Two models available: No. 347 Console, with five octave manuals and 32-note pedal board (radiating and concave); or No. 348 — a simplified Electrone with an abnormally wide range of volume for smaller churches and schools.

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9th ALL AUSTRALIAN DEACONESS CONFERENCE, 1951.

This year's Conference was held in Tasmania, by kind invitation of the Bishop and the Tasmanian Chapter, at Broadlands House, Launceston, from 14th to 18th May. Though a smaller conference than usual, it was one of the most successful because of the happy spirit of fellowship which prevailed, the spiritual help received, and the many opportunities for discussion on present-day problems.

The Chairwoman was Deaconess Clare Yolland (Tas.) and the Chaplain, Rev. L. S. Dudley (St. Paul's, Launceston). At the opening meeting, in the unavoidable absence of Bishop Cranswick, Canon H. Lansell deputised for him and welcomed the deaconesses. Greetings received included those from His Grace the Primate, Head Deaconess Kathleen Sheppard of Melbourne (now in England), Head Deaconess D. Genders (Perth) and deaconesses in the Dioceses of Adelaide, Riverina, Gippsland and Sydney.

The theme of the Conference was "The Church in the Divine Scheme of Redemption." Rev. L. S. Dudley took daily Bible Studies on the Epistle to the Ephesians, showing the purpose of God with regard to the Salvation of man through Jesus Christ, through Fellowship into the Church. The purpose of God's creation is for men's union with Him who is both Man and God; the incorporation of the Gentiles into the Church is part of the Plan of God; everything is for the fulfilment of God's glorious Will; the forgiven man who has been called into union with God ought to be able to forgive others; there is beauty and love in the appeal of Christ; what is Christ's redemption if it does not transform us? We are to be "imitators of Christ"; there are problems for the Church in leadership, co-operation and obedience.

While these studies raised new lines of thought, the evening discussion among the deaconesses on certain questions from the studies proved most helpful, especially relating to common problems. For instance the domestic and economic positions of St. Paul's day were compared to the same set-up today, in a vastly different world.

Three morning papers were given: Rev. K. B. Skegg, rector of Deloraine, spoke on "The Local Congregation a True Community of Christ." One longed that all congregations, both clergy and people might be filled by the Holy Spirit to fulfil their true mission in life, for the signs of the absence of the Holy Spirit are due to the neglect of conviction of sin. Summarised: a true Community of Christ depends on the preaching and teaching and consequent character of the Minister of God in charge; the Christian convictions and characters of the Church officials; the Christian standards and resultant characters of the members of the church, the missionary outlook of the Rector and all members of the congregation and the wholehearted consecration of district visitors, Sunday School teachers and other voluntary workers.

Miss B. Sweetman, Diocesan Youth Organiser of Tasmania, gave a paper on "Post Confirmation Training." Witness in the Home; which presents the problem of the drift away from the Church after confirmation and various attempts to hold and train young people. The weakness starts early in the home, because so few parents are Christians, and, therefore, little help is given apart from the Church's teaching. In the discussion following, it was clearly empha-

sised that unless Confirmation meant Conversion, there would always be a drift; it would be better if there were less candidates presented so that each truly believed the solemn vow being undertaken; a longer and more thorough period of instruction prior to, with a further time after, confirmation were needed.

Bishop Cranswick gave the final paper: "The Personal Life of the Ordained Deaconess. Her Place in the Parish." He reminded his hearers that the personal life of each was a matter between herself and God; each was a living witness of the power of God in her life; again, that "ye are not your own, ye are bought with a price," and a prayer of dedication for each was "Be it unto me according to Thy Word." In the second half of the paper, the Bishop outlined various statements from Lambeth Conferences and the Convocation of Canterbury and York, covering the improved status of a deaconess and permission to undertake certain work. While there are no Canons covering Australian deaconess work, a profitable discussion time followed, when comparisons were made of the different Diocesan rulings, and various reasons advanced as to why so few candidates were coming forward for ordination.

The Bishop kindly arranged his programme so that he celebrated at the final service of Holy Communion. The thank offering amounted to £4 4s. and it was decided to send this to Deaconess N. Drew, working at the C.M.S. Station, Oenpelli, Nth. Aus.

Sessions for intercessions and evening devotions were led by representatives of various dioceses. Various periods in the evenings were devoted to Question Time, when mutual attempts were made to find solutions to some current problems. Business matters included decisions to send food parcels to Sister Marie, who is retired from Gippsland, now in England, and to German deaconesses recently visited by Deaconess Sheppard; and the holding of the 1952 conference in Melbourne in the August-September holidays, the subject to cover the report on English and Continental deaconess work by Deaconess Sheppard.

The Conference is grateful, firstly, to the Bishop for his presence and help, and for providing an outing to Lilydale, which included a private inspection of the famous Bristow Lavender Farm, and afternoon tea, as guests of the Rector and the Ladies' Guild, and secondly, to the Headmistress of Broadlands House, for so graciously making available the School, and to all leaders of the various sessions.

HELP RECEIVED.

The members of the Board of Management are most grateful to the following for subscriptions for Missionaries on Active Service: Mr. H. Barry and "Trainee Nurse." Further gifts will be acknowledged through the "Church Record."

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THE CHURCH OF ENGLAND and THE CHURCH OF SCOTLAND.

The question of examining relations between the Church of England and the Church of Scotland was first taken up in 1932. Conversations between representatives of the Church of Scotland and a Committee appointed by the Archbishop of Canterbury (the late Most Rev. C. G. Lang, D.D.), were held from 1932-34 under the Chairmanship, on the Anglican side, of the late Archbishop Temple, at that time Archbishop of York. Certain recommendations were made but were not carried out, the series of Conferences being at that time broken off.

The sermon of the Archbishop of Canterbury (Dr. Geoffrey Fisher) preached at Cambridge in 1946 (which was later published under the title "A Step Forward in Church Relations") afforded a fresh starting point. Conversations were renewed between spokesmen appointed on behalf of the two churches. The Joint Report, containing the result of their deliberations, is published by the Church Information Board, Church House, Dean's Yard, Westminster, CW1, at 2s. 0d.

It is acknowledged in the Report that there are "formidable barriers" and unresolved differences which at present preclude the attainment of full unity. A long-term policy is called for, in which the entire range of the differences between the two Churches would be fully and frankly discussed.

Meanwhile, as a short-term policy, it is recommended among other things:—

(a) That authority in the Church of England should formally sanction the extension to ministers of the Church of Scotland of invitations to preach in parish Churches in England;

(b) That formal approval should in like manner be given to the acceptance by ministers of the Church of England (subject to due reference to the appropriate Bishop of the Episcopal Church in Scotland) of invitations to preach in parish churches in Scotland; and

(c) That authority in the Church of England should formally sanction the extension (subject to the consent of the Ordinary) of baptised communicant members of the Church of Scotland, cut off by distance from convenience of access to the ministrations of their own Church, or in special personal circumstances, to Holy Communion in the Church of England.

The recommendations in the Report are unanimous, and have the concurrence not only of those designated to speak for the Churches of England and Scotland, but also in the case of Scotland, of the two Observers appointed to take part on behalf of the Episcopal Church in that country. The Chairman on the respective sides in this new series of conversations have been the Bishop of Derby (Dr. A. E. J. Rawlinson) for the Anglicans and the Rev. Professor William Manson, D.D., for the Presbyterians.

THE CHURCH OF THE PROVINCE OF WEST AFRICA.

(The Archbishop of Canterbury, at Freetown.)

At a service of Inauguration of the Church of the Province of West Africa, held in Freetown Cathedral on April 17th, 1951, the Archbishop of Canterbury gave an address.

The Archbishop recalled that Freetown was a city whose very name marked one of the great tragedies of history and its reversal. The evil of slavery, an evil almost as old as mankind, for a time gained a hold and spread like a leprosy on the record of the British people. Its final abolition was due to great Christian leaders who roused the consciences of Christian people; and it was to Freetown that the liberated slaves came. But, he continued, freedom is far more than the removal of slavery. It is a painful learning of a lesson and the right using of powers. There are no short cuts to freedom; it is hard to find and hard to keep.

He went on to recall the notable developments in governing which have occurred this year in West Africa; the new constitution for the Gold Coast, the new constitution for Nigeria due to come into force in September; and, before the end of this year, the new constitution for Sierra Leone. The difficulties, he said, facing those in West Africa should not be underrated; in a world made poor by fear, and made difficult by conflicts, the peoples of West Africa have to learn in a short time the lessons which those in Europe have been slowly learning for more than 2000 years.

Their need, surely, was precisely what the Church has to give—freedom, the spirit of freedom, and the power to use freedom aright.

He reminded his hearers that it was far too easy for a Church to become shortsighted, self-centred, and in danger of living for itself. The new Province should keep its members aware always of their duty to help and redeem, to seek and to save.

In conclusion, the Archbishop said: "I pray that Christ our Lord will make and keep you free men, worthy of your freedom, in Him; I pray that he will make you to be creators of true freedom, through His Gospel, to be the greatest of all creative forces in the building of the West Africa of the future."

45th ANNUAL CONVENTION AT ST. PAUL'S, CHATSWOOD, N.S.W.

Great blessing was experienced by the hundreds from all over Sydney and many country centres who attended the recent 45th King's Birthday Holiday Convention at St. Paul's, Chatswood.

A team of six speakers provided the day's programme which had, as its chief purpose, the deepening of spiritual life and the strengthening of the bonds of Christian fellowship.

Mr. A. Hayman, the C.I.M. Prayer Secretary for N.S.W., opened the day with a stirring call for a closer walk with God and more faithful witness to His saving power. Illustrating his address by appealing to the life of Enoch, he said that the secret of that man's great faithfulness lay in the fact that "he walked with God, all the time." "There is a Chinese proverb," he said, "which tells us that you cannot have your feet in two boats." There is often too much of a walk with the world in our walk with God. "Noah walked with God and planted a vineyard but Enoch walked with God and was not, for God took him." Enoch proved his faithfulness by his witness and all true witness to God is a proof of our faith. Mr. Hayman was followed by the

Rev. Graham Delbridge, the Director for Youth Work in the Diocese of Sydney. Tracing the preparation and ministry of John the Baptist he called for a closer study and emulation of all that this greatest of all prophets achieved. Speaking of John's preparation he showed how great an influence on the prophet's life was the faithfulness of his father and mother. His ministry was marked by a wonderful humility. His great purpose was to point out the Christ. This burning and shining light is a great example of faithfulness in witness.

The first speaker in the afternoon session was Archdeacon F. O. Hulme-Moir, who, speaking on the inner response of faith, answered the question, "Is life a tragedy?" To the Christian, and only to the Christian, the answer is, no! His life may have tragedy in it but not without purpose. Facing the passion the Lord could say "Be of good cheer, I have overcome the world." To a Paul in prison the message was again, "Be of good cheer!" "Worry!" said the Archdeacon, "is wickedness for the man who claims the Lord Jesus Christ as his Saviour!"

Christians need to keep fresh this inner testimony to their faith. It is so easy to be influenced by the world's way of stimulating life's values.

The Rev. Geoff. Fletcher developed the theme further by calling for a greater zeal in the outward expression of this inner faith by service and witness for the Lord. "The Christian's life can be a tragedy, if its purpose is not fulfilled."

The Christian who is always taking in spiritual food and fails to let it express itself through the exercises of his spiritual faculties, as by witnessing, goes through the same stages as a babe who can no longer turn its food into flesh and blood—first, drowsiness, then paralysis, and finally death.

"One great leakage of spiritual efficiency," said Mr. Fletcher, "was the division of spiritual and secular duties." The one cannot be separate from the other. The solemn institution of the Lord's Supper was followed by the Lord's washing of the disciples' feet.

Mr. J. Duffey, of the Open Air Campaigners, emphasised the greater need for study of the Word of God by Christians.

Mere reading was insufficient however carefully and regularly planned. He then gave a most interesting study on the many incidents of our Lord's life and teaching which centred around the old city of Capernaum. He illustrated his address with a flannel-graph.

Mr. R. H. Gordon, of the Sydney Evangelistic Crusade, summed up the day's spiritual feast with a stirring call to "separation." "The Christian life is different from any other life. The Word of God commands that we must be different!" said Mr. Gordon. He went on to illustrate this by studying the lives of Abraham and his nephew Lot. "God called Abraham to a separated life." An examination of the life of Lot shows that it is possible to come out from sin and not go into a life of victory. Thus, while Abraham was in the place of separation, Lot was in the place of captivity. Again, it was Abraham's faith that rescued Lot. "God remembered Abraham and delivered Lot."

Though Abraham had many failures he was always willing to learn the lesson of his failures so that he could grow into a vital, holy union with the Lord to become the "Friend of God."

Archdeacon H. S. Begbie was Chairman for the day, adding his brief but helpful remarks from time to time, drawn from a long and rich ministry.

SYDNEY UNIVERSITY MISSION.

The Great Hall of the University was crowded to capacity for the opening public meeting of the Mission arranged by the Evangelical Union. Professor A. H. McDonald was chairman, and Dr. Howard Guinness spoke on "The Central Fact of History"; on the following day, Friday, 22nd June when Professor R. E. Smith was chairman, Dr. Guinness spoke on "The Bankruptcy of Modern Man."

These were by no means the only meetings of the opening days of the mission; 48 subsidiary meetings for smaller groups had been held before the week-end and already the interest and discussions of non-Christian students was keen. The E.U. members themselves have been on their toes in bringing their friends along and in speaking to them about the messages given:

The Assistant Missions—the names of 23 men and 6 women appear on the mission brochure—met each morning for prayer and discussion from 9 to 10 a.m., and the students met earlier than this for their own regular daily prayer meeting.

Many members of the public took the opportunity of attending the Sunday afternoon service held in the Great Hall at 3.30 p.m. The President of the E.U., Mr. Warren Adkins conducted the service, and others who took part were the Rev. W. Newmarch (Acts iii), Mr. S. Skillicorn, President of the Teachers' College E.U., and Miss Frances Cowper Mus.Bac., Travelling Representative of the Inter-Varsity Fellowship. Dr. Vincent Shephard played the organ. The subject of Dr. Guinness' address was "A Faith that Works."

The Great Hall was filled for this service, which was also broadcast. Students were entertained to tea afterwards in the anteroom of the Great Hall before the Evening Service in St. Barnabas', Broadway, where Canon Marcus Loane preached.

Diocesan News

GRAFTON

Youth Camp at Nambucca Heads, N.S.W.

A Youth Camp organised by the Youth Committee of the Diocese of Grafton, was held at Nambucca Heads over the King's Birthday week-end. The staff consisted of: Organiser: The Rev. G. H. Williams, M.A. Conductor and Chaplain: The Rev. J. R. Payne, Th.L. Guest Speaker: Miss D. M. Mitchell, B.A., Th.A. House Mother: Mrs. G. H. Williams. Assistant Organiser: Mr. J. Graham.

The theme of the Camp was "The Missionary Work of our Church" and four addresses were given. The first on "The Faith, as providing the motive for Missionary work" (the Rev. J. R. Payne), then three addresses followed given by Miss D. Mitchell on "The spreading of our Faith," as providing the method of conducting Missionary enterprise, "Helping Missionary effort in the Parish," and finally, "Where do I come in?" emphasising the personal approach to the question.

On the Sunday night a combined service was held in Holy Trinity Church, Macksville, conducted by the Rector of Nambucca (the Rev. G. H. Williams) assisted by the campers. The sermon was preached by the Rev. J. R. Payne.

Other features of the camp were an open Forum, camp fire, social and sporting activities.

Young people attended from the parishes of Nambucca, Port Macquarie, Wauchope, Bowraville, Kyogle, Lismore and Nimbin.

MELBOURNE

From the Archbishop's Letter.

It was a great pleasure to see that Mr. J. G. Robinson has been honoured by His Majesty the King by being awarded the M.B.E. Mr. Robinson took a great part in the entertainment of the men and women of the Forces during the war and has been behind the Church's educational work in Cambridge in a remarkable way. It is good that men such as he should be remembered for the continuous, faithful, and often unnoticed service which they render.

At the last Chapter meeting of St. Paul's Cathedral on June 7, the members presented to Mr. Campbell Ross, who is returning to England, a very beautiful tea and coffee service as a reminder of the three years he has given to us as Choirmaster and Organist of the Cathedral. As he told us, he leaves us because there are opportunities in England which will enable him to fulfil some of his cherished ambitions in the field of orchestral music. We owe him a great debt for the way in which he has trained the choir and kept alive the great traditions of St. Paul's, which have won the praise of many musical people from overseas as well as those of our own land.

Public Servants' Service.

The Annual Service for C. of E. public servants was held on June 3 at 11 a.m. when a large number from Commonwealth and State Departments attended worship. In his sermon the Rev. J. D. Sansom, of St. James' Old Cathedral, said there was to-day a wider implication of the church's task than St. Paul could realise. Christ's redeeming power must be brought into touch with every activity of life. One of the most pressing needs was to get men to see and act upon the Christian doctrine of Work — to look upon work as a means of serving God through service to man. Every person, as a result of his labour, had a right to live comfortably and securely, but none had the right to live selfishly.

Public service was work done for the common purse. By its very nature it was in line with the doctrine of Christ. Although not generally conceded, it was a fact that citizens received value for the taxes they paid. There was in return defence of land and property; education of the young; development of science; transport of goods and communications between people; safeguarding of health, and provision for the poor and destitute.

Much of this work was once done only by the Church. Now that it was being undertaken by the State care should be taken that the spirit motivating it should not be lost. It would not be if those who acted for the State were conscious of the fact that they were workers together with God, whose will it was that earthly citizenship should be a reflection of the heavenly. By worshipping together, public servants could realise their fellowship in a great task, could check their motives, and realise afresh the spirit in which they served.

—From "The Messenger."

ADELAIDE

Church Missionary Society News. (S.A. Branch).

A very happy time of fellowship and inspiration was had at the Annual Tea on 5th June, and the hall was full for the evening despite wet weather. Rev. and Mrs. L. Pullen were most enlightening on their work in India and showed excellent coloured slides. Mrs. Pullen would be delighted to receive babies' vests, which can be made up out of old stockings, men's socks, and other scraps of material.

At the meeting, the Secretary stressed the necessity of continuing "instant in prayer" for Chinese Christians, whose faith and loyalty is now being sorely tried, as the policy of the Communist Government towards Christianity is more openly revealing itself. More C.M.S. missionaries have been granted permission to leave China, and Misses Nora Dillon and Mary Andrews of Chekiang were able to fly from Hong Kong to Sydney. Pray for the health of all these missionaries, and for guidance in their future work.

Will you share in a projector? A movie one is required for C.M.S. work in South Australia, and a special appeal for donors of £5 was launched at the Annual Demonstration. Promises and donations have already been made, and we shall be delighted to receive your £5.

Canon and Mrs. Arthur Riley have had an urgent move to a new station in the Southern Sudan, owing to staff sickness, so that Canon Riley is now principal of the C.M.S. Divinity

School of the Southern Sudan. Both he and Mrs. Riley are now engaged in this most important work of training catechists and ordinands for the Sudanese Church, as well as continuing their Zande translations. They and the students very much need our prayerful support. Food is a problem in this new area, and they have to rely very much on tinned foods, so appropriate gifts would be welcome; a second-hand refrigerator would also be a great boon.

Recruits are urgently needed—a builder, an accountant, a bookshop manager, graduate teachers, and clergy, doctors and nurses for Tanganyika; clergy, nurses, hostel head for Persia; ordained graduate for Hyderabad; nurses for Egypt; teachers for Hong Kong; stenographer for Tanganyika. The harvest is ripe, but the labourers—where are they?

New Venture in Malaya.—At the very moment C.M.S. is compelled to withdraw from China, there has come an appeal to the Society to engage in work amongst the large Chinese population in Malaya, and a limited C.M.S. Malaya Mission has been commenced for an experimental period of three years. The New Archdeacon of Singapore, the Ven. R. W. Woods, has gone out as a C.M.S. missionary seconded to the diocese, and ex-China missionary, Canon G. K. Carpenter, has become Secretary of the new mission, whilst a new recruit has been located to St. Andrew's Hospital, Singapore, and another ex-China missionary sent to Penang. Australian C.M.S. missionaries from China may also be invited to join the new mission, and your prayers are asked for this new venture.

GRACE.

A variety of senses is given to this and related in words, in Liddell & Scott's Lexicon. These are summarised by Alexander Cruden. 1/- The Free and Eternal Love and Favour of God, which is the Spring and Source of All the Benefits we receive from Him. This free unmerited Love of God, is the original mover in our Salvation; and has no cause above it to excite or draw it forth; but arises purely from His own goodwill. It was this love or mercy of God that found out redemption for us (John 3.16), and what could His Love give, more than His Son?

2/- The Free Imputation of Christ's Perfect Righteousness, by the merit of which true believers become "righteous," in the sight of God. (Romans 4, 6 and 11; and 5, 13; 2 Corinthians 5, 19, 20, 21 (R.V.).

3/- the Free Workings of the Holy Spirit within us and around renewing and fortifying Man's Soul. (A) To obey His Will; (B) to resist sin; (C) to overcome sin. (Romans 6.14).

4/- Reconciliation and Friendship with God.

5/- the Free Love and Favour and Bounty of Christ.

6/- the Doctrine of the Gospel, wherein His Grace is bestowed on all penitent believers.

7/- A Charitable Disposition in the Truly Grateful Heart to others.

8/- Spiritual Instruction and Edification, needed by Each and All.

9/- The Fear of God (i.e., effectual reverence) in Every Heart.

10/- Final Salvation at His Appearing—1 Peter 1.13.

—S. A. Howard, Bowral.

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Property left by Will, or Gifts towards Christian Work may be placed in the hands of the Trust for Administration.

**MISCELLANEOUS
ADVERTISEMENTS**

DEE WHY SEASONAL LETTINGS ONLY. Nice Flat, suitable 3 adults, Handy to Beach. Winter Rates, £3/10/-. JX 2601.

WORK WANTED. — Gardening, Painting, Housework, Baby Sitting, etc. 21st July. Proceeds to Graduate Missionaries, Sydney University Evangelical Union. Write Box 58, The Union, University of Sydney.

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Protestant Married Couple offered ground floor FLAT, Eastern Suburbs, in return for house-cleaning of two upper floors and light gardening. Reply "222," C.R. Office.

**Proper Psalms and
Lessons**

July 1. 6th Sunday after Trinity.

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

E.: 2 Sam. vii or xii 1-23 or Wisd. iv 7-14; Matt. vii or Acts xv 1-31. Psalms 33, 36.

July 8. 7th Sunday after Trinity.

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

E.: 1 Kings iii or viii 22-61 or Wisd. vi 1-11; Matt. ix 35-x 23 or Acts xvi 6. Psalm 37.

July 15. 8th Sunday after Trinity.

M.: 1 Kings x 1-13 or Wisd. vi-12; Mark x 1-31 or Phil. ii. Psalm 39, 40.

E.: 1 Kings xii or xiii 1-32 or Wisd. vii 15-viii 1; Matt. x 24 or Acts xvii 16. Psalms 41, 42, 43.



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