

lenges us to a like loyalty and courage in meeting our Empire's foes, we are faced with the visit of a man conspicuous for his disloyalty to our Empire in time of direst need, and one whose policy of so-called neutrality was such as to increase our Empire's difficulties and hardships, and was a cause of death to a great number of our brave soldiers. Moreover, it is publicly stated that during his visit he is going to seek Australian support for his attempt to force the loyalists of the North of Ireland to come into partnership with the Southern section that under De Valera served the Empire so vilely. His coming on such an embassy in view of his past treachery is a public affront. If this individual had ever indicated any sense of regret for his disloyalty, common decency still demands that his visit should be without undue publicity, but when he comes with all his outrageous arrogance to seek the sympathy for his disloyal aims we protest against the suggestion that such a man should be received and honoured as a guest of the Prime Minister of the Commonwealth.

It will be remembered against De Valera that as Prime Minister of Eire, he expressed regret at the death of Hitler. Here is what a Canadian religious paper had to say about him:—

HITLER AND DE VALERA.

Only three of the neutral countries of the world so far as we know, have expressed regret at the death of that monster of iniquity, Hitler. They are Falangist Spain, Portugal and Roman Catholic Eire. On May 2nd despatches from Madrid and Dublin stated that this had been done. De Valera in person went to the German Embassy in Dublin to express his condolences over the death of Hitler. Surely the world must have stood in shocked amazement at the announcement. Since time began we can think of no other human being whose iniquities have so shocked the moral conscience of the world. The only parallels that history has to show are those of the Borgias and the Popes of the Dark Ages, also, no doubt, historical friends of the Prime Minister of Eire. But whereas the Popes slew their tens of thousands of the best Christian blood, Hitler has been responsible for the slaying of millions and improving upon the ghastliness of the tortures practised by his co-religionists of another day. It is not without significance that it took a Romanist Prime Minister, himself half Spanish, to express his sympathy with this spawn of the evil one who has now gone to his own place.

Lord Vansittart, former British Chief Diplomatic Adviser, described De Valera's act as "the silliest of the whole war." "I wonder if he went on all-fours," he said. "I have never heard of anything so craven in my life. If there is anything to match that act, it is the report that Portugal is to have two

days of mourning for Hitler. This is a remarkable situation; Portugal is supposed to be an ally of Great Britain; Eire one of the nations of the Commonwealth."

The London Evening Star declared editorially that "this forbidding fanatic who directs affairs in Eire might have spared us this crowning tomfoolery."

Such is the man whom Mr. Chifley delights to honour!

The Roman Catholic Church is at present celebrating the Centenary of its diocese of Melbourne. A group of Cardinals and other dignitaries have assembled to dedicate Australia to the Immaculate Heart of the Blessed Mary Ever Virgin. The Church of England, together with other Protestant Churches, has a constant duty to testify against the errors of the Roman system and to protest on behalf of the great truths of the gospel. This duty does not require us to minimise those truths which the Roman Church shares with the rest of Christendom nor to deny the devoutness of life of many of its adherents.

If our duty were limited to such a protest in favour of theological truth, it would not be a difficult one; for the fundamental principles of the gospel—the Love of God, the completeness of Salvation, the inwardness of spiritual religion, will never lose in a contest with a religion that is largely based on fear, legalism, and outward observance.

But the situation is not so simple. The Roman Church has inextricably mingled politics with religion. What she cannot achieve by preaching she hopes to achieve by intrigue. Politics dominate the Vatican at present as was demonstrated in the election of the present Pope who has been a politician all his life.

The Pope is strongly anti-British. He has never spoken one word of praise for what England has endured for the world in the last war. On the contrary, he has publicly said that there will be no peace in the world till heretical England is overthrown. He supported both Hitler and Mussolini; the traitor Petain was his tool; Roman Catholic Spain was the clearing-house to pass on to the Axis war-time secrets which a Roman Catholic Embassy in London betrayed. At the present time the Vatican is working for a war against Russia to be waged by America and England, hoping that as a result England will be so exhausted as to leave the Latin Races supreme.

Many Christians who recognise in the Roman Church a branch, albeit deformed, of Christ's Holy Catholic Church are reluctant to admit this political element in Roman policy. They are allergic to the Protestant drubbing. Yet facts are facts and history shows that ever since the Reformation the Roman Church has used politics to achieve her end, and she is plainly up to the same game now.

The average Australian detests the thought of taking his religion into politics. Yet armies have to fight on the front that the enemy chooses or else victory goes by default. It is the Roman Church that has chosen to bring religion into politics. We, too, must engage here distasteful though it is. We would be mad to allow the Roman Church to dominate the political field in Australia for once our liberty is taken from us it is gone for ever.

Great Britain's mandate in Palestine expires on May 15. We publish on another page an article from the English Guardian on Palestine policy. It may appear unduly pro-Arab—for there are two sides to this difficult question; but even if it is, it will serve as a valuable corrective to the plethora of special pleading to which we are constantly subjected.

With regard to the Palestinian problem, we should clearly grasp—

- (1) That UNO is an idealistic farce, which if a man leans on, it will pierce his hand.
- (2) That the freedom of the world lies in the military and moral strength of Great Britain and America. Neither Rome nor Moscow desires freedom, but only the triumph of their own interests.

Every Christian can contribute a great deal to building up the moral strength of the country, by prayer and ardent testimony to the principle of the Gospel, which have marked our nation's history in the past. Anything we can do to strengthen spiritual religion in our own community is of direct help towards the preservation of freedom and peace in the world. For ultimately, as in the past, so in the coming crisis, world freedom will depend on the moral soundness of Great Britain and the Empire, together with that of her ally, America.

The issue is not the simple contrast of Rome or Moscow, (as the Roman Catholics wish us to believe)

but the more complex triangle of Romanism, Communism and Evangelical Christianity. Our hope does not lie in Rome, nor in Moscow, but rather in London and Washington, the true inheritors of a common tradition of liberty, built on a spiritual Protestant faith. By prayer, preaching, and preparedness we must maintain that tradition, for if it should fail, personal liberty will be extinguished in the world.

As we hold our columns open, as far as is practicable, to expressions of all justifiable views, we are embarrassed, sometimes with far-reaching criticisms, sometimes with the formation of those criticisms. The article appearing recently under the above title comes from the pen of one who has done, and is doing, heroic service to our aboriginal brethren, and we were loathe to keep it from publication although expressive of views with which we do not agree with.

The questions raised are not so easy of reply as Mr. Lousada seems to think. A man's conscience must have free play in making his own decisions in such vital matters. The remembrance of that Christian soldier, Everard Digges La Touche, who gave his life for God and country in World War I, and who definitely refused a chaplain's rank but enlisted as a private, because he felt that there he would have a greater ministry; that remembrance shows how careful we should be not to judge. The leaven of the Pharisees is to be feared, perhaps, just as much as the leaven of Herod. Indeed, the whole question our correspondent raises bristles with difficulty. Those of the clergy who pay without question their war taxation dues would have to think very hard if they shared our correspondent's viewpoint.

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CANON LAW REFORM.

OBSERVANCE OF FEAST DAYS.

The Convocation of Canterbury recently concluded its special session at Church House, Westminster, after devoting further attention to the revision of Canon Law. The House of Bishops sat under the presidency of the Archbishop of Canterbury, Dr. Fisher, and the Lower House, sitting separately, was presided over by the Prolocutor, the Dean of St. Paul's, the Very Rev. W. R. Matthews.

In the Upper House of Canons XIV (Feast Days and their observance) and XV (fast days and their observance) came up for review. The Bishop of Truro, Dr. J. W. Hunkin, said that it was unwise to insist on attendance on the principal feast days, or to legislate for all members of the Church or to try to distinguish between the principal feasts and the other feasts. He was supported by the Bishop of Birmingham, Dr. Barnes, who doubted the wisdom of putting forward a rule which would be ignored by the majority, and resented by a minority.

SIX FESTIVALS.

The Archbishop of Canterbury said he had considered whether the two Canons might not be replaced conveniently by one. The Canon would mention the six great festivals, all of which were in some way or another connected with the Holy Trinity and formed a class of their own as principal festivals. He proposed that:—

The Lord's Day, commonly called Sunday, is ever to be celebrated and kept in the Church of England according to God's Holy Will and pleasure, particularly by attendance at Divine Service and abstaining from all unnecessary labour and business. The Table of Feasts which are to be observed are contained in the Book of Common Prayer, whereof the greater are Christmas Day, Epiphany, Easter Day, Ascension Day, Whit Sunday, and Trinity Sunday. The days of fasting and vigils and days of abstinence which are to be observed in the Church of England are set out in the Book of Common Prayer whereof the 40 days of Lent, Ash Wednesday, and the Monday to Saturday before Easter ought specially to be observed.

Good Friday is ever to be observed by self-discipline, by prayer, and by attendance at Divine Service. It is lawful for the Convocations of Canterbury and York to approve Holy Days to be observed provincially, and for the Ordinary to approve Holy Days to be observed locally subject to any direction that may be given by the Convocation of the Province.

The Bishop of Winchester, Dr. Haigh, welcomed the Canon on behalf of his fellow-members of the House. The new Canon under its title of "Sundays and Holy Days" was adopted, and passed to the Lower House which will consider it later.

The Bishop of Ely, Dr. H. E. Wynn, said that as the chairman of a committee appointed by the Church Assembly to inquire into the spiritual discipline of the laity his report would ask the Convocations to define fasting and abstinence. He felt they might unwittingly pass Canons as they stood and so place a burden on many consciences.

It is expected that the Convocation will further proceed with its work on the Canon Law at the next session, which, as at present arranged, opens on May 27.

CRANMER BIBLE COLLEGE.

More details about the new Church of England Bible College in Sydney are now available. The first term will begin on Monday, June 7, at 6.30 p.m. in the Lower Chapter House, George St., Sydney. Lectures will be on Mondays and Wednesdays from 6.30 to 8.30. There will be three terms each year. At the end of the course a diploma will be awarded to those who have completed it successfully.

Lecturers this year will include the Dean of Sydney, the Very Rev. S. Barton Babbage, M.A., Ph.D.; the Venerable F. O. Hulme-Moir, Archdeacon of Ryde; the Rev. M. L. Loane, M.A., Acting-Principal of Moore College; the Rev. B. H. Williams, B.A., Director of C.S.S.M.; the Rev. B. R. Horsley, B.A., Rector of Eastwood; the Rev. D. R. Delbridge, Chaplain for Youth Work, Diocese of Sydney; and the Rev. D. B. Knox, B.A., B.D., Tutor at Moore College.

The course this year will cover the Pentateuch, Joshua, Judges and Ruth, and in the New Testament, St. Luke, The Acts, Galatians, and Philipians. The aim of the College is a high standard of Biblical exposition, linking exact scholarship with spiritual discernment. The object is to give those who attend the lectures a sound knowledge of the contents and teaching of the English Bible.

Those interested may obtain further information on application to the Dean's Secretary, St. Andrew's Cathedral, George St., Sydney. MA 2927.

DAYS OF ABSTINENCE.

(From Our Correspondent.)

York, Jan. 16.

The full Synod of the Convocation of York did not complete its consideration of all the amendments that had been proposed to the revised Canon Law, and the Session was prorogued until May 27, when Canons XXIX to LI will be debated.

Convocation rejected by a large majority an amendment to Canon XV, which deals with fast days and their observance, calling upon those who are not duly hindered to lessen the amount of food normally taken on days of fasting, and on days of abstinence to abstain from flesh meat. Canon A. E. Baker, of York, said that the idea that the personal quality of a human being depended upon whether he ate cold meat and scraps on a Friday or salmon trout was plainly ridiculous. If Convocation gave time in the twentieth century to trying to make rules about what should be eaten it reduced itself to an absurdity.

—From "The Times," London.

A PROTESTANT RALLY.

About 500 people were present in the Assembly Hall on Thursday, April 22, to hear Mr. Petter, who gave an address on the Political element in Modern Romanism.

Mr. Petter said that the Papal State claims to have 350,000,000 subjects scattered throughout the world, who own absolute obedience to the Pope in matters political as well as religious. He commented on official Papal interest in the Abyssinian War and the Franco Rebellion, and recalled how the Pope applauded Mussolini when France was stabbed in the back. He said that the Pope had made a mistake when he backed Hitler and Mussolini; a mistake often made in this country; he backed the wrong horse.

He argued that it is the great aim of the Papacy to destroy the British Empire. The failure of the British mandate in Palestine was due, he said, to Roman interest. Rome is no friend of the Jews, and has backed the Arabs ever since the Balfour Declaration.

He quoted the fact that in Australia the Roman Catholics represent 20 per cent. of the population, but 65 per cent. of the Federal Parliament. The determination to make Australia 100 per cent Roman Catholic may be seen in the appointment of a Roman Catholic Archbishop to Canberra; "tall cheek, I call it!"

He referred to the visit to Australia of De Valera, the bitterest enemy of

the British Empire. He also referred to the fact that on May 9, a group of foreign Cardinals in Melbourne intend to dedicate Australia to the Immaculate Heart of Mary. He asked why is it that we have sent to Australia House in London a staff that is 100 per cent. Roman Catholic.

He referred to the White Australia Policy, and asked how it is that now we are prepared to give preference to the riff-raff of Southern Europe in our immigration plans.

Mr. Petter pointed out that the British and Foreign Bible Society are allowed to operate in Poland, under the Soviet regime, but not in Spain. Better, he said, to be under the Iron Curtain of Russia than under the Iron Heel of the Papacy. The Papacy is determined to crush Russia, and use England and the U.S.A. as her hammer. Truman's need for a Roman Catholic vote in the Presidential elections and a Roman controlled Foreign Office in England have led to a Volte Face in the last two years towards the Soviet.

The British Empire should not allow herself to be made a tool to the Papacy in her quarrel with the Soviet. We have nothing to do with either.

We cannot blame the Roman Catholics for taking advantage of the opportunity that is given to them, but we must blame ourselves for our failure to value our Protestant liberties.

Proper Psalms and Lessons

May 9. Sunday after Ascension.

M.: Deut. xxvi or Isa. lxiv; John 17: 1-14 or Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxvii or Isa. lxxvii; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

May 16. Whit Sunday.

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

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

May 23. Trinity Sunday.

M.: Isa vi 1-8; Mark i 1-11 or I Pet. i 1-2. Psalms 29, 23.

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

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RICHARD BAXTER.

The annals of the 17th century record few names more noble and few lives more honourable than that of Richard Baxter. He lived in strangely stirring times. His life almost spanned one of the most troubled and tragic centuries in English history. It fell to his lot to witness the rise and fall of good and great and bad alike. His birth touched the reign of James I, and his death reached the reign of William III. Between those two Sovereigns, no less than three other kings had ruled and passed away; Oliver Cromwell had fought and triumphed and died; Charles I had lost his head, and James II had lost his crown; the Westminster Assembly and the Savoy Conference alike had waxed and waned. It was an era in which the history of the country was wrapped up with the history of Puritanism. And for more than half a century, no man in England more truly shared their perils and glories than Richard Baxter.

His father owned a little property in Shropshire where he kept the light of Christ burning amid dark and godless surroundings. Here in 1615 Richard Baxter was born. He suffered all his life from the severest and most painful bodily ailments; fever and disease wasted his frame away from childhood. Often he lay at death's door, and he was ever listening for the last messenger. This early gave his thoughts a Christward bend. "Weakness and pain helped me to study how to die. That set me on studying how to live." Very soon Christ became all and in all to him, and thus from his youth up he was devoted to his Master's service.

Baxter was never an undergraduate, but his passionate love for books did more for him than any University. He pored over them with intense delight, and he covered a vast field of learning. Patristic and scholastic writings were equally ransacked by him, and his powerful mind made him the master of all their subtleties of thought and speculation. At the age of 22, in 1638, he was ordained by the Bishop of Worcester. In his own words, he was simply "conscious of a thirsty desire" for the salvation of men, and "if one or two souls only might be won to God," he would rejoice in his ministry. Within three years, he was settled at Kidderminster, the town for ever associated with his name. But while he was busy "catechising in the lanes," the Civil War

suddenly burst upon England, and after the Battle of Naseby, he was whirled into the thick of it. Strange it seems to think of him marching to the drums of the Roundheads; but he volunteered as a chaplain to Cromwell's troops if by any means he might save some. However, illness struck him down in 1646, and for months he hovered on the borders of death. At last he was able to resume his ministry in Kidderminster, and here for 14 years he preached and prayed and pleaded for the souls of men. By the grace of God, he turned the sinful, drunken, Christless town of 3000 people into a garden of the Lord. Eventually he had no less than 600 regular communicants, of whom there were not twelve of whose conversion he was still in doubt. It was said that every Sunday "you might have heard a hundred families singing psalms and repeating sermons as you passed through the streets." In many quarters, there was scarcely a family who did not meet daily for united prayer. Like Rutherford and Venn and McCheyne, he never tired of knocking at the door and calling at home after home. He was ever on the watch for Christ's sheep which had gone astray. He wrought with souls one by one and was marvellously owned by God.

Baxter was in many ways a royalist at heart, and did not fear to argue boldly with Cromwell on behalf of the King. In 1660 he visited London to throw his weight into the recall of Charles II. He soon became chaplain to the King, and was offered the Bishopric of Hereford. But he was soon sickened by the false promises of Charles, and Hereford was refused. During the Savoy Conference, he did his utmost to conciliate the Puritans and the Churchmen, but no human effort could bring them together. The arrogant Bishops would not bend, and the die-hard Puritans would not truckle. In 1662, when the rod fell with the Act of Uniformity, Baxter was one of the noble two thousand who were driven into Non-Conformity rather than deny their faith. That still remains one of the darkest blots upon the pages of Church history. Two thousand of the best and holiest ministers our Church has ever had were ruthlessly ejected. Under Cromwell, the Puritans had made England's name stand among the first in Europe; now they were trodden underfoot by the singularly foolish and deeply sinful policy of Charles.

Henceforth Baxter was like a partridge hunted in the mountains. His enemies drove him from pillar to post. They hounded him and courted him in turn. Now he was offered a Scottish Bishopric, and now he was thrust into prison. His troubles reached their height with his farcical trial before the infamous Jeffreys, bloody Jeffreys. The accession of William III brought him a measure of relief, and at last at the age of 76, worn out with privation and suffering, with work and prayer, he died in 1691.

Baxter was long an advocate of clerical celibacy, but after he had lost his charge, he married Margaret Charlton, a woman in every way worthy of him and passionately devoted to him. His love story is one of the most sacred portions of his inner biography. Baxter was a mighty author. His pen was astonishingly prolific. He could handle the most abstruse metaphysical problems and the plainest practical doctrines alike, with extraordinary success. Twenty thousand copies of the Call to The Unconverted were printed in a single year. Perhaps no more heart-searching book for the ministry has ever been written than The Reformed Pastor. The Saints' Everlasting Rest was written after recovery from an illness which seemed likely to carry him to his eternal home, and its countless devotional gems have won for it an abiding place as a classic of heart-felt religious literature. Baxter was also one of the mightiest preachers England has ever known. Like Whitefield, his voice was wonderfully melodious and capable of the most deeply moving and pathetic effects. Spurgeon used to tell his students that if they would learn how to plead with souls, they should steep themselves in Baxter. And withal he was one of the saintliest men of his age. Orme, his early biographer, truly says that he was a most "unearthly" man. He breathed the very air of Heaven even in the hottest part of the fray. And the name of Richard Baxter is still a name to make the heart burn; his life a life to kindle within a flame of fire; his words a message to rouse the very soul:

"I preached as never sure to preach again

And as a dying man to 'dying men."

The well-known historian, C. Sidney Carter, has contributed a study on Richard Baxter to the Great Churchmen series, produced by the Church Book Room Press, Ltd., in England.

Dr. Carter begins with a brief review of Baxter's life, based on the

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Reliquiae Baxterianae and then devotes the remainder of his study to a survey of Baxter's theological views, and his contribution to the Church life of the day.

It is a pity that Dr. Carter has not documented his quotations, so as to make reference more simple, and one regrets that the limitations of space precluded him from a more detailed sketch of certain aspects of Baxter's varied life.

His booklet, however, is a very useful contribution to the series which is now being produced, and should help

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PARTITION IN PALESTINE.

The British mandate in Palestine expires on May 15. A correspondent in the English Guardian commenting on the United Nations' determination to force Partition on Palestine, writes:

Indefensible morally, how can it ever be workable politically? Did not the Mandatory Power—so remembers the ordinary person—send a Royal Commission in 1937 to examine the state of affairs after much rioting, and did it not recommend partition as a possible solution—only to be followed the next year by a special Partition Commission which worked extremely hard and reported the scheme really unworkable? The ordinary person asks whether it can be considered any more feasible in 1948 than in 1938.

It is not simply because Arab villages are to be left in the Arab State with the lands on which they have subsisted for generations transferred to the proposed Jewish State, for that could be put right by a simple boundary commission; nor is that Lydda Airport, so close to the capital of the present district, with its history of over 2000 years, is to be given to Jewish aviation, when there are to be other airfields in the Jewish State, nor is it that such a large percentage of the best and most "waterful" land is there too, which means that the Arab citrus crop will be largely Jewish controlled; nor even that Haifa, the only deep-water port down the Palestine coast, is to be Jewish State owned, when the Partition Commission of 1938 declared that Haifa was essential to the development both of Jewish and of Arab trade—all these decisions may be individually foolish but capable of being remedied, but in the aggregate they give evidence of something more deep-seated than mere stupidity. It looks like a deliberate invitation to trouble and intervention, at least in the opinion of the ordinary man.

Then what about the psychology of the situation? Does the majority of Jewry, permitted during these past two decades (rightly or wrongly) to settle in the country as a grateful refuge from European hardships, really want to be surrounded by a group of seriously apprehensive and consequently growing hostile peoples? Are they genuinely desirous of courting bankruptcy, starvation, hatred and death?

Looking at the map, some people have been heard to exclaim something to the effect that the Arabs with all their vast lands (much of it, of course, desert) might surely be ready to part with the little slice bordering on the Mediterranean. Cannot some

form of compromise be effected here? As if world peace has ever come through Compromise! says the Arab; that would seem to be a western ideal! For Arabic does not seem to have a word for compromise—presumably because the idea does not exist in the Arab mind, whether in Palestine or outside. A matter of compromise cannot be one of justice; there can be no giving way over a matter of fundamental justice, even if the United Nations say that there must be. Impartiality (sic) may be enforced by the sword, but justice never. Mush 'adil (it isn't just) is the verdict of the ordinary person. And is it not absurd when newspaper articles or wireless talks counsel the United Nations to enforce partition in the British disinclination after thirty years of experience to force an issue unacceptable to either people.

It is said that at Versailles the first King of Iraq had to remind the assembled politicians that the countries of Europe did not win the Crusades!

What the Arabs do not understand is that the United Nations should condemn them to be ruled by an alien people for the most part, many of whom would find it hard to prove Semitic blood; and a people, too, who have been mistreated and despised by many of the United Nations in a way that, with the exception of the era of the rise of Islam, Jewry has never been treated by Muslim rulers and governments in thirteen centuries. When there has been despising and mistreatment, it is doubtful whether it has ever reached the pitch of some of the western nations, who have after all been a main factor in producing hatred in a land where it never existed before. This adding of insult to injury has stung the honour of the Arab people to the quick. They have ever been ready to share the burden and responsibility of Jewish emancipation, and help in the provision of a refuge; but why, they ask, should a policy be forced on them by the greater and the lesser satellite nations, who are not keen on having their own populations, by no means overcrowded, increased by refugees, who, because they were Jews, have developed a refugee and barbed-wire mentality? Yet the UNO, as the ordinary person sees it, is ready to foist such an invasion on little Palestine.

What is the net result but a disastrous recrudescence of the workings of the lex talionis, in which the peoples of this country are embroiled? "Retaliation is the only weapon against the Arabs." This was said in 1948. But nearly two years ago (four months before the carnage at the Secretariat) a Jewish friend of twenty years' standing remarked that "our young people are imbued with the spirit of the dying Samson"

"Lord, let me die with the Philistines (Palestinians)." Will it come about that the Jewish people, who have already lost so many millions in Europe by their uncontrolled decimation of Palestinian villages will now bring themselves down with the Arabs in a ghastly holocaust of useful young lives? "Nazi" philosophy of blood and race, if ever there was! Is this what the United Nations desire?

Most Christian people, as they face the problem, feel that at bottom the sources of religious solution are not altogether beside the point. If only it could be understood that Palestine, unlike Caesar's Gaul, is not divisible into three parts, but is an indivisible whole, and if only the rest of the world would lay hands off, then the monotheistic religions of the Near East could have an opportunity of working together towards mutual understanding. But for this to be possible grasping hands must be restrained and the spirit of co-operation rekindled by acts of reconciliation. And in this task the Christian Church, which began such a ministry in Palestine nearly two thousand years ago, has perhaps a bigger part to play than is generally realised.

ARCHAEOLOGICAL EXHIBITION.

Readers of this paper will be interested to learn of the exhibition of Modern Science and the Bible which is to be presented by the Australian Institute of Archaeology in the Sydney Town Hall from Saturday, 19th June to Saturday, 10th July.

The exhibition will display actual material taken from a wide variety of excavations. There are clay coneiform tablets from Mesopotamia, bricks from Babylon, a good deal of material from Jericho, pottery from Cyprus, Ras Shamra, Syria, Palestine, Egypt, flint implements from England, France, Palestine, and so on.

This material will be displayed in large bays which artists have prepared specially for the exhibition. Other features are a number of sets of large photographs which refer to places of Bible interest, Jerusalem, Galilee, Petra, Babylon, Tyre, Jericho, and so on.

The evidence of these tangible material objects has a remarkable appeal to the indifferent and to the unbeliever. No better opportunity for opening up a personal chat with some outsider will be found anywhere.

It is hoped that the Christian public will support this Exhibition by its earnest prayers, by its presence and by its use of this splendid means to interest the outsider.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

YE SHALL RECEIVE POWER.

That was the promise made to His followers by the Ascending Lord — and there is no doubt about its fulfilment! The record of the Acts of the Apostles is sufficient testimony; indeed to the Christians of those apostolic times, the gift of the Holy Spirit was not just a startling one-day happening, but an ever-present experience. There was nothing in the least vague about this daily experience of the power and enabling of the Eternal Spirit. It was a dynamic and triumphant energy. It was actual power, effective, changing the course of men's lives and of history. These men are come here that have turned the world upside down. The coming of the Spirit is described in terms of sheer action "a sound as of a rushing mighty wind," an appearance like tongues of flame. It was the very incoming rush of the living power of God; and it made the apostolic witness mighty to the pulling down of strongholds and the upraising of Christian congregations and godly living.

But here we are in this twentieth century. We Christians are in no doubt whatever about that endowment from on high that came at Pentecost. The fruits are so evident, not only so, we are quite clear about the doctrine of the Third Person in the Sacred Trinity. It has been worked out and defined in set terms in our creeds and theological treatises. What, however, of the Spirit's power in Christian lives and living to-day? Of course, there are evident tokens of God at work in the world. The Spirit of the living God is at work in manifold ways—of this we have no doubt otherwise God would not be God. But what of us every-day members of the Christian Church, the ordinary rank and file, shall we say? It would hardly be too much to say that in a great part of our corporate Christian life we are desperately vague about His power at work in individual lives, that we do not expect that power or receive it, and therefore cannot bear effective and living witness to it. It is the personal side of which we are thinking, for it is right here we see the weakness of so much modern Christianity. That is not to say that in our parishes there are not faithful Christians and much faithful and truly pastoral work. There is much deep sincerity in the worship of the Church in many parts. There

are no end of activities in their way. But if one of those Christians who came under the power of that Pentecostal Day were to visit our parishes and churches to-day, would he miss anything? We venture to state that he would most certainly miss something dynamic and very familiar, the living power, daily and hourly at work amongst us. And yet that Eternal Spirit is here, available for the Christian who will pay the price.

There is no doubt that the world around us, its thought and habits, not merely infringes on Christian's lives, but profoundly affects us. We are in a world torn by hatred and rivalry, riven asunder, spoiled and troubled by national pride, greed of possession, jealousy and intense sectionalism. We see the modern State threatened in its life by the strife of the contending classes which compose it. Almost worse still, it is surfeited with fancy philosophies, political cure-alls, false religious cults and revolutionary agitations. Saddest of all, people are engrossed in the merely material and have become cynical and fatalistic. "Everybody is doing it, and when I die, say a prayer over me—there may be something in this religion."

However, there is nothing new in this world. The Graeco-Roman world in which those Pentecostal followers of our Lord first came preaching the Gospel, was afflicted with precisely this kind of outlook and manner of life which we see around us to-day. The Roman Empire presented a great front but it only concealed a mass of spiritual corruption, fatigue—the sickness of a gross secularism and materialistic way of living. And so recourse was had to all sorts of refining "cultures," to magic, to the whirlpool of sport and pleasure and oriental quack remedies, in order to find relief. But it was in vain.

It was upon Christians, surrounded by this atmosphere of decomposition, of despair and emptiness that the Holy Spirit was poured out. And wherever the Gospel of the Lord Jesus Christ came, and men came under conviction and opened their hearts to the Giver of Life from on high, changed lives came, confidence was restored, zeal for the things of God's Kingdom was enkindled and men came to know the power of God's transforming grace in

the whole of their being and outlook. Is God's hand to-day shortened that it cannot save? In other words, the problem is ourselves. It may seem a commonplace, but it is simple truth to say that our modern weakness of Christian witness is at the bottom due to loss of faith in the Holy Spirit, the universal Giver of Life. And the fundamental reason for refusal to believe in and lay claim to the Spirit of God, is man's pride and self-sufficiency. Men are too proud even in their poverty of life and soul, to acknowledge that they cannot save themselves, that they must repent and accept with the open hand of faith God's gracious gifts and powers, on His terms, instead of seeking to impose their own.

Yes, the power that is offered to us is not of man, but of God, and the victory over man's besetments and waywardness, his rebellion from God, his pride and his sinfulness, that is offered to us is not man's victory but God's. This is no mere other-worldly belief, but a living reality, witnessed and experienced in countless surrendered lives. The power of the Spirit is a power that acts here and now, and lives laid open to that power do in fact transform history, change the outlook and very ways of people's living, in a way utterly impossible to those who put their trust in the modern equivalent of chariots and horses.

The Christian is not in reality concerned with atom bombs, rocket planes, radio talk and the various modern weapons of power and influence. He is concerned with energies beside which the destructive forces of modern implements are as trivial as they are transient. The Christian knows perfectly well that there is only one final power in the world, and that is the power of God. To seek the aid of man's contrivances and his modern gadgets to do the Lord's work is not an evidence of strength but of radical weakness and poverty of spirit. Force and mechanical contrivances are not power, in any Christian sense.

The message of Pentecost proclaims the Universal Mission of the Church. The wondrous descent of the Spirit of power on those Christians assembled there in Jerusalem stamps the principles and ways and purposes of the Christian Church as Christ meant with the Divine endorsement. Not by power nor by might, but My Spirit saith the Lord of Hosts.

It is to that Power and to Him alone we subscribe our prayers and hopes and work this Whitsuntide.

"A LITTLE CHILD SHALL LEAD THEM."

Two years ago, the Rev. George Rees was appointed as Diocesan Evangelist, in the diocese of Sydney, and during that time rich blessing has attended his labours. Altogether, 1539 services have been taken during this period, including visits to schools, with an aggregate attendance of 87,500, and 1070 have been linked up with the Scripture Union Bible reading plan. Above all, many have been converted and strengthened in the faith of the Lord Jesus Christ crucified and risen.

The response among the children especially has been good. Many have been linked up with Sunday schools and have continued faithfully in their adherence.

Attendances at meetings vary according to the Parishes and the circumstances. In one centre, where the school is at least a mile away from the church, it was thought that not many would attend, but praise be to God, the children became enthusiastic and the meetings so blessed of the Lord that the attendances grew from thirty on the Monday to 155 on the following Thursday, and this high level was then maintained. This is really typical of almost every centre where Missions have been held, the peak attendance varying according to population from 60 to even as many as 324.

A very particular and careful method is used to bring the children to a decision, and has been found very effective. The meetings usually commence on the Monday and by Thursday the children who are keen to accept Christ are divided into two groups—nine years and over, and the under nines. The matter of accepting Christ as Saviour and Lord is very carefully explained and the children requested to make their decisions at home in the quietness of their own rooms; then a special text, John 3: 16, is written out, embodying their decision and brought to the Missioner during the next few days. The names of those who bring the text are read out during the service and they then stand as a confession of their acceptance of Christ.

Two incidents show how such decisions can be challenged in the home:

The Missioner, shortly after one service, entered a shop near the church. The lady behind the counter enquired if he was the Missioner. On hearing a reply in the affirmation she said, "My girl has thought over what

you have said and has carefully carried out what you have suggested."

In another home, the father of a girl of twelve, finding her on her knees in prayer, said, "Whatever are you doing?" She replied, "I am asking Jesus Christ to enter my life as Saviour and Lord." Her father said, "I am glad to know that, for I did it when I was a boy." That girl was very glad because her father had not openly witnessed before of his faith in Christ.

Children as Evangelists.

Praise God for what the children are doing. Numerous instances could be recounted, not only of the challenges they are bringing into the homes, but of the parents they are bringing back to the House of the Lord, and to the Saviour. In one Mission, six parents attended the services through the influence of their children. Four of them had not been seen inside the church before, and the other two on rare occasions only, of which the Missioner was one.

In another centre, a mother had been attending regularly each evening with her two boys, aged about eleven and twelve years respectively. On the final night she became an annual subscriber to the work, saying, "I am glad to be able to help in this way; and my two boys have been responsible for bringing me back to the Lord."

In two other Parishes where parents were converted it was because of their children's influence. One of them, as a thank-offering, now gives 5/- per week to the work and is a regular Sunday School teacher. Truly "a little child shall lead them."

During the past eight months, in most of the parishes the children have been responsible for bringing more parents to the services than the combined efforts of church workers visiting in preparation for the Missions. Excellent work has been put in in almost every parish by visiting, but where we have failed the children have succeeded and as far as our work is concerned they are now the "Spearhead of present-day Evangelism."

It is now becoming commonplace in nearly every Mission to hear a Father say, "My boy would have me come so here I am." Or a mother—"My girl here wanted me to come, so I have." Yes, Praise God, more parents who have been away in the "far country" have been brought to church, many into conversion and blessing, by the children during the past eight months, than by all other efforts of the previous sixteen months.

Another interesting feature of the children's work is that, on the whole, the boys have attended better than the girls.

Adult Services.

The evening services, on the average have not been as well attended as the children's services, nevertheless, on the whole, they have been quite good. Churches have not been by any means as crowded with adults as they have been with children but they have been rich in blessing, and of those who have come, many have found Christ as Saviour and rich encouragement. "Rejoice in the Lord."

In one centre a young couple signified their trust in Christ. What a joy it was to know it was one of the local policemen, and his wife.

In a fifth-year class at a Technical School a young lad came to Christ. Many months later, at the University, the Missioner met the same young man still a keen follower of the Lord Jesus Christ Hallelujah!

A young business woman, whose mother had been converted during one of our missions, introduced another young woman to the Missioner who enquired as to whether she knew Christ. Her reply was an emphatic "Yes." "And when were you converted?" asked the Missioner. "At one of your Missions," was the glad response. Praise God!! And so we could go on enumerating many instances of conversion, blessing and encouragement, but eternity alone will reveal the precious lives influenced by the "Gospel which is verily the power of God unto salvation to everyone that believeth."

Missions are conducted in all centres of city, suburban and country parishes, also in schools, children's homes, housing settlements, beach missions, camps, house parties, and the open air.

For the benefit of those not already acquainted with the work, the Board of Diocesan Missions is specially appointed by Synod for the furthering of Evangelistic Missions in the Diocese of Sydney. At present there is one full-time Evangelist at work, but the Board is looking forward to the day when there will be other workers in the team and when such equipment as is urgently needed will be available for more effective labours.

How can you help? First of all by your prayers, and then by your giving. The present objective is 300 annual subscribers at £1 per year. Will you be one? There is also an urgent need

(Continued on back page)

CALL TO YOUTH

The Rev. G. Rees, Diocesan Evangelist, and the Rev. Graham Delbridge, Chaplain for Youth, spent a week in the South Coast Rural Deanery conducting a Youth Week. They visited the various young peoples' organisations in the Deanery and consulted youth leaders.

Mr. Rees is working in the South Coast area for some three months conducting young people's missions.

YOUTH DEPARTMENT.

The staff worker of the Youth Department, Mr. D. W. Noble, is at present in hospital after having had his tonsils removed. He is progressing favourably.

Bible Class.—The Church of England Young People's Bible Class has been in existence for the last five and a half years. Some twenty young people meet together each Tuesday in the No. 2 Committee Room, Church House, at 1.20. The study covers 25 minutes and any young person interested would be made very welcome.

ST. CLEMENT'S, MOSMAN.

The young people of St. Clement's, Mosman, held their annual Fellowship House-party at Thornleigh over the week-end, 1st to 3rd May. There were over 100 young people present, to participate in the games, hiking and fun and fellowship that is always associated with house parties. The series of studies of "The Ideal Prophet" were led by Rev. A. Begbie. Young people from Pymble and Lithgow were also present.

YOUTH LEADERSHIP TRAINING COURSE.

A Church of England Youth Leadership Training Course is to commence in the C.E.N.E.F. Memorial Centre Auditorium on Thursday evening, 3rd June.

The course is of 17 weeks duration, and will cover such subjects as—fundamentals of leadership, programme planning, some technics of youth work, as well as dealing with such problems as Christian youth and Communism, and youth in rural districts. Demonstrations will be given in handwork, and from time to time opportunities will be made for visits to youth groups in parishes.

Further information regarding this course may be obtained from the Chaplain for Youth, 201 Castlereagh Street, Sydney.

CHURCH OF ENGLAND FELLOWSHIP DIOCESE OF SYDNEY.

The Diocesan Committee at its last meeting decided that at the next Rally on 29th May in the C.E.N.E.F. Auditorium, replicas of the Sports Trophy and Swimming Cup will be presented to the branches who won possession of these cups for a year. This award will be made retrospectively, which will mean that branches which have to date held a cup for one year will receive a replica for each year during which they held it. In future the replica will be presented with the cup, and though the cup will be returned, the replica will remain the property of the branch. It will be suitably engraved and will be permanent evidence of the prowess of the branch inspiring its mem-

bers to follow the example of sportsmanship which it represents.

The branch fellowship at Toongabbie was visited by the Organising Secretary, Rev. C. K. Hammond, on the occasion of the Fifty-Ninth Anniversary of the Church there. Representatives from the Wentworthville and Girraween branches were present and the Girraween Methodist young people sent a delegation to join in the function.

The new branch at Ermington in the West Ryde Parish was also visited by Mr. Hammond. This church was about to celebrate its sixty-fifth anniversary.

The fact that churches with so many years' service behind them can rejoice in a band of enthusiastic young people augurs well for the future.

GIRLS' FRIENDLY SOCIETY.

Concert.—On Friday, 16 April, a most successful concert was held in the Auditorium, C.E.N.E.F. Centre; about 350 people were there to enjoy the excellent programme presented by the girls from many of the branches.

Picnic.—A picnic for schoolgirls has been arranged for Monday, 10th May; we will be leaving Chatswood Station at 9.30 for Lane Cove National Park. All schoolgirls are invited to join with us in a time of fun and fellowship. Further details are obtainable from the G.F.S. Office, 201 Castlereagh Street. Phone: MA 1523.

Handwork Classes.—It has been decided to commence a leatherwork class in the G.F.S. Rooms, commencing 13th May, at 5.30 p.m. The class will continue for a period of ten weeks. We expect all G.F.S. members will be interested to join this class which is sure to prove valuable in branch work.

CHURCH OF ENGLAND BOYS' SOCIETY.

Boys' Camp.—During the school vacation the C.E.B.S. is holding two boys' camps at the Youth Centre, Port Hacking. The first one from 7th to 11th May is for boys 9 to 12 years of age, and the second 12th to 17th for boys aged 13 to 16.

Applications may be lodged with, or further information obtained from the C.E.B.S. Office, 201 Castlereagh Street, Sydney.

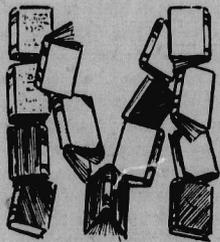
NEWS FROM THE MISSION FIELD.

Japan.—Restrictions on the mailing of religious literature to and from Japan have recently been lifted. It is now permissible to send "Bibles and all other sacred writing of all religions, faiths and sects; and tracts, other pamphlets, books, journals, and other publications of which at least 50 per cent. of the content is devoted to matters generally recognised as religious."

China.—A report from a Chinese professor in Szechwan University states that forces are now at work to Communise China within two years, and that all Christians will be killed. May God help us to evangelise and Gospelise China as fast as possible by all means while the doors are yet open. The next few years will doubtless determine China's future. It will be Christ or Communism.

Belgian Congo.—On 4th December, 1947, was celebrated the sixtieth anniversary of the first Protestant Church in the Congo, at San Salvador, capital of the ancient Kingdom of Kongo. Five newly baptised converts formed that first Church, which to-day has increased to about two thousand members. The total Protestant membership in the Congo region exceeds 300,000.

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PERSONAL.

The Rev. N. G. Molloy, Warden of St. John's, Canterbury, Vic., left by the "Marine Phoenix" en route for America and England in order to investigate methods of work amongst boys. He will attend the Amsterdam Conference in August.

The Bishop of Gippsland and Mrs. Blackwood arrived in Iran on Easter Day. The Bishop's tour of the Diocese has commenced. He is spending 3 weeks in a visitation on behalf of C.M.S. and the Diocese of Iran. The Bishop in Iran has reached England on furlough.

Bishop Hilliard, Bishop Coadjutor, Sydney, will leave for the Lambeth Conference on May 28th by the "Strathaird." The Bishop expects to arrive in England a day after the beginning of the Conference. He plans to return by the "Orion" reaching Sydney in November.

The death occurred on April 10th of the Rev. T. H. Watts, of Melbourne, while on holiday at Frankston. Mr. Watts was ordained in 1922 and at the time of his death was Vicar of Blackburn, Vic. After a service in St. John's, Blackburn, the funeral took place at Box Hill Cemetery.

The Rev. K. Walker, Curate of St. Matthew's, Manly, has accepted appointment to the parish of Wilberforce, N.S.W., Diocese of Sydney.

The Rev. N. Woodhart, who has been working in the Northern Territory in connection with C.M.S. has accepted appointment to the parish of The Oaks, N.S.W., Diocese of Sydney.

The Revs. L. J. Bakewell and G. Pearson and their families sailed from East Africa on April 9th, for furlough in Australia. They will travel via Colombo. The date of arrival in Australia is uncertain.

The Rev. J. R. Payne, a former student of Moore College, who was ordained to the Diaconate in the Diocese of Grafton last December, has now been ordained to the priesthood by Bishop Storrs in Christ Church Cathedral, Grafton. Mr. Payne is the Assistant to the Rev. Norman Fox in the large parish of Lismore.

The death is reported of Mrs. Sands, the mother of the Rev. Colin Craven Sands, of Cornwall, England, and formerly of Sydney. We offer sympathy to Mr. Sands and family.

Deep sympathy is felt for Mrs. Pethybridge wife of Rev. R. N. Pethybridge, of Northcote, Vic., on the death of her mother.

The Archdeacon of Adelaide recently instituted and inducted the Rev. S. A. Mainstone, as Rector of Norwood, S.A. Mr. Mainstone was formerly Rector of Kiama, N.S.W.

We are sorry to note that the Rev. A. E. Morris, of Sydney, is ill in St. Luke's Hospital.

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THE LATE REV. C. J. NASH.

The Rev. Clifford John Nash passed away suddenly in Prince Alfred Hospital, Sydney, on Sunday evening, April 25th, after a short illness. Mr. Nash was a son of the Rev. C. H. Nash, the founder and first Principal of the Melbourne Bible Institute, and received his early theological training in Ridley College, Melbourne. He obtained first class honours in the Th.L. Examinations in 1926, and was ordained by the Archbishop of Melbourne in 1927. He served in the Dioceses of Gippsland, Melbourne, and Tasmania in the first years of his ministry, and then spent two or three years in parochial work in the East End of London. He paid a visit to Palestine with Mr. Walter Beasley at the time when Professor Garstang was conducting his archaeological researches at Jericho, and he published a book, "As in the Days of Noah." On his return to Melbourne he became Vicar of Warburton until 1945.

Mr. Nash was always a patient and thorough student. He graduated in Arts at the University of Melbourne in 1932, and in Divinity in the Melbourne College of Divinity in 1944. In 1945 he came over to Sydney as scholar and tutor for twelve months at St. Paul's College, where he pursued his theological studies within the University. In 1946 he became Rector of the country parish of Pitt Town, while he also held an appointment as Lecturer in Semitics in the University of Sydney. He was a careful textuary and paid close attention to the Hebrew scriptures. He was conservative in theology, devotional in spirit, a reverent student of the Bible and an earnest follower of the Saviour.

His sudden death has come as a great shock to his many friends. Mr. Nash exercised a faithful ministry wherever he was called, and always left behind a group of men and women converted through his influence. He had a heart of gold, and was

one of the humblest of men. He was always glad to join in the C.M.S. Prayer Meetings when in the city and few clergy prayed for missionary work with such knowledge and such devotion. He will be greatly missed by many who perhaps only knew him slightly, but to know him was to love and respect him. The deepest sympathy will go out to Mrs. Nash and family, and to his honoured father and mother. The funeral service was conducted in St. Andrew's Cathedral and was attended by a large number of clergy. The Right Rev. Bishop C. V. Pilcher, Commissary for the Archbishop, paid a warm tribute to his memory, and the Cathedral Choir took part in the service.—M.L.L.

THE LATE MRS. HEY SHARP.

There passed to Higher Service, on the 24th March, Mary Edith Patterson Hey Sharp, wife of the late Canon Hey Sharp, one-time warden of St. Paul's College, Newtown. The Mothers' Union in the Sydney Diocese owes its beginning to Mrs. Hey Sharp, who under the leadership of the Viscountess Hampden (wife of the Governor) as President, became the first Hon. Secretary.

From 1936 to 1948 Mrs. Hey Sharp held this position, working most enthusiastically for the progress of the Mothers' Union and was responsible for the establishing of many branches throughout the Diocese.

From Secretary she became a vice-president and later a life Vice-President, loved and honoured by all. For over forty-five years Mrs. Hey Sharp continued in the work and we who follow her need her strong faith and single-hearted devotion in our work to-day, for she was one who never turned her back but marched ever forward, looking unto Him, who has now received her to Himself and has uttered His "Well done, good and faithful servant, enter thou into the joy of thy Lord."—E. M. Potter.

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CORRESPONDENCE.

S.P.C.K. ANNIVERSARY.

(The Editor, "Australian Church Record.")

Sir,

The 250th anniversary of the Society for Promoting Christian Knowledge has passed almost unnoticed amongst us.

Surely every Australian owes a debt of gratitude to this venerable society that provided our first Chaplain, the Rev. Richard Johnson, B.A., when he embarked on the "Golden Grove," with 100 Bibles, 400 New Testaments and 500 Psalters, together with an abundance of general Christian literature. In that sense the S.P.C.K. were the pioneers of Bible distribution in Australia.

They were also among the pioneers in the field of education for they offered Mr. Johnson a grant of £10—then a not inconsiderable sum, towards the stipend of any school teachers he might employ in the Colony.

Yours faithfully,

WILLIAM H. RAINEY,

Commonwealth Secretary.

THE COMMUNISTIC MENACE.

(The Editor, "Australian Church Record.")

Sir,

In a recent issue you spoke of the "public menace" of Communism and suggested that the seeming complacency of the Prime Minister amounted almost to a neglect of plain duty.

Now, sir, I hold no brief for Communism, which, at the best, has an entirely materialistic outlook, but I do think that it is time professing Christians refused to be hoodwinked by Romish propaganda into believing that practically all of the sins of the modern world can be traced to Communism. It seems to me that, in their endeavour to fight one evil they have almost approved—by their attitude—of another. And the other has a far longer and hence far more tragic history than Communism. The Prime Minister has said that we should endeavour to eliminate the things which have caused Communism, or at least have provided a breeding ground, poverty, bad working conditions, etc. No doubt he is right, but it should be remembered that corrupt religion has, in the past, provided the breeding ground. The poverty has existed side by side with the superstition, the bigotry, the cruelty known so well in Roman countries. Why did France throw off Christianity? Why did Russia throw off Christianity? (and in Russia's case it was the utterly corrupt Orthodox Church which was little removed from Rome.) Why did the revolution take place in Spain? Why did Mexico follow suit? The truth is that the very thought of anything Christian was repugnant to so many in these countries. They had never known the Light and the Freedom of the Gospel. They had never heard of a message of Love. They were bound down, tied hand and foot to a priest-ridden system which had as much of the Gospel of Jesus Christ in it as a Tibetan rosary.

Romanism has provided the greatest seed bed for Communism, and Romanism is the greatest enemy of Truth, and seeing it concerns some to a larger degree, the greatest enemy of the British Empire.

If I read my Bible aright I see that the Lord Jesus Christ condemned the religious professors in language which He never once used to any other. If I read my Old Testament aright I see that the burden of the prophets was that the nation had got right away from God while still holding to a profession, and the nation, or nations, Israel and Judah, were condemned NOT for their lack of religious observances only, but, as in Isaiah Chapter 1, for the actual observances which had become an abomination to God.

Communism is, if you like, the devil's agent in the form of a roaring lion. Romanism is the devil's agent as transformed into an angel of light. Communism has wormed its way into unions, into workshops, into every place where men and women meet together. But who has the major representation in both our Federal and State Parliaments? What section of the community virtually controls our Government departments? Who owns the controlling shares in many of our biggest businesses?

I have no love for Communism but I refuse to spend my time in fighting a mistaken philosophy when Australia is so completely apathetic about the whole menace of Romanism. Mr. Delbridge told us recently that there were no delegates from Russia at the Oslo Conference. He also told us that neither were there any from Spain.

But more than that, I believe we ought to be honest enough to examine both of these systems as to their fundamental teaching. Communism, at its root, is materialistic undoubtedly. But Romanism at its root is blasphemous. If we are priding ourselves that, in combating Communism, we are doing God service while at the same time we allow the greatest enemy of the Truth to gain virtual control of Australia then it seems to me that we have at the least a very perverted idea of relative spiritual values.

Wentworth Falls.

H. R. SMITH.

GOOD FRIDAY PROCESSION.

(The Editor, "Australian Church Record.")

Sir,

I have watched these columns for some protest against the organisation of the Procession of Witness. Since none has appeared I pen this protest myself.

Is it necessary for the marchers in the procession to suffer the ordeal of hearing one band playing Colonel Bogey, while another within earshot renders Nearer My God to Thee?

On the last Good Friday the bands excelled themselves; not only were they larger and more discordant than ever; not only were we subjected to the Hallelujah Chorus played at funereal tempo, Nearer My God to Thee and a very bouncy march all played in fierce and unrelenting competition, but one of the bands sported two drum-major-ettes clad in typical American manner.

There must have been many among the crowd who were amused rather than edified, and I fear that a great deal of the protest and the witness was lost because of the

manner in which the procession passed through the streets.

Surely our protest need not be vociferous in order to be real and I plead with those concerned that the next march be a silent one, more in the spirit of a witness and not a spectacle, more in keeping with the sacredness of the day.

Yours sincerely,

PETER F. NEWALL,

Rose Bay.

MORE UNIVERSITY COLLEGES.

(The Editor, "Australian Church Record.")

Dear sir,

Your editorial calling for more University Colleges touches on a great need long-felt by the University itself.

The University of Sydney is now one of the three largest in the British Commonwealth but it has lacked, and still lacks, that close relationship between staff and students which is possible only in such places as residential colleges, and it is from this relationship that most benefit comes for students and staff alike. The number of students resident in colleges, even before the war was less than 10 per cent. of the number attending the University. The need for more colleges is therefore evident, its non-fulfilment a matter for continuing regret.

If the Church of England wishes to assist the University students—and both its past and present actions affirm its charity in this regard—let it act to establish further colleges now. For now is the time to act: the vice-chancellor of the University has in the last few days announced an appeal for public support of the University in 1950. This could result in the establishment of new residential institutions lacking the Christian spirit.

The Church has traditionally been in the forefront of education giving the world some of its greatest universities. Would it not be fitting if the Church were first to respond to the appeal announced by the Vice-Chancellor and what way would be more pleasing to the Spirit of Jesus or more suited to the real needs of the University than the establishment of further Christian colleges?

It seems a pity that suitable land at Camperdown is about to pass out of Church control.

L. E. LYONS,

Lecturer.

Dept. of Chemistry,
University of Sydney.

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THE WORLD OF BOOKS.

Christian Apologetics, by Alan Richardson; S.C.M. Press, 1947.

Apologetics, the science which considers the methods of presenting the Christian Faith to unbelievers, has been neglected of late by theologians. From this mire of neglect Canon Richardson hopes to rescue his subject.

The author, devotes most of the book to Revelation, the category which makes Theology unique amongst the sciences. He rejects Natural Theology as a source of our knowledge of God, because true knowledge of God is not information about God but personal encounter with God. And this can only come through the activity of God himself.

The "unaided" human reason cannot attain to knowledge of God. Revelation alone is the source of our knowledge.

All this sounds delightful to the ears of a conservative reader till he discovers what the Canon means by Revelation. For him, general Revelation takes the place of the pure light of reason of the older theologians. As in them, it is co-extensive with the human race, "We must claim that the obligation which the artist acknowledges, his inner compulsion to create that which is beautiful and destroy that which is ugly, is nothing other than the pressure of God upon his life."

This is nothing else than the old liberalism washed over with a dilution of Barthian phraseology. The error is that no real distinction is made between the knowledge of God through Jesus Christ and a knowledge of God which all men are supposed to have through their own nature. Whether this latter is called "General Re-

velation" or "the pure light of reason" is merely a matter of words. It is a viewpoint to be rejected as unscriptural. It contradicts, so plain a statement as "You only have I know of all the families of the earth." (Amos 3:2). Further, it confuses knowledge of the ordinances of God (e.g., through our conscience) with knowledge of God. St. Paul says plainly (Rom. 1:32) that those who have a knowledge of the ordinance of God, may have no knowledge of God.

Richardson has not freed his mind from the supreme liberal error of minimising the difference between Christianity and the religions of the world. Thus (on p. 121) he says that all the religions of the world are equally with Christianity examples of God's search for man.

Richardson wholeheartedly and "thankfully" accepts the results of the Higher Criticism. (He has a word of sympathy for "the unfortunate few who have been brought up in old fashioned ways.") This acceptance involves a revision of the older notions as to where the Special Revelation is to be found. It is not in the Bible, but in the events to which the Bible bears witness. This implies that the Epistles, which do not bear witness to historical events, are not uniquely inspired. Indeed Richardson says (207) that "many Christians in our own times" have received the same sort of inspiration. Richardson is right in saying that Revelation comes through God's action in the events of history but he is wrong in excluding the writing of the Bible from that class of historical events in which the finger of God may be seen.

Though Richardson appears to be a liberal in disguise, he has said many things in the course of his books which are well worth reading, in particular, his exposure

of the rationalist fallacy (p. 76). The rationalist loves to contrast his position with the Christian view as reason v. faith. But Richardson shows that one cannot use reason without a prior act of faith.

Similarly the historical positivist view that history can and should be written "objectively" is seen not only to be wrong, but to be undesirable were it possible.

Many other things are well said in this book. The subject with which it deals, the relation of reason and revelation, is of prime interest theologically at present; but Canon Richardson's solution does not commend itself as scriptural.—D.B.K.

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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

SOUTH COAST FESTIVAL.

The 23rd annual festival of the Rural Deanery of the South Coast will be held in Wollongong on Tuesday, May 11th.

Tea will be at 5.15 and 6 p.m. with an organ recital at 5.45 p.m. At 6.45 p.m. the Rev. Graham Delbridge will show a film, "Youth facing the World Crisis," and the public meeting will commence at 7.45 p.m. At the meeting the speakers will be: The Rt. Rev. Bishop C. V. Pilcher, Mr. R. J. F. Boyer, of the A.B.C. and the Ven. Archdeacon Wade.

NORTH SYDNEY RURAL DEANERY.

The Sunday School Teachers' Conference of this Rural Deanery will be held at St. Augustine's, Neutral Bay, on May 18th at 7.30 p.m. The speaker will be the Rev. D. C. Wheen, of the Methodist Young People's Dept. and his subject will be "Preparing a Sunday School lesson for Juniors."

Diocese of Newcastle.

CHURCH ARMY NOTES.

The Society is at present extending its work in the field of Evangelism by building three new Motor Caravans. One, which is for use in the Diocese of Brisbane, is the gift of Mrs. Osborn in memory of her husband, the late Rev. H. Osborn, who gave service to the Society in its Military Welfare work in France in the 1914-18 war. This caravan will be named "The Harold Osborn Memorial Caravan." The second motor caravan is being built for work in the Diocese of Newcastle. This caravan will be "manned" by two mission sisters who are at present doing itinerant Evangelism in the country districts. The third one is to house the two officers who will have charge of the Mobile Talkie Equipment and who will have a "roving commission."

The Annual Mission to the Tasmanian Hop-fields has just concluded and its officers now resume their work of conducting parochial mania.

Sister Kathleen Jones, one of the Church Army aboriginal mission sisters, is now working as missionary at the Moore River Settlement (Mogumber) in Western Australia. It is thought that she is the first colored woman to be appointed by the Church of England to a Mission Station. Reports to hand speak highly of the work she is doing amongst her own people.

Diocese of Goulburn.

GOULBURN SYNOD.

In his presidential address to the recent session of the Synod, the Bishop said:

The civil development within the diocese continues at a very rapid pace. We now have four cities in the diocese, and in each

and every one of these houses cannot be built rapidly enough to cope with the growing populations. In the larger towns conditions are little better. The most spectacular growth is in the National Capital, Canberra. It is estimated that between 30,000 and 50,000 people will be there as soon as housing can be provided for them. Goulburn, Wagga and Albury are moving in the same direction. It is obvious that the Church must be alive to these developments and meet them as effectively as possible. These four cities should be the corner-stones in our diocesan organisation. It is a great pity that the diocese should be named after one city only within its area.

If we could find a geographical name which would properly describe the area covered by the diocese it would be a good thing to use it, but I have thought much on the subject and found no solution. Our Roman Catholic friends have very wisely recognised this and have established an Archbishopric in Canberra. We could hardly have had more cogent justification of our own earlier move in establishing an episcopal residence in Canberra.

Any division of the diocese, unless it was part of a revision of all the diocesan boundaries in the Province of N.S.W., would be a calamity to the Church. A small diocese gives little opportunity for the movement of parish priests; nor does it give reasonable scope for natural and lawful ambitions in men with progressive minds. This diocese of Goulburn should never be made coastal, tableland, and Western climates and this gives important and desirable variety.

I am convinced that the time has come to prepare for diocesan development and activity in Wagga. I am sure that the best and most desirable way to do this is to place a Bishop Coadjutor in Wagga with the title of Bishop of Wagga. This would greatly enhance the ecclesiastical importance of the city, and strengthen the work of the Church generally. There would be no interference with the parochial side of the work, but there would be, I am sure, valuable and helpful co-operation. A second bishop within the diocese would enable the endless opportunities that the opening up in Canberra, and not in Canberra only but all over the diocese to be more adequately seized.

WHAT OF THE WORLD?

The secular world cannot find the way to life and health apart from the Church. This civilisation in which we are involved, which has achieved so much and which holds out great promises to man, finds itself powerless to control the destructive and murderous passions that lurk in the heart of man. Civilisation in its secular spokesmen does not speak about the necessity for men to be reborn. It thinks it can manage things without this internal revolution, this fresh mutation, in human affections and loyalties. It therefore goes on trying to cure its ills with an endless series of revolutions on the secular and natural plane, only to discover that it is caught in a vicious circle. The revolutionaries of to-day, who promise great things, are disillusioned to-morrow. They

change bosses, but they do not change hearts. One civilisation becomes just the vain repetition of another.

To-day we have the sorry spectacle of unregenerate men erecting a temple to the idea of co-operation and good-will in the United Nations, and at the same time scheming like brigands behind each other's backs, fostering hatred and suspicion by press and radio, and working scientists to death to devise more devilish ways of destroying man and all his works. This insane behaviour is not hypocritical. It simply represents the condition of conflict that is natural to civilisation on its present basis. On the basis of civilisation alone we cannot get out of this dilemma. We see the good and desire it, and by a compulsion beyond our power to control, we pursue the evil.

We must be born again. It is not a matter of pious phrases or sentimental sobbings. It is a yielding of our hearts and minds and wills to the cloven tongues of Pentecostal fire whereby we become agents and bearers of fresh divine life in the world, the life that lived in Jesus Christ, and that lives in those who give themselves to Him and his cause. It is along this way we must travel if we would find the true way of life. We who bear the Christian name must in truth become Christ's body, Christ's Church, Christ's people, Christ's friends, Christ's comrades.

DIOCESAN NEWS.

The Bishop and Mrs. E. H. Burgman sailed for England, aboard the R.M.S. "Orion," leaving Sydney on Monday, May 3rd. The Bishop will attend both the Lambeth Conference and the inaugural meeting of the World Council of Churches at Amsterdam.

The Bishop has appointed the Ven. K. J. Clements, Archdeacon of Goulburn, as his Administrator during his absence from the State.

Diocese of Bathurst.

SECOND ANGLICAN YOUTH CAMP.

An excellent Camp Committee, comprised mainly of members of the youth organisations at Holy Trinity parish, Orange, have plans well in hand for the Anglican Youth Camp to be held at the Show Ground, Orange, during King's Birthday week-end in June next. The last Camp held at Panorama, Bathurst, in January was booked out weeks before the event, one hundred young Anglicans of the Diocese enjoyed fellowship at that time. The Orange camp is for senior Church of England boys and girls of the age of 15 years or over. Application forms are being forwarded to all rectors in the Diocese and known secretaries of youth organisations in western parishes.

CHILDREN'S HOMES WAR MEMORIAL APPEAL.

Good response is being received for the Church of England Children's Homes War Memorial Appeal for the Bathurst Diocese.

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Gifts over £1 are subject to the Income Tax concessional allowance. Students from St. Francis College, Brisbane; Moore College, Sydney, and St. John's Theological College, Morpeth, forwarded voluntary donations for the scheme to establish Children's Homes in this diocese.

Diocese of Grafton.

ORDINATION.

At a special Ordination Service conducted in Grafton Cathedral, the Rt. Rev. C. E. Storrs, M.A. (Lord Bishop of Grafton), admitted one layman to the Diaconate and ordained three Deacons to the Order of Priesthood. The layman was Mr. Ron Hancock (St. Francis' College, Brisbane), and the Deacons were the Revs. L. Turner, D. Clout (St. John's College, Morpeth), and J. Payne (Moore College, Sydney). Mr. Hancock was presented by Archdeacon Manny, Rev. L. Turner by Archdeacon Warr, Rev. D. Clout by Archdeacon Gerry, and the Rev. J. Payne by the Rev. Norman Fox (Rector of Lismore).

The Ordination sermon was preached by the Rev. W. J. Siddens, Th.L., Rector of St. Thomas', North Sydney. Prior to the Ordination, Mr. Siddens conducted a Retreat for the Clergy of the Diocese.

The Bishop of Grafton has announced that the Rev. R. Hancock will serve as Assistant Deacon in the Parish of Murwillumbah and the Revs. L. Turner, D. Clout and J. Payne, as Assistant Priests in the Parishes of Grafton Cathedral, Port Macquarie and Lismore respectively.

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.

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ORDINATION.

The great event of the month was the ordination at St. Paul's Cathedral, Sale, on February 4th, of the Rev. F. G. Pearson as Priest, and Messrs. K. B. E. Raff and W. Spencer as Deacons. These are really the first of our post war ordinations. Mr. Pearson, after service in the army in the Middle East, was awarded the Archdeacon Weir Scholarship, and did a course at Ridley College. That same memorial fund helped to train Mr. Raff, another returned soldier, who saw service in New Guinea.

Mr. Spencer did his service as a munition maker, and after preliminary training in the Diocese, and a year in Ridley, came first in Australia, in the Th.L. class lists this year.

QUEENSLAND.

Diocese of Brisbane.

Anglican Youth Week is being arranged to take place this year from May 9th to 16th. The opening feature of the week will be a combined rally of Sunday School children and members of the youth organisations in the City Hall, on Sunday, May 9th at 3.30 p.m. The address will be given by the Rev. F. A. Walton, M.A., Dip. Ed., Rector of St. Andrew's, South Brisbane. The Right Rev. Bishop Dixon will preside, and there will be a special choir of young people.

TASMANIA.

Diocese of Hobart.

ROUND THE WORLD EXHIBITION.

A "Round the World" Missionary Exhibition was held in the City Hall, Hobart, from 5th to 8th April. The exhibition was a combined one of the Australian Board of Missions and the Church Missionary Society. The President was the Bishop of Tasmania and the Rev. C. G. Williams, Rector of St. James', the organiser. Lectures were given by the following: The Bishop on India, the Rev. R. B. Cranswick, on Aborigines; the Rev. L. L. Nash, on China; the Rev. A. F. Thomas on Japan; Miss D. Henslowe, on New Guinea; the Federal Secretary, of C.M.S. (the Rev. R. Hewett), on Africa, Mr. R. Edgar on the Mission to Lepers and Mrs. L. L. Nash on the Medical Work. The exhibition was opened officially each day at 3 p.m. and 8 p.m. with prayers. His Excellency the Governor (Sir Hugh Binney, K.C.B., D.S.O.), was to have opened the first session on Monday evening, but owing to illness was unable to be present. Other official openings were by Lady Binney and Rev. R. J. Hewett on Tuesday; the Lady Mayoress and the Lord Mayor on Wednesday; Mrs. G. F. Cranswick and Mr. Rex Townley, M.H.A., on Thursday. The closing address was given by the Bishop on Thursday night.

The attendance each day was pleasing and much interest was shown in the curios. Films were shown each evening at 9 o'clock.

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(Continued from page 9)

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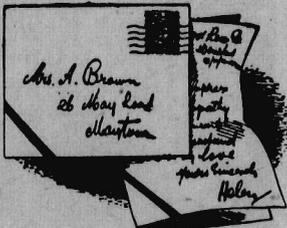
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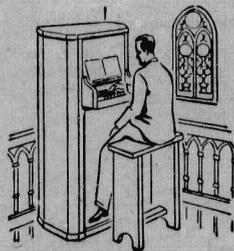
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