

CORRESPONDENCE

EDUCATION

(The Editor, "Australia"
Dear Sir,

The lack of information on the part of our congregation concerning the Special Religious Instruction in Schools is causing great concern to those who realise how essential religious education is for the survival of the Church.

I desire to point out to your readers who may be in the State of New South Wales that the religious education in public schools is made up of:

1. General religious instruction which the Department has provided in the form of Bible readings for teachers employed by the State.

2. Special religious instruction given by representatives of the various denominations to the children of their particular denomination.

Common modes of instruction lead one to believe that the children are under the impression that religious instruction is confined to the visiting missionary teacher. This is not true if anyone is aware of a condition of affairs which is a disgrace to the right and duty as a citizen to have it amended. If the Government would be glad to arrange for religious education.

The task of giving all children of the Church of England Special Religious Instruction is much greater than is appreciated. It is impossible in the Diocese of Sydney to have the classes available. In many instances it is impossible for them to receive religious instruction. One of the tasks of the Diocese of Sydney is to provide competent teachers to take the classes, not otherwise be reached. The Board is responsible for over 5000 children of the Diocese every week. These classes as a whole are not well equipped for the task. The following facts:—

1. The Board require the Director of Education for full-time service.

2. The Board of Education require to employ more teachers.

The Board has launched an appeal for £1000 per annum through your columns. We are anxious to see the results of this appeal, and may be able to help in two ways: (a) immediate donation, (b) work of the Board of Education of Sydney when met.

Let us always remember that the needs of to-day are the needs of tomorrow.

Yours faithfully

C. K. D.

Wisely's Chambers, 109
Sydney.
April 15, 1947.

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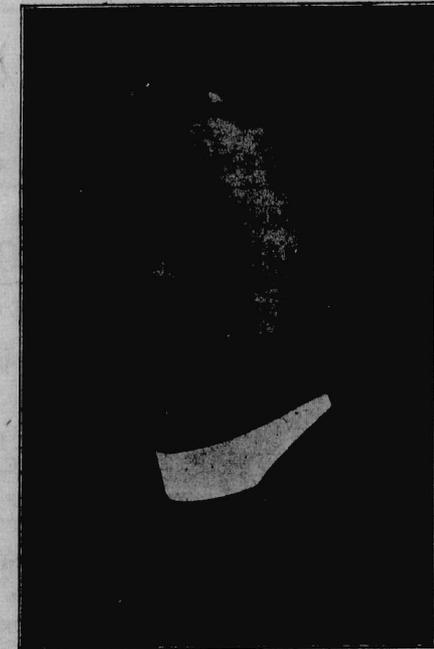
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The paper
for
Church of
England
people
Catholic
Apostolic
Protestant
& Reformed



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NOTES AND COMMENTS.

We are bidden in the Scriptures to "pray for Kings and all in high place." Prayer for the safety of the King's royal party during their visit to South Africa, was widespread and sincere throughout the Empire. Now we join heartily in thanksgiving to God for their safe return home. Although the sea voyage was a long one, 12,000 miles, it represented little more than half the journey: 7000 miles was travelled by rail, 3000 by car, and 1000 by air.

The Royal travellers were received in Cape Town on their first arrival with a tremendous demonstration of loyalty. And this same spirit seems to have attended them throughout their entire journeyings in that vast territory.

Let our prayers for the Royal House be united, earnest, and continuous. And with our prayers we would unite deep and heartfelt thanksgiving. God hears prayer and accepts the sacrifice of thanksgiving.

When St. Paul exhorts us to pray for kings and all in high place he gives a reason for this, "that we may lead a tranquil and quiet life in all godliness and gravity."

In the Jewish economy the Church and State were one. We might say that if we looked at Israel from one side they were a Church, if from the other side they were a State. Obviously in that case both Church and State were sacred.

But in the great Gentile world in which St. Paul found himself the Church was a small body within the State. And the State was pagan. Yet even here the office and purpose of the State was a sacred one—the preserva-

tion of law and order in the community. "Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God."

We understand St. Paul to say that a regulated society "is good and acceptable in the sight of God our Saviour who willetth all men to be saved and come to the knowledge of the truth."

It is not hard for us to believe that a purpose of God has been behind the growth and development of our British Empire. When Professor Seeley wrote his book many years ago on the rise of the British Empire he seemed to have had this thought forced upon him. It would certainly be hard to believe that the British Empire was fortuitous.

But for what purpose could God have allowed the British people to rise to such power and influence in the world? We believe there is only one answer to this. It was the will and purpose of God that we should carry the message of the Gospel to all the nations accessible to us. Every British possession as we say and every British sphere of influence was a door of opportunity for the word of God opened as it were by the Divine hand. Have not we of this generation lived in a day of which it could truly be said, "Behold I have set (or given) before thee a door opened."

In his address at Bathurst Anniversary the Bishop of Newcastle is reported as having said, "There are two views taken of the origin of the Church in Christendom as we know it to-day. One view is that the Church originated in the mind of man and that the original relationship between Man and God was an individual relationship." The Bishop of Newcastle has more than once emphasised this view. He contrasts it with the view that "The Church is God's gift to man. It is a Divine organism, not a human organisation. It is not an incidental thing but it is a definite part of God's plan for man's redemption."

Now we confess to surprise at this continual presentation of a view which finds no acceptance amongst well-instructed non Anglicans. We wonder where the Bishop picked it up. The Westminster Confession states: "The visible Church . . . is the kingdom of

the Lord Jesus Christ, the house and family of God out of which there is no ordinary possibility of salvation." John Calvin writes: "So highly does the Lord esteem the communion of his Church that He considers everyone as a traitor and apostate from religion who perversely withdraws himself from any Christian Society which preserves the true ministry of the Word and Sacraments. He commends the authority of the Church, in such a manner as to account every violation of it an infringement of His own."

Martensen speaks of the Church as "A community whose origin is not of this world—not from the evil of nature or culture, but from above, a divine institution and ordinance, a dispensation appointed for the dispensation of the means of grace, a pillar and fortress of the truth destined to be the depository of revealed truth throughout the ages."

Rev. John Banks, Headingley College, Leeds, writes: "We see the ideal Church of Paul's vision, originating in God's ministry, endowed with the highest spiritual privileges. That Church is the Church of God's eternal unailing purpose."

So Calvin and the Calvinists, Martensen and the Lutherans, Banks and Congregationalists unite in this testimony. Is it not unwise to present a caricature no doubt held by some as a view that has influenced Christian thought to any extent. We have failed to find the Bishop's view definitely submitted anywhere except in his own presentation.

The agreements between Australia and the United Kingdom for free and assisted migration to Australia have been concluded and the passage schemes came into operation on March 31 last. Accordingly, increasing numbers of new settlers may be expected to arrive in Australia during the next few years. Already 157,000 persons have registered their names at Australia House, London, as desirous of leaving England to make their homes in Australia.

No one will dispute that this country needs a greatly increased population; she cannot hope to retain so large a continent otherwise; as the Federal Minister for Immigration said in the House of Representatives recently, "All shades of thought agree that Australia's security, economic stability and destiny as a major Paci-

fic power depend in large measure upon the success of the Commonwealth Immigration programme. No country needs immigrants of the right type more urgently than Australia." Yet there is need of vigilance lest in the coming of these new peoples the British and Protestant character of our country should be lost.

Government Passage Schemes.

The Government has a scheme for assisting migrants by paying the greater part of the passage money. In the scheme there are fourteen categories of priority into which the would-be migrants are classified. The highest priorities are given to those migrants who are nominated from Australia. The Roman Catholic Church has sent a bishop to London to supervise Roman Catholic migrants. It is to be hoped that the Church of England will in like manner appoint some one in England to act as liaison between the Anglican wishing to migrate and the Anglican willing to be his nominator in Australia.

GAMBLING IN ENGLAND.

The Churches Committee on Gambling reports that all forms of gambling are on the increase in Britain. For example the totalisator receipts on greyhound racing was £138 millions in 1945 compared to £39 millions in 1938. The money wagered on dogs alone in 1945 was about a quarter of the American loan!

The wastage in manpower is even more serious than the wastage in money. At a time when England needs every ounce of effort to produce the exports needed to keep the country financial, it seems madness that 400,000 persons are regularly employed in the principal forms of gambling, while half that number again are employed in a part time capacity.

Football pools are the greatest attraction for gamblers. Of the working population of 20 million, 10 million are said to bet regularly on the football results. One such "investor" recently received £60,000 in return for an outlay of a penny!

The Government of the United Kingdom in their "Economic Survey for 1947" give 278,000 as the number of recruits needed to fill their manpower budget. Accordingly they have appealed to women to enter industry, urged men due to retire to continue at their jobs, and thirdly, called for the employment of foreign labour. As the English "Record" points out, the whole number needed could be recruit-

OUR IMMORTALITY.

(By the Rev. W. F. Pyke, B.D.)

The central fact of our belief in Immortality is the Christian Faith in the Resurrection of Jesus Christ. All the teaching of the Bible about life after death is dependent on the Resurrection. Without it Christianity is meaningless.

Most of the ancient peoples believed in a future life in some form. Sir James Fraser, who made a special study of uncivilised peoples says that among savages a life after death is not a matter of speculation or conjecture or of hope or fear, it is to them a practical certainty. They little dream of doubting it as they do the reality of their conscious existence.

Doubt about the future life came with civilisation. The Buddhist believes in his own extinction rather than in immortality. In ancient Egypt the immortal hope was strongly held, but more attention was given to the tombs than of the homes of the living. The American Indian looked forward to the happy hunting grounds away in the west; The Maori to life at the basis of some great precipice; the Polynesians to the moon; the Mexicans and Peruvians to the sun. The most popular of all to the ancient Teutons, Greeks, Romans and early Hebrews was the belief in a subterranean cavern from which mysterious, well-guarded passages led to the surface of the earth.

The central fact of the Christian faith is the Resurrection of Christ. He had been crucified; He overcame death and opened the gate of everlasting life. The Cross of Christ denies that this life is all; after Calvary came the Resurrection; then the Ascension; His coming again in glory; the final judgment and the consummation of the ages.

In recent times the light of the immortal hope has burned very dimly, emphasis has shifted from the future to the present. The materialist is too absorbed in this world's affairs to permit distraction by attention to other interests. "One world at a time," said Ed from among those at present engaged in the gambling business, which even then would be far stronger in man-power than is good for the morale of any nation.

Materials for an interesting comparison with English conditions would be provided if the Church in Australia were to appoint a similar committee to investigate the ramifications of gambling in Australia.

Thoreaux to a dying man. Yet it is the proximity of death that makes us want to know with certainty about the hereafter. The tyranny of material things blinds people's eyes to the reality of the life beyond.

In times of tragedy, or some private bereavement or crisis, we want to know that it is not just "wishful thinking." If nothing but a blank follows this life, then human love, our deepest longings, our hope for reunion with those "we loved long since and lost awhile" is sheer mockery.

Jesus Christ plainly taught that love is the most enduring element in the universe, it abideth for ever, "Love never faileth."

Obviously there is much we shall never know this side of the grave. But certain things are clear. Eternal Life is not life of endless duration. But life of a new and richer quality which must of its nature be everlasting. Life not so much of greater length as greater depth. A deeper experience of God. "This is life eternal that they may know Thee the only true God and Jesus Christ whom Thou hast sent."

Eternal Life is not entirely reserved for us beyond the grave. The Christian gets a foretaste here in his spiritual re-birth when he comes to know God; a far more radical change takes place than at the passing of death.

He passes from death into life. He is born into the Kingdom of His dear Son. A death unto sin and a new birth unto righteousness.

We must not literalise heaven. It brings endless confusion of thought if we do. It is a state of fellowship with God which Jesus Christ referred to as "eternal life." We all need to catch a new glimpse of heaven and make fellowship the Principle of our common life "as it is in heaven." Heaven is for those whose treasure is there. It is for those who loves the things that God loves.

Because fellowship is divine we may enter heaven now; to begin on earth in the joy of communion with God in prayer. It will be continued and deepened in the life of the world to come.

"In My Father's House are many mansions, if it were not so I would have told you. I go to prepare a place for you." Let not your heart be troubled. The Father's Home is the final resting place for all His children. A habitation not made with hands, eternal in the heavens. Let us think more of heaven — God's Home and ours.

CHURCHES OF AUSTRALIA.

St. John the Evangelist, Rockdale, Sydney

ITS STORY FOR 50 YEARS—1897 - 1947.

St. John's Church had its beginning in the formal announcement on Sunday, 15th November, 1896, at Morning and Evening Service held in the Masonic Hall, Rockdale, "that a meeting of parishioners be held to consider what steps should be taken in connection with the building of a Church to be called St. John's, Rockdale."

This meeting was held at the Town Hall, Rockdale, on 17th November, 1896, at 8.30 p.m. Those present were: Messrs. Eatherley, Walker, R. Price, T. Price, Ralston, Carson, Young, Allars, Hill, Plumley and Statham (in the chair).

A resolution was passed to purchase land for erecting a Church and responsibility was undertaken for its payment.

The present site of 100 feet frontage to Princes Highway, opposite the Rockdale Town Hall was purchased.

The Rev. A. Killworth (Rector of Kogarah, of which Rockdale was a part) undertook to confer with Mr. William Kenwood, Architect, who had kindly volunteered to prepare the requisite plans for the building of the Church.

After a series of meetings a contract was eventually let on 13th January, 1897, to Alexander Duncan for £663 15s., for the erection of a Brick Nave with a small wooden Chancel and vestry.

The Foundation Stone was laid on February 3rd, 1897, by Alderman J. H. Clayton, Mayor of Rockdale. The Most Rev. the Primate (Archbishop William Saumarez Smith) conducted the Service assisted by the Ven. Archdeacon J. D. Langley (afterwards Bishop of Bendigo), Rev. C. J. Byng, Rector of Bexley and the Rector (Rev. A. Killworth). The Primate delivered an address taking as his text—Haggai 2nd Chapter, 4th Verse—"Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of Hosts." The Prim-

ate said, "We have this day, with the blessing of God, laid the foundation stone of the great church of Christ, and I hope you will hold fast to the principles of your religion. The Church is a symbol of religion; it is also the centre of religion, and within its walls are the teachings of spiritual life made manifest. Go on with the good work commenced, and keep on working until you succeed in your undertaking. Those words of the text are very applicable to your case, for in them the people were exhorted to be strong and work for the Lord of Hosts was with them. Be, and feel, strong, for if, on



THE REV. T. KNOX,
who has been Rector of Rockdale since 1934.

the other hand you become despondent, it shows a sign of weakness. Therefore, be strong, and I hope likewise to be strong in the faith of Christ." The Church was dedicated for Divine Worship on 16th May, 1897, by the Ven. Archdeacon J. D. Langley, assisted by the Rector (Rev. A. Killworth).

The pastoral work and services at St. John's Church was carried on for a number of years by Curates and Layworkers under the guidance of the Revs. A. Killworth, A. C. Corlette and Harry A. Wilson, Rectors of Kogarah, until 9th October, 1906, when Rockdale was formed into a Conventional District.

The Rev. W. R. Bowers was appointed first Curate-in-charge. The foundation stone of the Parish Hall was laid by Admiral Sir Harry Rawson, Governor of N.S.W. on 31st August, 1907, and opened some time later. The Rev. A. Noble Burton followed Mr. Bowers in 1910, to be succeeded by the Rev. G. Mashman, in 1913. In 1921 the district was raised to the status of a Parish.

A two-manual pipe organ which was dedicated by the Ven. Archdeacon F. B. Boyce, on 6th August, 1923, cost nearly £500.

The Rev. L. Gabbott, B.A., succeeded Mr. Mashman in 1925. During his ministry the present rectory was purchased at the cost of £1565 and was dedicated on 14th December, 1929, by the Ven. Archdeacon W. A. Charlton.

The present rector, Rev. T. Knox, was nominated to the parish in 1934.

A very important step in the life of the Parish was the separation of the branch Church, St. Mark's, Brighton-le-Sands on 13th October, 1936, into a Provisional District which has since become a parish. An historical roll on an oakboard bearing the names of the Clergy was erected in St. John's Porch on the 18th October, 1936, to mark the 40th Anniversary of the formation of the Parish.

In 1939, 42 years after the erection of the first part of the building, the Church was completed. This marked a red-letter day in the History of the Parish, for it was a day that had been looked for so long that many thought it was only a dream and would never materialise. On 18th March, 1939, the Archbishop of Sydney (Dr. Mowll) laid the Principal Foundation Stone of the completed Church. Alderman F. W. Beehag, Mayor of Rockdale re-set the original foundation stone and Mr. H. W. Hill, the only surviving member of the original committee of 1897, laid a Commemoration Stone. The Archbishop in his address referred to the progress of the district and congratulated the parish on its new venture.

The re-opening ceremony was performed by His Grace the Archbishop of Sydney (Dr. Mowll) on the 29th May, 1939. The cost of completing the Church which seats 350 people was £3343, of which £1200 is still owing.

The Jubilee Services of the Church were held last week. A special week-night service and social gathering were held on Thursday evening, 8th May.

The preacher at the service was Archdeacon J. Bidwell, who based his remarks on 1 Cor. 3rd Chap. 9.10 v. He referred to his early connection with St. John's Church as a young man and the work of the pioneers of the place. Archdeacon S. M. Johnstone, who presided over the Social Gathering, gave a very interesting address on the meaning of "Jubilee."

On Sunday evening, 11th May, the preacher was the Archbishop (Dr. Mowll) who took for his texts—John 3rd Chap. 16th verse and Ephesians 3rd Chap. 16 to 19 verses. After emphasising at the beginning of his address that "we are members one of another" he announced that he had asked the Rector (Rev. T. Knox) to become Rural Dean of the St. George Rural Deanery. The Archbishop then emphasised the progress that had been made in the past 50 years concerning the world vision of the Church for Christ. He emphasised the words "Christus Victor," the motto of a Sweden Conference held just before the war and illustrated how it buoyed men up in the darkest hours of conflict. Reference was made to the forthcoming Conference at Oslo and other suchlike conferences as means of bringing before men the common bond of love in Christ.

Here we must draw our short history to a close, feeling assured that many have experienced within these hallowed walls what Jacob did at Bethel, when he said: "This is none other than the house of God, and this is the gate of Heaven." May they continue so to do from generation to generation.

BROADCASTING.

Tuesday, 27th May.—Rev. E. L. Millard.
Monday, 2nd June.—Rev. W. T. Price.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts are not acknowledged in these columns within a month, kindly write to the Secretary, C. R. Office. Miss J. Bignold, 8/-; Mr. H. J. Hannah, 10/-; Rev. H. H. Hobart, 8/-; Rev. R. T. Hallahan, 8/-; Miss Wakfer, 8/-; Rev. T. Thornton Reed, 8/-; Rev. C. H. Sherlock, 9/-; Mr. C. Brightfield, 8/-; Miss A. M. Webb, 4/-; Miss Buchanan, 4/-; Mr. J. Wall, 4/-; Rev. C. E. A. Reynolds, 8/-; Mr. R. Henniker, 5/-; Dr. F. J. Graham, 8/-; Rev. C. M. Gillespie, 8/-; Mr. W. Peters, 8/-; Mrs. E. J. Leaney, 10/-; Miss J. M. Chapman, Rev. E. Walker, Rev. L. Morris, Miss I. M. Crouch, 8/- each.

Proper Psalms and Lessons

May 25. Whit Sunday.

M.: Joel ii 28; Romans viii 1-17. Psalm 68.

1.: Isa xi 1-9 or Ezek xxxvi 22-36; Romans viii 18 or Gal. v. 13. Psalm 104.

June 1. Trinity Sunday.

M.: Isa vi 1-8; Mark i 1-11 or 1 Pet. i 1-12. Psalms 29, 33.

E.: Exodus xxxiv 1-10 or Numb. vi 22 or Isa xl 12; Matt. xxviii 16 or Ephes iii. Psalms 93, 99, 115.

June 8. 1st Sunday after Trinity.

M.: Josh. i or Job. i; Mark ii 1-22 or Romans i. Psalms 1, 3, 5.

E.: Josh v 13-vi 20 or xxiv or Job ii; Matt. i 18 or Acts viii 26. Psalms 4, 7, 8.

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PERSONAL

The Bishop of London (Dr. Wand) is visiting the United States to take part in the two-fiftieth anniversary of Trinity Church, New York City.

The Rev. W. K. Kenna has been appointed assistant secretary of the C.M.S. in Victoria.

We regret to hear of the death of the Rev. F. A. Philbey, of Vermont, Vic. Deep sympathy is felt for Mrs. Philbey.

Miss Doris Sherrill was in charge of a Young People's Union Camp recently held at Rathane, Port Hacking, N.S.W.

The Archbishop of Sydney recently dedicated a Thanksgiving and Memorial Wall at St. Paul's, Wahroonga, N.S.W. The State Governor, Lt-General Northcott, C.B., M.V.O., unveiled the Memorial.

The Rev. H. M. Arrowsmith, Vicar of St. John's, Toorak, Vic., has returned from a visit to Indonesia to convey to the churches there an expression of goodwill from the Churches in Australia, covering 9000 miles in nine days. He reports that of Java's 40,000,000 population, only 100,000 are Christians.

The Rev. Tom Jones of the B.C.A. has been addressing meetings in Ireland, both North and South. He spoke at the annual Meeting of the Colonial and Continental Society held at the Y.W.C.A. Headquarters, London, on 7th May last.

Sister Holle, of the B.C.A. Nursing Staff at Ceduna, S.A., has returned to duty after two months' holiday.

Sister M. Crouch, of Melbourne, has joined the Staff of B.C.A. and has just left to commence her duties.

The Very Rev. Archimandrite Theophylactos Papanthanasopoulos will leave shortly for Europe to be consecrated Archbishop of the Greek Orthodox Church in Australasia. The coronation will be made by Patriarch Maximum in the presence of at least three archbishops. The Archimandrite, who is 53, has spent 14 years in Sydney and five years in Melbourne. On his return he will make his headquarters in Sydney.

Miss Hollis, of Chatswood, N.S.W. has left to take charge of the C.M.S. depot at Wollongong.

Miss J. Newby-Fraser, the daughter of the Rev. W. Newby-Fraser, of Geelong, Vic., has been appointed matron of Carlingford Girls' Home, N.S.W.

Miss Rita Opie has left for Colombo to join Miss Simon at C.M.S. Ladies' College there.

The Rev. James Townsend, vicar of Werribee, Vic., has been appointed vicar of St. Matthew's, Prahran, Vic., in succession to the Rev. J. B. Montgomerie, who has taken over the organisation of C.M.S. work among the Australian Blacks.

Deaconess Kathleen Shepherd has taken over the responsibility for Deaconess House, Melbourne.

Sister Beryl Evennett, of Tanganyika, was welcomed home to St. Paul's, Sydney, recently, which parish she represents in the mission field.

The Rev. Ray Flatau expects to leave Sydney in August to work in China with the C.I.M.

Friends of the Rev. Colin Craven-Sands will be interested to hear that he has accepted the living of Great Chiswill, near Royston, Herts.

Congratulations to Rev. and Mrs. J. Greenwood, B.C.A., Missioners at Minnipa, on the arrival of a son, David John, born last week at Ceduna.

Miss E. Barnett has taken over the editorship of "The Open Door," the official magazine of the Church Missionary Society.

Bishop Stephen Neill, formerly Bishop of Tinnevely, India (a C.M.S. Missionary) has been appointed as Assistant Bishop to the Archbishop of Canterbury. He will represent Dr. Fisher in matters concerning the continental churches in Northern and Central Europe, especially in Germany. He will act as liaison officer between the Archbishop and the World Council of Churches in Geneva.

The Rev. and Mrs. Norman Fox will be farewelled in the Chapter House, Sydney on May 24, at 8 p.m. prior to their leaving for Lismore.

THE WILDS OF AFRICA.

Extract from letters of Dr. N. S. Powys, Tanganyika, Africa.

I tried out the wireless last night, and all I received was a buzz, but no organised sound. I began to be afraid that 180 miles of corrugated road parked on top of a bus had damaged it. This morning I unscrewed the panel and found a valve rather loose in its socket. Gave it a push and we heard the B.B.C. news and some music. Apart from a glance at the Tanganyika Weekly, ten days ago, that is my first contact with the big world for well over a fortnight.

We had a leopard about 50 yards from us two nights ago, and in walking the 50 yards to my flat at night we have to date killed two snakes.

A hurricane lamp is a sine qua non for walking about at night, and eyes must remain glued to the ground. You should see the cockroaches and the mosquito population which is rapidly on the increase, but I hope soon to deal with both.

Yesterday, I drove the truck to a village 10 miles away. My first experience of the difficult conditions of driving, but was very pleased, as I only once got stuck in the sand. Had to see a patient at this place, and also saw two cases of smallpox, both lying in a dirty hut with no one to attend to them, and a small unvaccinated child playing nearby.

Sunday morning's Holy Communion administered by a white and a black clergyman, was a solemn reminder of how the Lord Jesus can save and become the best friend of European and African alike. I noticed several women carrying babies on their backs coming forward to partake.

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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN

THE WORK OF THE HOLY SPIRIT

The Day of Pentecost ushers in the full work of the gracious Spirit of God. Just as we must be on our guard against imagining that the Church of God began at Pentecost so we must be on our guard against imagining that the work of the Holy Spirit began when "cloven tongues, parting asunder" sat upon each of the disciples. God the Holy Spirit is the Eternal Third Person of the Holy Trinity. The work of our Lord Jesus Christ did not begin when "for us men and our salvation He came down from Heaven." Neither did the work of the Holy Spirit begin when first He took of the things of Jesus and showed them unto us. But just as the great work of redemption brought our Lord Jesus Christ more prominently before the thoughts of men so the great work of sanctification and ministering the final message of God, as seen in the face of Jesus Christ throws into prominence the activity of the ever Blessed Spirit.

But we need to recall that there is a work of the Spirit in Creation. The opening chapter of the Book of Genesis tells us that the Spirit of God moved upon the waters. There is a tendency to-day to regard this as a mere figure for that the activity of God. It is inevitable of course that a figurative element should enter into a narrative of events so far beyond our normal ken but we do well to regard the language as more than a figure. It conceals a very great reality which it is the purpose of the later revelation to unfold to us. The Psalmist saw a little into the depths of this thought when he wrote: "The heavens declare the glory of God and the firmament showeth His handiwork." The Spirit brought order out of chaos. We need to remember that we understand in a limited way this world of ours just because it is shot through with the idea of purpose. We miss the truth because of its business. God brought an ordered world into being and permits us to read the order which He has created. There is in us a sense of purpose, of beauty and of moral necessity. We find these things in the world around us. Why? Because the Spirit of God moved on the face of the waters and the Spirit of God has made us and the breath of the Almighty has given us understanding.

The Link between Man and the World.

Why should not this mundane scene appear as "a tale told by an idiot full of sound and pray, signifying nothing." Why this restless sense that there is a meaning in things and that it is only our feeble mentality that offers a ban to perfect understanding? Is not the simplest answer the Bible answer that God made our need and made us in harmony with it. The evolutionist speaks easily of adapting ourselves to our environment and assuredly if we do not so adapt ourselves we die. But a description is not an explanation. There is an arranged correspondence which is best explained by an ordinary intelligence. Charles Darwin long ago drew attention to the relation between the Madagascan moth and the Madagascan orchid. The moth has a peculiarly long proboscis that enables it to penetrate to the honey in the well of the orchid. If the moth was shortnosed it would die. But stranger still, if the moth was shortnosed the orchid would die. There would be no pollination. This is an example of thousands of co-ordinations in this world of ours that tells of intelligent adaptations between the various parts that make up the whole. Creatures adapt themselves to their environment because there is an order in nature that stretches beyond their limited desires and secures progress apart from though not in independence of their particular mode of life the more we study nature the deeper is the significance attaching to the words, "The Spirit of God moved on the face of the waters." But there is something more.

Man interprets Nature.

Not only do we conform to the types of life around us. We know that we conform. This is such a commonplace in experience that we forget alike its value and its significance. There is a great deal more within our power than a mere adjustment of our need to the prevailing conditions. We are always asking, Why? and we are always finding answers. What wonderful answers we have found in the last one hundred and fifty years. We are beginning to be frightened at the answers we are finding lest we should precipitate some dread disaster. Our papers are full of the Atomic Bomb problem. What if we should dissolve

our world altogether? We have nearly succeeded in wrecking civilisation. What of men like a great Samson should lay hold of the pillars of the world and bring it down crashing to destruction? We have asked many questions of nature and got many answers. There are more satisfactory conclusions concerning this power in us than that which tells us that the heart of the Almighty has given us understanding? The same Spirit Who moved on the waters stirs in sluggish souls and sends them on inquiry bent. We know because we are the handy-work of the Eternal Mind. Is it not passing strange that this gift of reason implanted in us by the loving Spirit should be turned against its Author and used to decry both Him and His work? And here we pass beyond the bonds of nature. We are unable to account for the perverts that turn good to ill. We use gelignite to loosen earth's great boulders and with infinite toil rear great mansions for our comfort and protection. Then with reckless folly we use even more deadly explosives to wreck the labours of centuries and bring us back shivering to a condition of want and penury. Our little lives seem to be a round of discoveries that are preludes to ever increasing disasters. We know, but we know to our own hurt. Is there any things that may comfort us in this deep distress. An answer comes to us here also.

The Holy Spirit is the Spirit of the Prophets.

Nature has no answer to our inquiry. The sensible things minister alike to our need and to our madness. Let us say it nevertheless, if God is to find an answer to an appalling problem the answer must come from man. It is in the region of thought and reason that our sorrow arose. It must be from the regions of thought and reason that comfort must come. And by the spirit God speaks through man to man. Abraham heard the call of God and set out to establish a truer worship of the God of the whole earth. The struggles, concept of moral order implanted at the first finds hereunder gracious guidance an outlet for its activities and an answer to its questions. Revelation has a twofold reference. It comes as a new vision of God and it comes as a quickening, response from man. There is no longer aimlessness there is a rediscovered purpose directed not to the world outside but to the world within. The singing torrent of unrest is quieted. The sense of fruitlessness is gone. Man has found God. But even as he finds

Him man attains a deeper knowledge of sin. We are appalled at the gulf which separates our moral degradation from His unutterable holiness. Our questioning soul seeks a solution for the paralysing fact that the way we ought to go is not the way we want to go. Abraham, Noah, Isaac, Jacob, Moses, all leaders in the new way to God stumble in their stride. Moses gives the law from the hand of God and the law strikes terror into the heart of men. There is an answer to the Spirit but there is also a consuming dread. His God, no further message? He has spoken through the prophets, but we tremble at the thought of retaliation. Can we escape the consequences of our transgressions? Sacrifices offer some degree of consolation, but a dull fear clutches at our heart. We are not quite sure that mercy can out-distance wrath. There is yet another word of God.

The Holy Spirit is the Spirit of Incarnation.

God hath in these last days spoken unto us in His Son. Not only have we left behind the faint intimations of the world around, bearing ever fainter as our ears are deafened by the hardening of sin, we have now left behind the inner consciousness of our own heart as it found expression through men of like passions with ourselves who nevertheless found God and delivered His message. The word has heard, and passed in its mad career. Here and there a servant of the Most High treasured the message and earned the testimony that he pleased God. But the world marched onwards in its mad career of neglect and defiance. Still, God by His Spirit, has a further message. The Master Himself tells us of the owner of a vineyard who said "They will reverence my Son." The last great revelation God manifest in the flesh bursts upon astonished humanity in the fullness of time. A Jewish maiden heard the wonderful word, "The Holy Ghost shall come upon thee and the power of the Most High shall overshadow thee. Therefore also that holy thing which shall be born of thee shall be called the Son of God." The Divine Spirit was the Agent in the Incarnation. He was in the human Christ of Whom alone it could be said, "He giveth the Spirit without measure unto Him." If space availed how entrancing is the topic of the Divine Unity in action. God the Father gave. God the Son came and God the Holy Ghost ever the Great Creator brought to completion the eternal purpose. Now the work of redemption is accomplished.

Once again we read that our Lord, "through the Eternal Spirit offered Himself without spot to God."

The Way of Pentecost presents the Holy Spirit in yet a fresh place of Activity.

Not that we are to assume that His work was wholly new. In the Old Testament as in the New He is the Spirit of regeneration and of holiness. But now He undertakes the great task of making real to the sons of men the full value and power of the Son of God. He does not obtrude Himself upon the scene but He takes of the things of Jesus and shows them unto us. Creation is complete. Revelation is complete. Redemption in its divine purpose is complete. But there is something left. The struggling sons of men are still left. The weary stricken world is still left. There is needed a power that shall bring the everlasting Gospel to the doors of the human heart and effect, without pain, an entrance. When we read of grandiose schemes for the betterment of the world we often wonder if the message of Pentecost has as yet fallen with efficacy on the hearts of the planners. They are earnest men but some of them forget two things: the malignity of sin and the consequent blindness of the human heart. "Ye shall receive power" was the message of the Master and we need to remember our powerlessness. In this new great task of accomplishing the number of the select and bringing in the Kingdom, we see the Divine Spirit operating as The Regenerator. That is a truth that we need to keep before us as we reflect on this blessed manifestation of the tongues of fire. The Spirit uses agencies of course. Both the Word and the Sacraments use means of grace. But Word and Sacrament alike are inoperative until the Wind that bloweth as it listeth sweeps over the land, heart softening and moulding it to fulfil the will of God. There is a weakness in our Christian witness if we do not expect this experience to result from the proclamation of Christ and Him crucified. Spurgeon, in his witty way tells of a young man who called on him because his mind did not appear fruitful. Spurgeon said "Do you expect every time you preach that people will be converted?" "Well," said the young man, "not quite that." "Then," said Spurgeon, "why are you disappointed, seeing you expected nothing." But what we need is a sublime confidence that God the Holy Ghost still honours His word. That He Who touched the lips of the prophet so that he uttered the mind

of God is still present to touch the ears of the hearers so that they shall hear unto the song of their souls. And lastly, in the great work the final work, which shall end in a redeemed world the Holy Spirit is The Sanctifier. Sometimes we are invited and rightly invited to practices of self-denial and self-discipline. The Apostle wrote: "I buffet my body" and the necessity is the same force. But here we need to arise and remember that a higher power than ours and a holier Spirit of devotion than ours has set His hand to the task of making us conformable to the Image of the Son of God. There is a gentle propulsion continuously operative that sends us forward on the glad road of obedience. There is a gracious restraining power ever with us, hindering us from embarking on the doubtful and the dangerous. Our Collect tells us that God the Holy Spirit puts into our mind good desires, and by His continual help, brings the same to good effect. It is the yielded heart that reaps the full fruit of His benign operations. It is the ordered will, ordered by the same gracious Agent Who reveals the way that finds the secret of true service and the enabling for still greater enterprises in the region of pleasant associations. He that keepeth his spirit is better than he that taketh a city. The ruler is always the ruled God the Holy Ghost is the Divine Answer to all our urgent needs.

REVIVAL.

A revival among students in the University of China was reported in an article in "China's Millions," describing the rapid growth of the Inter-Varsity Fellowship in that country. As the colleges move back to the coast from the interior, the movement is expected to spread. Well over one hundred students responded to the invitation to accept Christ at meetings in Yenching and Szechwan Universities. The revival, which started in the national universities, has affected Christian universities as well.

Writes Bishop Frank Houghton, general director of the China Inland Mission: "I have checked myself over and over again in recent months lest I should seem to exaggerate the greatness of the present opportunity among students in the area which we used to call Free China. But every time God rebukes my little faith by some fresh story of students in Chungking or Chengtu or Lanchow or Shensi receiving Christ as Saviour. It is not only that they are ready to receive the message—they are actually pressing into the kingdom. It is true that many of them are babes, urgently needing Christian nurture; but the startling thing is that they have been born, that they have life. God give them nursing fathers and mothers who will help them to grow in Him!"

Bishop Pilcher's Book—"LIFE IN CHRIST"—is now available—2nd Edition. Price 2/-. postage 3d. On sale at the Church Missionary Society, 93 Bathurst Street, Sydney.

TRENDS IN BRITISH THEOLOGY

Australia has no indigenous theology or theological schools but derives its theology, and for the most part its theologians, from Great Britain. Thus a review of contemporary British theology is always pertinent to the Church in Australia for what is dominant in England now is likely to become prominent here later.

The most remarkable feature of recent theological writing in Great Britain is its Bible-centredness. As Canon A. M. Ramsay said in his inaugural lecture before the University of Durham in 1940, "Our classes in doctrine will have the Bible at hand, not with a view to proof-texts nor with a view to curtailing the riches of dogmatics and philosophy, but because the Biblical idea of Revelation and Redemption will be the centre. This movement back to the Bible has resulted in the publication of numerous books dealing with the Old Testament. The title of one, "The Discovery of the Old Testament," by H. H. Rowley, is significant of the changed attitude of leading theologians, though it will raise a smile amongst those erstwhile despised conservatives who have never "lost" the Old Testament!

Humanism in theology is dead, killed by two world wars, yet many of the "assured results of scholarship" have not yet been relinquished. For example, the late dating of the gospels is tenaciously taught by New Testament scholars. Dr. C. C. Torrey, relates in the preface of our "Translated Gospels" how he challenged his New Testament colleagues in the Society of Biblical Literature and Exegesis to designate even one passage from any of the Four Gospels giving clear evidence of a date of composition later than AD50. The challenge was not met but has been tacitly ignored. Vested interests, no doubt, play their part in impeding the reform of theological notions as they impede reform in other departments of human affairs.

New emphasis is being laid on the transcendence of God. Kierkegaard's phrase, "the infinite qualitative difference between God and man" is a common-place. In some quarters Barth is attacked as emphasising altogether too much this difference between God and man but on the whole most are inclined to follow him. It is within this sphere of emphasis that Calvin's key doctrine "The Sover-

eignty of God" finds ready acceptance.

"Calvinist" is a title to plume oneself with these days. The printing presses reflect this change. In the last decade almost twice as many books on Calvin have been published as the total published in the three preceding decades.

The doctrine of the Church has moved to the centre of theological interest, particularly amongst the non-conformists; this is in keeping with the revived Calvinism. John Calvin had a very high conception of the Church as the Israel of God. But Calvin's doctrine of the finished work of Christ is modified in typical modern British theology to-day emphasises on man's response as essential to complete His atoning work. Karl Barth complains that this is a re-rediscovery of Pelagianism that is endemic in the British Isles!

"Real Life is Meeting," is an epigram popularised by the recently-founded Christian News-Letter. The inspiration comes from the German Jewish philosopher Martin Buber who has written on the "I-Thou" relationship of person to person as all important in contrast to the relationship of person and thing. The idea when referred to God, involves the deduction that our knowledge of God results from His meeting and encounter with us, rather than our conning a collection of correct propositions; when referred to man it acts as a stimulus to the Christian to go out and meet men in the situation where they are.

The new alignment of thought has antiquated much theological writing; both learned and popular. Time and the removal of war-time controls will doubtless remedy this and it can be confidently expected that taken as a whole the new literature will be more consonant with the Evangelical position than has been the literature of the immediate past.

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AN HISTORIC ORGAN.

On Friday, 18th April, at 10 p.m., the organ of St. Philip's, Eastwood, was broadcast over Station 2BL. For the benefit of those who were unable to listen-in, the following facts about the organ are published.

The organ was the first chamber organ to be brought to Australia. It was built by Hele, of Plymouth, in 1905, the year in which this organ-builder completed the task of rebuilding the organ of Chichester Cathedral. According to Hopkins and Rimbault, the organ historians, some of the pipes taken out of the organ of Chichester Cathedral were used to build this chamber organ, which Hele was constructing for the Commissioner of the Australian Agricultural Company. Unfortunately, there is no record of the actual stops used, and it is known that the Chichester organ was rebuilt in 1806 and again in 1844, and once again later in the century, before Hele rebuilt it in 1905. Still, it is not unlikely that some of the pipe-work is the creation of Renatus Harris, who, in 1678, undertook to supply "a goodlie organ of upwards of twenty stops and double bellows, to the Deane of the Cathedrale of Chichester in the County of Sussex." However, it is known that a flute stop which is listed in a specification of the Chichester organ is dated 1851, but this was omitted by Hele in 1905. It is just possible that this flute is the one on the great organ in our Church.

On its arrival in Australia, the chamber organ was installed at Tahlee House, Port Stephens; this was the residence of the Commissioner of the Australian Agricultural Company. This company had been formed in 1810 by a group of "honourable gentlemen" to aid in the development of the colony. The company received a grant of 1,000,000 acres of land adjoining Port Stephens, and Tahlee House was built by convict labour.

The organ was built under the direction of the late Sir Frederick Bridge, the then organist at Westminster Abbey. It has three manuals and a pedal organ, with 14 speaking stops and 6 couplers. It was purchased for St. Philip's Church late in 1931, and was dedicated by the Ven. Archdeacon W. Martin, M.A., on Thursday, 28th January, at 8 p.m.

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THE WORLD OF BOOKS.

A CENTURY OF CHRISTIAN CO-OPERATION.

WORLD EVANGELICAL ALLIANCE.

Goodly Fellowship: by John W. Ewing, being a centenary tribute to the Life and Work of the World Evangelical Alliance. Marshall, Morgan and Scott, London. Price 5/-.

Christian re-union and interdenominational co-operation is sometimes regarded as a twentieth century phenomena, but so superficial a conclusion is only held through ignorance of the Evangelical tradition. Such an ignorance is displayed in Canon Lloyd's book, "The Church of England in the Twentieth Century." "Goodly Fellowship" is an excellent antidote to that sort of biased history.

In "Goodly Fellowship" Dr. Ewing gives a very readable account of the activities of the World Evangelical Alliance. The Alliance was formed in 1846, "not to create union but to confess the unity which the Church of Christ possessed as His Body." It was formed on a doctrinal basis of nine points, covering the main Evangelical tenets, together with four "Practical Resolutions" to ensure, as Dr. Thomas Chalmers put it, that there should not be "union without work."

The Alliance, once established, at once began, like a vigorous tree, to put forth branches. Associations were formed on the Continent of Europe, in America and in Asia. It raised its voice in vigorous protest against the Slave Trade and Britain's Opium Wars. From its inception it laid stress on the need of prayer as essential to everything good; it chose the first week of the year to be a Universal Week of Prayer. Year by year its call goes out to Christians to observe the week.

The Alliance has stood behind all who have been engaged in spreading the Gospel in Europe, and at times has proved the potent succour of the persecuted. Dr. Ewing sketches the story of several such incidents, and those who have knowledge of the conditions in Europe to-day know that this aspect of the alliance's work was never more needed than at present. Everywhere attempts are being made to deny religious freedom to minorities.

"Evangelical Christendom," the Alliance's quarterly magazine, reflects the fact that the work of the Alliance in Europe and elsewhere is as alive to-day as Dr. Ewing's story shows it to have been in the past.

This book can confidently be recommended as filling in an important chapter of Contemporary Church History.

—D.B.K.

Handley Carr Glyn Moule, by Marcus L. Loane, M.A. (p.p. 34. Church Book Room Press, 9d).

A satisfactory life of Bishop Handley Moule has yet to be written. We believe that the writer of this small volume is well qualified to render this service to the Church. No one, not even the closest relation, could be qualified to write the Bishop's life without deep understanding of scriptural truth and a sincere sympathy with its evangelical interpretation. There is here disclosed an intimate knowledge of the Bishop's writings and a full sympathy with his teaching.

The only criticism of the Bishop that is suggested is found in the short chapter on his episcopate.

We thank Mr. Loane for these pages and for the care and industry that they display. That it has been a labour of love is evident. But that does not lessen our obligation. We would like him to know that we are not dissatisfied but unsatisfied. Every reader on laying down this small book will want to say, with Oliver Twist, "Please, sir, I want some more."

(Copies at Church Record Office, Diocesan Church House, Sydney).

OFFICIAL YEAR BOOK.

We have received a copy of the Official Year Book of the Church of England for 1947, which marks the 65th year of issue and contains 578 pages. It concludes lists of Diocesan Dignitaries, Officials, Church Assembly representatives, Chapels, Royals and Collegiate Colleges, overseas Churches and Dioceses of the Anglican Commission, Acts of the Church Assembly and Convocations, "Who's who" in the Church Assembly and much other up to date information pertaining to the Church of England. The Book is well compiled with a good general index. It is issued by the Press and Publications Board of the Church Assembly. Our copy from the Publishers. Price (in England) 10/6.

"TENDERS are invited for the purchase, demolition and removal of temporary wooden huts at St. Andrew's Cathedral, George St., Sydney, for the Church of England National Emergency Fund. Tenders close 12.00 noon, 8th June, 1947. Specifications are available from R. Lindsay Little, Architect, 321 Pitt Street, Sydney, M 3466."

YOUNG ANGLICAN REVIEW.

The first number of the Young Anglican Review, the official organ of the Young Anglicans of the Goulburn diocese, and edited by the Bishop of Goulburn, is something different from the usual run of youth publications. It is well-printed and contains strong meat. One is constrained to admire the mental calibre of Goulburn Young Anglicans for setting themselves such a high standard. There are articles by the Bishop of Riverina, Mr. E. McLeod, B.A., Lecturer in English at Sydney Technical College, the Rev. F. M. Hill, the inspirer of the Young Anglican movement, the Rev. W. A. Brown, delegate to the Oslo Youth Conference, the Rev. T. H. Timpson, M.A., and the Rev. H. E. Palmer, B.A. There are also three articles by the Editor, in characteristic vein, although it is unfortunate that in one he refers to the writer of the Creation story in Genesis as "the writer of this splendid little myth."

THE WORLD-VIEW

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CALL TO YOUTH

"PREACH THE WORD."

Paul's advice to Timothy (II Tim. 4:2) is the burning exhortation the Spirit of God is giving to those whom He infills to-day. "Preach the word; be instant in season, out of season," seems to apply in this day of religious entertainment when the climax of a new kind of "show" is an "alter call."

It might be "out of season" to simply "preach the word," but it is "in season" to do so from God's point of view. Preaching the Word is always in season while it is yet day, the night having not yet come. There is great responsibility accorded the preacher to be a preacher of the Word.

We sometimes are more conscious of the privilege that we are of the responsibility. There are so many temptations to depart from preaching the Word that we be considered popular with the crowd, that it is necessary for us to be clear in our minds about just what is our responsibility in this matter.

Coming from the heart of Africa where African preachers and missionaries alike have no popular appeal but simply a plain message, the simpler the better, one becomes conscious that something of Hollywood has invaded the orthodox pulpit and platform to-day. There is an indefinable and subtle element of wrong thinking about preaching.

I have noticed that many men whose messages are entirely from God's Word and who truly "feed the flock of Christ" are not among the popular speakers in certain kinds of mass meetings.

I have heard it said that certain speakers are not for youth but just for old fogies. I have listened to long programmes which included testimonies and everything was popular, but there was an absence of something which the hungry heart craves.

Is it "out of season" to preach the simple gospel message nowadays? Then we had better preach it more than ever, for it is in season, out of season, and more in season than ever when believed to be out of season!

I do not ask

That crowds may throng the temple,
That standing room be priced;
I only pray that as I voice the message
They may see Christ!

I do not ask

For churchly pomp or pageant,
Or music such as wealth alone can buy;
I only pray that as I voice the message
He may be nigh

I do not ask

That men may sound my praises,
Or headlines spread my name abroad;
I only pray that as I voice the message
Hearts may find God.

—Bishop Ralph S. Cushman.

C.M.S. LEAGUE OF YOUTH.

League of Youth Members are looking forward to Kings Birthday Week-end, when a houseparty is to be held at "Chaldercot" Youth Centre. The Rev. and Mrs. Neville Langford-Smith will be house-parents.

FAREWELL.

A very happy gathering was held in the Chapter House, St. Andrew's Cathedral, on Wednesday, 7th May, when His Grace the Archbishop presided over the farewell to the Rev. Graham Delbridge, Diocesan representative to the World Conference of Christian Youth at Oslo. Approximately 200 young people were present.

Farewell speeches were made by the Acting Chaplain for Youth, Rev. R. G. Fillingham, and Miss Juliet Backhouse. Musical items were given by Mr. Harold Swanton, and Mr. David Dufty.

Also present was the newly appointed staff worker, Mr. Don Noble.

A large group was present at No. 13 Wharf, Darling Harbour, to say "good-bye" to Mr. Delbridge as he boarded the steamer "Wahini" for New Zealand on Friday, 16th. During his three weeks' stay in New Zealand, an itinerary has already been arranged for Mr. Delbridge and he would value your prayers that God will use him in the Dominion for the extension of His Kingdom.

OSLO NEWS.

Main Addresses: Jesus Christ is Lord of the World.

The theme of the conference will be the subject of the sermon at the opening service and developed further in the first main session. Then two challenges to Christian faith will be faced; that of moral chaos which denies that there is a Lord, and of the science which claims to be self-sufficient. Two further sessions will be given to the demands which the Lordship of Christ makes on the world for righteousness and on the Church for obedience. Finally the Christian Hope will be proclaimed in the ultimate triumph of Christ.

Speakers of world-wide reputation have agreed to address the Conference. Among them are: Bishop Berggrav (Norway), Dr. Reinhold Niebuhr (U.S.A.), Pastor Niemoller (Germany), Rev. D. T. Niles (Ceylon) and Dr. W. A. Visser 't Hooft (Gen. Sec. World Council of Churches). The Conference chairman will be the Rev. Alex Johnson, a young pastor of the Norwegian Church.

The Bible was the first book printed by Johannes Gutenberg, inventor of the printing press. Copied from a contemporary manuscript of the Vulgate, in Mainz, Germany, between 1450 and 1456, the first printed Bible was in Latin. Forty or fifty copies of it still exist, one of which is owned by the Congressional Library, Washington, D.C. and is said to be one of the three perfect copies and one of several printed on vellum. The cost of this Bible was nearly £125,000.

LIFE'S OPPORTUNITIES.

Waste not the precious hours in idly dreams, Vain disputations, and perplexing themes; This life's the seedtime of eternity, And as thy sowing shall thy reaping be, Be earnest, then, O man, while time is given, To sow for righteousness, for God, and heaven.

MISSIONARY NEWS.

He Prayed for the Japanese!

A Canadian missionary tells of an evening meal in Chungking in Generalissimo Chiang Kai-Shek's home which was interrupted by an air raid. When the meal was finally finished, the Generalissimo asked the missionary to stay and join in evening devotion.

"The Generalissimo began by reading some scripture, then prayed," he says. "I never expect to hear such a prayer again in all my life. First he gave a simple expression of thanks for our personal safety, then he added thanks for the courage of the nation under fire. He prayed for strength for the men in the field and along the firing lines. He prayed for strength for himself.

"The most amazing thing in his prayer was a plea that God would help him and help China not to hate the Japanese people. He prayed for the Japanese Christians and for all the suffering multitudes of Japan whose impoverishment was making the war on China possible. He also prayed for the people who were bombed."

Exiled Missionaries Work in India.

Swedish missions in Chinese Turkestan have been closed by Russian influence, and the missionaries driven down into India. There they have undertaken to preach the gospel to the 300,000 Moslems of the Bombay Presidency. Their ministry has already borne fruit in the conversion of a western trained Indian doctor formerly an ardent Moslem.

These fine Swedish missionaries have also utilised the time of exile from their field to finish the translation of Scripture into Turki, the language of the Tungsans of Central Asia. This translation could also be read by some sixteen mission Turki in North India.—The Moslem World.

Empire Youth Sunday.

This year the Empire Youth Service will be held on 1st June, when a large and representative rally of various youth organisations within the Church of England, and the Guides and Scouts will be addressed by Major Ney in St. Andrew's Cathedral. Major Ney is the organiser in Australia of the Empire Youth Movement. The service is being held at 3 p.m. to roughly coincide with other services throughout the Empire which will be held on this date.

YOUTH LEADERS TRAINING COURSE.

Plans have been formulated for an intensive Youth Leaders' Training Course to be held during the months August, September, and October. This course will be a forerunner of more important Youth Leadership Training Courses where the findings of the Oslo Conference will be put into practice here in our own Church in Australia.

It is intended over the Bank Holiday in August to hold a quiet week-end for youth leaders at the "Rathane" Training Centre. More information with regard to this will be forthcoming. Should you be interested in the Youth Leadership Training Course or in the Quiet Week-end, please contact the office of the Chaplain for Youth and further information will be available to you.

Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

AUSTINMER PARISH.

At St. Paul's, Scarborough, on Saturday, 26th April, an extension to the parish hall was opened by Archdeacon Johnstone, B.A. The hall is beautified with many framed pictures, and a large oil painting of Evening Shadows, 12 feet by 6, the work of the rector, at the rear of the stage. Much free labour was given, well over the value of £150; with pick and shovel and handiwork. The Rector is Rev. A. Dyer.

BACK-TO-CHURCH MONTH.

St. Stephen's, Port Kembla, have designated May as a "Back-to-Church" Month to give an opportunity for those who have been casual in their attendance on Sundays to establish for themselves a church-going habit. Special preachers have been advertised by handbill and the response of the congregation has been good.

St. Paul's, Chatswood.—The annual financial statement shows that during the past year over £900 was given to causes outside the parish. Of this total, £388 went to Home Missions, including H.M.S. £99, B.C.A. £96, C. of E. Homes, £65, C.E.N.E.F. £33, and L.H.M.U. £31. Foreign Missions received £532, including £430 for C.M.S. £43 was given to the Food for Britain Fund and £14 went to St. Paul's Cathedral, London.

St. Stephen's, Penrith, Flower Show.

The Autumn Flower Show held in the Parish Hall on Wednesday, April 30, was an indication that these functions are growing in popularity. The opening ceremony was performed by Mrs. H. N. Powys, who was accompanied by Rev. H. N. Powys. It will be remembered that Mr. Powys was Rector of this Parish for eight years.

VISIT OF C.E.B.S. FROM VICTORIA.

A party of 50 boys of the C.E.B.S. from Victoria have been visiting Sydney. On Sunday, May 18, it was arranged for them to be the guests of St. Michael's, Sydney, being entertained to lunch by the Rector and Mrs. Fox and to tea by St. Michael's Young People's Fellowship.

C.M.S.—YOUNG PEOPLES' UNION.

The Y.P.U. held a camp at "Rathane" Leaders' Training Centre from 9th to 16th May. The camp father and mother were Rev. and Mrs. R. A. Johnson. Nineteen Y.P.U. members attended the camp, and all spent a very enjoyable and profitable week together. The programme included Bible study, prayer-times in which the members themselves took part, talks about lands where C.M.S. missionaries are at work, handicrafts, games, and a Chinese feast.

Visitors' day brought other Y.P.U. members, parents and friends to the camp.

The interest, enthusiasm, and responsiveness that the young people showed in the Bible studies and talks, and making flannel-graphs was most encouraging, and a great incentive to carry out plans for houseparties of a similar nature in the future.

1500 TAKE PART IN CHRISTIAN YOUTH DISPLAY.

Crowds lined Church Street and gathered in Parramatta Park for the Tenth Annual United Witness of Christian Youth procession and combined service on Sunday afternoon, May 4th.

More than 1500 members of Christian Youth organisations, churches and Sunday schools from 35 centres in the district marched.

The speaker at the service was Mr. H. A. Brown, of the Children's Special Service Mission, who said that Jesus Christ was the only sure way to safety from the evils of our day.

Among those on the official platform were Bishop W. G. Hilliard, Rev. T. Gordon Robertson (chairman), Mr. G. C. Gollan, M.L.A., Ald. P. Jeffery, Rev. A. E. Putland, Rev. S. M. Brook, Rev. W. Gurnett, Rev. E. Mortley, Rev. A. M. Stevenson, and Major D. V. Bignell.

Massed Salvation Army bands from Parramatta, Granville, Auburn, and Burwood, led by Band Inspector H. Scotney, played throughout the procession and service.

The gathering carried a resolution to send greetings to the World Conference of Christian Youth to be held at Oslo, Norway, in July.

CORRESPONDENCE.

BARMAID COMPETITION.

(The Editor, "Australian Church Record.")

Dear Sir,

It has come to our notice that at a late hour on Friday last a motion was rushed through the Conference of the Parents and Citizens' Federation of N.S.W. agreeing to a suggestion of three barmaids that they should donate to the Federation an amount (perhaps £20,000) which they would raise by means of a Popular Barmaid Competition. The money so raised would be used for amenities for children in the schools.

There was strong opposition within the Federation itself, and when it is remembered that many Parents and Citizens' Associations have preferred to remain unaffiliated to the Federation, it seems possible that a vigorous campaign might be conducted by them against this infamous proposal.

It is desirable, however, that the Church itself should become articulate in this matter, and the Public Relations Bureau of the Diocese of Sydney is asking all clergy throughout the Sydney Diocese to ask their people to write to the Public Relations Bureau, St. Andrew's Cathedral, Sydney, letters of protest which will then be collected and presented to the appropriate authorities and used, with the aid of the Press, to arouse a sufficient volume of opinion within the Federation of Parents and Citizens' Associations to have this degrading plan vetoed.

It is essential that the public indignation become immediately vocal as every moment will count in making this protest effective. Yours sincerely,

R. A. HICKIN,

For the Public Relations Bureau of

Diocesan Church House,
Sydney.
May 12, 1947.

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Diocese of Bathurst.

77th ANNIVERSARY AND SYNOD.

The 77th Anniversary of All Saints' Cathedral, Bathurst, and of the Dioceses of Bathurst, was held on Saturday and Sunday, 3rd and 4th of May. The special visitor for the occasion was the Lord Bishop of Newcastle, who was welcomed by the Bishop and clergy of the Diocese of Bathurst, Synod representatives, and Bathurst parishioners at an afternoon tea party in the Cathedral Hall on Saturday, May 3.

The Bishop of Newcastle was the preacher at the Festival Evensong in the Cathedral that evening. The clergy of the diocese were present robed, and the Cathedral was filled with worshippers. At the beginning of the service the Bishop of Bathurst dedicated a piece of stone from Canterbury Cathedral which has been placed in the wall of the new section of the Cathedral. This stone, which has superimposed upon it the replica of an ancient cross, was sent to All Saints' Cathedral by the Dean and Chapter of Canterbury Cathedral.

The Service of Holy Communion was sung by the Bishop of Bathurst on the following morning at 9 a.m. After the Holy Communion the clergy and the Synod representatives were entertained to a buffet breakfast in the Cathedral Hall by the ladies of the Cathedral parish.

Later in the morning the clergy and Synod representatives were taken on a conducted tour of inspection of All Saints' College.

The Bishop of Bathurst entertained his clergy, their Bathurst hosts and hostesses and the Synod representatives at a garden party at Bishopscourt.

All Saint's Cathedral was again filled to overflowing for the special festival evensong on the Sunday evening, at which the Bishop of Newcastle was the preacher.

On the morning of Monday, 5th May, the Clergy of the Diocese of Bathurst and the Synod representatives gathered to hear an address by the Bishop of Newcastle on the historical background of the movement for a Constitution for the Church in Australia and an explanation of the Draft Constitution at present under consideration. The Bishop's address was most illuminating, and he answered a number of questions.

Synod later deferred dealing with the Draft Constitution until next year in order to give members opportunity to obtain copies and study it further.

Following established custom the ladies of the Bathurst parishes entertained Synod members, clerical and lay, to luncheon in the cathedral hall on Monday, May 5, and the ladies of St. Barnabas', South Bathurst, entertained them to afternoon tea that afternoon as is their established custom.

Diocese of Grafton.

Casino-Lismore Rural Deanery.—A Ruridecanal conference was held early in May at St. Mary's, Ballina, when in addition to eleven clergy of the Chapter, the Bishop and the Diocesan Finance Commissioner, the Rev. O. J. C. Van were present. The Rev. L. R. Crossman, of Coraki, presented a paper on the proposed Commonwealth Constitution for the G.F.S. and the Rev. E. R. Chittenden, M.A., of Kyogle, presented a paper on that epoch-making report, "Towards the Conversion of England."

South Grafton.—Following the appointment of the Rev. O. J. C. Van as Diocesan Finance Commissioner, the Rev. G. F. D. Smith, of South West Rocks, has been appointed acting Rector of South Grafton.

Diocesan Appeal.—The appeal for some £60,000 to consolidate and extend the work of the diocese has been launched. Although only a few weeks have gone by, some thousands of pounds have already been given or promised and all concerned are most heartened. The Rev. Oscar Van is not sparing himself in the work and he is ably seconded by a committee of business men.

Lismore.—The Rev. Norman Fox, of St. Michael's, Sydney, is to be inducted to St. Andrew's, Lismore, on Friday, 30th May, at 7 p.m. by the Bishop of Grafton. The Rev. W. L. Sanders, acting Rector, is to be married shortly and hopes to leave for England in July. A farewell was tendered recently to Mr. Colin D. Scheumack, who left the parish to commence studies for holy orders at Moore Theological College, Sydney.

Rappville.—The Rev. Cecil Saunders, of Bangalow, was a visiting preacher recently and visited four of the parish's fourteen centres. The lantern lecture on Bunyan's "Pilgrim's Progress" has been proving most popular and large numbers have attended the churches and halls where it has been screened. At a recent week-night service at the parish church, a good congregation enjoyed a recorded recital of sacred music, played by means of a radio pick-up. Among the many items were the Hallelujah Chorus from Handel's Messiah and Master Eric Lough and the Temple Church Choir singing Mendelssohn's "Hear My Prayer."

Clergy Retreat.—The Bishop of Goulburn has promised to conduct the retreat at Grafton for all the diocesan clergy from 7th to 10th July.

VICTORIA.

Diocese of Melbourne.

The Rev. Geoffrey Sambell has begun his work at "The Melbourne Diocesan Centre." A group of parishes in the inner area has been put under his direction. He will be responsible for work in the courts, for some of the hospitals and for the creation of facilities for the help of young and old in the parishes contained in the scheme.

WANTED.

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SOUTH AUSTRALIA.

Diocese of Adelaide.

RELIGIOUS INSTRUCTION IN STATE SCHOOLS.

The committee responsible for Religious Instruction in State Schools is seeking to appoint part-time paid assistants for this work, who should prove invaluable helpers to the clergy in this most important work.

ST. PAUL'S, COBBITTY, N.S.W.

The 120th anniversary of the appointment of the Rev. Thomas Hassall to the parish of Cobbitty, N.S.W. was marked by the dedication on April 20 last by the Rev. Alan Pain, a former Rector of Cobbitty, of a window in memory of the late T. C. Barker who was churchwarden of St. Paul's, Cobbitty for fifty years.



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The Beginnings Of The B.C.A.

The 28th Anniversary of the beginning of the Bush Church Aid Society was remembered on the 26th May last. Later in the year the 28th Annual Rally will be held, but readers will be interested in the following account of the early days of the B.C.A.

A wet night and a small gathering of twenty-six church people, in the lower hall of St. Andrew's Cathedral Chapter House, Sydney, on 26th May, 1919, marked the founding of the Bush Church Aid Society for Australia and Tasmania. "A day of small things" it appeared to be, and in point of numbers carrying no great promise to those present. In the chair was the great statesman of our Church, Bishop Pain. Associated with him was Rev. Canon (now Archdeacon) W. L. Langley, the Rev. (now Bishop), G. A. Chambers, other diocesan clergy and some prominent laymen, including Mr. T. S. Holt.

Thus was held the inaugural meeting of the B.C.A. as the organisation is familiarly called. Perhaps not everyone present saw all the possibilities and significances of the movement, but at least a common vision was shared; all present saw Australia as God saw it; one tremendous whole; and so in the faith of His Name they decided that the Society should be continent-wide, and that its work should not be confined to any one State or any one diocese. Loyal Anglicans they were, unswerving in the confidence that God's work in Australia could best be done by the Church of England.

Mr. Kirkby Appointed Organiser.

It was not until some five months had elapsed that the required executive officer of the organisation and superintendence of the Society's work was appointed, and it was not until January 1st, 1920, that this officer—Rev. S. J. Kirkby, B.A., could commence his duties.

In order to undertake the work of Organiser of the Society, Mr. Kirkby resigned the important parish of St. Anne's, Ryde, and found himself the Secretary of a Society that existed in name only, without a sphere of service; a constituency of appeal, or a treasury to finance its objectives. However, such was the nature of this great-hearted man that such difficulties were challenges to his faith and endeavour, and in characteristic

fashion he set to work to create interest in the Society's work and to seek out spheres of service. His great faith in the promises of God was the foundation of his cheery optimism as he set about his task, and he always believed that prayer and hard work were forces so irresistible that no problem could remain unsolved, no difficulty could fail of solution, if they were applied.

Parson Swagman.

The first task he set himself was that of learning the character, needs and problems of the out-back dweller by personal contact. This he accomplished by carrying his "swag" for some weeks through the great timber country of East Gippsland, seeking out those who dwelt in the tiny clearings, well off the beaten track, amidst some of the greatest forest country in the world. Thus was began an intimate personal knowledge of the needs and conditions of the outback which grew over thirteen years of zealous and painstaking endeavour to stir within the hearts of our city dwellers a real consciousness of their responsibility in the work of winning into the Kingdom of God those who dwelt "beyond the sunset."

The Bush Church Aid Society and the name of Bishop Kirkby will ever be linked together in our memories. We praise Almighty God for His goodness in raising up so great a servant for the building up of this part of the work of His Kingdom. In the years that have passed since May, 1919, the Society has grown from very tiny beginnings to be a big factor in the Home Mission work of our Church.

CLERGY SCHOOL.

DIOCESE OF SYDNEY.

Some seventy clergymen attended the first half of the Clergy School at Moss Vale held last week at Tudor House, kindly placed at the disposal of His Grace the Archbishop for this purpose. The air of boyish abandon that characterised the members fitted in well with the atmosphere and reputation of this excellent school. There was a spirit of good comradeship that must prove of great help in the necessary close relations between the clergy.

His Grace the Archbishop welcomed the visitors and outlined the programme. A brief vespers service with its motive the idea of listening-in "to the voice of God was conducted by Bishop Hilliard. Vespers were held each evening.

Each day began with a service of Holy Communion in the improvised chapel. There was a solemn sense of the presence of God at these services which were marked as might be expected by reverence and devotion.

At 10 a.m. the members assembled for Morning Prayer and a short Bible Reading. Rev. L. Gabbott spoke on the besetting sins of the ministry. His earnest and humble approach to a humbling spirit was much appreciated. Archdeacon Begbie took as his theme "Transfigured." Canon Knox spoke on prayer life. There were three types of prayer: Private, Family and Common Prayer.

Outings were arranged each day after luncheon. The midday session was devoted to "The Parson and his Readers," introduced by Archdeacon Denman. He reminded his hearers that in his early life as secretary of an Evangelical Movement he had to read up volumes of special treatises and felt that he had derived much profit from that necessary study. Canon Barber dealt with "The Parson and the Outsider." Many people who did not go to church had a real spirit of devotion. We should mix with them and try to understand them. He told of one clergyman, who, when visiting asked, "Why have you not come to Church?" who received the startling answer "I've been." The Rev. Norman Fox spoke on "The Parson and the people's social needs." He gave a most interesting account of remarkable developments during the last ten years and satisfied all who heard him that the Church of England was dealing effectively with many problems and providing continually new avenues of service. The special conference topic on the Resurrection awakened keen discussion. Bishop Pilcher opened with the study of "The Resurrection as an historical fact." He attributed to Professor Ramsay the character of originality and forcefulness for his discussion of the relation between the Old Testament hope and the New Testament fulfilment. Canon Hammond spoke on the Resurrection in personal experience and based his remarks on Ramsay's suggestions of a new Exodus and a New Creation. Rev. F. R. Arnott gave a very interesting paper on "The Resurrection in the future."

On the first evening Bishop Wynn Jones spoke helpfully on "Modern Impacts of the Church." He drew widely and wisely on his experiences as a missionary in Tanganyika and showed him the Gospel message was effective in what seemed to us strange situations. The Dean of Sydney introduced us to the writings of D. R. Davies and C. S. Lewis, two modern prophets who have stirred the imagination. The lectures were brought to an end of a most informative paper by Mr. H. R. Minn on Recent Archaeological Discoveries, a well arranged prospectus of recent findings that are bound to influence our attitude towards the Old Testament narratives and incidentally that revealed the limitations under which former scholars worked and the consequent former precariousness of some of their conjectures.

Suitable acknowledgement was made of the valuable help rendered by Rev. G. N. Barwick as Secretary and Rev. Ernest and Mrs. Cameron and the devoted band of ladies who were tireless in their efforts to make the stay enjoyable. All who were there realised that a most profitable sojourn had been theirs and that God had richly blessed this particular effort.

The second half of the School is being held this week when larger numbers are present. The same topics are being discussed.

CORRESPONDENCE.

ST. ANDREW'S CATHEDRAL
BELL TOWER.

(The Editor, "Australian Church Record.")

Dear Sir,

May I be permitted to signify my support of your correspondent, Canon D. J. Knox, in his protest against a proposed expenditure of the order of £100,000 on a Bell Tower for St. Andrew's Cathedral. In doing so, I would also commend the motive of Bishop Pilcher in his proposal that a Peal of Bells would be a worthy acquisition to our Cathedral. That these two sentiments are in no wise contradictory I would now, with your permission, point out.

It may not be appreciated by those concerned with this proposal that it is now possible, by electrical methods, to provide a very close simulation of a bell peal at a cost amounting to only a few per cent. of the above sum. Such a peal could be installed invisibly in the towers of the present Cathedral and would produce an audible effect, both in the vicinity and at a distance, practically indistinguishable from that of a conventional bells.

I would, sir, venture to suggest that the sub-committee concerned with this proposal would do well to investigate the outstanding contribution which recent developments in electronic science have now to offer in this field.

Yours sincerely,

J. ERNEST BENSON, M.E., B.Sc.,
Chartered Electrical Engineer (Lond.)
4 Beaumont Avenue,
West Ryde,
28th April, 1947.

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DYNAMIC CHRISTIANITY

(Rev. R. S. R. Meyer, Th.L.)

Dynamic is essentially a modern word, speaking of power, strength, force, ability. In the English mind it is inevitably associated with the word dynamite, a powerful explosive force. The English word is very much like the Greek word from which it comes, "dunamis." In the New Testament the word is rendered in simple fashion, "power." But the word power certainly means dynamite in the Bible sense. No less than 77 times it is used in the New Testament, 16 times by our Lord Himself. In each of these instances we may substitute for the word "power" its parallel meaning, "force for war."

"Force for war" may have an ominous sound but a most encouraging meaning, for the "weapons of our warfare are not carnal (i.e., physical), but mighty through God to the pulling down of strongholds," says St. Paul, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God and bringing into captivity every thought to the obedience of Christ."

Real Christianity must be dynamic; it is only a pretence if it is anything else and certainly can't reflect the spirit of Christ. When His disciples saw Him for the last time on earth in this present age, immediately before His Ascension, His final word was that their faith should have a dynamic unknown to previous world history. The words in Acts 1:8 are quite explicit: "Ye shall receive power (force for war, dynamic) after that the Holy Ghost is come upon you; and ye shall be my witness unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

It is most important, therefore, for everybody to remember that there is no power to live the Christian life, no strength for witnessing, until the Holy Spirit comes upon us. The disciples at the Ascension were zealous, enthusiastic and no doubt willing and full of courage, but they hadn't the Holy Spirit and thus lacked the "force for war." There had not yet been that complete submission of their wills, that captivity of heart and life to Christ. The Holy Spirit is outpoured only when we submit to Christ as Lord and Saviour. We are "born again," "regenerate," "converted," as the Scriptures variously call that vital and necessary experience.

Now, if we go on to see how the dynamic expressed itself in the first Christians, we will see how it should work through Christians to-day.

On the day of Pentecost, they were filled with the Holy Spirit, converted. Nothing could restrain them from immediately preaching the gospel, telling abroad the good tidings of how Christ saved them and can save

all who accept Him as Saviour. Beforehand, tortures could not have dragged this glorious testimony from them. Now, no power in the universe could stop their mouths. So it is to-day. Christians must perforce be witnessing if they are Christians at all. They must love the sinner but rebuke the sin. One reason why the dynamic is lacking to-day is that the Christian often allows defiance of God and His laws to pass without the pointing of a better way, without a call to righteousness. The forces of evil seem to conquer because the Christian "force for war" is demobilised or missing in so many professed adherents.

We see, too, that the first Christians developed and expressed the dynamic in fellowship with one another. There has never been a lone Christian, a Christian not loving the assembly of fellow Christians, who achieved anything for Christ or the world. That is a fact of history. The faith is nothing unless it is shared. Assembly, flock, church, congregation, all have similar meanings in the Bible. The church is the assembly of the faithful. In the meeting of the church, divine guidance was sought and plans for implementing the gospel were formulated. But above all it is to be remarked that on Sunday, the day of Resurrection, the Lord's Day, the Christian Sabbath, the simple companies met for the worship of their Risen Lord. They confessed their sins to Him, received His promise of forgiveness and strength to do better. They sang His praise, read and proclaimed His word and in the breaking of bread in the Lord's Supper they set forth the saving benefits of His death until He come again.

Thus on the Lord's own day, those who called themselves His, expressed one of the secrets of Dynamic Christianity. They drew from the fountains of living water and as they strengthened and refreshed their own souls, they strengthened and encouraged each other. It is well expressed in the old adage:

"A Sabbath well spent brings a week of content."

But even more than content, the regular habit of public worship builds within the soul the resources from which alone goes forth dynamic Christianity.

SOUTH COAST FESTIVAL.

Over 500 attended the 22nd South Coast Festival in Wollongong on May 4. The tea was excellently arranged by ladies of the district. The Archbishop of Sydney and Bishop Wyn Jones, of Tanganyika, were present and spoke at the Rally.

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- Thursday 19th. June Rev. R.W. Hemming

FOR SALE 1 parcel of land, single grave section, Waverley Cemetery. Mrs O Capper, 19a Norton Street, Leichhardt. LM 1422

The Tasmanian Branch of the Church Missionary Society is in urgent need of a Clergyman to act as stipendiary (full-time) secretary of the branch. Kindly write to the Hon. Branch Secretary, C.M.S. 146 Collins St. Hobart.

BIBLE SOCIETY VACANCY

A Shorthand Typist is wanted urgently at the Bible House, 95 Bethurst Street, Sydney. An opportunity for service in a Christian Atmosphere. Rev. A.W. Stuart, General Secretary