

Other meetings of the Summer morning devotions at St. George's. Studies each evening at 7.15 at local schools by the team. Meetings also held in the parishes of St. St. Peter's, Sandy Bay, Richmond, Holy Trinity and St. John Baptist, Paul's, Glenorchy, St. John's and New Town.

HOME MISSION SOCIETY PARISH NURSES.

Many of your readers are doubtless of the splendid work being done by the Society's Parish Nurses who visit the sick and needy. Sister Symons, a Christian Nurse to assist in the task owing to shortage of staff. Information can be made from Sister Symons, M. Home Mission Society Office, Glenorchy, Tel. MA 5632.

R. B. ROBINSON, General Secretary

CHANGING EAST AFRICA

(From the Rev. O. T. Corcoran)

One of our major problems is the ground nut scheme of Kongwa. There will be almost 1000 European workers at the end of this year, and some 700 drawn from all parts of Africa, as the Gold Coast. Up till now they have been absorbed in dealing with the African, mainly in his tribal area village. Now we have the task of teaching them in an artificial atmosphere where they will meet temptations and trials they could never have known in their villages. In view of this the Church has a greater responsibility than ever and need of reinforcements quickly.

The ground-nut scheme has caused news headlines, but there are other bigger enterprises in the Territory, where the same problems are arising up and on a larger scale.

Recently eleven men, ten African and one European, were made Deacons. They shall not feel the full impact of the work and service yet, as we find it necessary to call in for a Refresher Course so many of our older men who were trained after comparatively little training. The new Deacons have had the great advantage of two years of training together with their wives at Kongwa. Some of the older men to be content with three months. The days are now on us when an inferior standard of scholarship is demanded from our African clergy, that they may be able to cope with the educated African who has moved so far from the simplicity of the old village.

Conditions at Kongwa for the African workers are very poor, and they live in tents, or temporary huts, and it will be many months before proper houses can be built. The job will be done under new conditions and to serve there will need your prayer help.

AN APPRECIATION OF THE C.M.S. SUMMER SCHOOL

During January I was very glad to spend a few days at the Church Missionary Summer School which was held at St. Leigh, N.S.W., and I found the staff very helpful and impressive and shall remember the days there.

The Australian Church Record

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No. 6

The paper
for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed

The Love of God

O the exceeding philanthropy and love of God!
He did not hate us nor reject us, nor bear us malice,
But was long suffering and patient;
In pity for us He Himself took upon Him our sins.
For in whom could we be justified but in the Son of God
alone.

O the sweet exchange!
O the unscrutable creation!
O the unexpected benefits!

That the lawlessness of many should be hidden in One
righteous, and that the righteousness of One should
justify many lawless ones!

—Epistle to Diognetus 9.

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NOTES AND COMMENTS.

Professor John Baillie, of Edin-
burgh, passed through Sydney re-
cently, on his way to take
part in centenary cele-
brations connected with
the Presbyterian Church
in New Zealand. While in Sydney
he gave up a day to conducting
a theological school in St. Andrew's
College, which was largely attend-
ed, not only by Presbyterian min-
isters but by clergy of other commun-
ions. The Professor's subject was the
quintessence of Christianity which he
identified with the preaching of the
facts of the life, death and resurrection
of Jesus of Nazareth.

In the discussion that followed objec-
tion was made by some to this anchor-
ing of Christianity so firmly to history.
One speaker said that the modern gen-
eration was not interested in what Jesus
of Nazareth said so much as what the
living Christ had to say to the contem-
porary situation. The Professor replied
that he was suspicious of the phrase
"the Living Christ speaking to-day," if
divorced from the Christ of Galilee.
"The Living Christ says" soon becomes
"I think!"

In speaking of what constitutes a
man a Christian, the Professor said it
was not what a man thought, or how he
acted, or indeed what he believed that
mattered, but what happened to him
—the action of God's grace on his
soul, as a result of which right thoughts,
actions and beliefs followed.

It was plain from the whole discus-
sion that some of the older theological
circles of Sydney are still encrusted
with outmoded "modernism." The bit-
ter experiences of this century by which
Christian leaders of Europe and Great
Britain have returned to an orthodox
conservative theology, have not yet
had due effect in Australia.

Our interest and interests as a
Church, are linked very closely with
our great Mother

The Passing
of A
Great Leader.

Church in England
and the rise and pass-
ing of great leaders in
that Church are of very
great import to us in Australia. So the
home call of the Right Honourable
the Viscount Caldecote, C.B.E., Lord
Chief Justice of England, which means,
humanly speaking, so great a loss to
the Church in England, is a loss shared
in by the Church in this land. Mr.
Albert Mitchell, that great evangelical
churchman and leader, has written the
following beautiful testimony to his
faith:—

"The Church Militant here in earth has
suffered a heavy loss in the home-call of
Thomas Walker Hobart Inskip, first Viscount
Caldecote, who has joined that part of
the Lord's host who have crossed the flood.

"The first man who ever after serving the
great office of Lord High Chancellor of Great
Britain (beside other important offices of
State and national importance) then became
Lord Chief Justice of England; he is never-
theless the more endeared to us by his worthy
discharge of the duties of President of the
Church Pastoral-Aid Society. His long con-
nection with our Society and fellowship was
accentuated by his work on the Board of
Patronage Trustees, of which in later days
he has been Chairman. It is a matter of
pride to me personally that it was largely
my obstinate insistence that originally secured
his election to this important trusteeship. As
is usually the case his devoted concern in
the Lord's work was manifest in both the
Home and Foreign Mission Field, and his
active participation in the work of evange-
lization was shown in many ways. He was
President of the Crusaders' Union which he
once described to me as the most live youth
organisation of the day. But his counsel
and leadership were available in more ways
than one pen can describe.

"Well do I remember the first time, very
many years ago, when I saw and heard him.
At a devotional session of the C.M.S. Lay
Workers' Union, in the old Committee Room
at Salisbury Square, a tall, attractive young
man spoke to us very simply and solemnly
on the theme "For Christ's Sake," and when
he had done and we knelt down, an older
worker, Charles Caesar, led us in prayer,
and took on his lips the same solemn words.
That is the picture of Thomas Inskip that re-
curs most readily in my memory; but how
often in later years have I gone to him in
his chambers in the Temple, or his room
as a Law Officer in the Courts, for counsel,
conference, and planning in the work of
Evangelical Churchmanship. I remember once
when he had given me an appointment at
1.30. I said how good it was of him so to
break into the meagre adjournment for lun-
cheon allowed by the Court, and he quite
simply told me that for years he had accus-
tomed himself to dispense with luncheon so as
to devote that slender half hour to the work
of God.

"That was the man. All his life duty
came first: and duty was primarily and prin-
cipally the service of the Lord he loved and
served. Not least was the part he played in
the Church Assembly and in the House of
Commons in defence of the doctrine of the
Prayer Book when it was assailed.

"He was the second son of James Inskip,
a Bristol Solicitor and stalwart Protestant,
who was once, and may be still, a legend in
Church circles. His elder brother, the
Bishop of Barking, is still with us. After
schooling at the great Clifton College, he
passed with distinction through King's Col-
lege, Cambridge, and was called to the Bar
at the Inner Temple. He was cautious and
courageous, just a little shy, and sometimes
unduly modest as to his own theological at-
tainments; but he was a sound theologian,
and there was never any fear of his being
swept aside from the old Evangelical tradition
by any passing phase of fashion. Neverthe-
less, he was tolerant, charitable in his judg-
ments, and he earned the respect of those
from whom he differed even in essentials.

"To-day a prince and a great man is fallen
in our Israel; and it will be no easy thing
to fill his place in our beloved Church of
England. We of the fellowship of the
Church Pastoral-Aid Society will feel the
gap in our ranks more severely. As we thank
God for his memory and example we pray
the Lord Whom he loved and we love to
raise up the due succession. So brethren let
us continue in prayer."

The decline in Church attendance,
everywhere, prevailing, has for sometime

now been causing a great
concern to all thoughtful
Christians. It has made
the dark cloud that hangs
over this old world of

ours very lowering. There were so
many reasons for revival rather than
decline because of the many remark-
able interventions of God in the course
of the War, and there was such sorrow
prevailing that great hopes were ex-
pressed of a national revival of religion.
But this has not been happening in our
quarter of the globe and reports from
overseas were not very helpful. But
there has come a very definite message
of hope from the other side. The
Bishop of Newcastle, writing to his dioc-
ese in February strikes this very opti-
mistic note.

"I have been greatly heartened by what
I have seen so far of Church life in England.
Somehow, I don't know why, but I had got
the impression that the Church in England
was passing through a period of decline, and
that churchgoing was nowadays the habit of
only a small and decreasing minority. In this
pessimistic opinion I was clearly wrong. Cer-
tainly the churches I have attended so far
have been crowded, while Dr. Lee told me
that interest in religion at Oxford was keen
and well-nigh universal, and that any sort of
really worthwhile religious gathering had only
to be advertised to attract a large attend-
ance. He seemed to be of the opinion that
what was true of Oxford was, or would soon
be true of England as a whole. The Church
in England apparently faces a great oppor-
tunity. Let us pray that it may have the wis-
dom and the zeal to seize it for the Kingdom
of God."

It may be that the serious hardships
that England is experiencing are pro-
moting a more earnest tone in the land
and that a real change of outlook is

setting in. We earnestly pray that it may be so, and that the fire may spread to the utmost limits of a mighty Empire that holds the destinies of so many of its responsibilities.

"The Centenary Celebrations now being organised by the State Government on a grandiose scale to celebrate one hundred years of education by the State, will meet with a very mixed reception from hard thinking people who object to the education of children being divorced from the teaching of Christianity.

"In Australia to-day there are hundreds of thousands of parents who are convinced that if their children are to have any safeguard for the future, then their only chance is to have them educated at a church school, where Christianity pervades the teaching of all subjects.

"There are many subjects which are taught in the Government schools, which cannot be separated from God, because they were created by Him, and therefore are the things of God.

"Too many people think that by erecting a large building and providing it with desks and forms that something wonderful is being done for our children. If the State Education Department in years gone by had concentrated on building character instead of building large buildings, there would never have been any necessity for building and maintaining such a large number of gaols, reformatories, mental asylums and hospitals.

"Australia to-day is reaping in full the disasters of one hundred years of Government education, where the teaching of Christianity is not on the curriculum.

"Public men who pride honour and virtue above the external advantages that Government education can offer will keep well aloof from the celebrations and hundreds of thousands of parents and children will rejoice that we still have church schools where the teaching of Christianity is considered of more importance than the intermediate examination."

We ought not, however, to conclude this subject without mentioning that the

Religious
Instruction in
State Schools.

Public Instruction Act of 1880, which still governs State Education in N.S.W., sets aside one hour each

day for the religious instruction of the children in public schools. Through lack of finance the Church has never been able to take full advantage of this provision. Every endeavour should be made to better our use of this opportunity. Perhaps the government might be persuaded to follow the example of the British Government and pay the salaries of those who give religious instruction in the State schools.

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THE KING VIEWS HIS EMPIRE.

The news of the projected visit of His Majesty to Australia and New Zealand, accompanied by our beloved Queen and Princess Margaret, has given rise to constant and widespread expressions of the deepest joy and satisfaction in the hearts of citizens of the Empire on this side of the line. When the Royal Family made their South African progress, we naturally looked forward to a similar series of events in this part of the Empire, and there is every evidence that the greatest loyalty will be evinced towards the Throne on this occasion. Perhaps no sovereign, consort and family have found so deep-seated a loyalty in the hearts of the peoples of the Empire. It will make for the deepening of that loyal sentiment and will the more endear the Royal visitors to their subjects.

The Christian Churches will not be backward in the expressions of loyalty and love, for they realise and thank God for that simple hearted faith in and allegiance to God that our King George and Queen Elizabeth have always manifested. We hope that the Christian churches will be allowed a full place in the programme of welcomes and visits to places of interest, for we are sure that such would be in full accord with their Majesties' desires.

We are glad to see that the national aspect of an event, unique in the history of our land, is being recognised, and a truly representative committee will have the arrangement of that programme.

It is a very fine gesture of confidence in his people that the King is making and we trust that the issue will entirely justify that confidence. We could have wished that there were greater consideration for all sections of the people manifested on the part of Government, for we cannot close our eyes to those sinister influences in our political life that are spoiling our peace and unity, and thus are making for the disintegration of our national life.

But we anticipate that the King's visit and presence will make for a truer consideration of the people's welfare on the part of our responsible rulers. We trust that no unseemly strikes will in any way mar such a wonderful event in our national history.

"GOD SAVE THE KING!"

EMPIRE YOUTH SUNDAY.

The Church of England Youth Council has announced that His Majesty the King has approved of Sunday, May 9, 1948, as Empire Youth Sunday.

THE EASTER FACT AND THE EASTER MESSAGE.

It has been truly said that the Resurrection of our Lord Jesus Christ is the very keystone of the arch of the Christian Church and Faith. It was St. Paul who "as one born out of the time," became a convinced believer in the Risen Lord, and said, in his letter to the Roman Church, that Christ was "declared to be Son of God in power according to the Spirit of holiness on the grounds of resurrection of the dead."

That is why the Resurrection of Christ Jesus has always been the great point of attack by unbelievers in order to undermine testimony to our Lord's Deity. But we should note carefully this remarkable fact that throughout the world, the Christian Church is celebrating the victory of that great Easter Day when our Lord overcame death and brought to His sorrowing friends and disciples an overwhelming joy and conviction of His godhead.

And further, the Church that acclaims Him as Lord and God and ever bears witness to His Resurrection, has filled the world with this teaching and can point to myriads of lives that have been transformed from the lowest to the highest by faith in the Risen Lord. Let us think what that means. The great task of world evangelisation, the Primary Task of the Christian Church, is undertaken only by those who acclaim Jesus as God—Incarnate, Dead, Risen and Ascended. That is the only Gospel that transforms life, that challenges man and his sin.

The Person of Jesus, our Lord, has always been the problem of history. It was so striking that devout Jews, strictly monotheistic in their belief, received by long tradition from their fathers, should give utterance to Thomas's confession, "My Lord and my God." It was wrung from him because of the Resurrection. No doubt his mind had been much exercised, as those of the other disciples, by reason of his growing knowledge of Jesus and His greatness and graciousness. Wonder filled their souls as they followed Him. Questions concerning Him would obtrude themselves. In irritation the Pharisees heckled Him: "How long does Thou make us to doubt. Tell us plainly."

Months before, the Nazarenes had been worried by His teaching and works, and had rationalised their unbelief by the surprisingly modern answer: "He is just one of us—a carpenter, and the son of a carpenter, whose brothers and sisters we know," "Out-



THE GARDEN TOMB

at Jerusalem, which many think is the authentic tomb in which the body of our Lord was laid.

standing—yes; wonder working—yes," but still one of themselves—and they deluded themselves that this was the adequate answer.

The Samaritans had a truer thought concerning Him after the woman's interview with Him, and their own hearing of His words: "He is the Christ the Saviour of the World"—and nothing less.

But Thomas's answer is fuller, even more appropriating—"My Lord and my God." All his former questionings and doubts and wonderings had now received their answer. The Risen Lord solves them all, and his capitulation is complete. The Master that in fulfilment of His promise and forecast alive from the dead—gives the strongest guarantee to all His teaching, claims and promises.

To Him in full and glad surrender Thomas exclaims: "My Lord and my God."

And the after-life and witness of these men and women who had gathered round Him were full of power to the conversion of thousands of souls.

The Church, to-day, throughout her membership, is calling for men and women of the same strong conviction of the Godhead of Jesus Christ to enable her to fulfil the great task her Lord has set her of making disciples of every nation in the whole world of man.

Easter challenges each one of us and all professing believers, in His Name to cherish that conviction of their Master's Deity and from so strong a foundation to proclaim far and wide the great message of forgiveness and power—the Gospel of His Love.

The Jesus who was crucified for our sins and to be our Saviour is declared to be Son of God by His Resurrection from the dead.

EASTER READING.

"Why the Cross?" by Archdeacon H. E. Guillebaud, M.A. Gives a reasoned understanding of the Divinely ordained way of man's salvation. 7/9.

"The Prince of Life." By Marcus L. Loans, M.A., of Moore College, Sydney. Studies in John's Gospel on the Resurrection and Ascension, 8/6.

"Worthy the Lamb" and other Convention addresses, by Rev. John G. Ridley, 5/9.

"The Cross: Profession or Power?" by Capt. J. C. Metcalfe, M.C. A book for heart and mind, well adapted to meet the need of the Christian Church for reality. 2/5.

"Bible Studies on God's Plan of Redemption," by Ruth Paxson. 1/8. (Postage extra)

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The Book of Common Praise

(By Bishop C. V. Pilcher.)

The Oxford University Press has informed me that it expects to have ready for use in Australia some time during the current year the Book of Common Praise, together with the Australian Hymn Supplement. I am, therefore, by the kind permission of the Editor, contributing a series of brief articles in order to explain precisely what the Book of Common Praise and its Supplement are.

About the beginning of this century the Church of England in Canada began to feel the inconvenience of the use in the various Churches of different hymn books. Church men and Church women, as a result of travel or the shifting of their place of residence, moving from Church to Church, were continually worried to find that the hymn books and the hymns used were unfamiliar to them. The General Synod of the Church of England in Canada decided to appoint a large committee to produce a hymn book which might be acceptable to the whole Church. The manner of the production of this hymn book was as follows:—

At that time, "Hymns Ancient and Modern," "The Hymnal Companion," and "Church Hymns" were the three books which were predominantly used throughout the Dominion. The Committee therefore sent out a Questionnaire to find out which of the hymns in these three hymn books were those which were actually in use and were appreciated. Largely on the basis of answers received to their Questionnaire they compiled a hymn book which was assented to by the General Synod, and which thus became in a certain sense the official hymn book of the Church of England in Canada.

It is well to notice two important points in connection with this hymn book:—

1. The Hymn Book was constructed upon the principle of being deliberately inclusive. The tendency of most hymn books which have been brought out by individuals or individual committees has been to manifest a distinct party colouring. The result is that each hymn book is only used in the Churches which agree with its particular doctrine. The Hymn Book of the Church of England in Canada was compiled in order to satisfy, as far as possible, both what are called the Evangelical and the Anglo-Catholic points of view. Each party could find in the book its own favourite hymns.

2. Although the book was approved by the General Synod, its use in each individual Church was completely optional. It would have been quite possible for each individual Church to have said, "We prefer to go on using 'Ancient and Modern,' or 'Hymnal Companion.'" As a matter of fact, however, the vast majority of the Churches in the Dominion realised the many advantages of the official Church Hymn Book, which received the striking name of "The Book of Common Praise."

This book was in use in the Church of England in Canada for 30 years—1908-1938. Shortly before 1938 it was recognised that a great new movement had taken place in connection with the hymnody of the Church of England. It was therefore felt necessary to produce a new edition into which the best of the new hymns and the new tunes would be introduced, while the hymns which experience had shown were practically never used were quietly dropped.

The Australian Supplement.

In September, 1945, the General Synod of the Church of England in Australia, resolved:—

"The Committee appointed by the Bishops in December, 1943, to make provision for an 'Australian Church Hymn Book' recommends that the revised collection of Hymns and Choir Music published by the Oxford University Press for the Church of England in Canada in the year 1938 with the addition of a small Supplement containing hymns specially suitable for the Australian Church be made available for general use in the Church of England in Australia.

The General Synod hereby gives its approval to this recommendation on the following conditions:

- (1) The Committee appointed by the Bishops be requested to complete its task.
- (2) The Bishops be asked to approve the list of supplementary hymns.
- (3) The Royalties from sales shall belong to the Church of England in Australia and shall be allocated as may be determined by General Synod.

The Committee consisted of:—

- The Archbishop of Sydney (The Most Reverend H. W. K. Mowll, D.D.).
- The Bishop of Adelaide (The Right Reverend B. P. Robin).
- The Bishop of Gippsland (The Right Reverend D. B. Blackwood, M.C., V.D.).
- The Bishop of Grafton (The Right Reverend C. E. Storrs).
- The Dean of Melbourne (The Very Reverend H. T. Langley).
- The Rev. Canon H. P. Finnis (Organist of St. Peter's Cathedral, Adelaide).
- The Reverend R. B. Cranswick (Rector of East Devonport, Tasmania).

J. A. Darling, Esq. (Headmaster of Geelong Grammar School).

The Bishop Coadjutor of Sydney (The Right Reverend C. Venn Pilcher, D.D.).

The purpose of the General Synod in moving for the compilation of an Australian Supplement was to balance the Canadian element in the Canadian book. The Book of Common Praise, as we have already pointed out, is based on the great standard hymns in use in the Church of England. It is inevitable, however, that a book compiled in Canada should contain works by Canadian authors and composers and make reference to snow and prairies and maple leaves. The Australian Supplement was compiled in order to give the book an Australian aspect. The Supplement was to contain "hymns specially suitable for the Australian Church."

This naturally means that the Supplement will contain Australian National Hymns, just as the Book of Common Praise contains Canadian National Hymns. It also means that the Supplement will contain references to Australian Nature, as the Book of Common Praise contains references to Canadian Nature. It will naturally contain hymns and tunes by Australian authors and composers.

A further question which had to be settled by the Committee was this: Should the Australian Supplement contain hymns and tunes by non-Australian authors and composers which happen to be omitted from the very full and complete Canadian book? During the course of compilation it was found that representatives of all the different schools of thought in the Church of England in Australia presented lists of hymns in accordance with their particular point of view which they desired to be included. Some of these lists were very long. The Committee, therefore, had to consider that if it admitted the list presented by one school of thought it would, in all fairness, have also to admit the lists presented by other schools of thought. If this had been done it would have so increased the size of the Supplement as to make it practically unmanageable. The Committee, therefore, voted that the Supplement should only contain hymns by Australian authors and composers. As a result of this resolution of the Committee almost all the 36 hymns in the Australian Supplement have words and tunes which are Australian. There are very few cases in which, for special reasons, a non-Australian hymn is set to an Australian tune or a non-Australian tune is set to an Australian hymn.

It is further to be remarked that the term "Australian" was taken to mean Australian either by birth or residence. It would have seriously impaired the usefulness of the Supplement if the compositions of organists who had been born in England but had served for many years in the Australian Church had been excluded.

The work of compiling the Supplement was lightened through the help of Professor E. H. Holme, Professor Emeritus of the English language in the University of Sydney, who acted as literary adviser to the Secretary of the Committee, and through the kind co-operation of Dr. Edgar L. Bainton, till recently Director of the Sydney Conservatorium of Music, who acted as musical editor. These two friends did a great work in helping to sift out the better from the weaker compositions which were offered for possible inclusion. It is hoped that in this way the attainment of a high standard both in words and in music was achieved.

In our next article we hope to begin an account of the hymns in the Australian Supplement.

BEWARE OF THE LEAVEN OF HEROD.

Our Lord in His teaching to the Disciples bids us beware of three kinds of leaven. The leaven of the Pharisees, the leaven of the Sadducees, and the leaven of Herod. The first is a warning of adding on to true religion, so dear to the hearts of the priestly and traditionalist type of Christian all down the ages. The second is a warning against taking away from the Gospel the miraculous elements, and tending to an over simplification in order to make it quite up-to-date and in line with modern thought at any particular period of history. The third has to do with the over-riding of the spiritual realm by the State. As these two great orbs impinge at every point in the life of a nation, the difficulty of keeping their orbits distinct is at once evident in any reading of church history.

We need a constant application of our Lord's words, to beware of the leaven of Herod. It can infiltrate in many subtle ways. It usually grips the church in the ardour of patriotism generated in wartime. We have not the excuse of the feudal bishops who held their lands from the crown, and had very often to ride forth at the head of their retainers, and knights, when the king went to war.

It is a very old and salutary rule of the Catholic Church that an ordained minister shall not stain his hands with bloodshed. The French nation continually breaks the rule in conscripting her clergy for military service. Compare this with Britain—not even in the days of greatest strain, during the last war, preventing missionaries from travelling to and from their stations and giving them exchange for salaries and other expenses.

In the middle ages even when the secular and church courts sat together, if it was a judgment for murder that eventuated, the church judges would withdraw before sentence was passed. To-day we find missionaries as members of a local Legislative Council taking part when a convicted murderer's case comes up for review. I remember a missionary on the Legislative Council of Kenya telling me in Nairobi how solemn were the proceedings, when a case of murder was under review, the Governor would not allow any smoking till the matter was finished with. I could not help reflecting when thinking the matter over afterwards, how wise was the old custom of the church representatives withdrawing before that stage was reached. Nowadays we do not blink an eyelid when we read of a Bishop calling on the C. in C. to send British troops to save his Cathedral in danger of being destroyed by rioters. Missionary Notes, with more of unconscious pride than shame tell

of another missionary bishop manning a machine gun on board a boat threatened by enemy aeroplanes. As the Bishop was probably not enrolled as a soldier, and had no army badges recognised by International Conventions he could have been shot as a franc-tireur if taken prisoner by the Japanese. We can imagine the cry of religious persecution this would have engendered.

In the face of all this it is no wonder one is told quite casually many padres carried arms to protect themselves from lurking Japanese in the Pacific jungles. The fact that the army commanders sent out and shot the betrayers of the Gona martyrs amongst the New Guinea tribesmen is hardly known. What an emphatic protest should have come from the whole Australian church to prevent this misfortune. We can be quite sure the tremendous spiritual rebound that will come from the martyrs' sacrifice in converting and building up new life in the New Guinea mission will be evaporated to a certain extent by this passive acceptance of the interference of a well meaning but from the spiritual viewpoint, bungling state.

Not so was it with the martyrdom of James Hanington, first Bishop of Uganda. His son, who followed in his father's footsteps as a missionary, had the unique and wonderful experience of baptising some of his father's murderers. It must have been an indescribable and awe-inspiring scene to those who were present at this service of Baptism with its outpourings of divine love impossible except to those who could truly and in very deed say with their Master, "Father, forgive them, for they know not what they do." We must return to a fuller understanding of our Lord's words "Fear not them who kill the body, but who cannot hurt the soul." Missionaries who carry firearms for protection should be sent home again as unworthy to carry the banner of Christ.

A lesser degree in which the leaven of Herod is seen working is the wearing of war ribbons, and army chaplain's scarves at divine services. These should be worn only at National, and Anzac Day services.

B. B. LOUSADA.



STERLING PREPARED PAINT

AUSTRALIA'S BEST

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

"GLORIFY GOD IN YOUR BODY"

The Easter message is twofold. It brings to us a revelation of the reality and glory of the life of the world to come; it also challenges us in view of that revelation to heights of Christian living worthy of such a divinely granted future.

The message of the reality of the life of the world to come was given to a world full of the immemorial craving of the human heart for some certainty as to the destiny of the human soul, and yet at the same time strangely perplexed and confused in its beliefs or lack of belief. There were those who still trusted the stories of the old Greek mythology and looked forward to a shadowy life in a shadow world such as that described in the eleventh book of Homer's *Odyssey* or the sixth book of Virgil's *Aeneid*; others hoped for the immortality of the mind as taught by the Philosophers; others believed in reincarnation; others again were frankly sceptical and believed that after death we returned to the nothingness from which we had emerged at birth. It was to a world like this, eagerly stretching out its hands for some definite assurance, and yet bereft of all real and certain hope, that the Apostles went forth to preach the glorious fact of the resurrection of Jesus Christ from the dead. This resurrection was, the Apostles taught, not a mere reanimation of the body to a life lived again under the present conditions of earth. It was a passage to a new life, provided with an organ suited to existence in that other world. It was what St. Paul calls a spiritual body, that is to say, a body completely under the control of the spirit of its possessor — a body like the body of the Lord Himself, unhampered by time or space or matter.

"Thou sowest not that body that shall be," wrote St. Paul, "We know that if the earthly house of this tabernacle be dissolved we have a building with God, a house not made with hands, eternal in the heavens." While St. John echoes him with words still profoundly true, "It doth not yet appear what we shall be." The New Testament does, however, throw a certain light upon this mysterious existence of the future. The body of that other life, whatever it may or may not be, will be a body in which each individual can still manifest himself, can still converse with those whom he loves, can still do the work of God in that other sphere,

and finally a body in which its possessor will be like Christ, "For we shall see Him as He is."

"And every man which hath this hope in him purifieth himself even as He is pure," so wrote the disciple whom Jesus loved. St. Paul, writing to the Christians whose earthly pilgrimage was being passed in the luxurious Greek city of Corinth, wrote, "Glorify God in your body." These are the words in which St. Paul proclaimed the challenge of the Resurrection. If a man believes that this life is all, that his present body after a few years moulders in the grave and returns to its original dust, he will inevitably think that his body is of no importance and that it matters little how he treats it or what actions he performs through its instrumentality. If, however, he believes that his present body is in some mysterious way continuous with the body with which he will be clothed in the everlasting life of the future, he will treat his present body with reverence, using it not for low and selfish gratification but as an organ in which he may do the task in this present life which God has assigned him.

"Glorify God in your body" because that body is deserving of all respect and veneration. It is a body forever dignified because it was a similar human body which the Son of God took to Himself in His Incarnation, a body glorified by the hope of some day passing into that life where it will share the glory of the Body of the Risen Christ. The Easter message has this double aspect of a promise and a duty.

"If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God."

"Glorify God in your body."

—C.V.P.

CANON HAMMOND IN ENGLAND.

Canon T. C. Hammond has recently conducted a week's mission for students at Oxford. There was an attendance of between four and five hundred every night; and each day was packed with personal interviews. A number sent in cards acknowledging blessing, which did not include many who received help at the various "squashes."

CORRESPONDENCE.**CLERGY COTTAGE, WENTWORTH FALLS.**

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

I would be grateful if you could find space for this short note for the benefit of any who might be thinking of a holiday at Drumart this year and who have not yet made any plans.

With the exception of two weeks early in October and a few days before Christmas, Drumart is completely booked out until March 10th next.

Any who are planning to holiday on the Mountains are advised to book well ahead for both last year and this year were almost booked at the beginning of the respective years.

Yours sincerely,

H. R. SMITH.

The Rectory,
Wentworth Falls.

ST. MARK'S, DARLING POINT.

(The Editor, "Australian Church Record.")

Dear Sir,

Can you please help me through the columns of your Journal? I am writing a history of St. Mark's, Darling Point, to be published in September at the time of our Centenary. I am seeking photographs for this purpose. Can any individual or parish come to my rescue by lending me photographs of any of the following:—

Rev. W. K. Broadribb, Curate in 1877.
Rev. James Auchinbeh Ross, Curate in 1879.
Rev. Ernest Wootton, Curate in 1884.
Rev. Henry Glasson, Curate in 1885.
Rev. Ernest Meares, Curate in 1889.
Rev. Stanley Hinson, Curate in 1890.
Rev. J. J. Albert Gaily, Curate in 1897.
Rev. A. E. J. Ross, Curate in 1898.
Rev. L. Rubie Connell, Curate in 1905.
Rev. Frank Elliott, Curate in 1928.

Photographs may be hanging in vestries. If so, may I borrow them for my purpose? I will pay for postage, etc., and return them immediately.

Yours, etc.,

H. W. BARDER,
Rector, St. Mark's, Darling Pt.

WANTED TO PURCHASE.—"The Energies of Men."—McDougall. Urgent. UM 7304.

ANYONE willing to donate or sell to a lonely out-back family an unwanted gramophone, hymns and Church Service. Reply "X," "Church Record" Office, Sydney.

At the close the Heads of Houses met to receive a report of the Mission from the Canon.

From Oxford Canon Hammond went to Cambridge where he also addressed a meeting of students on the present position of the Church of England. The meeting was held at Tyndale House.

Later the Canon travelled to Durham, where he read a paper at a meeting of the Lightfoot Society.

IMPRESSIONS OF ENGLAND.

(C. E. A. Reynolds.)

It is difficult to assess the situation as a whole, in England, for conditions vary in different parts of the country. During a seven months stay from last July, transport was difficult, trains were fewer and slower, fares high, almost 2d. a mile 3rd class. The bus fares are still only 1d. a mile, but the journeys take three times as long as by rail, and there are long bus queues, and heavy bookings on long distance coaches.

In food, the main hardship is the shortage of fats, sugar, and meat, and now potatoes. The hardest hit are single people, elderly folk, and families with growing children. This applies also to clothes. Those engaged in heavy labours get extra rations, and factory workers can get a midday meal at specially provided canteens and restaurants. The working classes are also well looked after in education and hygiene. Those who can afford to stay in hotels can live very well indeed. There are more and more titled people selling up their big estates and living in much smaller homes, but the middle classes, probably, are bearing the main burden.

WOULD-BE EMIGRANTS.

There is much pessimism about the future, hundreds of thousands want to emigrate to Australia or Canada. They would stay and fight for Britain if war should come again, but they will not accept industrial slavery, they bitterly resent the direction of labour now in force, otherwise, the masses are still indifferent to politics.

The Church is facing great problems, ruined churches and halls, shortage of clergy, lack of workers, and leaders, and much spiritual apathy. In the building up of scattered congregations and Sunday Schools, much consideration is given to the grouping of parishes. Here and there, where the Gospel is preached in the power of the Holy Spirit, churches are packed out. A fair number have good congregations, but most of them are poorly attended. There are large Youth for Christ rallies in cities and towns but, as yet, young peoples are still very much in the minority at most churches. There seems to be a widespread complaint among the rank and file, that the churches, as a whole, are out of touch with the masses, and that they are not coming to grips with the industrial situation. In talking to individuals, I found: on the whole, they were more ready to talk about their personal relationship to the Lord Jesus Christ, than is usual here, in my experience.

There are many Evangelical organisations for clergy and laity, and they are seeking closer co-operation in an effort to stem the continued progress of Romanism within the Church of England throughout Britain.

THE FLIGHT HOME.

After an exceptionally mild winter a sudden cold snap disorganised road and rail traffic in most of Britain as we were leaving. All along the 115 mile drive from London to Poole the country was under deep snow, and for fifteen miles through the New Forest the scenery was enchanting. Our departure was delayed a day owing to bad weather over the Channel. France's latest 6-engined flying boat went down in the Channel a few hours before we crossed over. We were delayed in Marseilles another day, by engine trouble. We flew along the French coast level with a range of snow-capped moun-

tains for more than a hundred miles, and over Sicily had a close-up view of Mt. Etna. We could not take the inland route from Cairo to Palestine as the Egyptians were practising ack-ack firing, so we flew out over the Mediterranean and crossed the Palestine coast at Tel-Aviv. We had a fine view of 9000-ft. high, snow-capped Mt. Carmel for more than an hour. Our pilot circled the ruins of Ur, Abraham's birthplace, in the Syrian desert, mainly for the benefit of a passenger—Miss Woolley, whose brother, C. Leonard Woolley, was excavating the ruins from 1922-1934. The bird life on the marshes around the River Euphrates was most interesting, especially the flights of thousands of flamingoes low over the water, the massed colour effect of their pink feathers could be seen clearly. At Singapore, traffic was held up by the crowds attending an exhibition of very low, fast flying by a Vampire jet plane—just a whistle and a flash and he was gone! The next morning, Sunday, we attended the 7 a.m. Communion Service at St. Andrew's Cathedral, Singapore. Bishop Wilson, who was tortured by the Japanese, officiated, and was assisted by an Indian clergyman; there were many Chinese and Indians in the congregation. At Sourabaya, in Java, we were taken by Qantas coach for a drive round the beautiful tree-lined streets of the town; apparently the trams do not run there on Sundays. On the flight to Darwin we came down low over Sumbawa Island and circled twice around Bima, a lovely sheltered spot which is to be an emergency re-fuelling base. The captain was examining the place. We could see buffaloes wallowing in muddy pools, startled birds flying frantically in all directions, and natives at work in their fish traps. The day before we arrived at Darwin, six inches of rain had fallen. The new Qantas Rest House, "Berrimah," 10 miles into the jungle, is in a very pleasant place. We arrived in Sydney a day late, and the inconvenience of arriving at 9 p.m. was made up by the wonderful view of the lights of Sydney, one of the highlights of the trip.

(Mr. Reynolds is the Rector of Wentworthville, Sydney, and recently returned from England after a visit of seven months.)

MOORE THEOLOGICAL COLLEGE

The Lent Term at Moore Theological College commenced on Monday, March 8, at 4.00 p.m., with an enrolment of seventy-nine students, the largest number yet recorded.

The official opening of the College year, and the distribution of Moore College and Th.L. Diplomas took place on Friday, March 12, at 7.45 p.m., at which Bishop Hilliard presided.

The new wing is now completed, and will be officially opened on Monday, April 12, at 3.00 p.m., by the Vice-Chancellor of the University, Dr. S. H. Roberts.

Canon Hammond, we hear, is having a very busy and strenuous holiday in England, and has recently completed a very successful Mission at Oxford.

SMALL COTTAGE.—W.B., To Let. Two bedrooms. Ten minutes walk to station. Suitable for two people. 27/6 per week. Reply "Pennant Hills," c/o Record Office.

THEOLOGICAL BOOKS WANTED. Second-hand Theological Books bought. Best prices given. Apply "Book Buyer," c/o C.R. Office.

EVANGELICALS IN LONDON.

The Rev. H. R. Gough, Vicar and Rural Dean of Islington, writes in the English "Record" of the Evangelical position in the Diocese of London:—

Our help is being particularly sought in connection with the proposed Diocesan Mission of 1949. There is fair Evangelical representation upon both its Advisory Council and its small Executive Committee, and our ideas and suggestions are welcomed. (Indeed on one occasion complaint was made that I had not taken as much part in a certain discussion as had been hoped!) There seems to be a general realisation that "Evangelicals" should have a special part to play in "evangelism." And yet at times I wonder whether we are living up to the heritage of our name.

I believe that the diocese looks to us for a lead in the reconstruction of the spiritual life of the Church and realises the value of Evangelical experience in evangelistic and pastoral work, of our use of the laity, of the simplicity and definiteness of our message to the outsider, of our emphasis on the authority of Holy Scripture, of the effect of the doctrine of assurance of salvation, and of the importance we attach to eschatology. Let us not disappoint them.

To sum up the situation. In the London diocese Evangelicals are stronger than we realise, both in numbers and in influence. We would be stronger still if we had not inherited a policy of isolation, and we (or our predecessors) are largely to blame for neglect of opportunities of taking a full share in diocesan work. The opportunities are still open to us, and if we take them there is no telling the influence we can have upon the whole diocese. I believe that Anglo-Catholicism has shot its bolt, that Modernism has been proved bankrupt, and that the future of the Church of England lies with the Evangelicals. As one ecclesiastical dignitary recently said to an Evangelical, "The ball is at your feet." The country needs to-day a Christianity which is scriptural in its doctrine, inspiring but simple in its worship, and effective in producing Christlikeness of character. Evangelicalism certainly fulfils the first two of those requirements. Does it the third? In theory undoubtedly. "Yes," with its emphasis upon the new birth and the transformation of life through the sanctifying power of the Holy Spirit. But in actual fact does it? An uncomfortable question! If the answer is in the negative then the blame for the present condition of the Church of England lies not with "others" but with ourselves. Let us catch the vision of another Evangelical revival and in the light of that vision let us take every opportunity of witness and influence that comes. But let us remember that revival must begin with ourselves and is a costly business. It demands full sacrifice of the whole of life. It involves the breaking down of all independence, pride, and obstinacy, in fact, of all that is summed up in the word "self." It means self-crucifixion so that the life of Christ may be made manifest instead of our own.

There lies the way to the reconstruction of church life in the diocese of London. There lies the way to another Evangelical revival. There lies the way towards the conversion of England and the world.

FOR SALE.—2 old type, 3-inch slide projectors with supply Lenten and Missionary slides also one 2 inch slide Projector in good condition. N.S.W. Office A.B.M. 375 George St., Sydney.

CALL TO YOUTH

C.M.S. LEAGUE OF YOUTH. Annual Rally.

On Saturday, March 12th, 112 young people set out from Circular Quay on the Annual Launch Picnic of the League of Youth. After cruising round the harbour and seeing various points of interest, we landed at Shark Island, where we had organised games and afternoon tea.

After tea the party gathered on the grassy slopes of the island, where we had a time of community singing, after which the Rev. G. R. Delbridge gave a most challenging talk on effective Christian living, and the need for an utter dependence upon God. The party returned home at 6 p.m. after a happy time of fellowship.

Farewell Message.

At the March meeting of the League of Youth, two of its members, Mr. Colin Gilchrist and Mr. Brian Short, gave a farewell message to members gathered there. Both Colin and Brian are leaving shortly for work with the C.M.S. in Northern Australia; we do pray that God will abundantly bless them as they go.

The League meets on the third Monday of each month in C.M.S. House, 93 Bathurst St., Sydney, and we do welcome all who would care to join us. There is a fellowship tea at 6 p.m., followed by a time of prayer and Bible study, and the meeting proper at 7.45 p.m.

C.M.S. YOUNG PEOPLE'S UNION.

The Second Y.P.U. Beach Rally is to be held at Balmoral on Saturday the 10th April, commencing at 2.30 p.m.

Branches are entering teams in the Sand-modelling Competition, the winners of which gain points for the Branch Competition. Then will follow a Treasure Hunt, and a meeting on the Beach at which the Rev. G. Christopher is to tell something of the work being done by C.M.S. for the extension of the Kingdom of God in China to-day.

Mr. R. Dakeyne, a Vice-President of the Y.P.U., is to be the Leader of the Rally.

An invitation is extended to all to come to Balmoral for the day and join Y.P.U. members at this gathering.

CHURCH OF ENGLAND FELLOWSHIP. DIOCESE OF SYDNEY. House Party.

On Friday, March 5th, to the following Monday morning, the Fellowship held a most successful House Party at "Chaldercot", Port Hacking. About forty young people were present and appreciative comments have been reaching the Committee since. Rev. G. R. Delbridge gave two talks on the Fellowship Rule of Love and the Organising Secretary, Rev. C. K. Hammond, gave the Bible Studies.

Swimming Carnival.

In spite of the doubtful aspect of the weather on Friday evening, March 12th, the Fellowship held a most successful Swimming

Carnival at the Enfield Olympic Pool. The total number of entrants was so large that the organisers found themselves hardpressed to cover the programme in the allotted three hours. A highlight in the programme was the exhibition of diving by Mr. Henry Tickle and his junior troupe. Mr. Tickle also judged the diving and we are most grateful to him and the other members of the club who assisted in the programme.

Publications.

The Fellowship Editorial Committee has published the first issue of "Fellowship," a monthly leaflet for circulation among the branches. It is believed that this project will result in closer co-operation and will enable the Committee, also, to have stronger contacts with the members in the branches. The Editorial Committee is also at work revising and enlarging the Handbook which has been out of print for some time.

THE MESSAGE OF EASTER.

The glorious meaning of Easter is in danger of being lost through the many gay attractions with which people of to-day celebrate this joyful time.

Easter should be a time of great rejoicing for it brings the assurance of the Resurrection. It is the gladdest of all days, for it robs death of its terrors. Death is but the gateway to eternal life; the body is the garment of the soul, and the moment that the Christian's soul leaves the body at death, it is with Christ, to live forevermore in glory.

When Sir James Simpson, who discovered the use of anaesthetics, lost his eldest child, he built on the grave a shaft pointing like a spire toward heaven. On it were carved the words, "Nevertheless I live." Above the words was a butterfly to suggest Sir James' invincible faith that death was only a transition from the limitations of the chrysalis to the freedom of a life with wings. He was a believer in Christ and when he came to his own passing he thought only of the wonderful awakening. But "If Christ be not raised" that sentence on the gravestone is cruel irony, and the butterfly should be changed to a clod. "Because I live, ye shall live also" is the keynote of Easter.

A young girl returning home after completing her university course was delighted by the preparations that her parents had made to welcome her home. A book for which she had longed had been placed on her dressing table. Her room had been freshly decorated. The flowers she loved were tastefully arranged throughout the house. Everywhere she found loving tokens prepared for her happiness. This is a faint picture of the preparation that is being made for all of Christ's loved ones to welcome them to their heavenly home. How our hearts should be thrilled with joy over the promise "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also!"

—Extract from "The Messenger."

POWER IN WEAKNESS.

"The other evening I was riding home after a heavy day's work. I felt very weary and sore depressed, when swiftly, and suddenly as a lightning flash, that text came to me, 'My grace is sufficient for thee.' I reached home and looked it up in the original, and at last it came to me in this way. 'My grace is sufficient for thee'; and I said, 'I should think it is Lord,' and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being thirsty, was troubled about drinking the river dry, and Father Thames said, 'Drink away, little fish, my stream is sufficient for thee.' Or, it seemed after the seven years of plenty, a mouse feared it might die of famine; and Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Again I imagined a man way up yonder, in a lofty mountain, saying to himself: 'I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere, but the earth might say, 'Breathe away, O man, and fill thy lungs ever, my atmosphere is sufficient for thee.' Oh, brethren, be great believers! Little faith will bring your souls to Heaven, but great faith will bring Heaven to your souls."—C. H. Spurgeon.

When the road is rough and steep,
Fix your eyes upon Jesus,
He alone has power to keep,
Fix your eyes upon Him;
Jesus is a gracious Friend,
One on whom you can depend,
He is faithful to the end,
Fix your eyes upon Him.

RED BOOK APPEAL.

The Bishop of Bathurst has appealed to the High Court of Australia against the decision of Mr. Justice Roper in the "Red Book" case. The Bishop advances 28 reasons for his appeal.

WILL YOU HELP THE WOMEN OF OUR CHURCH?

who are leading to Christ—women, children, young people — the sick, needy, underprivileged.

THE CHURCH OF ENGLAND DEACONESS INSTITUTION, SYDNEY,

is training women to be Deaconesses or Christian workers—

for our city,
the outback of our country,
the foreign field.

It is also responsible for—

The Home of Peace for the Dying.

Pallister Girls' Home,

But-Har-Gra Hostel,

Braeside Hospital.

PRAY! WORK! GIVE!

For offers of service apply to the Principal—

Donations may be sent to the Hon. Treasurer,
Deaconess House, Carillon Ave., Newtown.

PERSONAL.

The Bishop of Newcastle preached in the University Church of Oxford on Sunday, Feb. 1, to a special gathering of undergraduates. Dr. Roy Lee, erstwhile Vice Warden of St. John's, Morpeth, is the rector of that Church; he has been lately granted a doctorate in Philosophy for a book he has just written on "Freud and Christianity," and which we understood is in course of publication.

The Church in Australia will learn with deepest interest that the Right Rev. F. A. Bennett, Bishop-Suffragan of Aotearoa, has been made a C.M.G. for services to the Maori people. The bishop has given over 50 years service to the Church in New Zealand and was consecrated in Napier Cathedral on Dec. 2, 1928.

The Bishop of London (Dr. Wand) announces that he intends to organise an open-air procession of witness through London to St. Paul's Cathedral.

The Church of England Pensions Board in England has accepted offers of two large country houses at nominal rentals in Devon and Cornwall. They will be used as homes for retired clergy and their wives, and for the widows of clergy. The two mansions can accommodate 100 residents. Each has its own chapel.

The Rev. H. Flores, of The Oaks, N.S.W., has resigned his parish and from the active ministry.

The Rev. T. A. Gair has returned to the Diocese of Melbourne and taken up duty as Chaplain at the Alfred Hospital.

The Rev. W. C. S. Johnson has accepted nomination to the parish of St. Luke's, Brighton, Vic.

Miss Agnes Williams, B.Sc., who has served with C.M.S. in Japan and Uganda, has arrived in Melbourne to become the Principal of St. Hilda's Training College for Women. Bishop Baker presided at a welcome meeting to Miss Williams on 26th February.

The Bishop of Adelaide expects to arrive in England on the "Stratheden" on Easter Eve, March the 27th.

We regret to hear of the death in England of Canon S. M. Warner, a well known Evangelical Churchman and a Rector at Eastbourne. Appreciations of his ministry from several writers have appeared in the English "Record."

Bishop Nutter Thomas, formerly Bishop of Adelaide, is sailing from England on the "Orion" on March the 25th and hopes to be in Adelaide for May.

The Archbishop of Sydney is expected to arrive in England this week, on March 24th. He has visited many parts and missions in South, East and West Africa. The Archbishop and Mrs. Mowll will fly from Lagos, West Africa, to England.

We regret to note the sudden death of Mrs. Robertson, wife of the Rev. J. G. Robertson, of the Rectory, Milton, N.S.W. Mrs. Robertson was on a visit to Sydney when death took place.

The death has occurred of the Rev. E. Heffernan, of the Diocese of Sydney. Mr. Heffernan had returned from Lord Howe Island, where he had lived in retirement. He was Rector of Mittagong, N.S.W. from 1904 to 1922. Mr. Heffernan was ordained in 1890.

Bishop Wynn Jones, Bishop of Central Tanganyika, has announced the appointment of Canon Banks as Archdeacon of Dodoma, Canon Forsgate as Provost of the Cathedral and the Rev. O. T. Cordell to be Canon.

The death is announced of Mrs. Reginald Smee, the widow of the late Rev. Reginald Smee, sometime rector of Holy Trinity Church, Erskineville. The deceased lady had been ill for some time, and was called Home suddenly on the 19th inst., at the age of 76 years.

Bishop Hollis, of Madras, has been elected first Moderator of the South Indian Church. Bishop Jacob of Travancore has been elected Deputy Moderator. Canon Philip, of C.M.S. Hyderabad, has been elected a representative for the Diocese of the first General Synod which will meet at Madura.

AN AUSTRALIAN PIONEER.

The Bishop of Lichfield, in the course of an entertaining account of his experiences in Australia as a representative of the home episcopate at the Centenary celebrations of the dioceses of Melbourne, Adelaide, and Newcastle, draws attention to the debt which the Church overseas owes to early pioneers who sacrificed brilliant

prospects in their own land. He cites the case of Charles Perry, Melbourne's first Bishop. A Fellow of Trinity, a Senior Wrangler and a "first" in Classics—to say nothing of being the winner of the Carus Greek Testament prize—he might have been sure of speedy advancement in "safe" ecclesiastical or academic posts. Nevertheless as Dr. Woods points out, he was prepared "to face the utterly unknown and unfamiliar life on the far side of the world; accompanied by his devoted wife he toiled up and down the hills and plains of this part of Australia sowing a seed destined to bring forth a rich harvest."

An Episcopal Oarsman.

Bishop Perry was, by the way, a first-rate cricketer and oarsman. At cricket he played for Harrow against Eton and was among the notable oarsmen of his day at Trinity College, Cambridge. Bishop Woods recalls that Perry "was the first to put an eight-oared craft on to the Cam. After a friendly race with a rival four, they said to themselves, 'Why not an eight?'; they added two rowlocks to an existing six-oared boat, and so was born the historic sport of eight-oared races." This was in 1825. In the first University Boat Race four years later, G. A. Selwyn, afterwards Bishop successively of New Zealand and of Lichfield, was one of the Cambridge crew.—(C.E.N.)

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THE WORLD OF BOOKS.

NEW ENGLISH BOOKS.—II.

Albert Schweitzer is, I suppose, the most striking personality in modern religious life. A mighty scholar, a brilliant musician, a philanthropist, who has given up his life to the service of suffering humanity. This amazing man is the subject of a new biography by George Seaver. ("Albert Schweitzer." A. & C. Black, 18/-.) The book, which is well-written—as we should expect from Mr. Seaver—is beautifully printed, with a wealth of illustrations.

The first part deals with his life, and the second with his thought. All the world knows Schweitzer's story by now, but it loses nothing by frequent repetition. The young man, who "awoke one fine spring morning in 1896 . . . and resolved that he was justified in devoting his life to science and music till he was 30, and from that time onward to the direct service of suffering humanity (p. 27) was, by the time he was 30, Doctor of Philosophy, Principal of a College, and author of books on the Gospels, Kant, Bach, and organ-building! The book on Bach was epoch-making, and "The Quest of the Historical Jesus" considerably upset the Liberal interpretation of the Gospels.

Since that time, this Doctor of Philosophy, Theology, Music and Medicine, the greatest living exponent of Bach, has been a doctor in the Belgian Congo. Even those who differ (as we do) from his Liberal theology, must recognise that here is not merely a great man, but a man whose selfishness shames many who hold views nearer to the New Testament than he does. This is most emphatically a book to be read, enjoyed — and pondered.

One of the most interesting of the early Evangelicals was William Grimshaw, on whom Mr. G. G. Cragg has written. ("Grimshaw of Haworth." Canterbury Press, 6/-.) Mr. Cragg tells his story well and with a quiet humour, so that, although there are some aspects we should like to know more about, we are left with a strong impression of Grimshaw upon our minds—his immense labours as a pastor, his vivid preaching, his devout life, his eccentricities.

Mr. Cragg is not content, however, simply to depict Grimshaw's life. He makes him a mirror to reflect early Evangelicalism. The Wesleys, Whitefield, Henry Venn, Newton and the others come on to the stage where Grimshaw is, for the time, the central figure. In short compass—perhaps too short!—the story of the Evangelical Revival in Haworth and the surrounding district is told.

In Grimshaw we see the strength and the weakness of the Evangelical Party. Their strength lay in their personal devotion to the Scriptural Jesus Christ, and their zeal in His service. In this they were truly apostolic.

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They believed and they spoke. Their weakness is no less apparent. They lacked good theologians. Given one outstanding theologian and the whole history of the party and perhaps of the Church of England, would have been happier. Moreover, in spite of appearances to the contrary, they had a deficient sense of the Church. The blame for secessions did not lie wholly with the authorities, but partly in the theology of the Evangelicals themselves.

Evangelicals, to-day would do well to ask themselves whether, in some respects, they do not worship the Evangelical Revival over-much, and whether their roots do not lie deeper in history.

And finally, a book for scholars—though preachers, since their work rests upon understanding the Bible, would find it stimulating, if, despite its difficulty, they persevered to the end. The title is "The Holy Spirit and the Gospel Tradition," by C. K. Barrett (S.P.C.K. 15/-). It is obvious to anyone who reads the N.T. that there is at least a superficial difference between the Gospels and the other writings. Modern scholarship tends to minimise this difference; so that, e.g., it is now generally held that the teaching of Jesus is not opposed to Paul's. One of these differences lies in the paucity of references to the Holy Spirit in the Synoptic Gospels, in marked contrast to other books in the N.T. This is the central problem which Mr. Barrett discusses. Why so little about the Holy Spirit in the Gospels? We have to ask whether this means that there is here a gulf between Jesus and the community which later professed allegiance to him." (p. 2.)

Now, this is clearly a most important question, and Mr. Barrett deals with it in a detailed and authoritative manner. In Part I he discusses: "The Conception of Jesus by the Holy Spirit"; "The Baptism of Jesus"; "Temptation and Exorcism"; "Jesus as Miracle-Worker"; and "Jesus as Prophet." In Part II "The Spirit and the Church"; and "Why do the Gospels say so little about the Spirit?" This is not the place to discuss his arguments and findings in detail—though I certainly should not always agree with his theological inferences!—but one or two things may be noted. First, he refuses any large place to Hellenism, and looks back to the O.T. and the Rabbis. Second, he finds one important reason for the fewness of references, in the Messianic significance of the Spirit; since Jesus was the

"hidden Messiah" He necessarily rarely spoke of the Spirit. This seems to me to be most important.

Although many readers may dislike Mr. Barrett's advanced critical position, and even more agree with me that his final conclusion is disappointing; no one can fail to see that in more ways than one this is an important book—as Dr. Vincent Taylor says in "The Expository Times," "It ought to create a stir in critical waters, and no student of the Gospels can afford to neglect it."—T. H. L. Parker.

"Ancient Faiths and Lore of India," by the Revs. C. S. Milford and W. R. Garrad, published by the Churches' Committee for Work among men in H.M. Forces, London. Our copy from the Publishers, English price 2/6.

This is one of a series of booklets on "The religions of the East" designed to assist Service Chaplains who often have to answer questions on the Oriental mind and its beliefs and to give the men the background knowledge that is essential in their contact with men of the East.

The sections on Hinduism and Christianity Canon W. R. Garrad, a missionary sent out to Mandalay by the S.P.G. He was appointed Hon. Canon of the Rangoon Cathedral and is now in Mandalay. He has 38 years of missionary experience. Both essays are most informative. The former after describing Hinduism contrasts its beliefs with those of Christianity. The latter in his very sympathetic description of Buddhism as found in Burma and Ceylon gives a useful tabulation of the points of similarity and difference, as taken from a larger work by K. J. Saunders, and in his conclusion seems to rather over-stress Buddhism as a preparation for Christianity, at the same time admitting that the impression of Christianity on Buddhism was so very small that the tendency of the missionaries was to leave the Burmans and concentrate on other races where the results were more visible. The writer made the remarkable statement, "St. Paul speaks of Moses as a schoolmaster to bring men to Christ." Whereas, of course, it was the Law as mediated through Moses that became "The pedagogue," but by making man realise his sinfulness and need of the Saviour. In spite of all the fine ethical precepts of Buddhism, it can hardly be said to create in man a sense of the need of a Saviour.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

C.E.M.S.

At the last monthly Council Meeting of the C.E.M.S. several members spoke encouragingly of increasing numbers of men attending Church and a growing recognition among men of the things of the Spirit. The Chairman, Rev. C. E. Hulley, mentioned that at a recent service at St. Mary's, there was a big proportion of men in the congregation and in his own parish, men were well represented at the services. The trend of other speakers who expressed similar views, was in refreshing contrast to the statements so often heard, that men are conspicuous by their absence from Church services.

Speaking at a Men's Tea at St. Matthew's, Manly, recently, Mr. Fuesdale, Superintendent of the C.E.M.S. Social Service Depot at 40 Flinders Street, Sydney, said that the work was initiated by the Rector, Rev. A. R. Ebbs, some 25 years ago, when he was National Secretary for the Society. Over two million meals, some five hundred thousand beds, and thousands of jobs have been provided, without any charge, since the work began. It is still effectively carried on by Mr. Fuesdale.

CAMMERAY'S GIFT TO ENGLAND.

A Food for Britain Day was held at All Saints', Cammeray, on Sunday, February 8, when sufficient food for 25 large parcels was contributed by the parishioners. The goods have been sent to the Rector of All Saints', Maidstone, Kent, for distribution among his parishioners. At the evening service many English families and people of English extraction were present and the service was preceded by a half-hour bell ringing recital, including the bells of Coventry Cathedral, Bath Abbey, and St. Margaret's, Westminster.

PARRAMATTA.

The Annual Service of Witness of Christian Youth will be held in Parramatta Park on Sunday, May 2nd, 1948.

This service is arranged by the Combined Churches of Parramatta, and this year the speaker will be Dr. Paul White. The procession of Sunday School scholars moves off from St. John's Church, Parramatta, and Clergy from that city take part in the service.

SUNDAY KINDERGARTENS.

The Sunday Kindergarten Training Association of the Diocese of Sydney is holding a display of Kindergarten Sunday School work at the Chapter House on Saturday afternoon, 1st May. At 3 p.m. there will be a short service, with Rev. R. C. Kerle, the General Secretary of the Church Missionary Society, in the chair. Several groups of children will then be engaged in different forms of expression work with their teachers. The display will be comprehensive, and of great interest to those engaged in kindergarten work and the parents of young children.

CLERICAL PRAYER UNION.

The Sydney Clerical Prayer Union commenced its 67th year with a meeting at St. Michael's, Flinders St., when the Rev. Major-General C. A. Osborne gave a very informa-

Diocese of Goulburn.

tive commentary on the situation in India. The next meeting is at St. Clement's, Mosman, 11 a.m., 5th April. Speaker: Rev. G. R. Delbridge.

The Bishop has been honoured by being asked to deliver the William Ainslie Memorial Lecture at St. Martin-in-the-Fields, Trafalgar Square, London, in June next. The lecture-ship was founded to commemorate the life and work of William Ainslie, Verger of St. Martin's for many years. The lectures are given annually, and the first was delivered by Archbishop William Temple on D. Day, in June, 1944.

The Rev. H. P. Reynolds, who has been Diocesan Commissioner since the beginning of 1945, will now be joined in the work of the Church Society by the Rev. John Baskin, recently returned from India.

Mr. Baskin, it will be remembered, was a member of the Cathedral staff before enlisting as a Chaplain soon after the war began. He was one of the first Chaplains to enlist from the Diocese of Goulburn, and saw a varied and exacting service overseas. After his discharge from the Army he returned to India for further chaplaincy work, a service that was cut short by recent events in that country.

It has been decided by the Bishop-in-Council that in their work Mr. Reynolds and Mr. Baskin shall each be responsible for a half of the Diocese.

VICTORIA.

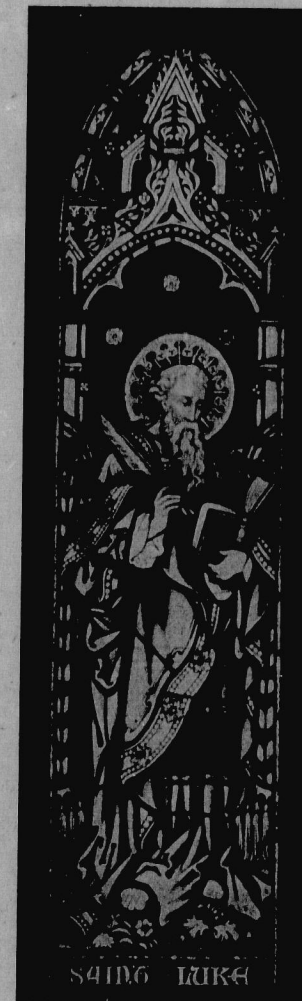
Diocese of Gippsland.

PRESENTATION TO BISHOP.

Prior to his departure for England where he will take part in the Lambeth Conference, the Bishop was farewelled at the Cathedral Hall, at Sale, on Thursday, 26th February, advantage being taken of the fact that on that day there were a number of church people from various parts of the Diocese in Sale for the half-yearly Diocesan meetings. The Bishop was entertained at lunch and was accompanied by Mrs. Blackwood and Miss D. Bowden, who hope to travel with him to England, via Iran.

The Archdeacon of Gippsland, who was chairman, paid an eloquent tribute to the quality of the Bishop's leadership during the past six years, and spoke of the affectionate regard in which he was held by Church people, both clerical and lay, throughout the Diocese. The Archdeacon spoke also of the part which Mrs. Blackwood has played in Diocesan life. On behalf of the clergy of the Diocese, the Rev. A. E. Clark, as senior Rural Dean, expressed good wishes and God-speed to the Bishop, Mrs. Blackwood and Miss Bowden. The Diocesan laymen were represented by the Chancellor (Mr. T. G. Littleton) and the Cathedral Parish by Mr. L. C. Treloar, who spoke of the importance of the Lambeth Conference in determining the future of the world-wide Anglican Communion.

The Archdeacon asked the Bishop to accept on behalf of the people of the Diocese, a cheque to which every parish and district had contributed, as a token of affection and esteem, and as a small contribution towards the cost of the trip.

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In reply, the Bishop, who was given a great reception by the 100 or more guests, spoke feelingly of his affection for the Diocese, of his ideals for its future and of its place in the great fellowship of the Church of England, all parts of which would be represented by the great gathering of Bishops at Lambeth.

Diocese of Ballarat. FAREWELL TO BISHOP.

A well attended gathering was held in Ballarat on Wednesday, Feb. 4th, to bid farewell to the Bishop (Rt. Rev. A. E. Johnson) on the eve of his departure for Lambeth Conference.

Speeches of appreciation and good will were made by Canon Anthony, the Chancellor, the Advocate and Archdeacon Best. After the speeches Archdeacon Best presented the Bishop with a writing folder and case and a cheque from the Diocese. The Bishop suitably responded.

The gathering was preceded by a service in the Cathedral conducted by Canon Anthony.

TASMANIA.

CHURCH HISTORY MADE.

History was made in Hobart Methodist circles recently, when, for the first time in its 127 years' existence, Wesley Church had as its preacher a bishop—the Bishop of Tasmania (the Rt. Rev. G. F. Cranswick).

He was the guest preacher to a large congregation.

In its first half century of activity in Hobart, Wesley Church retained much of its former Anglican association by using the Church of England Prayer Book at morning services.

This was done in conformity with the wish of the founder of Methodism (John Wesley) that the new religion should be a blend of the old Anglican form of worship and the new free church or non-conformist church.

Acknowledging a welcome by the Rev. R. G. Arthur, Bishop Cranswick stated there was much to be said for purposeful visiting of preachers, whereby members of other churches could learn more about each other.

Unless the Christian people were more united, they could not hope to meet the colossal opportunity before the church today.—From "Hobart Mercury"

NEWS FROM OVERSEAS.

BALI: LAND WITHOUT A MISSIONARY.

On the island of Bali, off the east tip of Java, live 1,300,000 industrious and friendly people. Their land is one of the beauty spots of the Netherlands East Indies, lush with tropical fruit trees, palms, crater lakes, soaring mountains with terraced plateaus, virgin forests, expansive rice fields and wild game.

But the Balinese people, with their beautiful reddish brown skin and jet black hair, are still wrapped in a weird mixture of Hinduism and Brahmanism—without one missionary to tell them of God's salvation and a Saviour's love.

Absolute refusal by the Dutch to allow missionaries to preach the Gospel of Christ

in Bali has kept the Balinese in total darkness. While I travelled over the island I was a witness to some of the most ghastly demonstrations conceivable by a pagan people chained by superstition and ignorance.

Yet at one time the Christian and Missionary Alliance Church, under the leadership of the late Robert Jaffray, with native Christian workers from Makassar Bible School, did bring the Gospel to the Balinese, and they not only responded to it, but numbers of their people turned from their idols to the living God and were baptised. The Dutch officials looked upon this with disfavour, however, and the workers were forced to leave. All further moves in this direction have not only been discouraged, but definitely blocked.

I visited Bali during the most interesting and colourful season of the year—the Balinese New Year, a time of celebrating and festivity. I lived and talked with the Balinese and learned much about this wonderful people which made me feel more strongly the tragedy of their superstition and spiritual darkness. Of Polynesian extraction, the Balinese are an extremely friendly folk, alert and enterprising. Their system of irrigation is unequalled anywhere in the world. The entire island looks much like a well-kept estate of a wealthy land owner manned by a million expert gardeners. Once one has seen their cultivated fields, commanding mountains and impenetrable forests, he does not soon forget either Bali or its inhabitants.

Witnessing one of their religious demonstrations, I glimpsed a bit of the mysticism and witchery by which they are bound. It was an experience I cannot erase from my mind, for it made me realise that heathenism is not an accident; it is a product of a departure from the Word of God. My study of religion in Bali has strengthened my belief that basically all religions of the world are a by-product of a distortion of the truth, plus apostasy, unbelief, man's desire to invent a

way of his own, and a general rejection of God's revelation through His Word.

Because of Man's depraved and sinful condition he begins in darkness and ends in darkness without light to show him the way. But with his inbred desire for worship and a consciousness of sin, he proceeds to invent his own gods and sacrifices. This is heathenism; and this is Bali without Christ.

God alone is able to open the door into this island where Christianity has been forbidden entrance. This is a challenge to prayer that the natives of Bali, living and working in their garden paradise in the Java Sea, might have the opportunity to hear the Gospel of Christ before He comes again to claim His own from every tribe and tongue.

—J. Burris.

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CONCERNING THE BREAKING OF BREAD.

A fine picture is given to us in the 2nd chapter of the Acts of the Apostles verse 42 of the practice and unity of the early Church—"And they continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers." "The Breaking of Bread"—it was then, and always meant to be the Sacrament of unity, but alas it has been a subject for perpetual controversy. Instead of the Blessed Sacrament being, as the Saviour of the world meant it to be, a means of unity, it has become a matter for dissension. In looking at Our Lord's Breaking of Bread, one man sees in it no more than a simple eating and drinking of Bread and Wine as an act of thankful remembrance of what the Lord did for him upon Calvary; another man sees in the act of Consecration something that makes the Bread and the Wine to become the Body and Blood of our dear Lord, in the sense that He is verily present. From the Scriptures both views are right, but each only part of the truth—they are complementary one to the other. It is a tragedy that this Christ as the basis of a "New Order" (nearly 2000 years ago) should be so misused by those who wish to be His followers.

Let us, then, put before you, without any theological definitions, two great and simple truths about the Sacrament—the Channel of Grace, which He meant as a soul's strength to all His followers.

First, it is His Sacrament, His gift to us; and it is the Giver Who has the right and the power to dispose of His gifts as it seems best to Him. No human being can do that for us. It must be His Hands which break the Bread and bless the Cup. For that very reason, in the central and most important part of the Holy Communion, the Prayer of Consecration, we repeat the very words of His Institution. This is the vital important thing, we take Him at His word. We come to receive His Body and His Blood, at His Hands or not at all. We come to Him, depending wholly upon the strength of His promise. We come to receive at His Hands what He has pledged Himself to give us. Both in the Communion Service and the Catechism, the Sacraments are called "pledges"—"pledges of His love"—and it is trusting in the pledges of One Who loves us beyond all understanding that we feel sure that we will receive. We have His promise; is not that enough for us?

Now the second fact to which we need hold fast is this: That we get ourselves into difficulties and into all sorts of mental entanglements directly we start to try and define and explain too much about things which are of the spiritual order. When we attempt to define the "how" and the "when," and the "why," of that which is spiritual, it is like trying to measure with a two foot rule the light or the ether which is diffused throughout the universe. In other words, human expressions are inadequate to define the things pertaining to God.

There is a Real Presence in the Blessed Sacrament, but after what manner Our Lord is in the Breaking of Bread we cannot say. It is surely great wisdom on the part of the Church of England, that, without making any attempt to define "how," she is content to tell us in the Catechism, that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper" and leave it there. "The wind," said

Our Lord, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." Directly we begin to say, "Lo, here," or "Lo, there," we are on uncertain ground. His Presence is granted to His faithful people as and where He listeth. Is it not wiser therefore, to be content to hold fast to His promise to be in the midst of us when gathered together in His name, without making any attempt to define the "where" or "how." It is from our insistence on trying to define the indefinable that most of our disputes and controversies arise. Our business is not to define and to explain, but to accept. It is enough that we meet together and consecrate Bread and Wine as He has commanded us. To do so is to claim His promise to us, and that is all we really need.—"The Bendigo News."

Proper Psalms and Lessons

March 28th. Easter Day.

M.: Exod. xii 1-14; Revel. i 4-18. Psalms 2, 16, 111.

E.: Isa. li 1-16 or Exod. xiv; John xx 1-23 or Rom vi 1-13. Psalms 113, 114, 118.

April 4. 1st Sunday after Easter.

M.: Isa. lii 1-12; Luke xxiv 13-35 or 1 Cor. xv 1-28. Psalms 3, 57.

E.: Isa. liiv or Ezek. xxxvii 1-14; John xx 24 or Revel. v. Psalm 103.

April 11. 2nd Sunday after Easter.

M.: Exod. xxvi 2-15 or Isa. lv; John v 19-29, or 1 Cor. xv 35. Psalms 120, 121, 122, 123.

E.: Exod. xxxii or xxxiii 7 or Isa. lvi 1-8; John xxi or Phil. iii 7. Psalms 65, 66.

The Rev. and Mrs. R. E. Sherlock are receiving congratulations on the birth of a daughter.

THE WORLD OF BOOKS

"Prince of Life," by Marcus L. Loane, M.A., Vice-Principal Moore Theological College, Sydney.

Foreword by Most Reverend Howard W. K. Mowll, D.D., Archbishop of Sydney.

Many will be thankful to the Vice-Principal of Moore Theological College, that in the midst of multifarious duties, he has found it possible to write another book. It is a source of gratification that some evangelicals are alive to the potent possibilities of the written word. It is a form of spiritual ministry little exercised. Certainly this new devotional study will enrich and edify those who are wise enough to read it. Many will feel that it is the most helpful and suggestive volume that Mr. Loane has given the Christian Church.

This admirable study is entitled "The Prince of Life." (It is unfortunate that this apostolic designation is not printed in quotation marks in the title of the book; it would immediately convey an additional significance to the instructed Bible student.) The twin themes of the study are the resurrection and the ascension. Mr. Loane presents a careful exegetical and expository analysis of the 19th and 20th chapters of St. John's Gospel. Three main subjects are reverently considered: "The Naked Cross," "The Empty Tomb," and "The Risen Lord." In these sections there are some excellent character studies. The book closes with three substantial appendices on "The Broken Heart," "The Garden Tomb," and "The Risen Lord."

This is a careful and competent study based on the sacred Gospel narrative itself. Many clergy and ministers will find in its pages valuable suggestions both for further reverent meditation and for proclamation.

The appendices, however, appear to occupy a disproportionate space in relation to the length of the whole (about a quarter of the book), and the subject matter itself does not harmonise easily with the earlier sections. It seems unwise to press so emphatically the theory that Our Lord died of a ruptured heart, and in this connection it is worth recalling the wise caution of Professor Rendle Short in "The Bible and Modern Research." Again, while the Garden Tomb cannot fail to be spiritually suggestive, it not only lacks precise historical identification but also traditional association. It seems unwise in these

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circumstances to press the authenticity of this site. These discussions might have been more appropriately reserved for a book devoted to "Biblical and Sacred Studies." On these subjects devout Christians hold divergent views, and it is a pity to introduce a controversial note when the main body of the work will meet with such warm and wide general approval.

Further, Mr. Loane's style, while admirably suited to the subject matter of the earlier part of the book, is not so suited to the discussion of more technical issues. The language in the main body of the book is often of great beauty and charm. In the appendices, however, the style jars. For example, the use of a repetitive refrain like: "It was indeed the hallowed sanctuary where His mortal frame reposed," which occurs on page 129 and successive pages, while appropriate in a meditative study, is not so pleasing in a section devoted to argumentative reasoning.

It would be wrong to end on a critical note. The book is a first-class study of real worth and spiritual depth, and is rightly commended in an appreciative foreword by the Archbishop of Sydney.—S.B.B.

Mr. R. S. Hughesdon, and Miss D. Webster, both of St. George's, Hyderabad, have announced their engagement. They both have 20 years' Missionary service behind them, and have made a valuable contribution to the work in India on the educational side. We offer congratulations.

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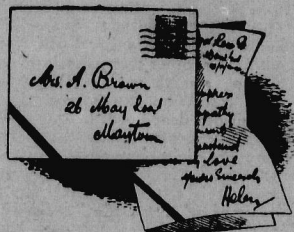
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