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Canon Bryan Green's Mission

(By the Dean of Sydney.)

Sydney has recently seen two important ventures in evangelism. Canon Green, of Birmingham, who visited Australia primarily to give the house Lectures in Melbourne, spent eight days of his visit conducting a mission in Sydney and the Dean has written an account of it for the "Church Record." Elsewhere in this issue we publish part of an account of the mission in Sydney University, sent to us by the chief Missioner, Dr. Howard Mess.

The Mission, unparalleled in the history of the Diocese of Sydney, has just ended. It was held from July 22 to July 29. It is estimated that no less than seventy five thousand persons were present to hear the Missioner during that week. To this total must be added the immense total of those who attended his numerous broadcasts. No mission on such a scale has been attempted before, and the Mission, therefore, has been a unique experience.

The weather during the Mission was ideal, with warm fine days. This was another indication of God's richness upon the Mission.

The main Mission addresses were given in the Sydney Town Hall, and in the evening in St. Andrew's Cathedral.

Prominent citizens took the part at the Town Hall on successive evenings. General Osborne, Mr. W. A. Field, Mr. Vincent Fairfax, Mr. H. Armstrong, and Dr. T. H. Upton. The audience on the first day was very large; by Wednesday it was necessary to move the address to the lower Town Hall and then to the Cathedral. The mission was a most impressive one, with young business men and women predominating. The sequence each evening was the same; a brief introduction by the Chairman, notices, Canon Green's address, a minutes silent prayer, and the meeting concluded. Canon Green's presentation of the Gospel was persuasive and effective; eschewing emotion, he gave an intellectual presentation of the faith, simple, logical, and argumentative. For many of the midday addresses (strictly related to half an hour) were the highlights of the Mission. They demonstrated unforgettably the possibility of

lunch hour meetings in connection with the business community.

The evening addresses in the Cathedral were on more orthodox mission lines. There was community singing during which written questions were answered, the formal opening hymn, the lesson and prayers taken by the Dean of Sydney, the offertory hymn, and then the Mission address. At the conclusion of the service enquirers were invited to remain for private prayer. Those who had problems and difficulties were invited to seek the aid and assistance of one of the special Counsellors.

The Cathedral was densely packed night after night until 2500 were closely and tightly fitted in. The crowds of young people were the striking feature of the Missions, as well as the large groups of school pupils present in uniform. The sixth form boys from the King's School were conspicuous in their distinctive uniforms. Canon Green's talks at these evening services dealt with such subjects as Sin, Why we believe Jesus to be God, Forgiveness, and Obstacles to faith. Many were deeply challenged and convicted by the direct and searching nature of these addresses. Night after night several hundreds remained for counsel and spiritual help, and, by the end of the Mission, 3000 had asked for the special cards which read: "My Witness. In response to the call of God I have put my trust in Jesus Christ as my Saviour and Lord. I desire to serve Him throughout my life in the fellowship of His Church."

The addresses on Saturday evening and Sunday evening were both delivered in the Town Hall and relayed to

the Cathedral and Chapter House. This enabled 7000 on each occasion to share personally in the service. These services were a memorable and unforgettable climax to a week of profound spiritual blessing.

Canon Green's programme was not restricted to the main engagements. He gave himself with energetic enthusiasm to a host of other activities. He spoke in many schools and several factories, to the Victoria League and Overseas League, Legacy and the Rostrum Club, at receptions for clergy and trade unionists, and gave numerous broadcasts. On the first Sunday morning he gave addresses in five different churches, in the afternoon he spoke at the Lyceum, and in the evening at the Cathedral, and then, on Monday, he gave no less than ten addresses. Six of them over half an hour in length. This formidable programme might have daunted the most courageous; it is typical of Bryan Green that he fulfilled this heavy programme with the maximum personal enthusiasm. He captivated every audience by his personal charm and his own infectious faith, as well as by the clarity of his thought and the brilliance of his presentation.

The Mission has made an immense impact on large sections of the community. The success, under the good hand of God, has been due to two factors: the Missioner himself, and the preparatory publicity. General Osborne brought great gifts to this work, and all concerned recognise the value of his unremitting labour. The press and radio also gave invaluable support, as did a group of business executives, who acted as an organising committee. The good will that was so conspicuously demonstrated was a great encouragement. This accounted for the fact that circles not normally touched by the Church heard the Gospel from Canon Bryan Green.

The final cause for thanksgiving is the fact that through the Mission many have heard and responded to the call of God in Christ. This is the thing, above everything else, for which we can thank God and take courage.

THE ROMAN CATHOLIC UNIVERSITY

(By Archdeacon T. C. Hammond.)

There is no subject that has aroused such popular opinion, and in certain quarters such deep resentment, as the recent proposal by the Cabinet of N.S.W. to introduce a measure for the establishment of a Roman Catholic University. As far as my information carries me, the Government is still resolutely set upon carrying forward this particular measure, and so far it would appear as if argument and entreaty has had no impression upon them. It may be that the Government will carry out its purpose, but we ought at the same time to assure ourselves as to the grounds on which we raise objections to this scheme, and to make it very evident to Parliamentary members that they are not in a position to dictate terms for all time to a community. They are the servants of the people, and if they continue to outrage popular feeling there will be an inevitable disaster to the Party, whatever Party that may be.

In order that the situation may be clearly before the minds of those who are interested, I venture to bring the matter again under your notice. But I have been told more than once that in affairs of this kind, it is above all things necessary that the speech should be simple and direct. I propose, therefore, to make the argument as plain as a pikestaff. Whether I succeed or not, you will be able to judge at the end of this article.

I am dividing my subject into headings, because it seems to me that that is the best way to make the situation perfectly clear. The first thing that I venture to say, is, the foundation of a Roman Catholic University is entirely unnecessary. We have at the present time a flourishing University in N.S.W. with a membership of something like 7000. And that 7000 represents Roman Catholics as well as members of other religious denominations.

There is, in addition, provision made for resident Colleges for representatives of the leading Churches. There is a Roman Catholic College, an Anglican College, a Presbyterian College, a Wesleyan College, and there is also a Ladies' College which surveys all creeds and holds none. Therefore it cannot be said that the Government in establishing Sydney University was altogether unmindful of the needs of the religious denominations. It gave them a place in the scheme, a place that has enabled them, where they carried out their duties faithfully, to impress upon students attending the University, the particular religious outlook and particular general culture which characterised the denomination to which these students belong. That is a fact that is frequently overlooked.

We are told, of course, the establishment of a Roman Catholic University has become necessary because the accommodation in Sydney University is not equal to the strain that has been placed upon it, there are not the buildings that are required for the needs of

all the students, and some of the Faculties are in a very serious condition. That is an argument that has been urged with great force by the representatives of the University themselves. They have made an earnest appeal to the public generally to come forward with generous donations in order to enable them to fulfil the duties which their high responsibilities thrust upon them.

But that is no argument for establishing an independent university; it may be a very good argument indeed for establishing a university or a college attached to the present university, but I would point out that those who are responsible for floating the new scheme have not based their argument upon the congestion which prevails in Sydney University. On the contrary, Archbishop O'Brien has made a declaration that it is the desire of those who are establishing this university to build higher education on a strict Christian base. We are all, of course, in sympathy with the idea of introducing Christian principles and the morality of the New Testament into higher education. But I fear that many readers of Archbishop O'Brien's statement did not adequately realise what it imported. Does he really mean to say that apart from the Roman Catholic Church's teaching, there is no truly Christian education. That is the position which is taken by the avowed Canonists of his system, and that is one of the reasons which causes resentment in the minds of Protestants when it is proposed to segregate the Roman Catholic community from others in its intended University. There is a subtle claim that they, and they only, are the purveyors, and indeed the sole possessors of the truth of God, and consequently, they should be allowed to educate everybody. Of course, it is impossible in existing circumstances, for them to carry out that ideal, and we are very grateful that that is the case. But although they cannot carry out the ideal they are determined, it would appear, to lay down the principle to the extent of their ability. And so, by providing a separate system of education for all Roman Catholics they seek to bear witness to the community that others have not got that high standard of Christian behaviour and Christian teaching which they alone possess. It is a strange thing that people are so blind to the implications of statements when they are not expressed in the baldest terms. That is the view of the Roman Catholic Church, and that is one of the grounds on which we resent very strongly this suggestion that a separate system of higher education should be conceded to them, a system which runs counter to the principles adopted by the enlightened people of Great Britain for the last eighty years.

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The argument demands, and it is well that we should recognise this fact, that all education should be in the hands of Roman Catholics. That what the Pope says is alone to be accepted as irrefutable truth, and what anybody else says contrary to Papal Encyclicals and Papal Pronouncements must be viewed, not only with suspicion, but with the deepest aversion, as turning the hearts and minds of the people away from essential truth.

And if I wanted evidence that this is really underlying this principle of a Roman Catholic University I have abundant proof in the practice in Roman Catholic countries. It is only quite recently, largely through the operations of the U.S. of America, that freedom has been conceded to Protestant peoples in Italy. You may remember that all the doors of the Waldensian Churches were firmly closed, and it was only when Americans began to ask the reason why, that to the amazement of the Waldensians themselves, the doors were suddenly opened and they were allowed to exercise their freedom of religion unfettered.

Roman Catholic Spain does not allow anybody to educate, except those who have the authority and permission of the Roman Catholic Church. Protestants in these countries have the greatest difficulty in getting free schools even for the teaching of their own children, not to speak of the right of propaganda which is steadily denied them.

Now it is impossible that such a state of affairs could occur in Australia so long as there is a majority of the people who are not Roman Catholics, but it is possible to introduce a system by which the principle may be enunciated even though it cannot be entirely developed. And we believe, quite sincerely, that that is the motive that really lies behind the establishment of a Roman Catholic University. On this point I am sure much investigation is required, and I think the closer the matter is studied, the stronger will be the opposition on the part of Protestants to any proposal of this kind.

But the second point that I would like to make is that the creation of a Roman Catholic University is most unwise. We are endeavouring to secure two features in our national life which have always constituted a problem to statesmen and to Christian leaders. That is to say, we are endeavouring on the one hand to preserve to every individual his full freedom of conscience and his full right to express his opinion, and on the other hand, to secure, notwithstanding this freedom indeed we would say because of it, a complete unity of purpose in our national life. We want a united Australia. We have struggled for that, and this is the year of Jubilee in which we rejoice that a certain system of Federation brought the various States of Australia into a harmony that they had not experienced before.

It is common knowledge to students of Australian history, that at one period tension ran so high between New South Wales and Victoria that it was actually suggested that they should go to war. And the difference in our railway gauges is a rather melancholy monument to the pig-headedness and obstinacy that prevented unity on an essential principle of transport. We are trying to overcome these natural dislikes and prejudices. We are seeking to bind all the people together in one great Australia. Now one means by which this can be secured is to open our educational facilities and institutions to all comers alike.

There is a great advantage in common study. I myself have mingled happily and whole-heartedly with my Roman Catholic

friends in the University of Dublin, and although we certainly did not agree, and very often opposed one another vigorously in public life, there was an underlying spirit of friendship that nothing could completely destroy.

Segregation tends to distrust and suspicion and we want to avoid that. It is quite a mistake to imagine that a Roman Catholic University will not create this kind of division, because we have present to our minds the very grave attack that was made some years ago on the teaching of history in the London Board Schools. A company of people having their headquarters at Westminster, the Roman Cathedral in London, endeavoured to secure such alterations in the history text books as were used in the Board Schools of England as would make them acceptable to Roman Catholics. A very bitter controversy was immediately started, and it was not difficult to show that the text books had been very seriously interfered with, in fact in some cases there were positive false statements concerning historic facts.

We are not insensible of this difficulty even in our own Australia, because quite recently the Council of Churches found it necessary, with others, to bring under the notice of the Minister of Education a text book supplied and recommended by the Dept. of Education in which plainly false statements were served up to pupils. They were told, for example, that Joan of Arc was a young fragile girl of about fifteen. They were told that celibacy of the clergy prevailed in the existing Church, excepting in the dull and dark periods of its existence. We made many efforts to endeavour to secure such a revision of this text book as would make it acceptable not merely to Protestants, but to reputable historians. But so far, our efforts have met with what we must only describe as, in the language of Punch, a very qualified success.

With these instances before us, we are invited to give a Charter, as an entire community acting through our responsible Government, to an organisation that we are certain will present an outlook on history that is not correct, and is partisan in the worst sense of that term. And we are told, quite definitely, that the aim of this University in this direction is so pronounced that the Chair of History and the Chairs of Philosophy and Religion will be reserved to adherents of the Roman Catholic Church. Is it wise to invite such a division of opinion when we are seeking by every means in our power to secure the best interests of all the community in a united front?

This proposal to establish a Roman Catholic University is not fair. It will raise the problem of finance as the present condition of Sydney University clearly shows. The Government will have to subsidise the new University or incur the odium of suppressing it unless indeed it allows University education to deteriorate. The people have had no opportunity of judging on the merits of the proposal and instructing their representatives. If you think this scheme is undesirable let your Member of Parliament know, so that at least reasoned objections will be properly tabulated in the right quarter.

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; "Bathurst Ritual Case."

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NOTES AND COMMENTS

In his parish paper the Rev. C. L. Crossley, vicar of Holy Trinity, Coburg, Vic., makes the following reference to daily press reports: "The other day I measured the amount of space given to horse-racing in my daily paper; it was 235 inches. At the time the Bryan Green Mission had been going in the Cathedral for four days, during which Canon Bryan Green had preached to about 18,000 people. On the Wednesday evening the Cathedral was packed to the doors; people were sitting on the chancel steps, the pulpit steps, the choir stalls, the Canons' stalls, under the organ, and, in fact, wherever they could find space. Yet on the Thursday morning again I looked in vain through my paper — not a line about it. Yet the paper could spare 17 inches for a picture of a jockey falling off a horse, nearly 9 inches to say that a certain horseowner had lost £6,000 in bets, 11 inches for two concerts, 10 inches to divorcees of Hollywood stars (as though that were any news) and 21 inches to a picture of a lady cutting a cake. At a later stage of the Mission, my paper began to take a little more notice, and when the Mission was over it came out with an excellent article about Canon Bryan Green; but it was then too late.

The interest in religion is much more widespread than people think who are dependent on only the newspapers for their information. Last year there were 80,070 people at the Melbourne Cup, including many visitors from outside Melbourne altogether, and it was considered a triumph. But far more people in Melbourne go to Church every Sunday. They are scattered about in so many small groups that it is difficult to visualise the mass. Hence they have not the same news value. Nevertheless, the fact remains that approximately 100,000 are to be found in our Melbourne churches on an average Sunday, at one or other of the services."

The position was a little better in Sydney, probably due to the fine efforts of the Dean and Major-General Osborne. And yet, after the amazing scenes in the Sydney Town Hall and the Cathedral on the final Sunday evening service, at least one of the great dailies did not give a single line to mention them.

The Prime Minister is to be congratulated for his wisdom and courage in calling together the recent Conference on Inflation. As indicated by press accounts Mr. Menzies in his opening speech dealt with the whole question that he wished discussed and gave the utmost latitude to the many-sided suggestions and criticisms which he had invited. The Conference has been described as "very worth while" in that it has brought home to all men of thought and goodwill the fact that inflation is not something peculiar to Australia but is causing very serious thought in many other lands, and that the cure for inflation is not quite simple. We imagine that some who went to the conference, perhaps to scoff, had to realise that they had some responsibility to the public in relation to the measures that must be applied in order to ameliorate the evil impact of inflation on our community life. We imagine that the majority of those who shared in the Conference would realise, whatever their political beliefs, that the situation challenges all to do their part in this matter of remedy and not to stand idly by or seek to harass those to whom belongs the grave responsibility of governmental decisions. We could wish that the spirit of the Conference might be carried into our Parliamentary debates. Too often there real good spirited conference is missing, and an opposition decides that its only responsibility is to criticise and harass the government that is seeking to get on with its job.

The Bishop of Manchester has been speaking out his mind on the subject of the obligation resting on every Christian to give the Lord's work due support financially. Writing to his diocese, the other month, the Bishop said:—

"Giving money for God's work is not an optional extra; it is an integral part of the life of anyone who really cares for the things of the spirit. I wonder whether all of us remember that. It's true that some give of their time and substance loyally and generously, but many church members do not. It requires a Sale of Work or a Whist Drive to provide their contributions. Many, through lack of thought about the duty of Christian giving or through the weight of habit, put, say, sixpence in the church collection and think they have done well, though their wages

have greatly increased since the time when they first fixed on sixpence as their usual contribution.

"What is your usual contribution on a Sunday? Have you considered whether it is adequate in view of the Church's increased costs and in view of your changed circumstances? We might well ask ourselves these questions. The giving of money for God's work is not a small matter; it is a spiritual thing and an indication of our real love for Him."

Lancashire is always to the fore and noted for its Whitsuntide processions, and in that reference the Bishop went on to say:—

"Let us be sure, however, that these processions really are acts of witness to our Christian Faith and not colourful parades where churches try to outbid one another in the size of the band and in the dresses of the children. Processions can easily become acts of witness not to our Lord and our Faith but to our pride. The Pharisees loved parading about with bits of the Bible tied onto their garments. They knelt piously at street corners to say their long prayers, but their witness was not commended by Christ.

"Not so long ago I heard of a parish where the parson with family responsibilities was in real financial need. The P.C.C. made no offer of help but paid £70 for a band for their Whitsuntide procession. That to my mind showed hard and inconsiderate hearts and was a witness not to God but the Devil."

It is remarkable how Churchmen get into grooves in relation to their service to their Church and clergy and fail to realise how easy it is to really sponge upon the men whose ministry can mean so much for their own lives and for the life of the community in which they live. There is a saying of the prophet Ezekiel which is pregnant of suggestion: "I sat where they sat." If only church office-bearers could catch the lesson! Then stipends would be more adequate and would be paid fortnightly and clergy pensions would issue forth on a more considerate basis of well-earned and paid for right and not of charity, and the conservative and unthoughtful quarterly payments would be exchanged for some method more considerate and up-to-date.

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In his recent Synod Charge the Bishop of Gippsland emphasised a point of view that is most important and yet so often overlooked by those in diocesan authority. While allowing the importance of keeping the diocese efficient for its work, it should be carefully borne in mind that in the ultimate the diocese exists for the parish and not vice versa. In emphasising the need for preparation for the coming mission Dr. Blackwood said:

"I am sure we need this year to vitalise our parishes. The parish is the key to the situation. It is here, as an organised body on the spot, among the people. There is no corner of Gippsland that is not included in some Parish. Here is our sphere of action. The Parish life and fellowship must care for every soul within its borders. Each parish is really equipped for this glorious task of winning all within its boundaries for Christ and His Church. Each Parish has its Church as a visible witness for God's Presence among us, and as a centre of Christian worship, fellowship and witness. Are we making our Churches such? Is our worship so real and vital and warm-hearted as to attract and hold the outsider or the casual attendant when he comes inside? Do we know and do we really love all our fellow worshippers? The Parish Church with its worship and Communion should be our power house and our spiritual home to attract and bless all who may enter.

"In our Church of England we have an incomparable liturgy. But we must fill it with spirit and freshness, using permissible variations, and getting all who come to take an intelligent part in the services. We must bring that sense of God's Presence in our worship, not localised in any part of the building, but felt in the hearts and minds of all present. Our worship is the offering of the Community of the faithful. Our Anglican ethos helps us to bring that sense of reverence and order that should attract and help all who come to worship."

Anglicans should realise that in their Church privileges, "the lines are fallen for them in pleasant places, yea they have a goodly heritage." They should jealously preserve for generations to come what has been a blessing to their own lives and growth.

Quite recently the Archbishop of Perth, writing in our contemporary in reply to a complaint

"It begins that our Church was responsible for the demise of C.S.O.M. made the following statement about the primary task of the parochial clergy: (His Grace was referring to the part played by those clergy in England during the distressing depression of the 'thirties.)

"Well, what was the Church doing, or rather what were the clergy doing? — because that is what the question usually meant. They were just carrying on. Their ministry included, as it always must, a good deal of social service and poor relief. But such work only treats the symptoms, it does not cure the disease of poverty and unem-

ployment. There were a few excursions into the political arena, at least one clergyman had his skull cracked by a policeman's truncheon. But in the main, they did the thing that was nearest and (in my opinion) most important. They concentrated on their parochial ministry. They helped people to keep sane and hopeful, when they might have given way to despair. They taught people to believe in God and in themselves. Congregations were small; but from those congregations they sent out a few converted men and women who tried to apply Christian principles to the affairs of daily life. Whatever else the Church may do towards improving the social order, that is its most important and effective work. If we do that, no man has a right to accuse us of neglecting our social duty.

Then last month an important Conference was held in England at High Leigh in which Evangelical clergy and laity came together determined to learn more of their responsibilities for the work and witness of the parish. The idea of the conference arose "out of the conviction born in the heart of a group of Evangelical clergy that the parish is the most effective unit for the evangelistic and pastoral work of the Church in our land, and that therefore the really urgent need at the present time is the strengthening of the parochial foundations of our Church life. The spiritual level of the Church of England as a whole is necessarily determined by the standards of Christian worship and witness in our parish churches."

It is somewhat remarkable how these independent statements tend to concentrate our attention on those best traditions of our parochial ministry and its strengthening influence upon the church at large.

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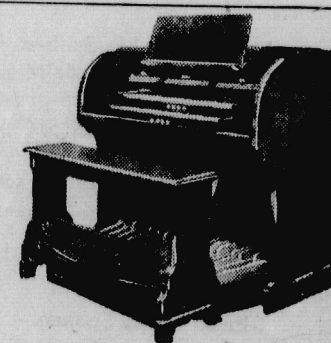
Few have served the Church with more devotion and ability than Miss E. Warren Thomas, Editor on the staff of the General Board of Religious Education and Founder of the Church Mail Bag School which serves so many thousands of children throughout Australia and New Zealand. Miss Thomas is not retiring but the time has come when she must have help. This is partly due to the increasing range of the G.B.R.E. publications, to which in 1952 is to be added an up-to-date book "Fellowship Studies," of Bible readings, quizzes and other study material for the 14 plus age group, and "My Workbook" for Primary children, a delightful class book for expression work.

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MISSION IN SYDNEY UNIVERSITY

(By Dr. Howard Guinness.)

Between Wednesday, June 20, and Sunday, July 1, over 3000 different students were confronted with the Gospel of Jesus Christ. "The people who walked in darkness have seen a great light."

It is no insult to the University to quote such a verse, for the Christian insists that the whole world is in darkness, and our University here, like every other one, is part of our civilisation to-day. The University of Sydney is no more in darkness than any other University in the world, and no less.

As part of the Mission a dinner was given by the Evangelical Union to 80 members of the staff and attended by the Chancellor and Vice-Chancellor. The Vice-Chancellor, who was sitting next to me, remarked that this most unusual representation of the staff for such a dinner showed, he believed, a real interest in religion, and gave the lie to the common view that the University was strongly atheistic. I, myself, was impressed with the friendliness and the co-operation shown by many of the professors and lecturers present. We are grateful indeed to them for the goodwill and help they gave during the Mission, which played no small part in its success.

World Thinkers in the Dark.

A week before the Mission itself started the University was startled by dozens of posters appearing each day, giving a quotation from some great thinker. Here are three typical ones:

H. G. Wells has Spoken.

"I see man being carried less and less intelligently and more and more rapidly along the stream of fate, to degradation, suffering and death."

Bertrand Russell has Spoken.

"It is to intelligence increasingly widespread, that we must look for the solution of the ills from which our world is suffering."

Einstein has Spoken.

"By painful experience we have learnt that rational thinking does not suffice to solve the problems of our social life."

Each of these had one day to himself, to be followed by the next one and then the next, and it was soon obvious to the dullest student that the great world thinkers were contradicting each other, and that there was no sure guidance to be had from them. As well as this, of course, everybody was

very intrigued to know who was responsible for the posters and what the idea was.

Finally a poster appeared: "God Has Spoken." Jesus said, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." This poster also gave the bare facts of the Mission which was about to commence. On the same day each student received through the mail a folder giving the full details of the Mission, and a letter written by the President of the Evangelical Union.

During the week that followed, the light shined in the darkness, in no uncertain way. The first of these ways was

Christian Friendship.

There were over 140 meetings planned during the first seven days of the Mission, besides the big midday meetings when the main addresses were given. Every faculty had many meetings of its own; every club; every society; almost every group. An enormous amount of thought and energy

was put into these smaller meetings where it was hoped the 20 assistant missionaries would come into close touch with the students, and altogether 12,000 invitations were handed out to different students inviting them to come. Most of these meetings were held in the Union in one of the many rooms which were placed at our disposal. Some had to be held in lecture rooms, and some during the week-end in private homes.

The students who came were immensely impressed with the friendliness of their reception. This was made possible by the catering arrangements, for every meeting was preceded by light refreshments, and over this cup of tea many barriers were broken down. The following items were provided during the week—4000 cups of tea; 12,000 sandwiches; 9000 pieces of cake; 5000 scones; 3000 sausage rolls. This was done by 40 helpers, composed of graduates and their wives and friends.

There was no doubt about it that the immense amount of work and money that went into this brought good dividends in friendship and open hearts. Also after the message had been given, a further cup of tea made it easy for the students to stay behind to go on talking with the missioner and other personal workers.

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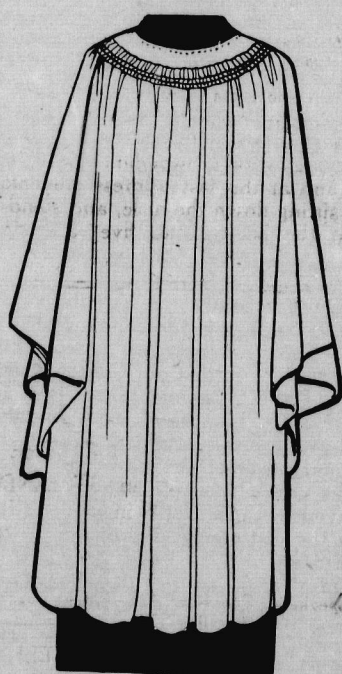
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The second way was

Christian Literature.

We had two book stalls in the two Unions, and sold over £100 worth of books. Those from England only arrived the day before the Mission started! We all rejoiced in this answer to prayer.

Besides planting the eternal seed in their minds (which without doubt will bear fruit in the years to come) the sale of these books provided an immediate opportunity to the Christians serving the book stalls, to do a job of personal work. They did it well.

The third way was

Christian Intelligence.

A Brains Trust was held one evening, and for two and a quarter hours between 450 and 500 people listened to the team of specialists, under the Chairmanship of the Dean of Sydney, Dr. S. Barton Babbage. This team included specialists on theology, philosophy, science, literature, psychology, education and medicine. A very real impression was made both upon staff and students by the honesty of the answers given, and more than one person said to me how inspired he had been by the evening.

It is interesting, that very few of the questions touched on "science and religion." Most of them were philosophical, and theological, dealing with the problems of pain, freewill and faith.

The fourth way was

The Christian Gospel.

The Great Hall and the Wallace Theatre were filled to capacity for the six days of the main addresses. This meant an average attendance of over 700, and at the last address students were sitting down the aisle, and standing at the back, four, five and six deep.

One assistant missioner, who had been at previous missions organised by the Evangelical Union, remarked on the very great difference in atmosphere at this Mission. There was no rowdiness, and everybody seemed to come intent on listening. There seemed to be a great deal more seriousness and the true spirit of enquiry than had been evidenced previously. I can certainly say for myself that the audiences were exceedingly easy to speak to, because of their obvious interest in the message being given.

The themes taken were—

- (i) The Central Fact of History (dealing with the fact of Christ).
- (ii) The Bankruptcy of Modern Man (dealing with the fact of sin).
- (iii) Truth on the Gallows (dealing with the fact of redemption).
- (iv) Fight for Character (dealing with the inadequacy of human effort, and the need for the new birth).
- (v) The Sanity of Faith (dealing with the saving faith).
- (vi) The Challenge of the Living Christ (dealing with the call to leave all and follow Him, through suffering to victory).

During the evenings of the last three days of the Mission, there was a buffet tea arranged at which seekers could come to hear an address given on "How to become a Christian." The room was always filled to capacity, and on the last evening was packed with about 150, of whom probably 50 per cent. would be seekers.

(To be continued.)

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Part 2 of "The Story without an End," entitled "The First Followers, dealing with stories contained in the Acts, will be heard during 1952.

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THE ECUMENICAL MOVEMENT.

REPLY TO CANON LOANE.

(The Editor, "Australian Church Record.")

Dear Sir,

The Executive Committee of the Australian Council for the World Council of Churches has asked me to say that to those of us who know the World Council of Churches at first hand Canon Loane's recent articles on "The Ecumenical Movement" seem to be inaccurate and misleading.

As the Council's General Secretary I have had the opportunity during the last few days of pointing out to Canon Loane personally the many errors and false inferences he has put before your readers. It is unfortunate that such charitably written material should be so much at variance with the facts and that there should still be such misunderstanding and misrepresentation voiced within one of our member-churches. A full and detailed reply would require a further five articles and would, in any case, probably give incentive to others less friendly and objective than Canon Loane — people who seem to find pleasure in controversy. Consequently the Executive Committee of our Council draws attention to the following documents, which, carefully studied, will be sufficient to disprove all Canon Loane's main contentions:

1. A review of the book on the ecumenical movement by Canon Loane's friend, Dr. W. A. Visser-t Hooft, General Secretary of the World Council of Churches. It appeared in "The Ecumenical Review" in April, 1951, and reads in part as follows: (Dr. Pache's picture of the World Council is) "completely unrelated to the facts. And here arises a moral issue. Everyone has the right to criticise the World Council. But no one has the right to construct an image of the World Council by grouping his facts and quotations according to his prejudices and by leaving out everything which does not fit into his picture. Dr. Pache goes very far in this." Perhaps it might be apposite to add here that the image constructed by Canon Loane could suitably be compared with a description of the Church of England which quoted only Anglo-Catholics and Latitudinarians as representative and omitted or paraphrased about twenty-six of the thirty-nine articles.

2. The Official Report of the First Assembly of the World Council of Churches (S.C.M. Press, London, 1949).

3. "The Church, The Churches and the World Council of Churches," issued by the Central Committee of the World Council

during 1951, which clearly sets out the nature, purpose, limits and function of the Council.

The last-named will shortly be obtainable from our office, 242 Pitt Street, Sydney. We shall be pleased to send it to those of your readers who wish to understand why their own church, along with 159 others, is so wholeheartedly committed to the World Council of Churches.

Yours sincerely,

JOHN GARRETT,

General Secretary.

July 25, 1951.

(The Editor, "Australian Church Record.")

Dear Sir,

The articles by N. C. Deck I am reading with much interest. With the main theme one cannot but agree. However, your contributor joins issue with a multitude when he declares that the law of God is no longer a rule of life for believers. I find it difficult to reconcile this statement with the oft-repeated prayer, "Lord, have mercy upon us and incline our hearts to keep thy law." Probably Mr. Deck agrees with this prayer and offers it himself, but his statements are all too readily accepted by professors of religion, who, for instance, object to the restraints which we "legalisers," to use his word, would impose upon all men in the matter of Lord's Day Observance. To speak bluntly, there are large numbers of professing Christians, perhaps the bulk of certain sects, who buy and sell and seek their own pleasure on the Lord's Day, in short, who have little regard for the Fourth Commandment, resting on the plea, that they are not under law, but under grace. This conduct Mr. Deck would not tolerate, but such is the result of faulty teaching. The only safe way is to enshrine the law in our hearts, and jealously guard its authority upon all men.

Yours sincerely,

CAMPBELL KING,

Sec. Lord's Day Observance Society.
Taree,
16/7/51.

(The Editor, "Australian Church Record.")

Mr. Arthur McArthur, of Strathfield, writes:—

Dear Sir,

The first grounds for objection to a Roman University is that no mention of the proposal was made in Premier McGirr's Policy Speech when he faced the electors on the last occasion. A very vital measure of this nature has no right to become the law of the land without the permission of the people being first obtained.

Because this has been made a party issue, many members belonging to the Labor Party are being forced not to oppose this measure although they are at heart bitterly opposed to it and they know, too, that the vast majority of the people who elected them are opposed to it.

Many of our most prominent and respected Roman Catholic citizens have risen to the highest positions that this country has to offer with the aid of the education that they received at the Sydney University, and we feel sure that this proposed Roman University will not give the young Roman Catholics of to-day or the future any greater advantage than the Sydney University gave those men of the past.

We are informed that the original staff will consist of six Roman Priests from the notorious Notre Dame University in Indiana, U.S.A. We want to know what qualification these men possess to teach our young men the great principles on which our Empire has been built.

IS ROME AN APOSTATE CHURCH?

(D. A. Simons, Th.L.)

Whatever else may be said, it is certain that the Elizabethan Settlement resulted in the Church of England and the Church of Rome being completely separated. Queen Elizabeth, her Ministers, the Lords, the Commons and the Clergy understood this clearly. So did the Bishop of Rome. The Papal Bull of 1570 excommunicated the Queen and put England under an interdict. It also called on France and Spain to enforce it. England linked up with the Protestant cause in Europe. "From that moment (1570) until the defeat of the Spanish Armada in 1588, there was war between England and the counter-reformation." In these wars, prisoners, especially the sailors, were handed over to the Inquisition and burnt. This Bull made all Romanists in England potential traitors; not only were England's Roman Catholic subjects absolved from the oath of loyalty to the Queen, but they were actually urged to take up arms against her. Kingsley's "Westward Ho!" gives a vivid and not unhistorical picture of this period (Both his intense loyalty to the Reformation and his manly appreciation of Spanish valour, mark Kingsley as a great soul).

So much is clear, then: the Church of England is not the Church of Rome. And it is the differences between them and not the agreements — such as the common heritage of Catholicity as defined in the Athanasian Creed — which are important for us. The battle is not between us and apostolic Christianity. The battle is between the Council of

Trent and the Thirty-Nine Articles. We ought to rediscover for ourselves the reasons for our cleavage with Rome. We ought to approve them, exult in them and propagate them; or — we ought to join the Church of Rome. The glory of the Church of England is not that she is a pale shadow of the Church of Rome, but that, by repudiating the errors of Romanism, she has opened up a new era of catholicism for Christendom.

It was not merely a quarrel with the Pope about supremacy, because, in addition to the Act of Supremacy there was the Act of Uniformity. The Prayer Book and the Thirty-nine Articles of Religion defined and enforced for the Nation a religion that was akin to Lutheranism and utterly antagonistic to the Pope and the Religion of the Church of Rome. The Articles insisted that Rome had erred both in manner of life and in doctrine. Any claim to jurisdiction in England was repudiated. England was at her greatest when Romanism was an outlawed religion.

Rome then is an apostasy. She is a false Church. We should distinguish, as Karl Barth points out, between "other Churches" and "false Churches." And yet we may concede (with Barth) that, "Even in the Roman Church baptism is solemnised, and the Holy Communion, even in a terribly distorted form, is administered, in the Roman Church the Bible is expounded, and the zeal with which it is done in so many places. In so far as even there, 'evangelium pure docetur et sacramenta recte administrantur,' we can and must certainly believe in the Church even within the pale of the false Church."

The Prayer Book gives the Anglican his constructive statement. There we have, in the Articles, the splendid affirmations of Anglicanism. There, the sovereignty of the Holy Spirit and the Bible are set against the supremacy and infallibility of the Pope. There, the doctrine of free grace — the centrality, sufficiency, and sovereignty of grace — is set against the Council of Trent's doctrine of justification. There the Mass is athematised as idolatry, and the "real presence" defined as spiritual.

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PERSONAL

The Most Reverend the Primate of Australia, accompanied by Mrs. Mowll, left by plane for New Guinea on Saturday last. The visit is in connection with the Diamond Jubilee celebrations in the Diocese of New Guinea.

Dr. A. W. Morton has accepted nomination to the parish of St. Oswald's, Haberfield, Sydney. Dr. Morton will be returning shortly from a lecture tour of the United States and England.

At the time when most of the news from Persia is of a singularly unromantic nature, it is refreshing to learn of an event well in accord with the romantic traditions of the East. In June, the engagement was announced between a young Persian priest and the daughter of his diocesan bishop. The priest is the Rev. Hassan B. Deliqani-Tafti, of Isfahan, who, after two years study at Cambridge, was ordained at Shivaz, and placed in charge of the Church at Isfahan, and his fiancée is Miss Margaret Isabel Thompson, youngest daughter of the Bishop in Iran and Mrs. Thompson. Miss Thompson is training as a nurse in a London Hospital. She is a niece of Canon Howard, Master of St. Peter's Hall, Oxford, and grand-daughter of Dr. Donald Carr, for many years a C.M.S. missionary in Persia.

The Rev. G. Muston, Curate at St. Silas', Waterloo, has been appointed to St. John's, Wallerawang, Diocese of Sydney.

The Rev. E. J. Seatree, Rector of St. Aidan's, Blackheath, has been appointed Air Force Chaplain and will take up duties at Richmond Air Force Camp, N.S.W. Mr. Seatree was an army chaplain in the last war and was awarded the Military Cross.

On Friday, 27th July, Mr. Harold Edward Wyndham passed quietly into the presence of his Master. Few lives have been more devoted to the service of the Lord than his. As a boy and a young man he was a choir member and worker at East Maitland; he then moved to Darlinghurst where he became a choir member and church councillor. In 1909 he transferred to Manly and was Rector's warden for the Rev. A. G. Stoddart and afterwards the Rev. A. R. Ebbs. He settled in Balgowlah during 1917 and became Church warden at St. Paul's, Middle Harbour (Seaforth). He was instrumental in commencing Church services at Balgowlah, firstly in the old Balgowlah Hall, and later in All Saints'. When West Manly was separated from Manly he served as Rector's Warden under all three incumbents, the Revs. R. K. Robinson, W. J. Owens, and W. K. Deasey, resigning only a few months before his death. He was noted for his patience, gentleness and consideration.

Archdeacon Hulme Moir dedicated windows to the memory of Flight Sergeants Doric Phillip Birk and Hilary Eldred Birk at St. Peter's Church, Burwood East, Sydney, on Sunday, August 5. Both gave their lives on Active Service while serving with Royal Australian Air Force. Their father, the Rev. G. P. Birk, was rector of St. Peter's, Burwood East, during the war. Archdeacon Hulme Moir paid a fitting tribute to these two sons of Rectory who had so gallantly played their part in the service of King and Country.

The Rev. Gordon Beatty, Chaplain at the Military Hospital, Concord, Sydney, has accepted a chaplaincy with the Navy.

We express sympathy with Professor Bland of Strathfield, Sydney, whose wife died soon after his election to the Federal Parliament.

The Archbishop of Sydney dedicated a cottage at the Eventide Homes Estate, Padstow, on Saturday afternoon, July 28th. The cottage was in memory of the late Archdeacon R. B. S. Hammond, and given by Hammond's Social Services Committee. In handing the keys to the first tenants of the home the Archbishop expressed the hope that more would be done for pensioners, some of whom were living in rooms under difficult conditions. There were nine cottages on the Eventide Estate and others are in course of construction, including two buildings designed for ten women tenants who would have separate living rooms and their own separate verandahs. The work of the Committee is to be highly commended. It is under the direction of the Orange Lodge of Australia.

The Rev. F. F. Byatt, Secretary of the recently-formed Australian Commission for Inter-Church Aid (a department of the World Council of Churches) has visited Brisbane and Sydney to organise State Committees of the Commission. He visited Canberra on July 28-30, and will visit Perth and Adelaide early in August. The Commission's appeal for funds for churches in Europe and Asia will be launched on World Communion Sunday, October 7th, with a national broadcast of a special service, in which the Associate Secretary (Dr. Henry S. Leiper) and leaders of Churches in Australia will take part.

The Rev. R. W. Dunn, Director of Youth and Religious Education for the Diocese of Melbourne, has resigned. He has been appointed to Cheltenham, Vic.

To celebrate the arrival of the new vicar of the parish of St. Bride, Fleet Street, the Rev. C. M. Armitage, the first service since the church was destroyed by fire in December, 1940, was held in the roofless ruins on a recent Sunday evening. Choristers from Westminster Abbey, where Mr. Armitage has been Precentor since 1934, sang anthems. In his address, the new vicar said: "What enormous power for good or evil is confined within the few acres of Fleet Street and its environs. It is for this reason that St. Bride's has a vital part to play. For just as its steeple dominates the newspaper world so must its 'good news' penetrate and influence all the Press community." St. Bride's is near Salisbury Square where is the headquarters of C.M.S., London. The Annual C.M.S. Service has often been held in this church.

The Rev. J. H. Willcoxson, of 60 Duffy Av., Thornleigh, is now available for occasional duties. Tel.: JW 1827.

Archdeacon J. Bidwell, Rector of St. Andrew's, Summer Hill, Sydney, has announced his retirement from the Parish as from the end of the year. He will retain his Archdeaconry.

ORGANIST and CHOIRMASTER wanted by mid-August. Holy Trinity Church, Kingsford. Apply Rector, FJ 1424.

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The Day the Sun Stood Still

(By J. A. Friend, M.Sc., Ph.D.)

A Review of "Worlds in Collision," by Immanuel Velikovsky. Gollancz, London, 1950.

Few books have caused as much stir as did Dr. Velikovsky's "book about the day the sun stood still." It was violently attacked by scientists in America, where the original publishers finally surrendered their rights to another firm. There is no doubt that a certain amount of the animosity aroused depended upon the fact that Dr. Velikovsky's theories are completely opposed to currently-accepted views, but it is certainly important to consider them from the point of view of what is known about the ancient world.

Colliding Planets.

Briefly, the thesis is this: that at two periods, one during the fifteenth century B.C., and the other during the eighth and seventh centuries B.C., the earth came into virtual collision with two heavenly bodies. In the first series of encounters, a stray comet was captured by the solar system and became a planet (Venus); during the second, the planets, Venus, Mars and the Earth were all in close contact at various times; these encounters are said to have changed the orbit of Venus from an eccentric ellipse to its present almost circular shape. The events of the Exodus are to be associated with the first encounter, and phenomena of the times of Amos and Isaiah with the second. One of the events discussed is of course the incident in Joshua 10, when Joshua called upon God, and the sun and moon stood still. Similarly, an explanation is offered for the sudden annihilation of Sennacherib's army before Jerusalem. However, it is not only Biblical events which are dealt with—legends and folk lore from all parts of the world are discussed in connection with the theories presented.

There is not space to discuss the happenings in detail. In general, the effects of the supposed planetary collisions are said to have been a slowing down or tilting of the Earth, interplane-

tary electrical discharges, and twistings, compression and distortion of the Earth's surface now, there is no doubt that if the Earth's rotation were slowed down or stopped there would be violent winds of up to 1000 miles per hour velocity generated, which would sweep the globe and no doubt destroy anything in their path. There is no evidence to suggest that interplanetary electrical discharges could take place, like lightning striking from the earth to the clouds. Evidence suggests that the planets have resultant charges of only a few volts—and then they are probably of the same sign, so no discharge could occur. If the long day of Joshua was caused by a tilting of the Earth's axis, what caused the Moon to stand still, as we read it did? Interference with the Earth's rotation would not affect the Moon. It seems fairly certain, however, that the "great stones from heaven" of Joshua 10:11 were meteorites.

Manna, Milk and Honey.

Certain other interpretations of Biblical events immediately lend themselves to criticism. It is not possible to agree with the explanation of Manna as a carbohydrate dew which evaporated in the sun. Carbohydrates (such as sugar, honey, starch) simply do not behave like that. Nor is it possible to suppose that rivers "flowing with

milk and honey" were coloured and sweetened by a suspension of this material, because all sweet carbohydrates are soluble in water. Surely the author has not made sufficient allowance for the poetical elements in Hebrew prophecy, although it is unusual to find a writer who underestimates the figurative rather than overestimating it! There is no doubt that great signs and wonders in the earth and heavens accompanied the Israelites in their journey to Palestine.

However, it is possible, and I think more reasonable, to follow Garstang, Phythian-Adams and others who explain them in terms of volcanic upheavals. It shows rather a lack of critical sense to draw indiscriminately upon the Old Testament and the "Legends of the Jews" for information about the happenings of this period and later Jewish history.

The crossing of the Red Sea is supposed to have been made possible by a tidal recession of great magnitude caused by the close approach of Venus; this is reasonable enough—we know that tides are in fact caused by the action of the Moon and Sun. However, the suggestion that the wall of water collapsed as the result of a gigantic spark between the Earth and Venus is without any scientific justification whatever. The materials of which the tail of the (their) comet Venus are said to have been composed are very varied; hydrocarbon gases, red dust, and vermin. Hardy as larvae of vermin may be, it is of course inconceivable that they should exist for long under the conditions suggested. Even if they could live in an atmosphere devoid of oxygen, the forms into which they develop could not. Even bacteria would find life impossible. Incidentally, the standard of Egypt was a hornet, not a fly, so the derivation of Baal Zevuv (Beelzebub) does not lie here.

Origins of Hebrew Religion.

Venus is identified as Baal of the Canaanites; but surely she is to be identified with

DEVOTIONAL

TWELFTH SUNDAY AFTER TRINITY — 12th AUGUST, 1951.

For the Twelfth Sunday after Trinity the subject is "God the Giver and For-giver." The Collect reminds us that God is always more ready to hear than we are to pray, and is wont to give more than we desire or deserve. To such a loving Lord we pray for the forgiveness of those things whereof our conscience is afraid, and that He will give us those things which we are not worthy to ask. The Epistle (2 Cor. iii, 4-9), shows the abundance of God's mercy in His gifts to the Church and specially in His gift of the Holy Spirit. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." The Gospel (St. Mark vii, 31-37) illustrates the readiness of God to answer prayer, by our Lord's miracle on the man that was deaf and had an impediment in his speech, a miracle so remarkable in character, and so graciously wrought, that it forced the people to say: "He hath done all things well." We, too, are deaf to God's words, and speak to Him with stammering lips, until our ears are opened and our tongues loosed by the power of Christ.

Facts and Fancies.

When all this, and much in a similar vein, has been said, it still remains true that Dr. Velikovsky has performed a feat of no mean proportions in bringing together such a wide range of folk-lore from all parts of the world as he has done. He has opened up many questions which need to be settled. If it is a fact, for example, that the ancient Babylonians and others had a year of 360 days, without corrections, up to the seventh century B.C., obviously here is something which needs investigation. It is not satisfactory simply to quote figures from ancient records in support of the 360-day term as an accurate measure of the length of the year; such figures, particularly in Hebrew sources, need be only approximate. The Jews had no exact notion of mathematical relationships, as will be seen from the statement in 2 Chron. 4:2 that the "molten sea" in the Temple was ten cubits across and thirty round; assuming the diameter to be correct, the circumference was, of course, a little under 3½ cubits. It is obvious that only a rough measure is given here. In connection with the postulated change of the seasons associated with these upheavals, it is surely relevant to allude to the story of the Deluge, where God specifically promises an uninterrupted sequence of seasons (Gen. 8:22) from that time on; and the Deluge is certainly earlier than any of the planetary disturbances discussed in "Worlds in Collision."

A full discussion of the book would require an examination of historical and literary questions quite outside the competence of the present reviewer. However, much more concrete evidence is required than Dr. Velikovsky offers to justify the complete re-orientation of our views on matters of a scientific character. Much of his book is, as has been shown, contradictory, to well-established matters of fact; much more consists of suggestions made on one page, and then treated as established fact on the next; a method which is often used by authors carried away by enthusiasm for their theories, but which cannot recommend itself as valid.

THIRTEENTH SUNDAY AFTER TRINITY — 19th AUGUST, 1951.

"True Service" is the subject for our thoughts on the Thirteenth Sunday after Trinity. The Collect reminds us that "true service" can only come from God, and teaches us to pray that we may so faithfully serve Him in this life, that we fail not finally to attain His heavenly promises. In the Epistle (Gal. iii, 16-22) the Law and the Gospel are contrasted. St. Paul says: "If there had been a law which could have given life, verily righteousness should have been by the Law," but that the Scripture hath concluded all (Jews and Gentiles) under sin, "that the promise by faith of Jesus Christ might be given to them that believe." The Law was a contract depending for

its fulfilment on the observance of its conditions by the two contracting parties. The Gospel consists of a promise of forgiveness, and power for service given by the free grace of God. The Good News is there for all, it only needs to be believed and acted upon. The Gospel (St. Luke x, 23-37) shows the conditions under which "the heavenly promises" are to be attained. The whole duty of man is summed up in the words "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself." "This do," said our Lord, "and thou shalt live." The parable of the Good Samaritan, which follows, is evidently intended to convey the same lesson as the Epistle. Human nature lies wounded by the wayside of life. The Law, represented by Priest and Levite, did nothing to help, but Christ, the Good Samaritan, was able and willing to save. Righteousness is not by the law, but by faith in Jesus Christ.

Sin has a thousand treacherous arts
To practise on the mind;
With flattering looks she tempts our hearts,
But leaves a sting behind.

—A. Buhlman.

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"UNDER GRACE" FOR A HOLY LIFE

(By N. C. Deck.)

In the last article it was seen that the Christian is "not under law" as to his Rule of Life. On the contrary, his motive for right conduct is loyalty and love to the Lord Jesus, who has become his personal Rule of Life. It was seen also that for an unregenerate person the Law, far from producing a holy life, actually stirred up the sin-nature in rebellion, not that the Law was evil, but this fact shows the desperate depravity of the inherited sin-nature.

But from this point the Apostle Paul goes on to describe the experience of a true believer in the Lord Jesus, such as himself, who, admitting the true spirituality of the Law, has temporarily got his eye of faith off the Lord Jesus, and is therefore no longer utilising his privileges "under grace," but has put himself again "under the law" in that he was attempting to keep the Law by self-effort or human resolve. It is to be noted that in the section before us (Rom. 7:14-25) the tenses of the verb are in the present, this is because the experience described remains true to fact to the true believer at any time should he venture for a moment to act apart from the enablement of Christ which he receives by a moment by moment faith in Him.

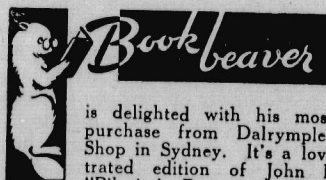
The Apostle pictures the believer in such a case as a dual personality (a sort of Dr. Jekyll and Mr. Hyde, to quote a modern author), having two opposite "egos," the "I" of the "flesh" (verses 14, 18, 25), and the "I" of the "inner man" or renewed "mind" (verses 22, 23, 25), each in conflict with the other. As Dean Alford has remarked, the Apostle is speaking of his "complex self." Remember also that in verse 6 of this chapter the Apostle had written: "But now [having died with Christ] we have been discharged from the law, having died to the [written] bond in which we were held, so that we should serve in newness of the Spirit." But here Paul is not thus serving God. The Holy

Spirit is not mentioned. It is all "I," "I," throughout. So reverting to the "goodness" of the Law, the Apostle writes:

"For we know that the law is spiritual: but I am carnal [fleshly], sold under the sin [nature]" (Rom. 7:14).

This statement is perplexing to many. It has been asked, How can this be the experience of Paul as a regenerate person? Is not the regenerate person "justified from the sin [nature]" (Rom. 6:7), that is to say, its claim to dominate him is entirely broken? But, as has already been noted, the Apostle in this section is speaking of himself as a dual or split personality, and here it is the "I" of the "flesh" which is still associated with his yet unredeemed body (Rom. 8:23) which is "sold as a slave" under the power of the sin-nature. This is clear from what follows:

"For that which I do I know not; for not that I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I con-



is delighted with his most recent purchase from Dalrymple's Book Shop in Sydney. It's a lovely illustrated edition of John Bunyan's "Pilgrim's Progress." It makes a splendid presentation copy, measuring 9 1/2 x 6 1/2 for only 8/9

sent unto the law that it is good. So now it is no more I [the new nature] that do it, but the sin [nature] which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not" (Rom. 7:15-18).

The two "I"s are here plainly contrasted, the "I" of the "flesh" in which dwells "no good thing" in God's sight (though in the world's estimate it may be refined or aesthetic) and the "I" which "wills" to do what is good, but fails because of the opposition of the "flesh." Of course Paul could not say that "in me" absolutely dwelt "no good thing" because he was then indwelt by the Holy Spirit; this is said only of his "fleshly" "I." He went on to say:

"For the good which I would I do not; but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I [the new nature] that do it, but the sin [nature] which dwells within me. I find then the law [or propensity], that, to me who would do good, the evil [thing] is present, for I delight in the law of God after the inward man [the renewed man]: but I see a different law [principle] in my members, warring against the law of my [renewed] mind, and bringing me into captivity under the law of the sin [nature] which is in my members" (Rom. 7:19-23).

That Paul "delighted" in God's law shows, surely, that he was speaking of himself as a regenerated man. No unregenerate person "delights" in God's law. Theoretically he may approve of its ethical principles; but he does not personally "delight" in it, for example he does not "love the Lord God with all his heart" (Matt. 22:37), which is the root principle of that "law."

The Cry of Despair resulting from this Struggle, and Appeal for Deliverance.

"O wretched man that I am!! Who shall deliver me from this body of death?" (Rom. 7:24.)

The R.V. has "out of" this "body of death," but the Revised Standard Version (American) supports the A.V. "from this

A BIBLE WORD STUDY.

"PERFECT," "PERFECTED," "PERFECTION."

II.—THE NEW TESTAMENT

(Continued.)

body of death." The preposition ek may have either sense. While there is a blessed deliverance "out of" the believer's death-doomed body with its sinful propensities should the Lord Jesus come before death, when the body will be "redeemed" (Rom. 8:23), the context seems to indicate that the deliverance is a present one from the "body of sin," a deliverance which comes directly from the Lord Jesus Himself when it is claimed by faith, for the Apostle answers the question exultingly:

"I thank God [deliverance comes] through Jesus Christ our Lord" (Rom. 7:25a).

Here is the secret. When Paul's eye of faith looked away from self-effort to repress the "flesh" to claim deliverance from the Lord Jesus Christ Himself he found it. He is so eager to disclose the secret that his statement is elliptical, deliverance comes through moment by moment trust in a moment by moment Saviour.

The Apostle then summarises the teaching of this section (interrupted for the moment to voice the way of deliverance) by saying:

"So then I myself with the [renewed] mind serve the law of God; but with the flesh [fallen human nature] the law of sin" (Rom. 25b). This verse must not be misunderstood. It does not indicate that the believer must after all, in this life, expect to settle down to a kind of compromise between these two services, that must serve the "law of God" and also the "law of sin." The crucifixion of the believer with Christ was a judicial act "that henceforth we should not serve the sin [nature]" (Rom. 6:6). The apostle is simply stating what are the two instruments so to speak, with which he was capable of engaging in either of these two services. Take for illustration, a bird. One can say, with its wings it flies, with its legs it walks. It does not fly and walk at the same time. So then apostle states that God's service can truly be performed with the "mind" or new nature, the "flesh" can have no part in that service.

So, if, instead of battling against the impulses of the sin-nature and temptations from without, and even seeking the aid of Christ as a partner in the conflict, the believer at once places himself without reserve in the hands of the Lord Jesus, relying implicitly upon Him for the deliverance, and claiming it through His gracious keeping power, victory is certain. And if he does this, not now and again, and on great occasions, but always, in every little temptation, so that, instead of an occasional act of trust, it becomes a continual one—the very attitude of the soul—then this description, of which we have been reading in these verses above need not be the normal one of the regenerate man (Eva Hopkins).

[The next and final article will explain the technique of the victorious life which results in this continual attitude of faith in Christ, the Deliverer.]

A. The verb "make perfect" (teleioo) of which "perfected" is the participle, plays a leading role in the argument of the Epistle to the Hebrews. It gives us the noun "teleiosis" of Heb. 7:11. The "perfection" of the priesthood being attained when it effects the purpose for which it was instituted, we might make the implication clear by some such rendering as "Now if anything final had been really accomplished through the Levitical priesthood, etc." In relation to Christ the verb refers to the discipline of His earthly ministry which had as its goal "to bring Him into that condition in which He is ideally complete as the Author of salvation and Sanctifier." This is the idea in Heb. 2:10 where Isaacs suggestively translates "Therefore it was consistent with his honour in bringing many sons to glory to promote their Deliverer through sufferings to highest captaincy of saviourship" ("Epistle to the Hebrews," O.U.P., 1933, p. 8). Heb. 5:9 presents the passive participle "teleiotheis." This term carries with it, according to Westcott, "the conception of Christ's complete preparation for the execution of His priestly office." In 7:28 the R.V. has "perfected for evermore" in place of the A.V. "consecrated for evermore." The point of the perfect passive participle "teleiomenon" is that when it comes to the high-priesthood under consideration in this part of the Epistle it is one in which the idea of all high-priesthood is fully realised. "It does not mean that a perfect Son is made High-Priest, but that a Son is made a perfect High-priest" (Isaacs).

When we read that "the law made nothing perfect" (Heb. 7:19) that "sacrifices" required by the Levitical ritual "could not make him that did the service perfect" (Heb. 9:9), that "the law can never make the comers thereunto perfect" (Heb. 10:1), we must apply our basic concept of bringing to the purposed end. In these passages what is in view is the enjoyment of full and unshadowed fellowship with God. In 10:14, "by one offering He hath perfected for ever, them

that are sanctified" (where, however, the Greek participle is best treated as present with the force of "those who are the subjects of God's progressive sanctification"), and 11:40, "that they without us should not be made perfect" we have the same meaning. The "perfection" of the worshipper was rendered possible only through the offering of Christ. This was the great terminus ad quem. It was the end to which pointed all the imperfect and temporary sacrifices of the Mosaic system. The phrase "the spirits of just men made perfect" seems to involve their resurrection (Heb. 12:23. Cf. 11:40). "Teleioo" is also met with in various tenses and forms in Luke 13:32 (The Revised Standard Version renders well by "I finish my course"), John 17:23; 2 Cor. 12:9; Phil. 3:12; Jas. 2:22; 1 John 2:5; 4:12, 17, 18. In Luke 8:14 we have a different verb ("telesphoro" — "bring to maturity" of fruit). "Epitelo," used in 2 Cor. 7:1 and Gal. 3:3 conveys much the same idea, with a possible dash of intensity, as "teleioo," already treated.

B. It might be inferred from the A.V. and R.V. renderings of Heb. 13:21 that the author is again employing the same verb in the original as he has utilised all through the Epistle to express the idea "make perfect." This is not so. "Make you perfect in every good work to do His will" is a translation of another verb — "katartizo," alluded to at the end of our previous article. This signifies "to equip completely" or "prepare." In the classics it is used of repairing a shipwrecked vessel or of re-setting a dislocated limb. In the translation "perfect," it is found in Matthew 21:16, Luke 6:40, "Everyone that is perfect shall be as his master," i.e., everyone completely equipped, mentally furnished, in 1 Cor. 1:10, 2 Cor. 13:11 (Be perfect = be completely equipped for service), 1 Thess. 3:10 (get into order, readjust what is lacking in your faith), and 1 Pet. 5:10 (R.V. margin, "restore," as also Revised Amer. Standard).

Our survey has been necessarily condensed, and any detailed analysis of the passages referred to out of the question. In this "Greekless" age thumbing a Concordance is doubtless a rather hum-drum pastime. Still if it has no other compensations it develops a power to appreciate precise shades of meaning, and this is a valuable prophylactic against mental "slapdashness" and raggedness of thought.

—H.R.M.

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THE WORLD OF BOOKS.

The Ventura of Prayer. Hubert Northcott, C.R. S.P.C.K. 14/6, Eng. 300 pp.

This is a work which traverses the whole course of prayer life in its varied aspects and as it has been exemplified in certain Christian traditions, the author states his intention to supplement other books, with a practical purpose in view, rather than to provide an exhaustive theoretical treatment. His style is certainly very readable and the book never lacks interest. There is a noticeable reliance throughout upon medieval sources for examples and guidance, or wherever these are amplified it is almost exclusively from post-reformation Romanism, and one gathers that apart from one or two references to George Fox, the Quaker, reformed churchmanship has little or nothing to offer in guidance about the life of prayer. It would no doubt, be a difficult matter to involve reformed teaching with that disposing towards the use of the rosary, which our author inclines to, and still more with that involving the adoration of the Sacret Heart. But in any case the theological side of this volume has a tendency in a number of ways so different from that of reformed theology that no doubt the author realised that on the whole he must keep to his own more limited treatment for readers wholeheartedly sharing his own presuppositions. To indicate but one difficulty the subject of revelation proceeds by nature, history and the Holy Spirit; but God's self revelation only in Jesus Christ through the Scriptures finds but a relative position to these instead of being absolute. While the Bible is regarded as the spiritual handbook. There is a continual divorce from it of the work of the Holy Spirit whose action is rather conceived of as a direct illumination of the soul. Indeed, although the Bible remains the spiritual diet of the soul, the final stages of prayer are taught to involve a turning to God within the depths of the soul, because the theology underlying this book implies that there is such a relation of nature between man and God that, the barrier of sin having been removed through Christ, the seeker is free to turn to that relationship and find God in the depths of his own soul. The relationship of what the Bible means by "grace," realised through Christ alone in His word of promise and power seems to be minimised in favour of a myotical unity between God and the soul in the more advanced prayer life.

The book is divided into two parts — the first stressing the corporate background to individual prayer-life and the training that is necessary for it. Various aspects of prayer are simply described along fairly well known

lines. The different aspects of prayer, and the expressions of devotion of the examples quoted are scrutinised from the standpoint of psychological insights in a commendable way. Part II leads on to a description of the mystic ways and its contemplation. It is a pity that this section particularly has not been studied in the light of the reformed tradition. The section also gives a sense of being rather over-schematised, probably because its background is the Roman tradition, with a fair amount of legendary material for examples. The personal realisation of Christ as Saviour and Lord is a subject conspicuously absent here. In all, the discriminating reader will not fail to read with profit in the book, but one who has grasped the essentials of reformed and scriptural doctrine will find much to question and even to discard.

—G. J. C. Marchant.

The Origins of the Austin Canons and their Introduction into England. By J. C. Dickinson. 20/-, Eng., pp. vi + 308. C. H. S.

The Church Historical Society has here a scholarly and meticulous survey of a little known aspect of English Church history written by a Fellow of Emmanuel College, Cambridge. Based upon a wide and detailed later historical surveys and sources, this book traces the rise of this order of regular priests from its dim origins in St. Augustine's rule, through the Gregorian reform on to its introduction into England in the eleventh century and deals with its progressive expansion. This, with a review of its continental growth up to the end of the twelfth century, is the subject matter of the first three chapters. The next chapter describes the moderate rule of life of these canons in spite of a certain degree of Cisterian influence; fasting, dress and liturgical observances made of a less exacting order than with monks. A further chapter reviews the relation of the Austin Canons to monastic life on the one hand and its parochial ministry on the other, and this investigation as to what extent the canons actually accepted pastoral work in the parishes is taken on to the last chapter of all. The author finds no clear answer to this last question though he thinks that the relationship was probably weak. There is some interesting data in this last chapter on the influence of the Canons on the Cathedral foundations and on the personnel of the Episcopate in this period.

Though not a book for the general reader, perhaps, it will be a valuable mine of information for the student of this period as well as a useful guide to further study.

—G.J.C.M.

"Jesus and the Resurrection." H. A. Williams. Longmans, London, 1951. Pp. xii + 112. Paper cover; Australian, price 4/-.

In the fifteenth chapter of 1 Corinthians, St. Paul, in a magnificent passage, drives home the vital importance of the Resurrection to the Christian faith. And, of course, to be a witness of the Resurrection, not to have had Apostolic hands laid upon him, was the requirement sought of the man who was to fill the place of Judas. It is therefore appropriate that in this year's Lent Book, selec-

ted by the Bishop of London, the chaplain of Westcott House, Cambridge, has drawn our thoughts away from the crucifix to the empty tomb. The fact that Jesus Christ is alive, and working in us through the Holy Spirit, is of course of fundamental importance to every Christian. In this connection, and in the discussion of the death of Christians to sin, it is good to see these evangelical doctrines being emphasised in other circles. However, it is certainly treading on very shaky ground to assert of sacramental confession that "he would be a rash man who claimed that he had no need to make use of this sacramental gift which Christ gave to His Church on the day He rose from the dead." However, Mr. Williams points out that prayer to the Holy Spirit for guidance in detecting, and power to put down, sin is the prime factor—which rather cancels his other statement.

In a short review it is perhaps labelling the point a little to say that the author's views on the sacraments lead him to some rather doubtful conclusions. He also spends a few pages discussing the nature of the presence of Christ in the Eucharist. To the reviewer's mind, Calvin came nearest to the truth when he said, "We must remember that the work of the spirit is secret and wonder working, which it would be profane to measure by our intelligence." (on 1 Cor. 11:24).

Read with discrimination, this is a thought-provoking work.—J.A.F.

"New Horizons: Christian Strategy in the Making;" by Canon J. McLeod Campbell, D.D., M.C. Foreword by the Archbishop of Canterbury. Church Information Board, Church House, Westminster, S.W.1. Price 3s. 6d. Cloth Boards 5s. Eng.

The book discusses almost all the major world problems and current situations affecting "strategic"—i.e., long term—plans of the world-wide Anglican Communion. The Primate describes it as "... a survey exhilarating, informative, and challenging for every Churchman, the reading of which will educate and inspire him in the meaning of his high calling as a member of the Anglican Communion."

The subjects covered include the consequences for Christianity of the independence and partition of India; of the clash of cultures and races in Africa and East Africa; of the special problems of regional Churches and the scattered dioceses; of the ideologies of the Welfare State and of Communism. All these here suggest new Christian priorities in literature, rural bias, institutions, education and "theological strategy," including clergy training.

The final sections explain the role of the new missionary organisation of the Church of England in applying the new strategy.

During the year ended June the 30th the Bible Society published 1,357,749 Bibles and 1,881,651 Testaments or separate portions of the New Testament. Holy Scripture is thus scattered over the world in many languages. Missionaries and colporteurs are the chief agents in this distribution.

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COME AND INSPECT

Diocesan News

SYDNEY

● St. John's Church, Gordon.

Members of the Society of Australian Genealogists made a pilgrimage to St. John's Church at Gordon on Saturday afternoon, 21st July and were welcomed by the Rector Rev. R. Wotton.

The Past President of the Society, Mr. P. W. Gledhill, read a paper on the history of the Church, tracing from the first service at Lane Cove (Gordon) unto the present day. He told his hearers about the old school church that was burnt down by a bush fire. The erection of the stone church, the foundation stone of which was laid by Mrs. Francis Lord on 26th October, 1872, and of the pioneering families that attended the church.

Mr. Gledhill said a parsonage was erected in 1891 and two foundation stones were laid one by Dean Cowper and the other by Miss H. McIntosh on 14th November, 1891.

The church was enlarged in 1923, the Governor of the day, in the presence of the Archbishop, laid the foundation stone on 23rd April, 1923, and it was opened and dedicated by Bishop Long on 23rd August, 1924.

Mr. Gledhill also paid tribute to the many pioneers that have been laid to rest in the churchyard.

● Church Missionary Society of Australia and Tasmania.

Miss Beryl Evannett arrived home from Tanganyika on furlough several weeks ago.

The Bishop of Tanganyika, the Right Rev. Alfred Stanway, is expected home in September. He will spend part of October in New South Wales, and will be the speaker at the C.M.S. Annual Meeting which is to be held in the Chapter House, on Friday, the 5th October, at 7.45 p.m. He will also speak at the Y.P.U. Rally which will be held in the Town Hall on the afternoon of Saturday, the 13th October.

The Women's Executive Sale of Work will be held in the Lower Town Hall on Tuesday, the 21st August from 11.30 a.m. to 5 p.m. Gifts for the stalls would be appreciated.

The Annual Business Meeting of the Society will be held in the Cowper Room, Church House, on Friday, the 14th September. The Federal meeting will take place at 5 p.m. and the N.S.W. branch meeting at 5.30 p.m.

The Rev. L. L. Nash arrived from Djakarta on Wednesday, the 1st August.

MELBOURNE

(From Archbishop's Letter.)

I have been away in Sydney for the meetings of the A.B.M. and other committees which fulfil some of the duties delegated by General Synod.

Since my return I have heard that Canon Bryan Green concluded his Melbourne visit with a great Youth Service in the Cathedral. He has shown us that there are great numbers of young people eager to find help for living, in the Christian Gospel. The number of young people who have been encouraged by the Mission is very large indeed. Night after night St. John's, Camberwell, the University Lecture Hall and the Cathedral have been crowded to capacity. Church leaders have been cheered by the results and they will continue. Already there is a feeling of expectancy. Clergy and laity are saying "What can we do to carry on the impetus the Mission has given to Evangelistic Missions?" The Clergy will be discussing the subject at their conference in August, but already there are several missions being planned.

MOORHOUSE LECTURES.

The Moorhouse Lectures will be published in September. They will probably be the foundation upon which we can build up our own varying technique. We owe a great deal to the galvanic personality of Canon Bryan Green. He was for ever on the move. To a seemingly full programme he added interview to interview, meeting to meeting, and on his recording apparatus he kept his secretary working early and late. His wife filled that role, and her calm, capable handling of affairs was good to see.

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ADELAIDE

● Church Missionary Society News.

Very many thanks to all those who helped to raise the record sum of £3464, general giving for C.M.S. from S.A., for the year ended 30th June last, especially to rectors of the Parishes who gave, box secretaries at Naracoorte, Lucindale, Winulta, Ardrossan, Magill, Holy Trinity (Adelaide), St. Luke's (Adelaide), Campbelltown, and Norwood, and others who made special efforts, too many to enumerate, and those on the West Coast.

The new Bishop of Central Tanganyika is planning to be in Adelaide from the 8th to 22nd November next, so watch out for further announcements concerning his visit. In the meanwhile, keep these dates in mind. He is also hoping to be present at the C.M.S. Summer School at the Retreat House, Belair, from 24-28th January, 1952, at least part of the time.

Mr. Gordon Chittleborough writes of the training of the Africans in local church support, and how difficult it is for them to meet the increased salaries necessary for bush school teachers and catechists in charge of parishes. The principle of tithing has been re-affirmed so as to help the funds of the Church. It is good to learn that a builder has now been located to Tanganyika, as Mr. Chittleborough has been doing a great deal of building work.

Nurses are most urgently required in Persia, as one has just married, and another may have to give up because of her health. Dr. Kathleen Taylor writes that hospital work has gone on steadily—"the country is very restless, but it is all really quite quiet and friendly so do not worry about us. You can imagine that there is a restless feeling but at the same time we now have three definite enquirers and a possible fourth, so there are compensations." Please continue in prayer for our missionaries and the work of the Church in Persia.

C.M.S. League of Youth held its annual meeting on 13th July in Adelaide. Miss June Mortimer gave the annual report, and nine council members were elected. Three members are training at Moore Theological College! another missionary candidate is training at the Adelaide Teachers' College, and four members are training as nurses—a very fine record.

A Clergyman is needed as full-time Clerical and Organising Secretary for C.M.S. in South Australia, with headquarters in Adelaide. Further particulars can be obtained from C.M.S., Adelaide, or the C.M.S. Federal Secretary.

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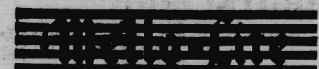
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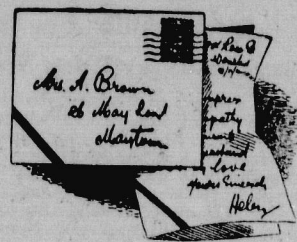
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Luke iv 1-15 or Philemon. Psalms
65, 66.

E.: 2 Kings xix or Isa xxxviii 1-20 or
Micah vii; Matt. xviii 15 or Ephes i.
Psalm 68.

August 19, 13th Sunday after Trinity.

M.: 2 Kings xxii or Hab. ii 1-14;
Luke iv 31 - v 11 or 1 Tim. vi. Psalm
71.

E.: 2 Kings xxiii 1-30 or 2 Chron.
xxxvi 1-21 or Hab. iii 2; Matt. xx 1-28
or Ephes. ii. Psalms 67, 72.

August 26, 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii or Zeph. i;
Luke vii 36 or 1 Cor. xiii. Psalms 75,
76.

E.: Neh. i 1-ii, 8 or Dan. i or Zeph.
iii; Matt. xxi 23 or Ephes. iv 1-24.
Psalms 73, 77.



"OF SORAP AND STEEL"
"OUT OF THE NIGHT"
"GOD IS MY LANDLORD"
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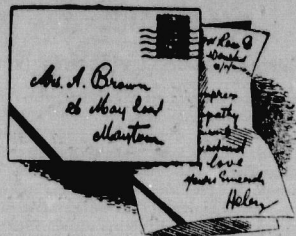
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E.: Neh. i 1-ii, 8 or Dan. i or Zeph.
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Psalms 73, 77.



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