

THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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Epiphany.

SHOWING CHRIST TO THE GENTILES.

(By the Rev. Canon R. J. Hewett, Federal Secretary
of the Church Missionary Society of Australia and Tasmania)

It is very easy, in our thinking, to centre the coming of our Lord in the great festival of Christmas and fail to see the token of the long range plan of man's redemption as brought to us in the Epiphany.

Here we see the Nativity in relation to our Lord's command to His disciples to "go into all the world . . . and make disciples of all men." We see the larger purpose of our Lord's coming into the world. He came, not only as the Jewish Messiah, but as the Saviour of all men. As we read the second chapter of the Gospel according to St. Matthew, and think on the world Church to-day, we see the "Wise Men" as the representatives of "every kindred and race and tongue" that have come to know Him as Lord and Saviour down through the ages.

The Wise Men were led to the Baby Jesus, because they were true to the light they already possessed. They were "seekers" after God. Here is the germ of the word in the Epistle to the Hebrews, chapter 11, verse 6 — "He that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." We know very little about these Wise Men, but their seeking and finding the Christ is an illustration of what has been happening down through the ages, until to-day the story of their journey is being read in more than a thousand different dialects and languages by seekers and finders represented by those languages.

Opportunity.

The alternate title for the Epiphany festival, "The Manifestation of Christ to the Gentiles," presents a challenge to Christian men and women in this age. In spite of all that may seem

to the contrary in the world to-day, this is a wonderful age in which to be alive! We can look round the world and see how the meaning of the Epiphany has been fulfilled by the making known of the Babe of Bethlehem—the Christ of the Cross—the Risen and Ascended Lord—as the Saviour of all men. To-day we see a "World Church"—the company of the faithful—the Body of Christ — and we know and believe that the gates of hell cannot prevail against the Church.

Christians are living in an age of privilege, but also an age of opportunity. In spite of the World Church to which we have referred, we need to be reminded again and again of the millions of men and women who have not yet heard the message of the Epiphany. It is not easy for Australians to grasp the fact that to the north of this country there are 1,100 millions of coloured people, the vast majority of whom have never heard of our Lord. We cannot reach all but we can reach some. Compared with the whole population of China, 480 millions, the number of the Christians there, 2 millions, seem very small, but the fact is the Church is there—2 millions strong. Our Lord began with twelve disciples — on the day of Pentecost there were 120 men and women. They went out into the streets of Jerusalem Spirit-filled and 3,000 were added to the Church on that first day. Only a Spirit-filled Church can meet the urgent opportunities of the present hour.

The story of the Epiphany reminds us of that tragic reaction that came by Herod when the Wise Men heeded the warning of God and did not return to Herod. He sought to destroy the infant Christ, by destroying all the children in Bethlehem. There are great forces of evil in the world to-day, seeking to destroy Christ and His Church. Many are suffering in the process, but Christ and His Church will remain. The forces of evil are a challenge to all who know and love our Lord to engage in the fight for the Kingdom—more prayer, more offering of service and more giving of our substance.

God's Will for You.

An article in a recent issue of the "Church Record" challenged the Church Missionary Society to open up new fields to the North of Australia, particularly in New Guinea. The leaders of the Society have sought the will of God regarding this for some time. God will reveal His will and when the time comes He will depend on those who love Him to make such an advance possible. The Wise Men brought unto Him "gifts." Before you leave the Season of the Epiphany will you think on this great event and its implication between you and your Lord? As He shows you His way for your life will you look out on the non-Christian world in the light of this revelation?

"THE AUSTRALIAN CHURCH RECORD."

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Off the Record

A Happy New Year to You All.

OFF THE RECORD, after being off the "Record" for a year or two, is on the "Record" again—at any rate until the office-boy runs out of tit-bits.

EXCELSIOR!

It was recalled at the Jubilee session of the Katoomba Convention that Canon David Knox, of Sydney, had once climbed the Three Sisters at Katoomba. Archdeacon R. B. Robinson, who produced this reminiscence, stated that on his first visit to the Convention in 1907 he had declined an invitation by Mr. Knox to scale this rocky height with him. Mr. Knox, however, with Mr. Norman Deck and Miss Naish, starting from the Federal Pass, climbed to the top of the second Sister and thence to the top of the first—anxiously observed by R.B.R. from Echo Point.

DANNY AND THE PRIMATE.

An American journalist's "profile" of the Archbishop of Canterbury describes Dr. Fisher as "the possessor of a brisk British wit," and recounts that in 1948, when Danny Kaye's automobile narrowly missed him in a London street, the Archbishop told the comedian: "Young man, you very nearly attained a measure of real fame!"

● Anyone interested in Radio design knows all about the "Radiotron Designer's Handbook." Mr. Fritz Langford Smith, Sydney Churchman and synodman, is editor and principal author of this standard 1,500 page handbook produced by the Amalgamated Wireless Valve Co. A fourth edition has recently appeared. Mr. Langford Smith expects to have a trip to England and the Continent in May, and he tells me that he hopes to visit Palestine on the way back.

FOOT and MOUTH DISEASE.

This ailment has been reported even among parsons. Symptoms: they won't visit and they can't preach.

Any afflicted parson (or afflicted parish!) might do well to try the following remedy, culled from a N.S.W. parish paper:—

"The Rector has reserved the year for a Cottage to Cottage ministry on the following basis. He will come by invitation into any home to discuss or present the Gospel Message to any family gathered together for the purpose; he will conduct a series of three evangelistic meetings in any home on consecutive days to families, relatives and friends invited there for that purpose; he will come to a regular monthly meeting in any home for Bible Study.

"Revival in the Homes is the watchword for 1953."

—Q.

Purge of Kenya Church.

EFFECT OF MAU MAU.

Urgent prayer request has come from Rev. N. Langford Smith concerning the effect of the Mau Mau Movement on the Church in Kenya. He writes:

"How stands the Christian Church in all this? We estimate that perhaps 90% of nominal church members in this area (Fort Hall) have taken the Mau Mau oath, and for the most part no longer attend Church. Many churches have no Sunday services, some have congregations of two or three, a few (the old mission stations of Weithaga, Kahuhia, and Kathukeini) have lost only about half their numbers. Many Lay Readers and Church Elders have taken the oath, and probably the majority of school teachers, yet attendances in our schools during the year have not dropped much, if at all—and here lies our hope of the future.

The attitude of the children has, however, seriously changed; they are now too often unfriendly, sullen, and hostile. Examination results reflect a poor standard of classwork.

Finances of the church have of course been badly hit, though they alone do not reflect the real situation as the keen people who always gave most are for the most part still there; some are now giving more than before. Even so, few if any padres now receive more than half their salaries—some very little or nothing.

A Purified Church.

Things have been set back many years, as in war time; indeed, the present situation is really a state of civil war. That there will emerge a purified church we have no doubt. What is left now is so full of life and witness that it is a constant inspiration and challenge to us all. It is a living fellowship that might have stepped straight out of the Acts into this situation. As one would expect, it consists mainly of those who accepted the call to repentance, salvation, new life and witness in the movement of revival which God brought to the Church here in preparation for these testings.

And conversions still continue. As we look out on this sorry present and unknown future we know we must expect many years of difficult—perhaps dangerous—rebuilding. Let us pray: "Thy Kingdom come, Thy will be done on earth as it is in Heaven," remembering—"For Thine is the Kingdom and the power and the glory, for ever and ever."

At the University College of the Gold Coast at Achimota in West Africa a mission will be held from Feb. 15 to 22 conducted by the Rev. Canon Brian Green of Birmingham. The Dean of the College, the Rev. J. N. Duckworth (formerly Chaplain of St. John's College, Cambridge), says that this is the first time a mission has been planned in one of the new overseas university colleges.

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ARCHAEOLOGY

and the story of Abraham

(By J. A. Thompson, Director of the Australian Institute of Archaeology.)

Some seventy years ago, a German scholar named Wellhausen, in a discussion about the Patriarchs, made the statement that in the Biblical narratives we attain to no historical knowledge about the Patriarchs. Rather are these narratives a reflection of the sort of life that was lived when these stories were composed, which was said to be about 800 B.C.

We know to-day that Wellhausen's remarks were both arrogant and foolish—arrogant, because he presumed to be able to pass judgment on an ancient record merely because he had an interesting theory, and foolish, because he was arguing in the absence of any real facts. To-day, we have a completely different picture of the times of Abraham. The last 30 years of archaeological research has produced a wealth of evidence from the very times in which Abraham lived, all of which goes to demonstrate that our Biblical narratives give a very faithful picture of the society of the times. One recent writer, Dr. W. F. Albright in his "Archaeology of Palestine" says, "Abraham, Isaac and Jacob, no longer seem isolated figures, much less reflections of later Israelite history, they now appear as true children of their age, bearing the same names, moving about over the same territory, visiting the same towns (especially Harran and Nabor), practising the same customs as their contemporaries." Let us look more closely at this statement.

"Children of Their Age."

The age of Abraham, which must be placed in the region of 1900 B.C., was an age of change. The great Sumerian power had finally collapsed and Ur of the Chaldees, their capital, had passed into other hands. Ur was an important centre of trade and worship. It was connected by trade routes to towns in the north and south. It was a most

cultured place. To-day we look in amazement at the achievements of these people. Just then, a wave of Semitic people, the Amorites, began to move in from the west. These were to give the great Hammurabi to the world by 1700 B.C., and were to occupy many kingdoms along the Tigris-Euphrates Valley. Abraham, a Semitic, possibly an Amorite or an Aramean, was in some way associated with Ur. He may not have been an actual town dweller. More likely he was a semi-nomad living close to Ur, but enjoying the privileges and protection of this centre. Like many another man of his age, he left Ur and followed the trade route to Harran, another centre of moon worship. But unlike others he moved at the call of God.

Mr. John Thompson is a graduate in Arts and Science of the University of Queensland, and for some years before taking up his present position was on the staff of the Brisbane Church of England Grammar School, during which time he took further degrees in Divinity and Education. Mr. Thompson visited the Middle East in 1951, spending some time at the American School of Oriental Research in Jerusalem. Mr. Thompson is also a lecturer in Hebrew in the University of Melbourne and is a lay reader in the Diocese of Melbourne.

"Bearing the Same Names."

The name of Abraham, and indeed of Isaac and Jacob, is not confined to the Bible. One of the valuable aspects of modern discovery is the insight into

names which we obtain from reading the clay documents of commerce and law. The names of the Patriarchs are associated with the region now called northern Syria. They may have a slightly different form, but are recognisable as being the same. It is most significant then, that this type of name is so well known in this region, at this period.

"Moving about over the same Territory."

To-day, we know something of the movement of peoples in the centuries both before and after 1900 B.C. There were trade routes from Ur to the Persian Gulf and from Ur to Harran. Others went from northern Syria up into Turkey, the home of the fore-runners of the Hittites, and also from northern Syria down to Palestine. Important routes linked Palestine either by the coast road, or by the inland road east of the Dead Sea, down to Egypt. When Abraham travelled from Ur to Harran, from Harran to Bethel, from Bethel to Egypt, he was simply travelling the regular roads. When we read

in Genesis 14, of kings of the East moving down through Transjordan, it becomes clear that they were securing the trade route, and its approaches. The little towns Sodom and Gomorrah were just off the trade route and might be troublesome. They were cleaned up. This great road was to be important ever afterwards. To-day we know of a string of ancient towns along this road which were in existence before Abraham's time. This was the road along

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which the Israelites wished to travel in a later day—the King's Highway. The Romans used it, and to-day it is a tarmac road connecting Amman to the Red Sea.

Incidentally, the four kings reveal by their names who they were. Chedorlaomer was an Elamite, Arioch a Hurrian, Tidal a Hittite and Amraphel an Amorite. These four groups of people were active in these times and it is not unlikely that four such "kings" would be moving around in 1900 B.C.

"Visiting the Same Towns."

Members of the towns in the Patriarchal records are known to have been in existence in those times. Ur and Haran were centres of moon worship. Ur has been well excavated. Work at Haran has just started. But other places like Nabor (Genesis 29:5) and towns which were named after some of the Patriarchs, like Terah and Serug are also identifiable from tablet records of these days. Sodom and Gomorrah, though lost beneath the waters of the Dead Sea, were occupied in these times as is shown by the pilgrim centre close by. In Palestine proper, there were very few towns. This is why Abraham could move freely with his flocks. Egyptian records tell of Jerusalem, Ascalon and some towns well to the north. The Bible picture is a reliable one.

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MISSION TO OXFORD.

Another mission to Oxford University is being held in the first week of February next. The chief missionary will be the Bishop of Durham, the Rt. Rev. A. Michael Ramsey. About 30 assistant missionaries will be assigned to the various colleges. A committee representing College Chaplains, Senior members of the University, Denominational Societies and the Student Christian Movement is preparing for the mission.



A Typical Clay Tablet.

"Practising the Same Customs."

Here we have a wealth of information. Tablets which give commercial contracts, judges' decisions, prayers and hymns, poetry, personal letters, etc., throw much light on the age. It is clear now that the people of northern Syria and northern Mesopotamia at this time, lived a life very similar to that of the Patriarchs. If a man had no heir, he could adopt a slave or a free born man. Sometimes his wife took a slave woman for him as a secondary wife in order to raise up a son. Abraham likewise adopted Eliezer (Genesis 15:1-4). Laban "adopted" Jacob, Sarah took Hagar and gave her to Abraham (Genesis 16:1).

If a true son was born, the other heir lost the place of pride, but he was kept in the family and given a share in the inheritance. He was not to be

cast out. This explains Abraham's concern when Sarah wished to cast out Hagar and Ishmael. (Genesis 21:9-11.)

Marriage customs were similar. Young men worked for a period of time for their prospective father-in-law, in exchange for a wife. The father commonly gave a handmaid as a marriage gift. (Genesis 29:20, 29:24, etc.)

Among these people as among the Patriarchs, the words of a dying father had legal importance and were binding. Women were of two types, native and foreign. (Gen. 31:15.) Title deeds to property were recognised to be the family household gods. Rachel of course, stole these from Laban when Jacob left him (Genesis 31:19). And so we might continue.

It becomes quite clear, however, that the more we know of the customs of this period, the more perfectly do our stories of Abraham, Isaac and Jacob fit into the general background and thus reveal the authenticity of the record. In the story of Abraham, we are dealing with a live, flesh and blood character. This is important. God spoke to Abraham, and now speaks to us through Abraham. God revealed Himself through a real man of history and through historical events. His revelation came by way of fact and not by way of fable. The modern excavator has done much to assure us of the historical foundations of our faith.

(Next issue: "Archaeology and the Story of Samson.")

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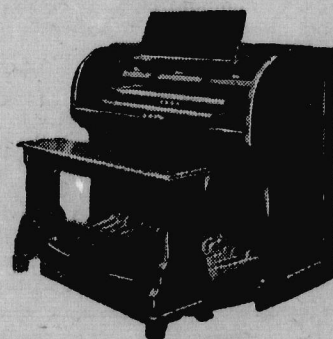
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NOTES AND COMMENTS

The celebration of our country's birth is naturally a day of exultation as we realise the greatness of the land and her people and the splendid progress that the years have seen.

At the same time it should strike a chord of gratitude to the Giver of all for the mercies we have enjoyed and for the place God has given to us in our Empire's ministry to the world.

Such remembrance calls us to a fresh dedication of ourselves and country to the purposes of God. Not for nothing have we been given such rare opportunities of service and as well had bestowed upon us such blessings as we possess in the wealth of supply for all our physical needs and enjoyment.

This new year of grace in our life as a people will be specially meaningful, because of the Coronation of our new Sovereign Queen Elizabeth. May we take to heart the challenge of one of our State governors that we should share with our Queen that dedication to the service of God and the Empire for which her Coronation promises stand. For we are called on as a people to seek, by our earnest prayer, the enabling of our Queen for this dedication. We have much to thank God for in the steadfast Christian character of her whom God has called to the throne of our Empire. We are thankful, too, for the love in response that she has won in the hearts of her people by her rare graciousness and sincere service.

We may well thank God for the loyalty, love and enthusiasm that marks the singing of our national hymn of prayer,

"GOD SAVE OUR QUEEN."

Australia Day has, for Christian people, two important occasions associated with it.

The last Sunday in January has come to be regarded as a day of prayerful concern for the Aborigines, and the first Sunday in February marks the anniversary of the first Christian service held in Australia.

It is most apt that our National Day, commemorating as it does the landing

of Captain Arthur Phillip at Sydney Cove, in 1788, should carry with it a firm reminder of our relationship and obligation to the aboriginal peoples whom we have to such a large extent dislodged from their territory. It is of some satisfaction to know that our first Chaplains, Johnson and Marsden, were amongst the first to show active concern for the spiritual and moral welfare of the Aborigines. As early as 1792 we find Richard Johnson appealing to the conscience of the colonists of N.S.W. (who were also his parishioners) in these words: "I would further plead with you, for the sake of the poor, unenlightened savages, who daily visit us, or who reside amongst us. O beware of laying stumbling blocks in the way of these blind people lest the blood of their souls be one day required at your hand."

Two years ago, in the "Record" we referred to the problem of communication, and, in particular, of language, in connection with missionary work among the Aborigines. We suggested then that "very little effectual evangelisation will occur until missionaries are communicating with the natives in their own language." It is therefore a matter both of sorrow and challenge that one of the Church Missionary Society's most promising young missionaries, who had been trained for, and was already engaged in, tackling the language problem in Arnhem Land, should have met his death so early and so suddenly just before Christmas. We bespeak prayer especially for his young widow, who is a very able linguistic student and who was engaged with him in this work.

God grant that many more of our young people will be called and equipped to bring the wholesome power of the Gospel right into the hearts of "these kindly people, the original inhabitants of our land."

It is good, also to commemorate each year the first Christian service held in Australia on the first Sunday in February, 1788. It was a Prayer Book service of the Church of England and the Chaplain who conducted it was an Evangelical clergyman of the Church of England who owed his presence in the colony to the activity of a group of Evangelical laymen and clergymen of the Church of England at home.

Dean Cowper, in his biography of his father, reminds his readers that the first four chaplains in the colony of N.S.W. were all products of the Evangelical Revival. The Australian Church and the Diocese of Sydney in particular, has reason to be profoundly thankful for this fact.

The first service was held under a great tree in what is now Macquarie Place near Circular Quay, very close to the spot where the Chaplain's house shortly stood, and not far from what was to be the site of the first church.

The annual commemorative service used to be held at this latter site, on the corner of Hunter and Bligh Streets, but is now held in the historic church of St. Philip on Church Hill, where the Bible and Prayer Book used at the first service are preserved. Representatives of all the Protestant Churches take part, and the service is arranged by the Church of England Men's Society.

It is still "the time of Jacob's trouble." New trouble threatens in Russia, and there is trouble in Israel Palestine itself. Israel is still at war with her neighbours though at present under an armistice. That means there is neither trade nor intercourse with the Arab communities nor with Egypt. She must buy and sell with peoples at a great distance while she herself is short of foreign currency and short of food. No wonder there are soaring prices and inflation.

Palestine is a small area at best and Israel only occupies half of this. The land is now pitifully over-peopled and under-housed, if we judge by Australian or near-Australian standards. It is said that about half the population live in tents or small one-room tin huts. And the climate of Palestine is not always friendly. Life is very rough in most if not all of the new Jewish "settlements." There we find a common dining-room for the men where poor meals are roughly served. No doubt the majority are glad even of this, for quite a few bear branded on their bodies the numbers by which they were identified in concentration camps.

Christians have a threefold duty: (1) We should sympathise with the Jews. This is easier, now that the baiting of Britain over the mandate has come to an end. (2) We should pray for the Jews, and that regularly either daily or weekly. Prayer is not a go-as-you-please. (3) We should witness to the Jews. Many years ago Canon Mervyn Archdall, who had early experience of Christian witness to the

Jews, endeavoured to found an Institutum Judaicum in Sydney. Some useful literature was published. But the work came to an end for want of support. We ourselves would welcome the establishment of a branch of one of the English Societies.

Till Israel is won for Christ she will continue "a burdensome stone" among the nations.

It would seem from early records that it has been the habit of Egypt from very early times to regard herself as entitled to the overlordship of the Sudan or at least the northern Sudan. Strong Kings have not hesitated to invade the Sudan with their armies and collect "tribute" in person and to return laden with all they could lay hands on—slaves, gold, ivory and every kind of portable plunder. One ancient king had his exploits inscribed on a granite monument in which among other things he says, "The Blacks have no courage . . . I seized their women. I took their goods, I stopped up their wells, I slew their bulls, I reaped their crops, I burnt their homes. I am speaking the truth." (Egypt-Budge, p. 93.) Even ex-King Farouk styled himself King of Egypt and the Sudan.

The new upsurge of three great latent forces, nationalism, colour and religion, is being felt by Great Britain in her relations with the Sudan and East Africa. Britain cannot easily abandon her responsibilities in the Sudan or in those vast regions lying immediately to the south.

There are no doubt sinister forces actively at work in the world. Bishop Chambers has recently told us that he believes the movement in Kenya is more anti-Christ than it is anti-British.

Our rulers are seeking to administer justice; our missionaries and others are seeking to minister the Word of God. We must do our best to support them by constant and earnest prayer, "Greater is he that is in you than he that is in the world."

"REGAINING THE INITIATIVE."

C.M.S. SUMMER SCHOOL.

(By Clive Kerle.)

"Thornleigh 1953" was an experience rather than a conference! Many who attended will constantly be haunted by the great issues which were faced frankly.

The theme, "Old Paths to New Triumphs," was at times submerged as the contemporary problems of the mission fields were discussed. Yet the Church's mission to the world was seen with new emphasis. Dr. Leon Morris expounded the First Epistle of St. John verse by verse, revealing hidden wonders from the Greek text. The deity of the Lord Jesus Christ is the great fact of the Christian faith, and lifts it from the ranks of world religions to become the revelation of God to the world. This truth, the theme of this great epistle, was constantly affirmed.

Lost Initiative.

The Forum method was used each morning to discuss "The Changing Pattern of World Missions." The emergence of world Communism, militant nationalism and bitter racialism renders many old methods useless, and calls for pioneers in the realm of human

It is announced that, from Jan. 23 of this year, the "Church of England Messenger" (the official organ of the Diocese of the Diocese of Melbourne) will appear monthly instead of fortnightly, and with a changed format. It is pointed out that this will be a reversion to the usage of the earliest issues when the paper was started by Bishop Perry, the first Bishop of Melbourne, a little over a century ago. The "Messenger" has had a long and useful history, and we hope that it will successfully weather the economic storm which has caused it to change its tack somewhat.

relationships. The solemn fact that the church seems to have lost the initiative was seen clearly. It was encouraging to observe the large number of young people who comprised the great majority of members, anxiously grappling with these problems in an attempt to discover the way the initiative may be recaptured, and the new paths which must be cut.

Discussions on "The Middle East Scene" and "The Change in China" were particularly keen. Leaders of the Forum (three each day) were tried and experienced missionaries, and the school owes them a great debt of gratitude.

The daily number of residents numbered 75, but there was a large attendance of visitors at the evening meetings. Bishop Chambers spoke to a packed meeting on the Saturday evening, and from that night an excellent attendance was maintained. It is not possible to give a resume of each address—they were all of a high order, rich in information and inspiration. Perhaps reference may be made to two, Rev. N. M. Cocks, of the London Missionary Society spoke to the subject, "Missions at the Cross-roads." Having given the setting in which "The World Mission" is being conducted, he expanded briefly the findings at the recent World Conference at Willingen in West Germany. It was a challenge to regain the initiative and evangelise the world of our day, a tonic to those who are suffering from a sense of defeat.

Full Consecration.

The keynote was sounded by Canon Marcus Loane, who pleaded for full consecration of life for the service of God. This was the message for our times—God has always done great things through the lives of men and women wholly consecrated to Jesus Christ. Canon Loane's appeal moved many to renew their consecration.

Many made individual contributions to the organisation and life of the Summer School. Archdeacon Hulme Moir as Chairman set a high standard; there was a deep devotional tone, with plenty of fun and good fellowship. The Archdeacon is adept at balancing these important features. Canon Hewett also made a valuable contribution.

"The Girls" will not forget their gracious Hostess, Mrs. F. H. B. Dillon, who presided over the women's quarters with efficiency and deep understanding born of many years of experience. In both quarters there were lively evening discussions, and refreshing times of prayer.

The Church Missionary Society commences its new year with fresh vigour and vision, and faces the missionary adventure with new hope as a result of "Thornleigh 1953."

BIBLICAL EXPOSITION.

Cast the Net on the Right Side.

THE VOICE OF THE MASTER.

We are only told of one miracle wrought by our Lord after his resurrection. The story of this we find in the last chapter of John.

There were by the Sea of Galilee seven of our Lord's disciples, four at least of whom were apostles. These men seem to feel themselves at a loose end. And possibly they needed food. Peter suggested fishing, and they all went but without success—"that night they took nothing." In the grey light of the morning a voice is heard from the shore asking if they had anything to eat. They answered "No." The Speaker on the shore was the risen Christ, though not recognised. He then said, "Cast the net on the right side of the boat and ye shall find." They did this; "And now they were not able to draw it for the multitude of fishes."

Seven Signs Given.

In a previous article we noticed that St. John records seven miracles wrought by our Lord before His crucifixion. These seven are selected out of many and evidently selected to picture to us Christ's work in this world of men till he comes again. Where He is received He changes, where He comes He makes new. He by His Spirit regenerates and gives life; and He sustains and directs the life that He gives.

Here One Enough.

But we find only one miracle wrought by Christ after His resurrection: and this is recorded by St. John. This miracle too is a sign. It pictures the Church's work in this world of men till the Lord comes again. Only one miracle is needed here for only one task is committed by our Lord to his people—to preach the gospel in all the world. Our mission to the world is to proclaim far and wide the message of reconciliation, and to gather out of the world a people for His Name. The cross laid upon us is to witness unto Christ: to testify to His atoning and redeeming death, to testify to his living power to save and to keep; and so to bring men to Christ and win them for God. When Christ is enthroned in the hearts of men and rules in human life no good is wanting. Without the active and actual rule of God no real good is possible.

who will make that word a living oracle to us. We must ever remember that the Lord is the head of the Church. It is His office to direct, and He will direct if we wait upon Him.

(2) The Church must work in the power of Christ.

The Lord said "Cast the net on the right side." This word "right" is used of our Lord seated at the right hand of the Father. It is also used in the account of Ezekiel's vision of the river of blessing which the gospel would bring to the world. "The waters came down . . . from the right side of the house on the south of the altar (Ezekiel 47.1). Now Christ is here prefigured in relation to the Church and through the Church to the world. All blessing comes from Him Who is on the right hand of the Father and Who suffered for us and our redemption on the altar of His Cross. According to Jewish tradition the priest ministered at the right side of the altar. Strictly speaking Christ is the priest and the sacrifice and the altar. "Jesus is every part of sin's atonement. As He is the true Priest, and the true slain One, so, too, He is the true Altar." (Dean Henry Law—Genesis p. 66.) It is a deep joy to the Christian believer to see his Saviour's name where he reads the word altar in the worship of the Old Testament.

One Sign but Many Lessons.

Some of these disciples would remember that when they were earlier called to follow Jesus they had been fishing and the Lord had said to them: "Come ye after Me and I will make you to become fishers of men." Here was a fulfilment of this promise. Here they were taught not only what their life's work would be, but also how that work was to be done. And these lessons are of the utmost importance for us in Australia to-day.

(1) The Church must work under the direct command of Christ.

It was He Who said "Cast the net on the right side of the boat and ye shall find." Our Lord has not left us to work at random. He has given us guidance in His Word. In the book of the Acts illustrated by St. Paul's epistles we see the apostolic church at work. We have also the promise of the Holy Spirit as our Teacher, and

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(3) The Church must remember that the work to which we are called is really and primarily the Lord's work.

In the twentieth chapter of John we read of that gathering of Christian people in the upper room at Jerusalem on the evening of the Resurrection Day. "Jesus same and stood in the midst," a picture of a church service to-day. "Jesus therefore said to them . . . as the Father hath sent Me even so send I you." The words "hath sent" are in the perfect tense indicating that the risen Christ was still the "sent" One. His mission of redemption and atonement for sin was finished but His mission of "gathering into one the children of God that are scattered abroad" was not finished. He is now the Chief Shepherd; we at best but under shepherds. The work in which the Church is engaged is really and essentially Christ's work, and without Him we can do nothing. St. Paul speaks of our "working together with him." And we have our Lord's promise that He will be with us in this work. "Go ye . . . lo, I am with you all the days even unto the consummation of the age." (Matt. 28/20 R.V.M.)

(4) There is here a call to the constant exercise of faith as we witness to Christ.

We are not only to receive by faith but we are to give by faith. Jesus said (and we would think Ezekiel 47 1-12 was in His mind), "He that believeth on Me as the Scripture hath said from his inner man shall flow rivers of living water." Believing in this sense is the active exercise of faith. As we minister God's word and speak of Christ the hand of faith reaches up to the hand of Christ. The ministry be it small or great, in church or home, in office or street, is exercised in living union with Christ and dependence upon Him and in utter obedience to the guidance and control of the Holy Spirit. It is then we may expect the rivers to flow. "Thus spake He of the Spirit, which they that believed on Him were to receive, for the Spirit was not yet given; because Jesus was not yet glorified."

Read the Following:

John 21 1-14; Ezekiel 47 1-12; John 7 37-9.



Pewter Communion Cup believed to have come to Australia with the first Fleet in 1788 and to have been salvaged from the first church when it was burnt down in 1798. It is now at St. Philip's, Church Hill, Sydney.

The annual service to commemorate the first Christian service held in Australia will take place in St. Philip's on Sunday, February 1st at 3 p.m.

BOOKS YOU SHOULD READ.

Cambridge and the Evangelical Succession, by Marcus L. Loane. 16/-.

A History of the Evangelical Party in the Church of England, by G. R. Balleine. 21/-.

The Layman's History of the Church of England.—By G. R. Balleine, 9/-.

The Catholic Faith. — By W. H. Griffith Thomas. (Revised Ed.) 21/-.

The Church Universal and Local.—By Alan M. Stibbs, 7/6.

Our Lord's Appointed Feast.—By Norman C. Deek, 2/-.

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DR. BABBAGE LEAVES.

The Dean of Sydney and Mrs. Barton Babbage are leaving for Ridley College, Melbourne, at the end of January.

The Dean has made a notable contribution to the life of Sydney and the Cathedral in the six years he has been Dean. Under his guidance the Cathedral has been a centre of spiritual influence with many supplementary activities of a musical, educational and community character.

In addition to the regular Sunday services of the Cathedral which are well attended, there have been recently many notable series of addresses such as those given by Canon Bryan Green, Principal Wilkinson, and Dr. Howard Guinness. The Cathedral has frequently been crowded out on such occasions as the services following King George VI's death, and the obsequies of the late Rt. Hon. W. M. Hughes. The special services both on Royal occasions and in connection with the visits of the Archbishops of Canterbury and York have been conducted with acceptance to both Church and community.

On the musical side have been two major events, the Bach-Handel Festival and the more recent Two-choir Festival (with the choir of St. Paul's, Melbourne). The Dean also carried the Ordinance through Synod which enabled the two Cathedral organs to be amalgamated so that, with 79 speaking stops, the Cathedral now possesses the largest church organ in Australasia.

Useful links with the city community have been forged through the Cathedral Luncheon Club (which meets weekly for luncheon and an address by some prominent person, and has a membership of about 200), the very popular "Lectures for Everyman," the Christmas Tree with its gifts for needy children, and the Anzac Field of Remembrance. The Marriage Guidance Centre has done a valuable and unobtrusive social and spiritual work.

During the Dean's term of office the Chapter House has been re-decorated, a "Deanery" acquired at Darling Point, and, most recently, the vestries of the Cathedral restored and remodelled to provide necessary office accommodation.

There will be a farewell gathering to the Dean and Mrs. Babbage in the Chapter House on Friday, 30th January, at 8 p.m., at which Bishop Pilcher will preside as Commissary of the Archbishop who does not return to Sydney until Feb. 2nd.

The Katoomba Convention.

THE JUBILEE CELEBRATED.

These annual gatherings which have become an important factor in the spiritual life of New South Wales were begun fifty years ago in the dining-room of Khandala, Katoomba, the mountain home of Mr. and Mrs. Ernest Young, of Fairymead, Queensland. Mr. Young was the youngest of the three brothers who founded Fairymead.

No doubt the inspiration for the first Convention at Katoomba came from Keswick, England, where a week's Convention had been held annually since 1875. The first convention at Keswick had been convened jointly by Canon Harford Battersby, Rector of St. John's, Keswick, and Mr. Robert Wilson, a business man and a Quaker. These gatherings at Keswick were described as "Meetings for the promotion of practical holiness," but Canon Battersby in his account of 1876 refers to them as "Meetings for the promotion of scriptural holiness." The exposition of Holy Scripture was the great characteristic of the Keswick Convention during its early years and this has with few exceptions continued ever since. There is always the danger of course in such gatherings for eager and less instructed spirits to take control, when exhortation and appeal are likely, not to supplement only, but to take the place of Bible exposition and scriptural teaching. We are thankful to say that lovers of the Bible who were also diligent students laid the foundations of the Keswick Convention. To mention only three clergymen of our Church in addition to Canon Battersby. A leading speaker at the first convention was Prebendary Webb-Peploe of St. Paul's, Onslow Square, who till the time of his death 47 years later, was only absent twice. The Rev. Evan Hopkins took part in the second convention and continued this ministry without a break for 39 years. His usual seat was on the right hand of the chairman. The Rev. H. C. G. Moule (afterwards Bishop of Durham) "master alike of the Greek and English tongues," first spoke at Keswick in 1886, and exercised a very influential ministry there when able to be present. His last addresses were given in 1919. He had arranged to take part in 1920, but before the gatherings were held he had passed into the presence of the Lord Whom he loved so sincerely and served so faithfully. He had spoken altogether at thirteen conventions, eight as Principal of Ridley Hall, Cambridge, and five as Bishop of Durham.

The purpose of Keswick and Katoomba alike is the promotion of scriptural holiness. Speaking in 1919 in St. John's, Keswick, on the opening Sunday of that year's convention, the Bishop of Durham quoted Robert Murray McCheyne's words as conveying the essence of Keswick teaching "Christ for us is all our righteousness before a holy God, Christ in us is all our strength in an ungodly world."

Perhaps there is no single verse in Holy Scripture that so clearly expresses the distinctive message which these gatherings are intended to set forth and emphasise as Galatians ii 20. "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me; and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, Who loved me, and gave Himself up for me."

The secret of victory over sin is a living faith in a living Saviour. This faith is to be continually and continuously exercised.

The conveners of the first convention at Katoomba in 1902 were Canon Jones, of Moore College, and Mr.

QUESTION BOX

From time to time in the past the mail has brought various queries from readers. We have tried to meet many needs and suggestions in articles and notes.

Now, BEGINNING IN OUR NEXT ISSUE, we hope to devote a special column to answering direct questions from correspondents.

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Ernest Young. It was soon found that the dining room was too small to hold all who wished to attend, so Mr. Young generously hired a tent and had it set up in the grounds. This continued during his life time. A few years ago the Council governing the convention thought it wise to purchase vacant land near Echo Point. Here the convention is now held and in a hired tent. This tent has gradually grown larger; sections are added from time to time to provide for increasing attendances, though it is still far from the dimensions of the great marquee needed to accommodate the thousands who assemble at Keswick.

The speakers at Katoomba this year included Canon Loane, Dr. Howard Guinness, the Revs. G. H. Morling, R. V. Merritt and R. M. Leghorn, Dr. Leland Wang, Messrs. R. Edgar, A. A. Gilchrist, R. H. Gordon and E. Norgate and Misses Hannah Hurnard and J. Ridderhof.

The Rev. Alan Begbie conducted the singing.

Open-air meetings were held every evening in the main street.

Saturday, January the 3rd was observed as Missionary Day, when the tent was filled morning afternoon, and evening, a large proportion being young people. There was quite a list of speakers representing a wide range of missionary endeavour.

When the Keswick Convention was started in 1875 there was no thought of directly promoting missionary work. In 1886 the tent was first used for a missionary meeting; and then it was "lent" by the Council on the Saturday morning to those who wished to hold the meeting. The Council felt that attention might be diverted from the main purpose of the Convention. This fear has proved to be groundless. The missionary influence of Keswick has been very great and the missionary influence of Katoomba is certainly not small, and is growing.

At the Keswick Convention in 1889 there were no less than 90 missionaries present. And it is a matter of great interest to us that it was from this Convention that the Rev. George Grubb and Mr. E. C. Millard were sent out as representatives of Keswick to carry the message of a full salvation to missionaries and others in India, Ceylon, Australia and New Zealand. Australia will always be profoundly grateful for Mr. Grubb's visit, and especially the Diocese of Sydney, where a wonderful harvest of souls was gathered in. The influence of his evangelistic missions is distinctly felt to the present day.

A special feature of the Convention at Katoomba this year was "Jubilee Day," when the speakers were Canon Knox, who had spoken long ago in the dining-room of Khandala; Archdeacon Robinson, who first attended in 1907 and was the Chairman this year, and Mr. Stafford Young, a son of the late Mr. Ernest Young.

Canon Knox suggested as a jubilee motto, the words: "Christ is all," taken from the sentence found at Colossians iii 11, "Christ is all and in all," which sentence the Canon said might well form a fitting motto for the movement in Australia.

The next Convention is to begin on Boxing Day, and end on January the 2nd, 1954. We suggest that parishes might arrange house parties or parishes might combine and arrange camps.

The Hon. Secretary is Mr. E. H. Perrett, Mission to Lepers, 56 Hunter St., Sydney. Tel.: BW 8248.

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PERSONAL

We congratulate the Rev. Walter Newmarch, Assistant Chaplain of The King's School, Parramatta, on the announcement of his engagement to Miss Camille Collis-Rose, youngest daughter of Mr. and Mrs. C. C. Collis-Rose, of Sans Souci. Mr. Newmarch is the only son of the late Rev. W. H. Newmarch, and Mrs. C. B. Newmarch, of Roseville.

News has been received of the birth of a son to the Rev. and Mrs. Eric Bellingham, of St. George's, Hyderabad, India.

The Rev. John and Mrs. Stockdale will proceed to Wilcannia in the far west of N.S.W. for their first term of service with the Bush Church Aid Society early in February.

The Rev. George Bennett, of the Missions to Seamen, Sydney, has accepted nomination to the parish of St. Luke's, Whitmore Sq., Adelaide.

The Rev. F. Ingoldsby has accepted nomination to the parish of Wentworth Falls, N.S.W., Diocese of Sydney.

The Rev. H. R. Smith, rector of Wentworth Falls, N.S.W., was farewelled by the parishioners on Monday, January 15th, when presentations were made to him and Mrs. Smith. Mr. Smith has accepted nomination to the parish of Carlingford, Sydney.

Congratulations to Mr. Geoffrey Shead and Miss Jean Wolrige, both of St. Matthew's Church, Manly, N.S.W., on their results in the first year medicine exams at the University. Mr. Shead topped the list with three high distinctions and the award of a scholarship, and Miss Wolrige was first among the women students.

Mr. John Shellard, with Mrs. Shellard and their three children left Sydney by the "Strathaird" on January 16, for their first term of missionary service in Tanganyika. Mr. Shellard is a graduate of Sydney University and Sydney Teachers' College, and has been a high school teacher with the N.S.W. Dept. of Education. He had some years of Army service during the war. Mr. and Mrs. Shellard have been active members of St. George's Church, Hurstville, and of the I.V.F. Graduates' Fellowship.

News has been received from Japan that Dr. Roslyn Ormiston has passed the medical examination set to enable foreign doctors to practise in Japan. Dr. Ormiston is serving with the Overseas Fellowship of the China Inland Mission.

It is announced that Bishop C. H. Golding-Bird, assistant Bishop of Guilford, is resigning at the age of 76. Bishop Golding-Bird was Dean of Newcastle from 1908 to 1914 and Bishop of Kalgoorlie from 1914 to 1919, when he became Bishop of Mauritius. The Bishop sailed with the first contingent of Australian troops in 1914 as Senior Chaplain of the Forces. He became Bishop of Kalgoorlie at 38 and has been 38 years a bishop.

Mr. Bruce Ross, Q.C., Chancellor of the Dioceses of Adelaide and Willochra, has been appointed to be a Judge of the Supreme Court of South Australia. He is also a warden of the Cathedral, Adelaide.

The Rt. Rev. A. M. Gelsthorpe, Bishop in the Sudan, has become Rector of Bingham, Notts, and an Assistant Bishop in the Diocese of Southwell.

The new Bishop of Dunedin, N.Z., Archdeacon A. H. Johnstone, will be enthroned in St. Paul's Cathedral, Dunedin, in February. Archdeacon Johnstone was trained at St. John's, Auckland, and is at present vicar of Whangarei and Archdeacon of Waimea North in the Diocese of Auckland.

We offer our congratulations to the Rev. and Mrs. R. J. Bomford, of Seven Hills, Sydney, on the birth of a daughter, Jennifer Marilyn.

And to Mr. and Mrs. J. D. Weightman of C.M.S., Groote Eylandt Mission, on the birth of a daughter, Geraldine Margaret.

Dr. Paul White is at present in Brisbane for conferences of both the Inter-Varsity Fellowship and the C.M.S. League of Youth.

The Rev. David Stewart has been appointed Vice-Principal of All Saints' College Bathurst. Mr. Stewart returned from China in 1951 where he served with the China Inland Mission, and he is at present on the Reserve List of C.I.M. missionaries.

We are very sorry to learn of the death, at an early age, of Miss Helen Aspinall, daughter of the late Dr. Archie Aspinall and Mrs. Aspinall, of Turramurra, Sydney. Miss Aspinall was well known at Sydney University.

The Rev. Colin J. Cohn, of Yarraville, has accepted the parish of Elsternwick, Diocese of Melbourne. He succeeds the Rev. K. E. Hamilton, who is retiring, and he will be inducted to St. Clement's at the end of Feb.

The Chaplain for Youth, Diocese of Sydney, the Rev. Arthur Deane, has returned from the World Youth Conference in Travancore, India, where he was delegate.

The new Bishop of Uganda, the Rev. L. W. Brown, formerly of South India, was consecrated by the Archbishop of Canterbury in Southwark Cathedral, on January 6. This is the first time a member of the Church of South India has been made a bishop of the Anglican Communion.

PIETY AND WILL.

How beautiful it is to be alive!

To wake each morn as if the Maker's grace

Did us afresh from nothingness derive

That we might sing, "How happy is our case."

How beautiful it is to be alive!

Rather to go without what might increase
Our worldly standing, than our souls deprive
Of frequent speech with God, or than to cease

To feel, through having wasted health or peace.

How beautiful it is to be alive!

—H. S. Sutton.

NEW REGIUS PROFESSOR.

The Rev. John Burnaby, Fellow of Trinity College, Cambridge, has been elected to the Regius Professorship of Divinity in the University, in succession to the Rt. Rev. A. M. Ramsey, who has become Bishop of Durham.

Cambridge has four Divinity professorships: the Ely Professorship, held by the Rev. E. C. Ratcliff, whose special study is liturgy; the Norris-Hulsean Professorship, (the only one of the four which may be occupied by a non-Anglican), held by the Rev. H. H. Farmer, a distinguished Presbyterian Theologian and writer; the Lady Margaret's Professorship, held by the Rev. C. F. D. Moule, whose inaugural lecture, "The Language of the New Testament," has just been published; and the Regius Professorship.

Two other professorships have a lot to do with the Divinity School; that of Hebrew (Prof. D. Winton Thomas), and the Dixie Professorship of Ecclesiastical History (Prof. Norman Sykes).

MANLY CONVENTION.

The Rector of Manly, the Rev. Alan Begbie, with the co-operation of the Manly Ministers' Fraternal, has arranged for a Convention "for the deepening of the spiritual life" to be held in St. Matthew's Church on Australia Day, 2nd Jan. Youth groups and Fellowships especially are invited to come to Manly for the day, to have a swim in the morning and remain for the Convention meetings in the afternoon and evening. A cup of tea will be provided in St. Matthew's Hall for those desiring to use the hall for a picnic lunch or tea.

The speakers at the Convention will be:— 2.30 p.m., the Rev. Principal Morling and the Rev. D. W. B. Robinson; 4.15 p.m., the Rev. Principal Morling and Mr. R. H. Gordon; 7.15 p.m., the Rev. R. O'Donnell Finigan.

BOOKS OF INTEREST.

THE KESWICK WEEK, 1951. Price 16/- Full account of the Convention with all addresses.

THE LIVING CHURCH IN THE PARISH. Price, 10/6

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The Future of the Aborigines.

Let it be said at once, without equivocation, that the only hope for the Aborigines of Australia is in Christianity—in their coming to a deep and abiding personal faith in Jesus Christ, to an understanding of Christian ethics, and to an experience of Christian social living.

Whether we think of the tribes who still retain their age-old customs and sanctions, or of those who are losing their grip on the old as they come more and more into contact with European life, or of the coloured people who, racially, are in the dawn twilight, the answer is the same — Jesus Christ is their only hope.

Having been a loose-knit people, whose loyalties were primarily to the local hordes or clans, who had never known the integrating power of chieftainship, and who had very vague, if any, ideas of their racial position in the world, not many of them seem to think in broad terms of the future; but in common with all other peoples, they have the God-given faculty of discerning light from darkness, good from evil, principles that are vital to well-being from those that bring trouble; and increasing numbers of our Aborigines are coming to this conclusion also, that Jesus Christ is the only sure Guide, Friend and Saviour for them as they step forward into this baffling new world.

Customs from the Past.

Amongst many there has grown up a legend that the native peoples of Australia do not need Christianity, because of their cheerful disposition, their fortitude, and many other most admir-

able qualities; it is assumed that in their primitive corporate society the golden rule was already practised; and it is argued that they would be quite all right if left alone to work out their own destiny. We cannot be satisfied with this viewpoint. Not only are there the fine characteristics, many of which excite our profound admiration, and which we must gladly recognise and do all possible to conserve; there are other unlovely, undesirable and sinister customs, and practices, which are utterly deleterious, which therefore underline the challenge to Christian evangelism. Increasing numbers of the younger generation, who have seen the light of Christianity, recognise this; they know that there are customs and beliefs handed down from the past which are disruptive and detrimental to their life and happiness, and that they must be discarded and replaced by Christian standards and virtues.

The belief that sickness, accident and death are caused by "black" magic; the decision by magical means as to who is to be blamed for the calamity; the fear and terror of the whole camp as they wonder who will be marked out to pay the price; the sinister work of revenge taking its course; the righteous wrath and resentment as innocent people are wounded and killed, and then the pay-back,

working up into a vicious circle of attack and counter-attack — all these show up the need of the Gospel. The practice, in some places, of cannibalism—even though it be what is known as "ceremonial" cannibalism; the system of polygamy, with its attendant wife-stealing, infanticide and abortion, maltreatment of women, jealousy, squabbling and fighting—all these, too, demand the purifying influence of the true understanding, trust and love that are born of the Gospel message.

It has become the practice with some people to blame the whites in Australia for all of the trials and troubles of our Aborigines; but in all honesty the above evils must be faced as part and parcel of native life, and it must be realised what a challenge they present to the Christian Church.

Contact with European Life.

There are also, on the other hand, many evils that have been thrust upon the Aborigines from without, as European civilisation has steadily encroached upon their tribal territories and affected their tribal life. For the wrongs of the past—and of the present—we must hang our heads in shame, and then rise them again to see that we have a debt to pay. It is not possible to leave the Aborigines as they were; they cannot remain unaffected by our civilisation; they themselves will not allow it; whether we try to offer or withhold our civilisation makes little difference—they themselves are reaching out after the benefits of our complex life. Unfortunately, diseases and vices are picked up as well as benefits. Government and Missions co-operate to attack the former, and a very great deal is being done to improve the health of the native population. Besides the actual medical treatment given, the people need faith and understanding to overcome their fears, prejudices and superstitions. Here again the Christian Gospel is of inestimable as it is of unique, value.

As they are brought face to face with the less desirable features of European life, and as they are liable to adopt wrong attitudes during the transitional stages of adapting their old culture to meet the challenge of twentieth-century civilisation, the Aborigines are desperately in need of the guidance and stability that spring from Christian faith. Outstanding Aborigines have shown what can be done in bridging the great gulf set between stone-age nomadism and twentieth-century civilisation they have revealed remarkable adaptability and so have pointed the way for their fellows. Given time, the requisite training, and the interest, encouragement and love of friends working closely with them, the great majority of the others will also be able to make the adjustments necessary to their taking a worthy place in the wider community. Because of the deep sense of vocation, and the selfless service of which they are capable, there are none better fitted than Christian missionaries to befriend our Aborigines during difficult times of transition.

Citizenship.

The Commonwealth Government has recently announced that assimilation into the life of the nation is its policy for the 70,000 full-bloods and coloured people in Australia. They are to be granted citizenship as a right,

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not have to struggle for it by way of exemption from an ordinance that denies it to them. Most, however, are not yet ready to enter into the full meaning of citizenship, so that an intensive campaign of education for citizenship will be required. Until they are ready for entry into the privileges and responsibilities of the citizen rights accorded them, many will be placed under the care of a Welfare Department, in the same manner as wards of the State are at present. The basis for this will be at present—need of care, not skin-colour or racial position. This is a distinct gain, and there is no doubt that the goal of assimilation is right. The tempo and the methods of reaching the goal will have to be carefully watched, however; otherwise, assimilation may very well turn out to be extinction, as it has already been for so many of the Aboriginal tribes.

The claim may justly be made that the "Aboriginal Problem" is being solved. It can no longer be said that the Aborigines are a dying race (many of the tribes will yet die out, but over-all the numbers are increasing). Increasing numbers are becoming established in occupations that make them economically independent; others are making valuable contributions to art and music; some are doing valuable full-time Christian service. But this is no cause for complacency; rather should the Church see in the present a challenge to tremendous effort. Our Aborigines are at the cross-roads; the prime responsibility rests on us to direct the way they shall go. Christian citizenship must be the goal we adopt for them; this demands Christian evangelism and thorough Christian training. There are still thousands of Aborigines outside the influence of Christian missions, and the Church cannot rest easy in conscience until these be drawn into the influence of Christ's Kingdom.

(Prepared for the National Missionary Council of Australia by the Rev. A. F. Ellemor.)

WORLD OF BOOKS.

"The Churchman," A quarterly journal of Anglican Theology, September, 1952. Church Book Room Press Ltd. Price, 1/6 per copy, 6/- per annum (English Price.)

This journal always contains matter of contemporary significance and its articles are informative and stimulating even when they do not carry full conviction. The September issue is no exception to this general rule as is witnessed by the following articles with their distinguished contributors:

"The Doctrine of the Church—Evangelical Insights and Outlooks," by the Rev. Canon R. R. Williams, M.A., Principal of St. John's College, University of Durham; "Gorham on Infant Baptism," by the Rt. Rev. J. R. S. Taylor, Lord Bishop of Sodor and Man; "Elizabeth's First Archbishop" by the Rev. Dr. F. D. Coggan, Principal of the London College of Divinity; "The Mental Climate of To-day—Lines of Approach to the Modern Mind," by a headmaster; "The Biblical Basis of Evangelicalism," by the Rev. G. C. B. Davies, M.A., D.D., Rector of Kingham, Oxon, and the regular feature, "Contemporary Commentary," by the Rev. F. J. Taylor, M.A., Vicar of Christ Church, Cloughton, Birkenhead.

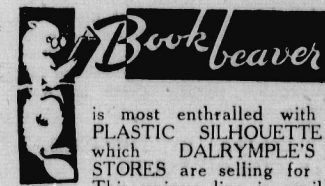
In addition there are thirteen pages devoted to book reviews—a very comprehensive selection including a favourable comment on the Rev. D. W. B. Robinson's monograph, "Josiah's Reform and the Book of the Law." Of this the reviewer states "This is a work to be taken seriously by Old Testament Scholars."

—B.H.W.

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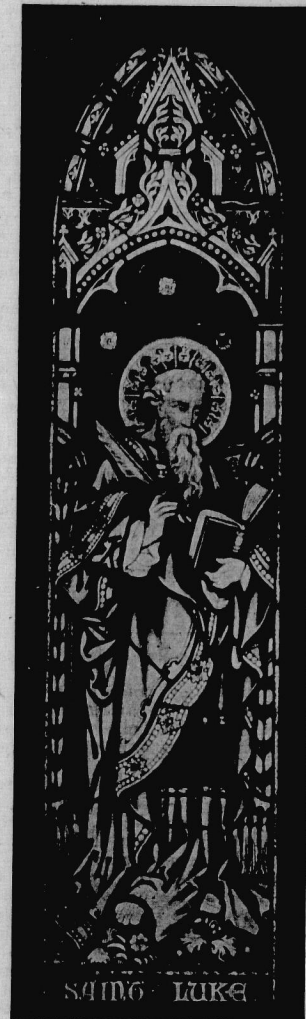
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CORRESPONDENCE

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

APPRECIATION.

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

I wish to express my warmest thanks to His Grace the Archbishop of Sydney for his kindness in holding that beautiful service of Holy Communion in the Cathedral on Nov. 6 to celebrate the 60th Anniversary of my being "set apart" as Deaconess, followed by such a delightful gathering for lunch in the Chapter House.

I also wish to thank all the kind friends who gave so much time preparing such an enjoyable lunch, and to all who came in such numbers to share it all. I certainly felt very humbled at the honour given to me, and am glad to have the opportunity of expressing my deep appreciation of such kindness on the part of so many.

And now I wish to make a correction in the article of Nov. 13. May I say that while I was attending St. Barnabas' Church, the Rev. George Grubb held his first Mission there, and as I received definite spiritual blessing I was anxious to take up regular Christian work, and it was through the influence of Rev. J. H. Mullens, of St. Bartholomews, Pyrmont, I became his Deaconess for 2 years, and later at St. Luke's, Concord, for 2 years, when I was accepted by C.M.S. and sailed for China on January 7th, 1897.

SOPHIE S. NEWTON,
Deaconess.

GIVING THE NEWS.

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

May I express my concern at the substance and standard of presentation of the news dispensed by the Sydney daily papers? As vehicles by which a particular type of propaganda (whether it be political, religious, etc.), may be broadcast these organs are indeed powerful weapons which have been greatly used and abused. Truthfulness is judged not only by that which is written but also by that which is not written.

To some journalists the propagating of a particular view in the name of Christianity has its advantages at times. At other times it is commonly stated that Biblical teachings need redressing in "modern" garb.

Unfortunately the daily gospel according to St. Press has forced the Bible out of the homes of a great majority of Australian people. The newspaper editor has graciously condescended to take over the thinking of those who find intellectual and emotional satisfaction in the sensational, the abnormal and the pornographical. Coupled with this is the obliviousness to Christian morals which has been replaced by a particular brand of philosophy designed to appeal to the "majority." One wonders where this levelling process is taking them. It is certainly not ascent.

The recently initiated "Anglican" has

proved to be a step in the right direction and it has already shown that those responsible for its production have combined a high journalistic standard with a recognition of a diversity of opinions. But pre-eminently they have displayed a readiness to serve Him, Who is above all.

Comparatively speaking the "Anglican" has merely scratched the surface. Our Lord said, "Launch out into the deep, and let down your nets." Where are the fishermen?

To close our eyes to the great masses of people who give not the slightest thought to buying a church newspaper but who readily "indigest" the daily newspapers is indicative of unfaithfulness. What steps has the Diocese of Sydney taken in this matter? The suggestion that the Church of England should publish a daily newspaper may horrify the pessimists but practical application will certainly relieve the suffering.

Yours faithfully,

SIB.

BRIAN DAVID SHORT.

We record with deep regret the death, since the last issue of the "Record," of Mr. Brian Short, who was drowned at the C.M.S. Mission Station at Groote Eylandt, North Australia, on 16th December, at the age of 28. He was a son of Mr. and Mrs. Arthur L. Short, of Willoughby, and a grandson of the late Archdeacon H. S. and Mrs. Begbie. We extend prayerful sympathy to his wife, his father and mother and four sisters. His eldest sister, Mrs. Ken McKay, is in Nigeria.

Brian was a member of an honoured Christian family in which his Christian faith and missionary zeal were nurtured from an early age. Mr. A. L. Short is the Hon. Federal Treasurer of C.M.S. and closely associated with Christian work in very many ways. Brian was educated at North Sydney Boys' High School and received part of his training for the mission field at Moore College, Sydney, and the Berwick School of Linguistics, Victoria. He was a keen member of St. John's, Willoughby, all the years he was living at home.

AN APPRECIATION BY THE C.M.S. LEAGUE OF YOUTH.

On Tuesday, 16th December, 1952, a beloved missionary and ex-chairman of the League of Youth passed into the presence of his Lord. Brian joined the League in October, 1943, and was elected to the Council in June, 1945. He was Treasurer for several years, until leaving for North Australia, as a "missionary in training" in 1948. On his return for furlough in February, 1950,

Brian was elected chairman and carried on in this capacity until pressure of studies and other work necessitated his resignation in May, 1951. And so has come the Home call of the first League Chairman since its inception in April, 1929.

Brian's furlough was extended to enable him to obtain his Th.L., and also to attend the special School of Linguistics in Victoria where he completed a very full course and assisted as a lecturer. In May, 1952, Brian was married to Miss Mary Moody, a Melbourne Leaguer, and a brilliant linguist engaged in research into the language of North Australia. We were privileged to have them speak at our June Central Meeting—Mary telling of her language work and Brian giving an insight into the personal and spiritual problems of a missionary in North Australia in order that more intelligent and definite prayer might be offered for those serving there.

Something of Brian's love and devotion for the Lord, which was the ruling force in his life, may be seen in the following extracts from letters written after his acceptance as a fully classified missionary of C.M.S.:

"I'm very thankful for this — it is the fulfilment of a life long (so far) desire."

"Christian congratulations are absolutely ineffective ammunition against the wiles of the enemy of souls unless backed by real prayer. So often we say to outgoing missionaries, 'We'll pray for you' and so often the missionary says 'And we'll pray for you, too,' and we mean to, but how, how we all fail in upholding each other by constant prayer, 'praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance' (Eph. 6:18). How different St. Paul was! How different we ought to be! God grant that we may not sin in ceasing to pray for you."

"I know what a thrill it has been to me in times past when League couples have gone out to the field to see them go, as it were, as my own representative and to feel that they depended upon me to pray for them, and when I come to the same point myself of going out, for us it is an even greater thrill, feeling as we do ourselves to be on the threshold of new experiences in the service of our Master."

St. John's, Beecroft.

The Parish Council has raised the target for C.M.S. from £150 to £200 to support Miss B. Evenett, the parish's "Own Missionary."

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Diocesan News

SYDNEY

Confirmation in the Hawkesbury River Chaplaincy.

Ten boys and five girls were confirmed last month at St. Alban's, N.S.W., by the Rt. Rev. W. G. Hilliard, Bishop Coadjutor of Sydney. Most of these live along the McDonald River, which flows into the Hawkesbury from the north at Wiseman's Ferry. The farming district around St. Alban's was isolated for some weeks by the floods of last August, when an Air Force helicopter took emergency supplies.

The five churches in the McDonald Valley were added during the war to the Hawkesbury River Chaplaincy, under the Home Mission Society of the Diocese of Sydney. Fifty years ago river steamers used to load produce at St. Alban's several times a week, and the township was also a recognised stopping place on the road to Cessnock and other towns in the northern coalfields. Recurring floods, however, have left so much sand on the bed of the river and have so eroded the banks, that it is no longer navigable, even by small boats, for more than a few miles.

Preparation for Confirmation in the Hawkesbury Chaplaincy has to be largely by correspondence, with the Chaplain visiting the candidates sometimes singly or (where they live sufficiently close together) in threes or fours.

J. M. Neale Society.

The following have been received into membership of the John Mason Neale Society: Mr. A. J. Thomas and Miss G. Bushby of Enmore, Mrs. A. E. Bachold of Blackheath, and the Rev. A. S. Bryant, A.K.C., Upwey Rectory, Dorset, Eng.

Further Gift to Arden School.

A year ago we learned of the magnificent gift of £3,000 which Mr. C. O. Nelson gave to Arden C. of E. School, Beecroft, to enable the school to acquire its own property, as a memorial to the late Lydia Gertrude Nelson. Mr. Nelson has now announced his intention to make this gift up to £6,000, thus paying off the debt on the property. This wonderful gift has put Arden on a secure financial basis.

Miss I. E. Frazer has had to give up the position of Headmistress of the School, owing to her ill-health during the year. The school is greatly indebted to her for her valuable and willing assistance in a difficult time of transition. Her successor has now been appointed, and in 1953 the school will be under the direction of Miss Doreen Crossman, who was formerly a lecturer on the staff of the Kindergarten and Primary Training College at Waverley, where she had charge of the Primary section of the work, and later Headmistress of the Church of England Grammar School at Orange.

Arden is a kindergarten and primary

school for girls, situated at 69 Railway Pde., Beecroft.

New Fence.

The Archbishop of Sydney is to dedicate the new brick fence at St. Martin's, Kensington, on Saturday, 21st February.

Abbotsford-Russell Lea.

When this parish was separated from St. Alban's Five Dock it was encumbered with a debt of £3,022. Consistent efforts through the years have resulted in full payment of the debts on St. John's Abbotsford and St. Thomas' Russell Lea, having only £725 to be paid off the Rectory.

A Thanksgiving Service was held at St. Thomas' Russell Lea on Sunday 21st December to mark the clearing of the debt of £1301. Preachers were the Rev. W. T. Price, B.A., a former Rector, and the Ven. Archdeacon J. Bidwell, B.A.

MELBOURNE

Bishop Chambers.

On Thursday, January 8, Archbishop Booth presided at a tea given in welcome to Bishop Chambers in the C.M.S. Fellowship rooms. The Archbishop warmly welcomed the visitor and reminded his hearers of the work begun in Central Tanganyika 25 years ago.

He spoke of the marvellous way in which the Bishop had gained the interest and support of the Church in this new venture — the establishment of an Australian Diocese in Central Africa.

In his reply, Bishop Chambers said that the things that impressed him most on his recent visit to Tanganyika were the amazing development of Church life, its vitality and the splendid leadership of the present Bishop, Bishop Stanway, who as a young man was Scout Master in the Archbishop's former parish—St. Paul's, Fairfield.

ADELAIDE

Bishop's Holiday.

The Bishop and Mrs. Robin will leave Adelaide at the end of January for a holiday in England. The Dean, assisted by the Archdeacon of Adelaide, will be in charge of the diocese until the bishop returns at the end of July.

Clock Chimes Again.

The chiming clock of Holy Trinity Church, Adelaide, which has been in the tower for over a century, has been repaired, and operates again after a silence of more than 50 years. Holy Trinity Church is about 115 years old, and the clock is nearly as old.

The mechanism was repaired by Mr. Jock Gill, a parishioner of Holy Trinity, in time for Christmas. The Rev. Graham Delbridge is the rector.

Farewell to Rector.

St. Luke's was en fete on Dec. 23rd for their farewell to the Rev. and Mrs. E. J. Shaxted at the close of their seven years devoted service. It was a large and representative gathering including representatives for the Lord Mayor of Adelaide, the World Council of Churches, the C.M. Society, the C.E.M.S., the Dean representing the Bishop of Adelaide, the Society of St. Vincent de

Paul, Holy Trinity and St. Paul's, the Methodist Church and the Principal of the Methodist Theological College and reflected the general esteem for the departing guests. As one of their parishioners expressed it: "It was a really heart-warming evening — we shall miss them both very much." We understand that Mr. and Mrs. Shaxted, with their daughter have left for a trip to England by way of getting a good rest after their strenuous work at St. Luke's, with the mission attached to that Church. We join in the general wish, Bon Voyage! and the Lord be with you.

NEWCASTLE

History of Diocese.

The Bishop writes:—

I have been using part of the brief Christmas holidays as an opportunity to read the typescript of Professor Elkin's "History of the Diocese of Newcastle" which we hope will be published some time in 1953. It is, as one would expect, a most careful, scholarly piece of work, and will, I believe, come to be recognised as one of the most notable achievements of its kind. It will deserve and should receive a place in the Library of every Diocese of the Anglican Communion. All it needs now is illustrations, and Dr. Elkin is seeking the co-operation of us all in finding and lending suitable pictures for the purpose. In a letter to me he says:—

"We want illustrations, print or blocks. There might be in vestries, old pictures of some of the very early churches, rectories and church schools, and also of the early incumbents on their horses or in various conveyances. Early pictures of congregations would be of interest as showing how people looked and dressed in those days. Of course I should also like at least one picture of a near-modern clergyman in his T-model Ford, and a most modern one in his latest sedan. I would be much obliged if you would ask any readers who have such pictures or any others which they think of interest to send them to the Registry. After having prints made of them they will be returned to the senders."

NEW BISHOP FOR N. QUEENSLAND.

The Rev. Ian Wotton Allnutt Shevill, M.A., Th.L., who was elected Bishop of North Queensland by the Diocesan Synod in December last, is at present Home Secretary of the Australian Board of Missions.

Mr. Shevill was educated at Scots College, Sydney University and Moore Theological College. He was ordained by the Archbishop of Sydney in 1940 to a curacy at St. Paul's, Burwood. He went to Queensland in 1946 to be Organising Secretary of the A.B.M. there, and from 1948 to 1950 was in England working with the S.P.C.K. and S.P.G. He returned to the A.B.M. in Sydney in 1951.

Mr. Shevill has had wide organising experience in various types of church work, and he recently conducted a mission to youth in the Diocese of Adelaide.

The bishop-elect is 35 and is unmarried. The Diocese of North Queensland covers an area of about 300,000 square miles and has about 32 clergy. The Cathedral is at Townsville.

Proper Psalms and Lessons

Jan. 25. Conversion of St. Paul.
3rd Sunday after Epiphany.

M.: Isa. xlix 1-13; Gal. i 11. Psalms 42, 43.

E.: Isa. xlv 18; Phil. iii 1-14. Psalms 33, 34.

February 1. Septuagesima.

M.: Gen. i 1-ii 3; John i 1-18, or Rev. xxi 1-14. Psalm 104.

E.: Gen. ii 4 or Jer. x 1-16; Mark x 1-16, or Rev. xxi 5-xxii 5. Psalms 147, 148.

February 8. Sexagesima. Eve of

The Presentation of Christ in the Temple.

M.: Gen. iii; Mark ix 33 or I Cor. vi. Psalm 139.

E.: Exod. xiii 11-16; Gal. iv 1-7. Psalms 25, 26.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mr. B. F. Tyler, 7/6; The Rev. R. G. Fillingham, 7/6; The Rev. E. L. Panelli, 12/6; Mr. L. K. Wood, 7/6; Mrs. M. Doyle, 7/6; Mr. G. A. Pillinger, 4/6; The Rev. R. D. Hughes, 3/1; Mr. E. J. Stanbury, 7/6; Miss J. Peel, 2/6; Mr. E. S. Shaw, £1/1/-; Mr. and Mrs. V. J. W. Austin, £1/1/6; Miss F. Bronger, 7/6; Miss I. Fuller, 7/6; Miss D. Hodges, 7/6; Miss D. Foster, 7/6; Mr. J. W. Chapman, 9/6.

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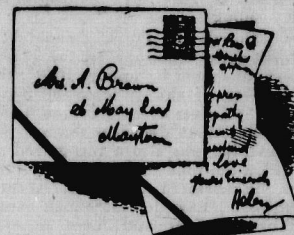
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Vol. 18. No. 2

FEBRUARY 5, 1953

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

Are We Preaching the Gospel?

MISSIONARY'S PLEA AT STUDENT CONFERENCE.

"The early church preached with definiteness and urgency. If we are preaching what they preached, then we are preaching the Gospel. If our message is not their message, then we are not preaching the Gospel!"

The Rev. Dr. Cyril Cato made this strong challenge to clarity and conviction in evangelism at one of the closing sessions of the Inter-Varsity Fellowship Conference held in January at Indooroopilly, Brisbane. Dr. Cato is on furlough from Fiji where he has been a missionary for the last twenty years.

"In such passages as Acts 4:8-12 and Romans 10:13-15," said Dr. Cato, "we see that the early Christians preached with definiteness and a sense of urgency. We find that that Gospel has a unity of theme throughout the whole of the Old and New Testaments and that it is much more than a mere spiritless challenge to ethics. There is a cry to-day to 'bring the Gospel up to date.' By all means let us present it in modern language, but let us also be certain that the message presented is the same. The modernist would have us believe that all is still well with the world, but this is utopian fantasy.

"A study of anthropology shows that man has the need of another dimension against which he may measure himself. The Word of God is such a dimension. It provides an authority, and against it all preaching must be tested.

The Gospel and the Cross.

"It is Christ's death on the cross which shows us the significance of sin. If His death were only for an example, we should not be brought any nearer to forgiveness. But the cross tells us also of the judgment of God on sin, and of God's gift to us in love. It is central

in God's plan for our redemption, planned before time (Eph. 1:4), prophesied (Isa. 53), and fulfilled at Calvary. The resurrection was its consummation (1 Cor. 15:12-17) and we now await His expected return (1 Cor. 15:22-25).

"All this lies at the heart of the Christian Gospel. If it is our message, then we are preaching the Gospel. If it is not, then we are not."

I.V.F. Expands.

The Inter-Varsity Fellowship of Evangelical Unions, which exists primarily to evangelise in the universities through Christian students themselves, this year conducted a Graduates' Conference as well as the usual general students' Conference, a Leaders' Conference and a Teachers' Conference.

At the Graduates' Conference consideration was given to the witness of the Christian graduate among professional colleagues, overseas students and school children. Forums also dealt with the attitude of a Christian to government, history, theology and science.

Biblical studies in the doctrine of Justification by Faith were conducted by the Rev. Dr. Leon Morris, Vice-Principal of Ridley College, Melbourne, and in a series of brief "talks at the Breakfast Table" the Rev. Dr. Howard Guinness of Sydney gave seven secrets of victorious living, under the titles: Live in the open, Live in the present, Live out of gratitude, Live by faith, Live dangerously, Live under discipline, Live in love.

NEW DEAN OF SYDNEY

ENGLISH VICAR APPOINTED.

The Rev. Eric Arthur Pitt, Vicar of St. Matthew's, Rugby, England, has been appointed Dean of St. Andrew's Cathedral, Sydney, in succession to the Rev. Dr. S. Barton Babbage, who has become Principal of Ridley College, Melbourne.

The news of this appointment has not been made public earlier by the "Church Record" in accordance with the express wish of the Archbishop of Sydney that no announcement should be made before his return from India on Feb. 2.

The new Dean graduated from Emmanuel College, Cambridge, in the second class in the classical and theological triposes and proceeded to Ridley Hall. He was ordained by the Bishop of Manchester in 1937 to be curate of St. Peter's, Halliwell. He was a chaplain in the R.A.F. from 1941 to 1946 and from 1946 has been Vicar of St. Matthew's, Rugby, in the Diocese of Coventry.

Mr. Pitt is married and has a young family.

PRECEDENT BROKEN.

Mr. Pitt will be the fourth Dean of Sydney in nearly a century. The first two Deans, Cowper and Talbot, died in office, and on both occasions ten years elapsed before the appointment of a successor. Thus, the departure of a dean to another position and the appointment of a successor almost immediately are both new things for Sydney.

PRINCIPAL INSTALLED.

The Rev. Stuart Barton Babbage, M.A., Ph.D., was installed as Principal of Ridley College, Melbourne, on Wednesday, February 4, by the Archbishop of Melbourne in St. Paul's Cathedral. Dr. Babbage succeeds Bishop Donald Baker.