

Communion and Commitment.

Yes, but supposing the image of Christ has been erased from before our own eyes by the passing of the years and the ravages of time, how are we to get back to it? May I mention two practical things? One is this: we really must make a point of going far, far oftener than we have been in the habit of doing, to Bethlehem, to Nazareth, to Calvary, to the empty tomb.

And the other practical thing we can do is this: Let us turn our lives over to Him by daily commitment, remembering that this is not the act of a day, but the work of a lifetime. Let there be every morning a new surrender, until one day, down the future, death seals our offering and makes the commitment complete.

It is you and I with our unbelief and half-belief who keep the power out. It is our prayerlessness that is thwarting that grace of God which even now, if we could only see it, is beating up like a tide around the shores of the Christian Church. Let in the tide, and God will do "exceeding abundantly above all that we can ask or think." We know what the conditions are in our own life — prayer, Bible Study, commitment to Christ. The question is: What are we going to do about it?—Abridged from "Evangelical Christendom" (August, 1950).

AN ANGLICAN MISSION IN SOUTH AMERICA.

(By Rev. A. W. Goodwin Hudson.)

South America! What has our Church done for this vast continent, one-seventh of the earth's surface, nearly sixty times the size of the British Isles, with its hundred million population?

A continent of superlatives, it contains a river basin which could water the whole of Europe, a 5,000-mile backbone range rising above 20,000 feet, and the vastest stretches of primeval forests in the world.

A continent of contrasts—of modern cities and primitive peoples, of social progress and an exaggerated nationalism.

A continent where the Cross of Christ was for centuries invariably linked with the sword of the adventurer in his lust for gold; where the Christ was a dead figure and where superstition had adopted the name of Christianity; where the Roman Catholic Church has a monopoly, but where millions know not the Living Christ.

Captain Allen Gardiner.

It was the martyrdom of a naval captain on the far-away shore of the wild archipelago of Tierra del Fuego that first roused our Church

to do something for the heathen of South America. The tragic last days of Captain Allen Gardiner are recorded in his miraculously preserved journal, found by the shallow graves of his six companions, graves dug with dying hands as hunger and scurvy snuffed out their last hope of a promised supply ship. It arrived—twenty days too late. His life as a pioneer missionary has been called a glorious failure. His grave became the cradle of the South American Missionary Society, the only Anglican society which to-day takes the Gospel to thousands of souls in this continent of opportunity.

Bishop Stirling.

The early history of this work was written in blood. Tragedy followed tragedy. A second party of missionaries were cruelly murdered one Sunday morning as they were holding a service. A third party set sail in 1862. The leader was a young clergyman, the Rev. Waite Hockin Stirling. The doctors, it is said, warned him that he would probably not live more than three years. To this he replied that if he had only three years to live he would live them where they would be most to the glory of God. To Bishop Stirling was given the joy of leading the first Yahgan Indians to Christ, and of becoming the first Bishop of the Falkland Islands. For thirty-eight years he laboured, and was largely instrumental in the establishing of chaplaincies amongst the English-speaking settlers and the promotion of Mission work amongst sailors in the great sea-ports along the Continent's six-thousand miles of coast. The Rev. William Case Morris became the Dr. Barnardo of South America in founding the Philanthropic Schools and Institutes with its phenomenal growth to 7000 pupils in 1931, and Wilfred Barbrooke Grubb became its Livingstone as he penetrated the Chaco of Paraguay to live amongst the primitive tribes where no white man had ever before lived. He gained the confidence of the Lengua Indians, who gave him an Indian name as a token of their respect for him. An attempt was made on his life, and his Indian companion shot him in the back with an arrow. He came to England, recovered, and returned to the Chaco. The Indians thought he had returned to take vengeance, but no words of blame escaped his lips, and great blessing resulted.

Expansion.

The story of the spread of the Gospel amongst the Tobas, Matacos and Lenguas is an epic of missionary enterprise, and to-day Toba, Mataco and Lengua evangelists are taking God's message of love to their own people.

The Mapuche.

A door that was once closed to Allan Gardiner in the south of Chile has been opened wide in the last fifty years. The Mapuche Indians of Araucania (South Chile) are a much higher type of Indian, who were influenced by the civilisation of the Incas of Peru. They heroically resisted the Spanish invaders and were successful in retaining their independence until they came to terms with the Chilean Government in 1884 and were confined to certain districts reserved for them. Dotted about in their isolated farmsteads they, too, as the Indians of the Gran Chaco, lived in constant fear of evil spirits who, through their malicious efforts, were the cause, so they thought, of all personal calamities and physical disasters. They lived under the domination of the "machi," the Indian medicine woman, who practised the exorcism of these spirits. The light of the Gospel was brought to these people and to-day in Araucania one finds dispensaries and a hospital which attends to 5000 patients each year. There are also boarding schools where boys and girls receive primary education and elementary instruction in industries and agriculture, and scattered rural schools where Mapuche Indians, ex-pupils of the boarding schools, are to-day the teachers. In school and hospital, and through caravan visiting the Gospel message is brought to the heart and home of these Indians. The hospital has Indian nurses on its staff, and two men have been ordained to the priesthood.

What would Allen Gardiner say if he could return to the country which once closed its doors to him and make his way to the top of Cautinche Hill, and in that little wooden church mingle with his brothers and sisters in Christ, Mapuche men and women worshipping and learning of God. There at the lectern, in the pulpit and at the Holy Table he would see an Anglican priest—a Mapuche Indian.

Work Waiting.

The task of evangelism is by no means completed. The young native church faces heavy responsibilities in an age of far-reaching changes in the social, economic, political and religious life of the "ribbon republic," and throughout the vast continent the "other sheep" have yet to hear the voice of the Good Shepherd.

[We thank Mr. Goodwin Hudson for writing this article for us on behalf of the South American Missionary Society, of which he is secretary. The address of the Society is 20 John St., London, W.C.1. Regular prayer should be made for the vast continent of South America.—Ed.]

NOTES AND COMMENTS

Some three months ago we published "a cry" from India for help in the manning of a vacancy at a sanatorium at which our correspondent, an Indian Christian lady, was working. We have received an extract from another letter of hers just to hand in which she says: "Thank you for your Church Magazine. I was interested to read the article re this Sanitarium in the November issue—and the December copy came five days ago. It is interesting reading of the Church activities in other lands. Well, at last God in His own good time answered all our prayers re this Sanitarium and we have a famous Indian chest surgeon — an American. He was in Central India for 25 years . . . Where he was before was also a Mission Sanitarium. We are pleased to have him. He is full of ideas and has already done quite a number of chest operations." So we can rejoice with our friend in the supply of this urgent need and pray God to bless the doctor in his work in the Simla Hills.

The Bishop of Canberra and Goulburn in his excellent sermon on the occasion of the Consecration of the new Bishop of Riverina had some very useful and needful references to the common danger of forgetting "the dignity and worth of man." This danger was not only in the world but could quite easily extend to the Church. And so Dr. Burgmann took his own order to task in reminding them that, in St. Paul's mind, the bishops were set in the midst of the flock by the Holy Ghost.

"The picture in the original is not the setting of a shepherd "over" a flock, that is a modern idea, but in the midst of it, and in the conditions of those ancient times that would be the pastoral scene as St. Paul would see it.

"The shepherd of Paul's day moved about in the midst of his flock, led them to pastures, and saw that each one was fed. The good shepherd knew each one of his sheep by name. He protected them from wolves and thieves, even at the cost of his own life. St. Paul bids these Ephesian shepherds so "to feed the Church of God," and reminds them that this flock was purchased at the high price of the blood of the original great and good shepherd.

"The Church is the family of God. The bishop in his diocese has the impossible but inescapable responsibility of representing the fatherhood of God in the midst of the people

committed to his care. In all things he must keep his relations with his people fully personal, as a father in a family. He is called to resist all things that blur or deface the image of God in man whether within or outside the Church. He needs infinite patience and limitless time in order to meet people. He must never, especially in dealing with country people, appear to be in too great a hurry to be interested in them personally. The Archbishop of Canterbury was an example to us all in this.

"The institutional, even in the Church's services, must never be regarded as sufficient in itself. We must meet our people, and as far as possible we must meet them one at a time. If we can remember their names we are greatly blessed.

"One of the great privileges of a country bishop is that he seldom has to deal with overwhelming crowds. It is far wiser to limit the number of services and give adequate time for each, than to do many and meet few. Christians grow on friendship.

"We must therefore in the first place take heed unto ourselves and see that our relations with our people never become institutionalised, ecclesiastical, and official. If we are to stand in the midst of our flock in the fight to save the image of God in the heart of man we must take good heed that our own hearts do not harden, and become encrusted with rules and regulations which take all the warmth and freedom out of our personal relations.

" . . . So the bishop does not merely administer the law, he lives out a relationship of godly love with the family which he serves. A wise father does not think of ruling his family. He lives for it, and if necessary dies for it, but all the while, like the father in the Parable of the Prodigal, he loves and trusts. In this way he creates the home to which wanderers, when they come to themselves, find it good to return."

All this is true for every member of the Sacred Ministry.

The resolution passed in the recent General Synod making women eligible to membership of that Synod was a step in the right direction, but the Church in its orderings can hardly stop there! There is the question of the Sacred Ministry. A few years ago the Bishop of Hong Kong was called to order by certain church leaders for, in a time of grave necessity, ordering a deaconess to the priesthood and much was said pro and con. Up to the present time the "cons" have seemed to have settled the question. But evidently the subject is not quite dead, for the present Master of St. Peter's Hall, Oxford, has written a little book entitled, "Should Women be Priests?" and Canon Guy Rogers, M.C., B.D., and Chaplain to the King, has made this considered statement:

"Theological objections to their ordination have now been abandoned as unsound and the Regius Professor of Divinity at Oxford goes so far as to say that not only will women be ordained to the Priesthood in the Church of England but, passing far beyond the limits of my own faith, that they will surely also one day be ordained to the Priesthood in the Church of Rome."

It is a remarkable fact that easily within human memory no woman was permitted to preach in a consecrated building. Only gradually throughout the past 50 years have some members of the order of deaconesses gained permission, from some bishops, to read the prayers and preach their own prepared sermons in public worship and to baptise infants in the absence of an ordained clergyman. It reminds one of the story of King Canute defying the tide.

It is a new name but brings before us two old friends whose one aim was to keep the Church of England true to its New Society. Testament basis. The Church Association and the National Church League are now grouped together as The Church Society and has recently held its first public meeting in London at the Hoare Memorial Hall of the Church House. At that meeting the Secretary of the Society, Rev. Gordon Savage, outlined the principles for the Society's future. Mr. Savage said:

"Let it be said with all the emphasis they could muster that the Church Society was not a 'party' society in the sense that it had a sectional axe to grind; it had not! Its aim was unity, not discord. It existed to serve our Lord through the Church, and its members were content to be recognised simply as Churchmen loyal to historic Anglicanism, loyal to all the Scriptural inheritance of the Church of England, and unreservedly loyal to the XXXIX Articles, the historic Creeds and the Book of Common Prayer.

"We hope that our society will be a unifying force with emphasis on genuine catholicity; episcopal ministry, liturgical worship, primitive standards, together with a right-hand of Christian friendliness being held out to all the Churches of the Reformation.

"Our supreme aim is the well being, not of a society or a 'party' but of the whole Church. Our relation to her is that of handmaid to 'the household of faith.'"

Our own Anglican Church League will, we imagine, remain affiliated with the Church Society and will continue to work, here in Australia, for the preservation of our evangelical heritage as members of the Church of England or of a Church in full communion with her. The National Church League in the past years of its life has been a bulwark of defence of the purity of the faith and practice of our Catholic, Reformed and Protestant Church of England.

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The Missionary Societies, and especially the Australian Board of Missions have suffered severely by the volcanic eruption in New Guinea. The secular press has given large publicity to the losses incurred by the various societies and the "Sydney Bulletin" has published a very sympathetic note on the loss sustained by our own A.B.M. indicating the liberal though still inadequate response in offers of lives and money, at the same time manifesting its own practical sympathy by the sending to the treasurer of the A.B.M. its own generous cheque. We hope that the appeal will meet an entirely adequate response so that the work may be set in motion without undue delay and handicap. It is a matter for great joy and thankfulness that the challenge of the disaster has met with a splendid response of consecrated manhood.

With such a wide field of opportunity before it for taking counsel and action for leadership of the Churches on matters of deep spiritual moment for the inspiration of the Christian Church in the things that matter most for the advance of the Kingdom of God, it must have caused a deep concern and grief to the great majority of Christian people that their representatives in the Australian Council should have been betrayed into strongly partisan statements on such highly debatable questions on (1) Communist China's right to representation on U.N.; (2) Indonesia's claim to Western New Guinea; (3) General MacArthur's freedom of leadership beyond the 38th parallel. We feel sure that very many Anglicans will deplore and disown such an unwise utterance.

CHRISTIAN SOCIAL ORDER MOVEMENT.

The final meeting of the Christian Social Order Movement was held in the Chapter House, Sydney, on Monday night, February 19. The Archbishop of Sydney presided, and the speakers included the Bishop of Armidale and Mr. R. Byers, a prominent Trades Unionist. The speakers deplored the apathy of many churchpeople on Social questions. Mr. Byers said he would like to see the Archbishop visit the Trades Hall and talk with union leaders. Appreciation was expressed by the speakers of the work done by the Rev. W. G. and Mrs. Coughlan in connection with the Movement, which had been founded in 1943. Presentations were made to them.

THE FREE UNIVERSITY OF AMSTERDAM.

The Free University of Amsterdam was founded in 1880, largely through the work of the great theologian and statesman, Dr. Abraham Kuypers, one time Prime Minister of the Netherlands. It is "free" in the sense that it is not established by the State or by the Church, but originates from the voluntary co-operation of private persons. As an institution based on the principles of the Reformed faith for all its study and teaching, it has been (until the founding of a similar college in South Africa in 1950) unique among the universities of the world. To-day it consists of six faculties (including medicine), 43 professors and 18 lecturers, and some 1300 students.

This remarkable university has now begun the publication of a quarterly journal "For Christian Knowledge and Life." Vol. 1 No. 1 appeared in November, 1950, not in Dutch—the journal is international in appeal—but in English, though we are warned that "other great modern languages and even Latin may be used."

Those of us who are used to the modern secular university, should pay earnest heed to the principles on which this Calvinistic university is based, and which form a large part of the subject of this first number of the Free University Quarterly, Professor G. Ch. Aalders, in his introductory article, writes: "The Free University rejects peremptorily the conception of a so called neutral education and study; it is deeply convinced that all instruction must be based on certain principles, and for its instruction it has chosen the principles of the Calvinistic Reformation the principles of the Divine Word. It is likewise deeply convinced that all scientific research starts from and is governed by certain principles, and for all its scholarly labours it is attached to the Reformed principles. Therefore it bows humbly to the supreme authority of the Bible, and wishes to subject all its educational and scientific efforts to this Holy Book, which it regards as the absolutely decisive rule for faith and conduct and consequently also for all scholarly labours."

J. Waterink speaks further of this in his article, "On the Scholarly Habitus." "The Christian faith has formally just as much right to be a pre-scientific starting point for scholarly activity as any other form of faith. Indeed, we must not forget, that every pre-scientific starting point, whether it be called

determinism, rationalism, empiricism, nativism, positivism, idealism, existentialism, or anything else, is in fact a matter of faith."

In this article Waterink offers "a consistent defence of the standpoint of those whose thinking proceeds from the divine revelation. We have fully to respect the facts that are found. We must even initiate investigation, in order to collect as much factual material as possible. Definitely established facts are unassailable and in a certain sense holy. Whoever distorts them or brushes them aside is guilty of sin, for they are realities in the totality of God's work. But the moment we begin to connect those facts, to try to understand the reality of things, to explain the facts individually and in their mutual relation, we come to this work with our world view."

Incidentally, readers of the foregoing paragraph should remember that the Free University stands unequivocally for the verbal inspiration and infallibility of Holy Scripture. It should give pause to those who glibly assert that an infallible Bible is "a refuge from freedom," and that those who accept it are relieved, "of all responsibility of deciding for themselves" (G. B. Caird).

There is a great deal of interest in the 84 pages of this journal. Two other long articles are "The Christian and the contemporary problem of the State," and "Science, Materialism and Christianity." There is a list and summary of dissertations defended in the course of the Academic Year at the University, some book reviews, and a summary of Prof. Aalders's Rectorial Oration, in which he had examined the widespread opinion that the creation of a self-governing state by the people of Israel on May 14, 1948, should be regarded as an obvious fulfilment of Scriptural prediction. Prof. Aalders holds that "since the State of Israel does not match the picture drawn on account of Old Testament prophecy, since the idea of a restored unconverted Israel which is going to be converted afterwards is entirely contrary to the testimony of prophecy, and since the Old Testament itself contradicts the notion of a restoration of Israel to its former position of a people of God after having rejected the Messiah, "the establishment of the State of Israel cannot be regarded as a realisation of prophetic prediction in the Old Testament."

The Free University is to be congratulated on this first quarterly, both in subject matter and production.

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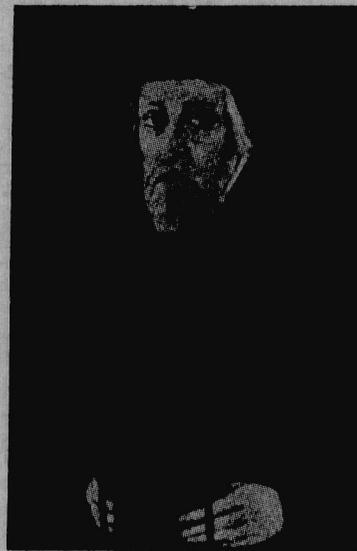
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HUGH LATIMER

(By the Rev. Bernard G. Judd.)

"Who is the most diligent bishop and prelate in all England? I will tell you; it is the devil. He is the most diligent preacher of all other; he is never out of his diocese; he is never from his cure; ye shall never find him unoccupied; he is ever in his parish; he keepeth residence at all times; ye shall never find him out of the way; call for him when you will he is ever at home, the most diligent preacher in all the realm; he is ever at his plough; no lording or loitering can hinder him; he is ever applying his business; ye shall never find him idle I warrant you. And his office is to hinder religion, to maintain superstition, to set up idolatry, to teach all kind of Popery. He is ready as he can be wished for to set forth his plough, to devise as many ways as can be to deface and obscure God's glory. When the devil is resident and hath his plough going, then away with books, and up with candles; away with Bibles, and up with beads; away with the light of the Gospel, and up with the light of the candles, yea, at noon-days. Where the devil is resident that he may prevail, up with all superstition and idolatry, censuring, paintings of images, candles, palms, ashes, holywater, and new service of men's inventing, as though man could invent a better way to honour God with than God Himself hath appointed; down with Christ's cross, up with purgatory-pick-purse, up with him, the Popish purgatory I mean; away with clothing the naked, the poor and impotent; up with decking of images, and gay garnishing of stocks and stones; up with man's traditions and his laws; down with God's traditions and His most Holy Word . . . Oh, that our prelates would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and darnel!"

These stirring words form part of the famous Sermon of the Plough preached by Hugh Latimer, Bishop of Worcester and the most renowned preacher among the English Reformers. More than any other man he succeeded in making the Principles of the Reformation known and understood among the mass of the people. He became a national figure whose eloquence



and fervour coupled with a characteristically practical presentation made him a veritable John the Baptist.

Bilney's Influence.

Hugh Latimer was born about the year 1485, and after preliminary schooling proceeded to Cambridge University where he graduated. It was at Cambridge that he met Thomas Bilney who deserves far more recogni-

tion than he has received as one of the pioneers of the Reformation in England. Bilney had passed through a mental struggle similar to Luther's in which he sought to find peace by the methods prescribed by the Roman Church, but without avail. The words of St. Paul in 1 Timothy 1:15: "This is a faithful saying . . . that Christ Jesus came into the world to save sinners; of whom I am chief" came as "a most sweet and comfortable sentence" to his soul, and having found Christ he marked out influential Latimer as one whom he should seek to convert. He sought an interview with Latimer saying that he wished him to hear his confession. Latimer agreed, and says "to say the truth, by his confession, I learned more than before in many years." As a result of Bilney's testimony to the reality of the Gospel, a distinct change took place in Latimer. He did not abandon the medieval faith, but he came to see that the laborious system of penance, intercession of saints, invocation of the Virgin, and such other ceremonies carried out to atone for sin and procure peace with an offended God, were worse than superfluous, for the Bible clearly declared that Christ had made peace already.

This change took place about 1524, but it was not until much later that, on closer examination, Latimer rejected such fundamental doctrines as Transubstantiation and the Sacrifice of the Mass. However, from this early period he was tireless in his unceasing denunciation of those practical abuses and superstitions which are part and parcel of the Romish system. Naturally, one who was becoming so prominent had "plenty of enemies" as he himself says. He was summoned before Cardinal Wolsey. The latter was favourably impressed by Latimer and issued him with a licence to preach throughout England, and, as long as Wolsey's power remained, Latimer was protected from interference by other bishops.

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In 1531 he became Rector of West Kingston near Bristol and in addition to his parochial duties, his services as a preacher were much sought after.

Papal Supremacy Abolished.

These were stirring times. The conflict between Pope Clement VII and King Henry VIII was moving to its climax, and in 1534 the Act of Supremacy abolished the authority of the Pope in England. It was a political breach and not a doctrinal reformation and the religion of England still remained under the shadow of medieval darkness.

Latimer was now in frequent contact with Cranmer, the Archbishop of Canterbury and with Thomas Cromwell, the Lord Chancellor, both of whom regarded him most highly. Cromwell saw in Latimer the friend for whom he had been seeking. Here was a man of real power and ability whose zeal and oratory could sway the mind of the nation. In 1535 he became Bishop of Worcester. His influence as a preacher was very great. His sermons were marked by a practical directness which could not fail to penetrate the understanding of the most indifferent listener.

On June 9th, 1536 at Cranmer's invitation, he preached before the first Convocation since the overthrow of Papal Supremacy, the Archbishop having wisely determined to make the most of this opportunity. No preacher saw more clearly than Latimer the many gross abuses which still remained to be reformed and no one could denounce them more effectively.

A Convocation Sermon.

It was a time for boldness, and Latimer was equal to the occasion. He selected as his text the parable of the unjust steward, and after unsparingly denouncing the abuses of the day, he concluded by saying "Go ye to, good brethren, and fathers; for the love of God, go ye to; and seeing we are here assembled let us do something whereby we may be known to be the children of light. . . Lift up your heads, brethren, and look about with your eyes, spy what things are to be reformed in the Church of England." "Is it so hard, is it so great a matter for you to see many abuses in the clergy, many in the laity? Abuses in the Court of Arches, and in the Consistorial Courts of the Bishops; in the ceremonies so often defiled by superstition; in the holidays so generally abused by drunkenness and gambling; in the images and pictures, and relics, and pilgrimages, extolled and encouraged by the clergy to the deception of the ignorant, in the religious rites of baptism and matrimony celebrated in an unknown tongue and not in the native language of the people; in the most solemn services of religion, masses, openly sold in violation of the most express ecclesiastical laws." Plain speaking, indeed!

In the year 1539, the so-called "Bloody Statute" or the "Statute of the Six Articles" was passed. This was the "whip with 6 cords" which imposed as articles of belief:

1. In the sacrament of the altar, after the consecration, there remains no substance of bread and wine, but under the form of bread and wine there is present the natural body and blood of Jesus Christ, conceived of the Virgin Mary.

2. Communion in both kinds, is not necessary to salvation by the law of God.

3. Priests, after being ordained, may not marry by the law of God.

4. Vows of chastity ought to be observed by the law of God.

5. Private masses, as agreeable to God's law, and of benefit to men, ought to be retained.

6. Auricular confession is expedient and necessary.

The most severe penalties were prescribed for those condemned under these Articles.

Latimer's disappointment at this retrograde step can be imagined and he resigned his bishopric probably because Cromwell, who was annoyed at Latimer's opposition to the Statute, had said that the King desired his resignation, which was in fact true. During the reign of Edward VI, Latimer was urged to resume his bishopric, but he declined to do so, feeling that he was able to exercise a wider and more fruitful ministry as "the king's preacher."

During Edward's reign he had freedom to range all over England and few men in all the history of British Christianity have exercised such a wide pulpit ministry.

During this period, Latimer had more opportunity to study the Scriptural teaching on the Holy Communion and some time in 1548 he had definitely arrived at that sound view in the defence of which he laid down his life seven years later.

Faithful unto Death.

The death of Edward VI on 6th July, 1553 and the accession of Mary were grievous setbacks to the Doctrinal Reformation which had been going on. Had Mary followed the advice of such people as the Emperor Charles V it is quite possible that England could have been won back to the medieval faith, but she was determined to indulge her appetite for revenge. Cranmer, in particular, was the object of her wrath and so prominent a man as Latimer was not likely to be spared.

In September, 1553, he was committed to the Tower, together with Cranmer and Ridley and these three great martyrs were now allowed a period of calm reflection in which to prepare for the ordeals which lay ahead. In March, 1554, they were taken to Oxford where they were summoned in turn to answer for their teaching before a Commission appointed to examine them. The Articles on

which they were required to declare their faith had been skilfully drawn and related to the three great tenets of the Mass (the doctrine of the Real Presence; Transubstantiation; and the Sacrifice of the Mass). Their answers were clear and without equivocation. Latimer declared that the four "marrow-bones" of the Mass were Popish consecration, Transubstantiation, the Missal, Oblation, and the fourth one, Adoration.

When they had made it clear that they would not recant, sentence was formally pronounced upon them, and they were declared to be no members of the Church and were condemned as heretics. They were sent back to prison where they were to spend a further six months. On 16th October, 1555, Hugh Latimer and Nicholas Ridley were led out to a place "upon the north side of the town in the ditch over against Balliol College" and were bound to the one stake. As the fire was kindled, Latimer encouraged his companion in suffering with words which have echoed down the succeeding centuries: "Be of good comfort; Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

Their steadfast testimony was not in vain. They had indeed lighted a beacon which shall never be extinguished so long as men value light more than darkness.

[The small wooden pulpit from which Latimer preached in the Church of St. Edward, Cambridge, was restored to that church last year, after being for a century in King's College Chapel. Latimer was a Clare man, and both Clare Chapel and St. Edward's Church have windows to his memory.—Ed.]

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THE PROBLEM OF GERMAN REFUGEES

By Pastor Franz Hilderbrandt, Ph.D.

(We are glad to welcome Pastor Hilderbrandt as a contributor to the "Record." His appeal is based on an intimate knowledge of the need. Pastor Hilderbrandt was a Lutheran pastor associated with Pastor Martin Niemoeller in his Church in Berlin. Before the war he came as a political refugee to England, where he was received as a guest in Christ's College, Cambridge. He is now a Doctor of Philosophy of Cambridge, and is minister of a Methodist church in Cambridge. He is the author of "This is the Message," and "Melancthon: Alien or Ally?" His evangelical preaching is greatly appreciated in Cambridge, both in the University and in the town.)

I am very grateful for the opportunity of saying a word about the German refugees. Many of us who fled from Hitler in the years before the war and who tried to minister to our fellow Christians in their native tongue, are familiar with this word. But while it was a question of a few thousands then, chiefly the victims of Nazi racial persecution, it is a matter of millions now; people who because of their German origin and in consequence of the policy agreed at Yalta, Teheran and Potsdam have been forced to leave their homes in the East and have poured into the Western (British, American, French) zones of Germany. There are still daily crossings of that frontier which runs right through Germany; not so long ago it was reckoned that 1000 people daily tried to enter, legally or illegally, the Western Zone!

We see a small cross section of this vast crowd here in England, where 20,000 out of 400,000 former prisoners of war have volunteered to stay (mostly those who could not return to their former Eastern homes) and where now several thousands of German women and girls are admitted, at first for a year or two, to do domestic service in private families, schools or hospitals. "German" must be taken to include the German-speaking people from the Baltic countries. One typical case is that of a young Estonian widow, highly educated and intelligent who lost her mother from starvation on the flight from the East, her husband dying after an operation on the way in Berlin, and who had to leave her children with friends in Switzerland (which she has no permit to visit) when she came to England, first for domestic service and then to start training as a nurse, at the age of 32.

What is to be the future of these people? Western Germany, and, indeed, Western Europe and Great Britain, are overcrowded. Even at the most careful estimate, allowing for the losses of the war and the present needs of Western German economy, there must be three or four millions who cannot possibly be settled by "absorption." It is obvious that only another war could bring about any rectification of Germany's Eastern frontier and that it is perilous to "hope" (as many are beginning to do) for this "solution" of their problem. Here is a very real source of danger not only for those immediately concerned, but for the peace of Germany and of Europe itself. Nowhere does Communist and Neo-Fascist propaganda find such a ready soil as among the uprooted and outcast.

The only way is the way out. One cannot help thinking of Australia when comparing the figures and the plight of these refugees with the picture in Mr. Casey's recent book "Double or Quit." Cannot two and two be put together before it is too late? The obstacles are, of course, bound to be tremendous: housing shortage, shipping accommodation, immigration cost and regulations, and the very natural prejudice on the part of many people against mass arrivals from ex-enemy nations. But it is precisely here, I think, that the task of the Church must lie. Politicians may think and act in terms of regulations, security measures and needs for cheap labour. Christians must plead for their fellow Christians, for the peaceful and constructive solution of what is primarily a human problem, for a real second chance in lives which have been broken through war and post-war policies, for a new home and, in the long run, congenial labour where migrants with their families can settle. There is a great need for more mutual information about the Australian and European side of this problem, but there is a greater need still for action, quick and generous action, on the part of local churches and individual Christians. If not all can be helped in the end, let one person or one family be helped now; and let us know where and how it can be done!

THE SEASON OF LENT.

ITS ORIGIN.

It is always of interest to get back to the origin of ancient Church usage — in the observance of the Season of Lent we have one of the earliest of Church customs.

Of course the common term Lent, which really means Spring, is of English usage for the Spring Fast, so arranged as to end at Easter in remembrance of our Lord's suffering, including the days of His Temptation in the wilderness. As Dean Hook reminds us, the 40 days of Lent do not include the six Sundays, for the First Day is always a Festival commemorating our Lord's Resurrection. The same writer in his Dictionary of the Church, says concerning the origin of the observance: "It is most probable that the Christian Lent originated from a regard to those words of the Redeemer, 'the days will come when the bridegroom shall be taken from them, and then shall they fast in those days' . . . Accordingly they, in the first instance, began this solemn period on the afternoon of the day on which they commemorated the crucifixion and continued it till the morning of that of the resurrection. The whole period would be only about forty hours." Already Irenaeus (circ. 185) who was a disciple of St. John, points out a variety of customs in the churches. "For some," says he, "think that they ought to fast for one day, others for two days, and others even for several, while others reckon forty hours both of day and night is their day." Again, quoting from Smith's great Dictionary of Christian Antiquities, Irenaeus speaks of this variety of custom as not being merely a thing of his time but of much older date, indicating almost apostolic times. The variation of time has finally brought about the forty-day period, doubtless in reference to the period of our Lord's Temptation and to assist in the preparations of catechumens for their Baptism at Easter and of penitent backsliders for their re-admission to Holy Communion on that Day of Days.

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ST. TERESA AND THE
EVANGELICALS

(D. A. Simons.)

The experience known in Evangelical circles as "the fullness of the Holy Spirit" (so the Anglican founder of the Keswick Convention termed it) was known to the mediaeval saints. St. Teresa spoke of it as "an experimental knowledge of God, and the sense of His presence within us." St. Thomas Aquinas wrote, "mystical contemplation is the intuitive or experimental sense of the Divine." This holy union of the soul with Christ by the indwelling Holy Spirit is the core of the Pauline experience of God. Down the ages there has been an apostolic succession of saints who have experienced this personal union with the Saviour; and they are the true source of the life of the Church and the continuity of its witness.

This union with Christ, according to St. Teresa, has three outstanding characteristics: charity, humility and self-denial. If these do not mark our experience of the fullness of the Spirit, we should do well to re-examine our lives. The hallmark of this experience is, "Vivo, jam non ego, vivit in me Christus."

This fullness of the Holy Spirit is the gift of God. It is entirely of grace. Mediaeval mystics write as one to tell us that neither wishing or striving can bring the boon of complete union with Jesus. It is the special favour and gift of God. But, says Teresa, we can prepare ourselves for the gift by purity of intention resolving to submit ourselves wholly to God, and by detaching ourselves from the "pomp and vanity of this wicked world" to seek the face of God in prayer and retirement.

The experience of union with Christ is self-evidencing. It is a direct, experimental contact with God Who makes Himself known to us by the witness of the Spirit. "His touch produces the conscious sensation of the Divine. It is an intuition of the presence and action of God revealed to the soul." God has his own supernatural way of assuring us of His Divine Presence. He gives us a profound, recognisable, continuous consciousness of it.

The outstanding effects of Christ's indwelling have been mentioned: charity, humility and self-denial. But St. Teresa adds many others: joy, strength, illumination, zeal, tenderness of conscience, and one with a particularly mediaeval flavour — "empire over nature and the devil!"

Two other manifestations of the Holy Spirit's indwelling would be added by Evangelicals: power (or ability) to witness for Christ, and utterance; praising God and preaching His redeeming message. How mediaevals managed to enlarge and brighten their lives by singing plain-song, I don't understand! But certainly the masses of Europe responded to the message and the music of Luther. But, as a matter of fact St. Teresa had moments of gaiety, uproariousness and shouting. In one mood of spiritual exultation she expressed the wish that she might be "all tongue in order to praise Our Lord!" This is reminiscent of Charles Wesley's

"O, for a thousand tongues to sing
My blest Redeemer's praise!"

THE BIBLEMAN'S CORNER.

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

BIBLE HOUSES ROUND THE WORLD.

PART I

One of the most memorable experiences enjoyed by Mrs. Stuart and myself during our 26,000 mile trip round the world, was the hearty welcome given to us everywhere at Bible Houses. We had the pleasure of visiting twelve such centres, and everywhere we were made to feel that we belong to a world family, united by a common aim to present Christ to the world through the Open Book. We realised, too, that "The United Bible Societies," which was formed about four years ago is indeed a union of societies for the sensible, constructive and progressive circulation of God's Word to a bewildered and lost world.

BY AIR TO SAN FRANCISCO.

Modern air transport has certainly overcome distance, and a few hours of flying at the rate of nearly 300 miles an hour, brings changes almost cinematographic. Leaving Sydney on Saturday morning at 11 a.m. on April 22nd, we touched in quick succession at Fiji, Honolulu, and on Sunday morning we reached San Francisco. Later we found the Bible House in one of the busy streets, receiving a warm greeting from Dr. Ralph Bayliss. At once he was full of plans for hospitality and entertainment, but we could only spend a brief time and then pass on our way. We learned that the American Bible Society was in the thick of an appeal to the people of the United States for funds to meet the pressing need of Bibles in Japan. That was in April last and the need is still as great as ever. A few days later we walked the streets of Toronto, Canada, on our way to the Bible House. The air was keen, and the winter trees had not begun to burst into spring foliage. In the Bible Society, in the State and Dominion premises, there awaited a genuine welcome, and we were soon comparing notes on methods and organisation. We caught a small glimpse of the distances of Canada and the varied type of work done by the Society there.

We left Toronto and were able to spend a Sunday afternoon in Montreal. There we had the memorable experience of visiting the great Roman Catholic Basilica, on the side of Mount Royal, and I can still see, in my mind, a picture of a well dressed woman climbing the steps on her knees, pausing to repeat her prayers. A heart knowledge of the New Testament would have supplied her spiritual peace. Such incidents bring home the need of the distribution of the Living Word to such needy souls.

FLYING TO LONDON.

Our next point of departure was Goose Bay and we boarded the plane on Sunday, 30th April, with three feet of snow lying on the ground. The Atlantic journey is wearying, and we were glad to reach London on the evening of May 1st.

Soon we were installed at our guest house, and there was a note of welcome from Miss Mildred Cable and choice flowers from her gracious hand. We felt we had arrived.

London to the new arrival is bewildering, but we had one goal, and that was Bible House, and when, the day following our arrival, we presented ourselves at the famous headquarters at 146 Queen Victoria Street, we received a whole hearted welcome. The following Wednesday, May 3rd, we attended the Annual Meeting of the Society in the Central Hall, Westminster, thus fulfilling one of life's hopes. Dr. Kagawa, Miss Harrison of the London Bible House Staff, the Rev. H. M. Arrowsmith, the new Commonwealth Secretary of Australia were the speakers. We enjoyed every minute of a great occasion.

ON TO SCOTLAND.

A visit to Edinburgh gave opportunity to make contact with another member Society of the United Bible Society (the National Bible Society of Scotland). The home work is much the same as we are doing in New South Wales, and covers the organising of meetings, preaching, sound films, house parties and conferences.

Later we made our way to the Bible Society centre in Glasgow, and here we received a welcome that must remain as one of the most memorable. We were cared for in many ways, and taken to historic places, chief of these being the Memorial to David Livingstone, at Blantyre, about eight miles out of the city. The visitor to Scotland must be deeply impressed by this living remembrance to one of the great men of the Church.

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THE REAL PRESENCE.

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

In your issue of January 11 there appeared an article by the Rev. D. A. Simons on the "Real Presence." In it he rightly showed that the real presence of Christ is not confined to the service of Holy Communion. But as your editorial note hints, the original use of the term Real Presence had the deliberate intention of meaning the presence in the sacrament of Christ's actual or natural flesh and blood. In other words, it was a term belonging to the doctrine of transubstantiation. Those who oppose this doctrine have adopted the procedure of declaring in what qualified sense they are prepared to admit the term "real presence" to have meaning for them.

But this procedure of controversy, while securing certain specific points of truth, often upsets the balance of a doctrine as a whole. Thus, is it not the case that the question of the presence of Christ in the sacrament though important, has come to dominate unduly our interpretation of the Lord's Supper? Do we preserve the balance of the New Testament evidence here? One aspect of the Lord's Supper prominent in the New Testament is commonly overlooked, under the stress, one suspects, of the "Real Presence" controversy. This aspect speaks of the absence of the Lord, not less than of his presence. In the strongly eschatological climate of the early church the believers who gathered to eat the Lord's Supper did not forget that they were the children of the bridechamber from whom the bridegroom had been taken away, servants whose lord was gone away to receive a kingdom. The continuance of their communion was "till He come" (1 Cor. 11.26), and their transient supper was a reminder that their fellowship face to face with their Lord was soon to be renewed in the messianic banquet. In the coming day of his Parousia (literally, his Presence) they would no longer know him "in part." "Take this," Jesus had said at the Last Supper, "and divide it among yourselves; for I say unto you, I will not drink henceforth of the fruit of the vine until the kingdom of God shall come" (Luke 22.17), or as Matt. 26.29 has it, "until that day when I drink it new with you in my Father's Kingdom."

If "Real Presence" properly has reference to the presence of Christ's natural body and blood, then the Lord's Supper speaks to us decidedly of his "Real Absence." There was a Real Presence of Christ at the Last Supper (though not, of course, in the elements), and there will be a Real Presence again when we eat and drink with Him in the Father's Kingdom. Of this banquet the disciples had a foretaste after the Resurrection in the upper room, at Emmaus and by the lake.

We do not minimise the importance or preciousness of the continual presence of Christ with his church through the work of the Holy Spirit; the Communion witnesses also to this. But there is nevertheless a peculiar propriety in the text which stands written over the Communion Table in a certain Australian Parish Church: "He is risen: He is not here."

Yours faithfully,

DONALD ROBINSON.

Manly, N.S.W.

ORNAMENTS AND CEREMONIES.

(The Editor, "Australian Church Record.")

Dear Sir,

Where lies "lawful authority" in the Australian Church?

In the "Church Chronicle for the Diocese of Ballarat," presumably the official organ of the Bishop of Ballarat, for December, 1950, there is published a list of "Ornaments and Ceremonies of the Church of England." The following items appear under this title, with brief notes on their purpose or significance: Altar Cross, Altar Lights, The Perpetual Light, Unleavened Bread (sometimes in the form of wafer), water mingled with wine in the Blessed Sacrament, Colours, Flowers, Eastward Position of the priest at the Celebration of the Blessed Sacrament, Processional Cross, Obedience on entering and leaving the church and towards the Altar, Genuflection to where the Blessed Sacrament is Reserved, Standing at the entry and exit of the clergy, Turning Eastward at the Creeds and Gloria, Bowing at the Name of Jesus, The Sign of the Cross (distinct, apparently, from its use in Baptism).

Now, Sir, according to the law and order of the Church of England known to me, not a solitary one of the above items has any legitimate right to be described as an Ornament or Ceremony of the Church of England (unless bowing at the name of Jesus is regarded as a Ceremony on the authority of Canon 18; but the alleged Scriptural authority is probably based on a misapprehension of Philippians 2.10). Some of them are not Ornaments or Ceremonies in the liturgical sense (e.g., Flowers, and Standing for Clergy). Of the rest, at least five have been the subject of litigation in the Ecclesiastical Courts and have been declared illegal in the Church of England (viz., "Altar" Cross, Lighted Candles, Mixing Water with Sacramental Wine during the Service, Processional Cross, The Sign of the Cross made by the minister towards the people during Divine Service, To use or administer Wafer Bread). The others either are expressly forbidden by the Book of Common Prayer, or, if not, have no sanction from it. The Prayer Book has no Altar, prescribes the use of the best and purest wheat bread such as is usual to be eaten, does not regard the Blessed Sacrament as an "offering to God," enjoins the North end of the Table as the minister's position for the Holy Communion, and forbids the Reservation of the Sacrament.

Where do we go from here?

Yours faithfully,

KANONIKOS.

HOW TO READ THE GOSPELS.

Commencing on Sunday, 4th March, a series of four talks by Professor C. H. Dodd will be broadcast by the A.B.C. at 3.30 p.m. Australian Eastern time, from national stations.

Until recently Professor Dodd was Lady Margaret, Professor of Divinity at Cambridge.

The dates and subtitles of these talks are as follows:—

March 4th, 3.30 p.m.: "The Beginning of Gospel Writing."

March 11th, 3.30 p.m.: "The Living Tradition."

March 18th, 3.30 p.m.: "The Development of Gospel Writing."

March 25th, 3.30 p.m.: "The Interpretation of the Gospel."

DAY OF TRAGEDY.

(Notes by Archdeacon C. S. Robertson,
Chairman of A.B.M.)

Sunday, January 21st, will be remembered in New Guinea as a day of tragedy. It was on that day that the whole of the Sangara, Isivita and Higaturu districts were devastated and destroyed by the eruption of Mount Lamington, one of four mountains close to Higaturu. It was a day of death and included in the thousands who lost their lives through blast or burn were the Rev. Denis Taylor, his wife and children; Miss de Bibra; the Rev. John Rautamara; sixteen Papuan teachers, their wives and families, and many of our keenest Papuan Christians.

It was all so unexpected. Mount Lamington which had been looked upon as harmless had never shown any signs that it would one day belch forth death to thousands and destruction to land and buildings around it.

The area affected was one of the most closely settled areas of New Guinea. It was very fertile, and the fact that there were some forty co-operative villages in the Sangara area alone gives some idea of its tremendous possibilities and now there is every indication that it will have to be entirely abandoned.

The Church of England has borne most of the suffering because the whole of this area was under its care. Most church people know that New Guinea, without the Mandated Territory, was partitioned out between the Anglican, Roman Catholic, Methodist and Congregationalist bodies. There has been very little overlapping. It was a "Gentleman's Agreement" made many years ago and honoured. A great church life had been established in that area. Mission houses, schools, hospitals and dormitories, houses for staff—brown and white—had been erected, and it has almost all gone. It is estimated that to replace the buildings will cost approximately £25,000.

Replacement of Personnel.

This will be the most difficult task. One can rebuild houses, churches, hospitals, schools—but it is not always easy to replace persons. The Rev. Denis Taylor, of Sangara, was a gifted man. He could get things done. Margaret de Bibra was a most efficient headmistress and it is not going to be an easy matter to find an educationalist who can combine the gift of teaching with administrative ability and love of souls. John Rautamara was the son of the first Papuan to be ordained to the ministry of the church, Peter Rautamara. He had been trained in a Christian home, lived all his life in the atmosphere of a Christian mission. He was devoted to our Lord. The sixteen Papuan teachers, trained and experienced. Can they be replaced easily?

What will be the Effect upon the Papuans?

After a world war with its horrors and a tragedy such as they have now experienced, will they doubt? We must pray for them that their faith fail not. We ourselves find many things hard to understand. We often ask, "Why?" If they do so too, "Can we wonder?"

They will need all the help that we of the Australian church can give them. They are our responsibility.

Already several offers of service as well as gifts of money have been received.

PERSONAL

The Bishop of Goulburn and Canberra, on Sunday, February 4th, in his Cathedral, advanced the Rev. S. Holmes to the priesthood. The preacher was Canon William Holmes, Rector of Singleton, and father of the Ordinand.

The engagement is announced of the Rev. Stephen Holmes, of the Cathedral staff, to Mrs. Erica Talbot, of Goulburn. Mrs. Talbot is well known to many, as the youngest daughter of the late Canon F. W. McDonnell and Mrs. McDonnell, of Goulburn. The marriage is to take place on March 27th next.

Dr. A. A. David, a former Headmaster of Clifton and Rugby and Bishop of St. Edmundsbury and Ipswich (1921 to 1923) and of Liverpool from 1923 until his retirement in 1944, died in Cornwall on Boxing Day at the age of 83.

"St. Michael's Church, Wollongong, has lost one of her greatest and most enthusiastic Church workers in the passing of John William Lee. After a brief and very trying illness, the late Mr. Lee was called to higher service on 3rd January, and not only the parishioners but the whole district received a tremendous shock, for little did they expect such a thing to happen. For over 20 years Mr. Lee had served as a Churchwarden of St. Michael's, and had given unstinting service in a great variety of ways. His practical knowledge in regard to Church property was especially valuable and it will be a long time before we realise to the full the loss we have sustained in this regard. The handsome and solid wall which surrounds St. Michael's property will ever stand as a monument to his personal interest in and love for his Church, for it was he who took the most active interest in its erection, watching its progress with the keenness of the most enthusiastic architect. His geniality, his love of children, and his delight in being able to help people less fortunate than himself (much of which we shall probably never know about), stamped him as a man who ever sought to put his Christian principles into action. As one prominent in civic life, he was never afraid to stand up, sometimes alone, for what he believed to be right, and was respected and honoured by every section of the community."

The Rev. and Mrs. J. Haynes, C.M.S. Missionaries from West China have arrived in Sydney.

The Rev. H. W. Rogers, Curate of St. Thomas', North Sydney, has been accepted for service in New Guinea under the Australian Board of Missions.

A mission was held in Fitzwilliam House, Cambridge, England, from January 28 to February 4, arranged by the Chaplain, the Rev. Bruce D. Reed, of Sydney. The addresses were given by the Rev. John Stott, Rector of All Souls, Langham Place, the Rev. C. F. D. Moule, Dean of Clare College, Dr. Franz Hilderbrandt, Professor A. M. Ramsey, the Rev. L. L. Morris, of Melbourne, and the Chaplain.

We are pleased to know that the Rev. H. E. Felton, Rector of St. Chad's, Cremorne, Sydney, has recovered from his operation. He has resumed his duties.

The Rev. H. Hunter, has resigned from the Cathedral Parish, Goulburn, and will take up work at the Canberra Grammar School.

The Rev. F. W. Rettie has resigned the Parish of Saint Nicholas', North Goulburn, and will retire from parochial life. He will, however, continue to live in Goulburn and to act as Chaplain to the Goulburn Gaol and the Kenmore Mental Hospital. Mr. Rettie was made a Deacon in 1906, after training at St. Aidan's College, Ballarat, and served at Beech Forest and Hawthorn (both in Victoria) before proceeding to Wagga in 1910. After curacies at Wagga and Bega (1911) he was appointed Rector of Koorawatha (1912-16), Chaplain to the Forces (1916-18), Rector of Boorowa (1918-28), Rector of Tumut (1928-36), and Rector of North Goulburn in 1936.

Mrs. W. K. Deasey, wife of the Rev. W. K. Deasey, of the Rectory, Balgowlah, Sydney, is visiting England for health reasons. She was expected to arrive in England this week.

The Rev. B. Boddington, after a period in England and on his return as a Voyage Chaplain early in March, will take up duties as Rector of Gunning, Dio. of Goulburn.

The engagement to be married is announced of Miss Eileen Middleton, of Hunter's Hill, Sydney, and the Rev. C. W. J. Gumbley, Rector of All Saints', Hunter's Hill. Mr. Gumbley returned recently from Hyderabad, India, where he was acting for C.M.S. for a year. We offer our congratulations.

The Rev. F. Wilde, Rector of All Saints', Cammeray, Sydney, will leave for England at the end of March. He expects to be away till about the end of the year.

The Rev. W. S. McLeod, who had been acting as locum tenens, at St. Matthew's, Windsor, N.S.W., for some months, was presented with a gift at a farewell gathering of parishioners. Appreciation was expressed to Mr. McLeod by Mr. Wilshire, Church Warden, on behalf of the parishioners.

The Moderator General of The Presbyterian Church in Australia, the Right Rev. J. R. Blanchard, has been elected by the Australian Council of Churches as President for the coming year.

Sisters V. Brealey, of Sydney, L. Langtree, of Melbourne, and R. Schaefer of Adelaide, recently joined the nursing staff of B.C.A. and are now serving in the Society's South Australian hospitals.

The Rev. G. F. Pyke has been unanimously elected to the Cure of Souls within the Parish of Bungendore, Dio. of Goulburn, in succession to the Rev. Prosper Pickburn. Mr. Pyke has served in the Parish of Canberra since demobilisation from the R.A.A.F. in 1946.

The Rev. R. A. Woodward has been accepted Curate in charge of St. Thomas', Sth. Granville, Diocese of Sydney. Mr. Woodward has been assisting in the parish of Kingsford.

MOORE COLLEGE AND S.P.T.C. DIPLOMAS.

The Annual Presentation of Moore College and S.P.T.C. Diplomas and Prizes will be held on Thursday, 8th March, at 8 p.m. in Moore College, Carillon Avenue, Newtown. His Grace the Archbishop will be in the chair. All are invited to attend.

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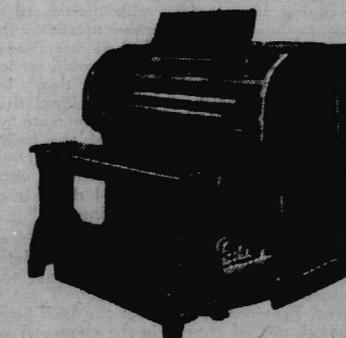
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THE WORLD COUNCIL OF CHURCHES.

The fifth annual meeting of the Australian Council for the World Council of Churches was held at the Gilbulla conference centre at Menangle from Feb. 12th to 15th.

Sixty-five Churchmen, representing four States of the Commonwealth and all churches except the Roman Catholic Church, assembled for the conference.

The president, the Archbishop of Sydney, Dr. Mowll, welcomed the delegates at the opening session and reviewed the council's work for the year.

The Archbishop said: "Australia needs a larger vision of its world-wide responsibility."

"Australia faces a great day of opportunity in Asia and South-East Asia."

"The situation in China calls for urgent action and next year might be too late."

"Long-range plans and academic discussions are of no use."

"Reports from China indicate the amazing cleverness, which amounts to devilry, with which minds are being turned by people who oppose the Christian religion in the direction certain people want others to think."

Subjects such as The Coal Dispute, Evangelism, Immigration, Television, and other matters were discussed.

Miss Margaret Holmes, of Melbourne, was appointed to assist migrants. She will help to find accommodation and occupations for migrants.

Miss Holmes was commissioned at a special service conducted by the president of the World Council, the Archbishop of Sydney, Dr. Mowll.

The council appointed a special committee to prepare a message to the Australian people.

At the close of the conference the Council issued the following statement:

"In Australia we are in danger of ignoring God and setting up idols of group and class loyalties, of money, material comfort, and human sufficiency."

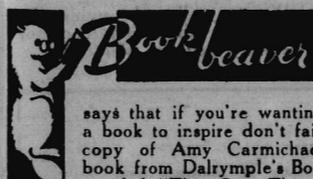
"The belief that God is the owner of all things makes possible a responsible, united commonwealth."

The statement said Australian unity would not be achieved merely by condemning Communist or other systems, but rather by the acceptance of positive national aims.

Social Justice.

These should include a greater degree of social justice and a fuller life for all citizens.

The council added: "We stand by the principle of arbitration, but its processes must be constantly examined and accelerated and it must always be supplemented by personal contact and face-to-face negotiation."



says that if you're wanting to read a book to inspire don't fail to get a copy of Amy Carmichael's latest book from Dalrymple's Book Depot, entitled "This One Thing." It's the outstanding life story of "Walker of Tinnevely." Beautifully illustrated, with sepia photographs. This book sells at 2/6 a copy.

"Arbitration deals with things only as they are. It must be accompanied by creative thinking and progressive action which shall meet the deepest needs and resolve the fundamental conflicts of our society."

"Every effort," the council said, "should be made to expand and improve our relations with other nations, especially with Asia."

"For example, West New Guinea must not be allowed to remain a cause of friction with Indonesia, and, if no settlement is reached, recourse should be made to the good offices of the United Nations for decision."

International justice demanded that the Chinese Communist Government should be admitted to the United Nations.

Full consultation and patient negotiation should precede any attempt by U.N. forces to cross the 38th parallel to Korea, it said.

"AS A LITTLE CHILD."

Last night my little boy confessed to me
Some childish wrong, and kneeling at
my knee,

He prayed with tears, "Dear God,
make me a man

Like Daddy, wise and strong; I'm sure
you can."

Then, while he slept, I knelt beside
his bed,

Confessed my sins, and prayed with
bowed head:

"Oh God, make me a child, like my
child here—

Pure, guileless, trusting Thee with
faith sincere."

(Selected.) —G. B. Caird, "The Truth of the Gospel."

WHY THE CROSS?

Before Jesus set his face to go to Jerusalem, he warned His disciples that it was necessary for Him to die. Humanly speaking, of course, the death of Christ was inevitable, because in an evil world a good man who remains steadfastly loyal to his principles is bound to suffer. But Jesus was speaking of a divine necessity—His death was God's way of dealing with sin.

But, someone will object, why could God not just have forgiven us? Those who ask such a question have unconsciously assumed that they already know all about divine forgiveness, and that it is a much simpler process than Christian theology would have us believe. Yet apart from the Christian gospel we know extremely little about the forgiveness of God. This much at least is certain, that forgiving sin is not the same as saying that sin does not matter. God is not mocked. He is not our heavenly grandfather. To those who obey him he is an exceeding great reward, but to those who reject Him He is a consuming fire.

Sin is not merely a passing imperfection; it is rebellion; and no forgiveness is of any value which does not reduce the rebel to surrender. Sin separates man from God, takes the son from his father's house; and forgiveness is a meaningless formality if it leaves the prodigal in the far country among the pigs. Sin perpetuates itself in habits which bind a man body and soul; and forgiveness which did not set him free would only mock his captivity. Sin sets a man at variance with his neighbour, and forgiveness must break down the enmity. How costly such forgiveness must be we could not know unless the Cross had revealed to us the measure of the cost.

THE CHURCH NEEDS YOU

The Bishop of Melanesia writes:—

We need four Trained Teachers immediately to keep open the two schools formerly run by the Sisters of the Cross; One at TORGIL in the New Hebrides, and the other at BUNANA in the Solomons.

The Bishop in Jerusalem asks for:—

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THE WORLD OF BOOKS.

No Faith of My Own.—By J. V. Langmead Casserley. Longmans, Green & Co., Ltd., London, 1950. Pp. 204. Cloth boards; price 11/-; paper 8/6.

This is an interesting and useful book. Its author, now vicar of a Devon parish and Lecturer in Sociology at University College, Exeter, was brought up on the publications of the Rationalist Press Association, much as other children are brought up on Bible stories. He was led, as a young man, to analyse the system of thought thus instilled into him, and this analysis led to his rejection of rationalism and acceptance of Christianity as a guide to his life.

An account of his pilgrimage forms the book's first chapter, but the major part of it is given up to an outline from the "liberal Catholic" viewpoint, of what Christians believe. This is stated simply, without much argument, for the sake of the many people who ignore Christianity without knowing what it is about. Then follows a discussion of the relation between Christian doctrine and political principles, and of the challenge that the Christian faith offers to current systems of thought. In the reviewer's opinion, this last section is very valuable, and is well worth study by all those, Christians or not, who are disturbed by the trends towards totalitarianism evident even in our democratic institutions. Finally, in the epilogue the kernel of the whole matter is reached. It is not enough to decide that on balance the Christian faith is true; such a decision is worthless unless it is translated into action in the lives of men and women.

—J. A. Friend.

The Dazzling Darkness.—By Guy Bowden. Longmans, Green and Co. Ltd., London, 1950. Pp. vi 200. Cloth boards. Price 10/-.

This is a book on prayer which should be a help to those who are inexperienced in the Christian faith, as well as to mature Christians. The author seeks first to show that mysticism in the sense of an attempt to make contact with God is essentially practical, in spite of the common suspicion of it (that "mysticism begins by being misty and ends in schism"). He then goes on to establish the truth that prayer, even when for one reason or another it is not pleasurable to us, is still the will of God, and obedience through love brings its own reward, faith finally leading out of the Slough of Despond. Mr. Bowden then treats of the Consciousness of God as an affair of the whole man, not merely of the emotions and as a vital ingredient of prayer. He follows with a discussion of the Holy Ghost as the Spirit of Prayer. Throughout he draws much upon the writings of Fenelon and William Temple, as well as the 14th century English book on prayer, "The Cloud of Unknowing." He discusses prayer in terms of modern psychological theories, and shows how they only emphasise the depth of Our Lord's insight into the minds and needs of men—which should not surprise, but does stimulate, the Christian.

—J. A. Friend.

We have two quite different books before us this month. One on the New Testament and one from the Continent.

The first is a valuable work on the Gospels, **The Work and Words of Jesus**, by Professor A. M. Hunter, of Aberdeen University (S.C.M. Press; 12/6; pp. 196).

Lives of Jesus are out of fashion at present, but Dr. Hunter believes that the time has come for a re-construction of His life and ministry and that New Testament studies have reached a stage where it becomes possible. He sets out, therefore, to give us this life on the basis of the four Gospels. As an introduction he reviews past attempts at the same task, examines the sources for such a study and sketches the historical and geographical background to the Gospels. Three appendices contain in full possible texts of Q (the non-Markan source common to Matthew and Luke), M (matter peculiar to Matthew), and L (matter peculiar to Luke).

It is obvious that no one could read such a book without finding occasions for criticism. But to detail them would give a false impression, for as a whole the book is most useful both as an instruction in the life of Jesus and also as a starting point for our own thinking and investigations. For example, the passage on the Resurrection is excellent, and written from faith to faith. Jesus Christ who really died and was buried is really alive again. The disciples saw, not an hallucination or an objective vision, but the real Jesus Christ, really risen from the dead. But I disagree with such an explanation as this: "if the Resurrection body of Jesus was His actual physical body, it becomes no easy matter to dispose of it. St. Luke, in Acts 1: 9, disposes of it by translating it to the sky. Such a view, however acceptable to the ancients with their belief in a three-storied universe, is not acceptable to the modern man" (p. 128).

Now, leaving aside the fact that I am not at all impressed with what is acceptable to modern man, one misses the assurance and guarantee that the body of Christ now at the right hand of the Father is that same body which He received of the Virgin Mary and which was crucified. I am sure Dr. Hunter believes it is, but I cannot see how the two ideas fit in. Yet after saying that, we must remember again that the passage on the Resurrection is on the whole excellent.

Professor Hunter's writings on the New Testament are now well-known. The Works and Words of Jesus will, by virtue of its clarity and pleasantness of form and style, as well as by its other virtues already mentioned, confirm his position as a first-class New Testament scholar.

Our second book is by Hanns Lilje, now Lutheran Bishop of Hanover, and is called **The Valley of the Shadow** (translated by Olive Wyon, S.C.M. Press; 7/6, pp. 128). It is an account of Dr. Lilje's life in Gestapo prisons in 1944-45.

A good many books on the German Church struggle have been written. One thinks of Hans Ehrenberg's "Autobiography of a German Pastor," or the two books by Stewart Hermann, or that by Adolf Keller, or the latest by Wilhelm Niemoeller. But Dr. Lilje's

book is not an account of this struggle, but simply the story of his own life in prison. It would be easy to go into superlatives in talking about it. I will merely say that it is deeply moving, with here and there a wonderfully beautiful passage.

In particular, there are two parts of it that stick in my memory. The first, a Christmas in the prison in Berlin, when Dr. Lilje administered the Lord's Supper to three others—a Count, a famous violinist, and the prison commandant. The violinist was given back his violin and played the chorales: "It was a very quiet celebration of the Sacrament, full of deep confidence in God; almost palpably the wings of the Divine Mercy hovered over us, as we knelt at the altar in a prison cell on Christmas Eve. We were prisoners, in the power of the Gestapo, in Berlin. But the peace of God enfolded us; it was real and present, like a Hand laid gently upon us." "Shortly after Christmas, Count X was sent to a concentration camp. The violinist was killed by the Gestapo during the last days before the collapse; I have completely lost sight of the commandant who, soon after this, was removed from his post because he had proved too humane" (pp. 84-5).

The other is the account of his imprisonment in Tegel, in expectation of death. In his small cell, like a monk's, with only the simplest of necessities surrounding him and with nothing to excite or distract him, Dr. Lilje prepared himself for death. And as he so prepared himself, "it was granted to me to tread the shores of that which lies on the outermost fringe of time . . . I did not know that an existence which is still earthly and human could be so open to the world of God. It was a stillness full of blessing, a solitude over which God brooded, an imprisonment blessed by God Himself" (p. 88).

Does that not speak for itself? Yes, certainly, you ought to read this book.

—T. H. L. Parker.

CHINA INLAND MISSION. GREAT CHINA RALLY

will be held at the
ASSEMBLY HALL (Margaret Street)
on
TUESDAY, 27th FEBRUARY
at 7.30 p.m.

on the occasion of the visit to Sydney of the
Directors of the Mission

Chairman:

Bishop F. Houghton, B.A., General Director

Speakers:

Mr. J. R. Sinton, Deputy China Director

Rev. H. M. Griffin, B.A., B.D., Home Director

for North America

Mr. Fred Mitchell, M.P.S., Home Director for

Great Britain

In view of the momentous events taking place in China to-day and the impending withdrawal of the majority of its workers, this meeting is of special significance.

The General Director will make public the decisions reached at the Conference of Directors recently held in Melbourne.

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DEVOTIONAL.

THIRD SUNDAY IN LENT. FEBRUARY 25th.

The subject for the Third Sunday in Lent is "The Christian's Defence." In the Collect we pray: "Stretch forth the right hand of Thy Majesty to be our defence against all our enemies." From the Gospel we gather that the special reference is to spiritual enemies. For some mysterious reason, which we cannot at present understand, the devil is permitted to exert a great power in the world, as "a strong man armed." Against his assaults and wiles we are helpless in ourselves, but there is "a stronger than he," "the Son of God," who "was manifested to destroy the works of the devil." To attempt in our own strength a moral reformation is sure to be a failure; the house of the soul is "swept and garnished," but empty, ready for evil spirits to take possession. The only safety lies in inviting the Holy Spirit to come in and dwell there. Those who place themselves, their souls and bodies, at His disposal, will be enabled to conquer sin, and, in the words of the Epistle, "walk as children of light (for the fruit of the Spirit is in all goodness and righteousness and truth); proving what is acceptable unto the Lord."

FOURTH SUNDAY IN LENT. MARCH 4th.

The Fourth Sunday in Lent is commonly known as "Refreshment" Sunday. This name may be due to the old practice of feasting on this Mid-Lent Sunday (special cakes are still made at this season in parts of Lancashire); or, more probably, it is derived from the subject of the Gospel, the feeding of the Five Thousand. It is also called "Mothering" Sunday, owing to the custom of visiting the Mother Church of the Diocese with offerings on that day, and also to the custom in some parts of England for apprentices and servants living away from home to visit their parents, and give them a present, which often took the form of a "mothering cake." Brand supposes that the name is connected with a passage in the Epistle, "Jerusalem which is above is free, which is the mother of us all."

The subject for the day is "Refreshment." In the Collect, after confessing that, for our evil deeds we deserve to be punished, we pray that by the comfort of God's grace we may mercifully be relieved (i.e., refreshed). In the Epistle we have St. Paul's allegory of the two covenants of law, and of grace, reminding us of our Christian freedom and its obligations. The Gospel has a special message to those who, in the season of Lent, have, as it were, followed the Lord "into a desert place." We are reminded that He is able "to furnish a table in the wilderness." As Christ fed the multitude with earthly bread, so we are to look to Him, the bread of Life, to strengthen and refresh our souls.

RELIGIOUS FILMS.

Book promptly for use during Lent, 16-mm sound film, "From Passion to Ascension" (20 reels), filmed in Palestine. The Rev. H. E. S. Doyle, The Rectory, Nowra, N.S.W.

THE TEMPTATION OF JESUS. SEASIDE MISSIONS AND HOLIDAY CAMPS.

Three points are insisted upon in the Epistle to the Hebrews (ii, 18, iv 15), and beyond them we need not go. 1. The temptations were real. 2. Jesus remained absolutely unstained by them. 3. One purpose of the temptations was to assure us of His sympathy when we are tempted. The second point limits the first and intensifies the third. The sinlessness of Jesus excluded all those temptations which spring from previous sin; for there was no taint in Him to become the source of temptation. But the fact that the solicitations came wholly from without, and were not born from within, does not prevent that which offered to Him being regarded as desirable. The force of a temptation depends not upon the sin involved in what is proposed, but upon the advantage connected with it. And a righteous man, whose will never falters for a moment, may feel the attractiveness of the advantage more keenly than the weak man who succumbs; for the latter probably gave way before he recognised the whole of the attractiveness; or his nature may be less capable of such recognition. In this way the sinlessness of Jesus augments His capacity for sympathy; for in every case He felt the full force of temptation.

—Alfred Plummer, "St. Luke."

A.S.C.M. CONFERENCE.

The Annual Conference of the Australian Student Christian Movement has recently been concluded at Armidale, N.S.W. Three hundred and fifty students and leaders were present. The chairman was the Rev. Fred McKay, of Brisbane, and the theme of the Conference was "Jesus and People," based on a study prepared by the Bishop of Armidale. The main conference was from January 10 to 17. It was preceded by a conference for theological students, and one for officers of the S.C.M.

Professor Calvert Barker was succeeded as Chairman of the A.S.C.M., by Dr. T. H. Coates, of Melbourne.

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GOOD FRIDAY PROCESSION.

The Most Reverend the Archbishop of Sydney has decided to again hold the Procession of Witness on Good Friday next, March 23rd. The Rev. H. N. Powys, rector of St. Michael's, Vaucluse, has been requested by the Archbishop to again organise the procession.

Adults and children from all the parishes are urged to make a special effort and join in the march. The marchers will assemble in the Sydney Domain, behind the Sydney Hospital, at 4 o'clock on Good Friday afternoon under the signs of their various Rural Deaneries in preparation for the march which commences at 4.20 p.m. The Procession will move out of The Domain into Macquarie St., thence to the Cathedral, via Martin Place and George Street. On arrival at the Cathedral a short service will be held, conducted by the Archbishop.

Choirs, and members of special church organisations will wear uniforms, and carry banners in the procession, as on former occasions. Bands will play appropriate music en route.

In the event of rain preventing the procession a service will be held in St. Andrew's Cathedral at 5 p.m.

Further details from the organiser, at St. Michael's Rectory, Vaucluse. Telephone: FU 7099.

Think not rashly that because
Modern life is smooth and fine,
'Tis not subject to the laws
Of the Master's high design;
That we less require endurance
Than in days of coarser plan,—
That we less demand assurance
Of the Godhead hid in man.

—Lord Houghton.

"THE AUSTRALIAN CHURCH RECORD."

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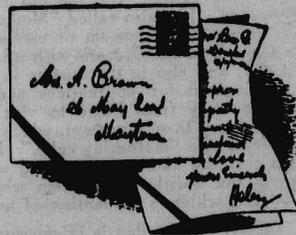
CHINA.

The General Director of the China Inland Mission, Bishop Houghton, presided in Melbourne last week at a meeting of Directors of the Mission from various parts of the world to decide the policy of the Mission in view of the expulsion of missionaries from China under the Communist regime.

One of our Christian leaders in China stated recently as far as is foreseeable there was no place for the missionary in China.

Hundreds of missionaries are endeavouring to leave the country which is no easy task in view of shipping difficulties. The question of the placement of missionaries also constitutes a problem. On Tuesday, February 27, a meeting is to be held in the Assembly Hall, Margaret St., Sydney, to be presided over by Bishop Houghton.

In view of the momentous events taking place in China to-day and the impending withdrawal of the missionaries this meeting will be of special significance. Bishop Houghton will make public the decisions reached at the conference of directors held in Melbourne. Details of the meeting are advertised in another column.



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Diocesan News

SYDNEY

● Ordination.

An Ordination Service will be held in St. Andrew's Cathedral on Sunday morning, March 4th, when the Archbishop will admit a number to the Order of Deacon.

The sermon will be preached by the Rev. R. C. Kerle, of the Church Missionary Society.

Those to be ordained will spend several days at "Gilbulla," Menangle, prior to the Ordination Service.

● Planning for a Mission at Wollongong.

The Rector, Archdeacon H. G. Begbie, writes in his parish paper:

"May I recommend to your prayerful interest the parochial mission planned for 1952. The two missionaries, the Rev. Dr. Howard Guinness and the Rev. G. T. Rees, would value your prayers for them I know. I feel certain that the success or otherwise of this mission will depend on the amount of real heart-searching prayer which will ascend to the Throne of Grace from God's people in the intervening time. May you and I seek during this year to back up our own prayers for the mission by a practical outliving of the Christian life amongst those who are still without Christ, and therefore without hope, in this world, grasping every opportunity to witness the power of the Gospel and to bring others to the feet of the Saviour."

● The Mission Zone Fund.

The Mission Zone Fund of the Home Mission Society is holding a 85-mile scenic car drive to Stanwell Tops and Sublime Pt. Look Out, on Saturday, the 10th March, 1951, leaving St. Andrew's Cathedral Grounds at 1.30 p.m.

Donation to the Mission Zone Fund, 10/-.
Afternoon tea may be obtained at Sublime Point.

You are accordingly invited to have a pleasant day's outing and help the mission Zone Fund at the same time.

RIVERINA

● Enthronement of Bishop.

The enthronement of the new Bishop, the Right Rev. H. G. Robinson, took place on Thursday, February 8th, in the pro-Cathedral, Hay. The preacher was the Right Rev. K. J. Clements, the Assistant Bishop of Canberra and Goulburn. There was a large and representative gathering.

Rev. F. C. Dixon, who has been in charge of the Hillston-Lake Cargelligo Anglican Parishes for the past 15 months, has been appointed Diocesan Secretary at Hay.

Mr. Dixon was for 14 years resident in North-West Australia and was for a time

with the Navy. While in the north-west he met many men of the Second Division A.I.F. For six years he was with the Missions to Seamen in Geraldton, W.A., and Port Melbourne.

Mr. Dixon is taking over church office duties from Miss G. Taylor, who is leaving Hay. Miss Taylor will sail from Melbourne on April 4 for the United Kingdom and intends to tour Denmark, Sweden, Switzerland and Italy.

Mrs. Dixon will take over matronship of Riverina House, the C. of E. Girls' hostel in Moppett Street. The former matron, Miss Margaret Clark, has resigned to return to the nursing profession.

Previously Mrs. Dixon was matron at Forrest River Mission in West Australia and was in charge of the Voluntary catering staff at the Missions to Seamen at Port Melbourne.

MELBOURNE

The Diamond Jubilee of the Cathedral was kept on 28th January. Several of those who were present at the Consecration attended, and some took part in the Service—Archdeacon W. Hancock, Canon G. Sutton (the first Precentor), and the Rev. Josiah Tyssen, Messrs. F. Howes, Rouvray and Clarke (Choristers); and Mrs. E. Duke, Miss Bysouth, Messrs. Rosier and de Saxe were in the congregation. Unfortunately, neither Bishop Stephen nor Bishop Hart was able to attend, nor Mrs. Leeper.

The Dean in his sermon quoted extensively from Bishop Moorhouse, who, at the laying of the Foundation Stone, had outlined the uses of a Cathedral as he conceived them. Subsequently history had proved how right and far-seeing he was. He had pictured the silent effect of its vastness upon the worshipper, and the resonance of its loftiness upon the music. He saw it not only as a Temple of worship, but a forum for preachers, a daily oratory for the devout, and a place of refuge for the sinner.

His Excellency the Governor was present by his own desire, and the Bishop of Geelong gave the Blessing.

The Law Service.—The Sixth Annual Service to mark the opening of the Law Term was held on 1st February, at 10 a.m., when many barristers, solicitors and staffs were present, led by County and Supreme Court Judges, with Acting Chief Justice Sir Charles Lowe at their head. His Excellency the Governor was accompanied by Sir Edmund Herring, whose support of Mr. E. C. Rigby's efforts in this direction made the annual service possible. The Dean's subject was the "Dignity of the Law," based as it was upon the laws of eternal Justice, and exemplified by the trust imposed by the people on their legal advisers, and the increasing number of lawyers to serve in the High Court of Parliament.

The task of this Cathedral Church of St. Paul was to foster Christian men who know that the secret of life is service, said Archdeacon Schofield at Evensong on 28th January. The men who came to this country and built the Cathedral loved their mother country, but sought wider scope. They called the Cathedral "St. Paul" because he was to them the creating dynamic spirit—the pioneer. Australia needs such worthy men to be leaders of Government, industry and trade unions.

The Reverend A. Bird, Chaplain of Eastbourne College, England has been appointed chaplain and lecturer to the theological students at Trinity College, Melbourne. He

is expected to arrive sometime in June. He is a graduate of Oxford University, where he took first class honours in history.

The Rev. R. H. Pidgeon, assistant at All Saints, East St. Kilda, has been appointed to the charge of Drysdale and Portarlington.

The Archbishop inducted the Reverend G. J. Apsey, of St. John's, North Ballarat, to the parish of St. Paul's, Geelong, on Wednesday, February 14, at 8 p.m.

The Rev. W. B. Hunter, St. James', East Thornbury, has resigned in order to visit England for further experience.

The Rev. K. Roberts, Werribee, has been given permission to visit England, and will leave in April. The Rev. G. G. Tymms will act as locum tenens.

—From "The Messenger."

GIPPSLAND

● Evangelism.

Our Diocesan Committee on Evangelism met at Bishopcourt on December 18. Opportunity was taken to welcome back home to the Diocese our beloved Registrar and Archdeacon, the Ven. L. W. A. Benn, after an absence of 16 months service as Chaplain with the R.A.A.F. in Japan and Korea. He has done great service for us all in ministering to our airmen and soldiers and Japanese in such a critical situation. He has a great story to tell, as he goes round the Diocese during the year. Our plans for 1951 include the banding together of all who will pray and work and witness in our parishes, with a badge, a small silver cross, and a card of remembrance in "Gippsland for Christ." Ask your Rector about it. We want you all to get right behind this campaign. It is the biggest challenge to all of us, to win the outsider for Christ and His Church. Several missions will be held during the year and "stir-up" weeks, etc.

—From The Bishop's Letter.

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A.B.C. PROGRAMMES.

Good Friday.

9.30 a.m.—Radio Service: Anglican: Rev. Brian MacDonald, Adelaide, Interstate.
11 a.m. — Divine Service: Free Church: Professor John McIntyre, National.
6.00 p.m. — Community Hymn Singing: United Church Choirs: Canberra: Interstate.
7.30-8 p.m.—Meditation, with Music: National.
8 p.m.—St. Matthew's Passion: National Broadcast.
11.20 p.m. — Epilogue, Verse: read by John Alden: Interstate.

Easter Sunday.

9.30 a.m.—Radio Service: Rev. Dr. Leslie Weatherhead: Interstate.
11 a.m. — Divine Service: (2FC, 4QG, 6WF, 3AR, 5CL, 7ZL). Anglican Cathedral (2BL, 4QR, 6WN, 3LO, 5AN, 7ZR).
6.00 p.m. — Community Hymn Singing: All Saints Anglican Church, St. Kilda, Interstate.
6.30 p.m. — Quality Street, "The Resurrection": National.
7.15 p.m.—Prelude: Westminster Madrigal Singers: National.
7.30 p.m.—Plain Christianity: Rev. James Stuckey: A Discussion: National.
11.20 p.m.—The Epilogue: read by Clive and Ruth Sansom: Interstate.

SPEED OF LIGHT.

Dr. L. Essen, of the National Physical Laboratory at Teddington (England) has just confirmed his theory that light travels 11 miles a second faster than was hitherto believed. The new figure is 186,282 miles a second instead of 186,271 miles, postulated by Michelson in the U.S.A. in 1935.
Far from being solely of academic interest, the new figure will become the new physical constant in many calculations in radio, radar and nuclear physics research.
The speed of light was not wanted accurately for any practical purpose until the advent of radar in the last war. In radar, the distance to an object is calculated from the time taken by the pulse of radio waves to travel there and back, speed of the waves being the same as that of light. The new figure will therefore enable radar to be used more accurately.

HEARD AT ADELAIDE.

During the Archbishop of Canterbury's visit to Adelaide, His Grace spoke at a large public meeting held in that city, presided over by the Acting-Governor, who is also Chancellor of the University and Chief Justice of the State. During the Bishop of Adelaide's introduction of the Archbishop, he remarked that His Grace had already met the Chancellor of the University and the Acting-Governor but he hoped that it would not become necessary for the Archbishop to appear before the Chief Justice of South Australia.

Proper Psalms and Lessons

February 25. 3rd Sunday in Lent.

M.: Gen. xxxvii or Ecclus. x 12-24; Matt. xviii 1-14 or Heb. x 19. Psalms 119, 73-104.

E.: Gen. xxxix or xlii or Ecclus. xvii 1-26; Mark xiv 53 or Cor. v 20-vii 1. Psalms 119, 105-144.

March 4. 4th Sunday in Lent.

M.: Gen. xliii or Ecclus. xxvii 30-xxviii 9; Luke xv or Heb. xii. Psalm 119, 145-176.

E.: Gen. xlv 1-xlv 8 or xlv 16-xlvi 7 or Ecclus. xxxiv 13. Psalms 39, 40.

March 11. 5th Sunday in Lent.

M.: Ex. ii 23-iii end; Matt. xx 17-28 or Heb. xiii 1-21. Psalm 22.

E.: Ex. iv 1-23 or iv 27-vi 1; Mark xv 22 or 2 Cor. xi 16-xii 10. Psalm 51.

MISCELLANEOUS. ADVERTISEMENTS

LAD, age 16, working, wants board or B. and B. with private home, vicinity Summer Hill, Strathfield preferred. Family Service Centre. MA 9620.

WANTED TO RENT.—Partly-furnished Flat or Half-House, required by married couple, 2 children, coming to Sydney from country. Pay up to £2/10/- p.w. Family Service Centre. MA 9620.

BIBLE COLLEGE STUDENT desirous of obtaining Bible commentaries (J.F.B. or Ellicot or Matthew Henry). Also "Life of Christ," by Dean Farrer. Ring Mr. Townsend, UJ 4780, Sydney Missionary and Bible College, 41 Badminton Rd., Croydon.

Mrs. Cranswick needs Middle-aged COMPANION HELP. No washing or cleaning. Plain cooking. WL 2108.

Wanted, CHOIRMASTER and ORGANIST, St. Michael's, Vaucluse. Apply by letter, stating qualifications, etc. The Rector, 2 New South Head Rd., Vaucluse.

WIDOWER with Baby of 18 months, offers to share his electrically run home with married couple. Rent, gas, and electricity free, pool food expenses. In return asks for care of his child, home, and self. Family Service Centre. MA 9620.

ELDERLY LADY would like ROOM in Christian Family, would give services part time. Prefers Eastern Suburbs. M. Oliver, 7 Onslow St., Canterbury.

ORGANIST required for Christ Church, St. Ives: Sunday evenings only; communicate with Rector, Rev. C. A. Baker, St. Swithun's Rectory, Pymble. JJ 1720.

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