

# THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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## A MESSAGE FROM THE PHILIPPINE CONSUL

... in the Sydney Town Hall, May 11, 1951, 7.15 p.m., on the Occasion of the  
Annual Festival of the Diocese of Sydney and the Annual Meeting of the Home Mission  
Society.

Grace, Your Excellency,  
Reverend Gentlemen,  
Ladies and Gentlemen:

I deem it a high honour and a rare  
privilege to be invited to address this  
significant gathering. I believe that in  
the midst of the ever-darkening world  
situation and the resulting agitation  
and fear at home in practically every  
country, it becomes highly proper that  
Christian people, in fellowship and  
giving, pause to ponder upon cer-  
tain responsibilities inherent in the  
world of our fathers.

In any rate, if I cannot add anything  
to the success of this celebration  
year, I earnestly hope that Mrs.  
and I, by our presence to-night,  
have brought colour to the occasion.

Naturally, if not inevitably, I have to  
speak of myself and of my country,  
and of some aspects of the world situa-  
tion as I see it. To put it more defin-  
itely, I propose to comment on what I  
believe is the Christian opportunity in that  
part of our earth called the eastern  
south-eastern Asia. At the present  
time two great and antagonistic  
logics are engaged in a struggle  
for supremacy in this section. And  
even to some, the conflict may appear  
monotonous and ordinary, nevertheless,  
a spark of a world-wide conflagra-  
tion remains a live ember beneath a  
thin ash, in the situation.

First, let me picture the mass of  
Christianity contained in that area of the  
world I am referring to. Let us imagine  
for a moment a large map of eastern  
Asia and the Pacific. We see on the  
left a great land mass, and on the right  
the vast ocean. Somewhere in the  
middle, four degrees north of the  
equator, lies an archipelago of 7083  
islands called the Philippines—an inde-  
pendent republic since July 4, 1946. To

the northeast of the Philippines some  
2000 miles away, is the empire of what  
was once Japan. Directly north,  
northeast and west are the populous  
countries of China, India, Thailand,  
the new independent countries of  
Pakistan, Ceylon, Burma, and the  
three French supported states in Indo-  
China. To the southwest of the Philip-  
pines 1500 miles away lies Singapore  
and Malaya. Directly south is the  
newest independent republic of Indo-  
nesia, and further south and southeast  
is the vast continent country, your own  
Australia.

I wish to fix in our mind this geo-  
graphical fact, that from the Philip-  
pines, north, west, and south, within  
a radius of 4000 miles are the land  
areas containing over 1,000,000,000  
people, or over one-half of the popu-  
lation of the entire earth. For the  
most part this section of humanity is  
under the throes of want and fear.  
Just awakening in the realization of  
their own, the countries are compara-  
tively under developed and the stand-  
ard of living of the people is far below  
that of the western world.

That this situation has been, and  
always will be, a challenge to Christ-  
ian people everywhere, is recognized.  
Western missionaries and mission  
boards have done and are doing a  
mighty job. But the task is colossal—  
the field is ripened unto harvest, but  
the laborers are few. The current un-  
rest in the region is hampering the  
programme that has been going on for  
years.

Governments of western countries  
are just beginning to realize that it is  
in their self-interest that backward  
peoples are given and guided. And  
the inspirations of governments are  
derived from the Christian peoples of  
these governments. The policy of live

and let live is the philosophy of the  
United Nations. The recent Colombo  
plan is patterned after the same prin-  
ciple and philosophy.

I come from southeast Asia. I  
belong to the people of southeast Asia.  
My kind are the people of whom I  
speak. I stand before you as a sample  
of what can be done for the people of  
southeast Asia. I am a product of  
western culture and civilisation.

I do not doubt that in this vast  
audience there are those who have  
given or contributed to foreign mission  
funds. As donors to, or investors in,  
mission fields, you have every reason  
to inquire whether foreign mission  
pays. In other words, you are fully  
justified to ask for dividends in your  
foreign mission investments. If you  
are looking for dividends, or evidence  
of the dividends, of mission invest-  
ments, my wife and I and our children  
stand as living monuments of what  
foreign missions have done or are  
doing. For Mrs. Baja and I were  
brought up under the auspices of for-  
eign missions, obtained our education  
through mission aids, were married in  
the mission church, and our children,  
born and baptised, under mission aus-  
pices.

Does foreign mission pay? It does  
pay—in honour and satisfaction—in  
blessings and joys, for having given.

I am afraid that I am lingering too  
near home to be on my subject of  
Christian opportunity in South-east  
Asia. But it seems to me necessary  
that I be personal in order to be em-  
phatic in bringing to you the message  
I wish to give in this yearly festival.

I wish to say that if this festival  
would be significant, it seems in order  
that we consider how, as church  
people, we could help the millions of  
un-churched peoples of other lands,  
specially South-east Asia. They are  
our near north neighbours.

Indeed, the world is becoming  
smaller and smaller, and obstacles of  
time, distance, race, nationality, and  
other artificial barriers are fast disap-  
pearing. Isolation and extreme nation-



alism are being outmoded. And this is in accordance with scriptural pronouncement "that they may be one."

Addressing the cultured classes of Athens once, St. Paul is recorded as having said, and I quote, "And He hath made of one blood all nations of men for to dwell on the face of the earth." (Acts 17:26.)

Please note the emphasis on oneness. One blood all nations of men.

Science has proved that the human blood, regardless of whether it be of the black man, the yellow man, the brown man, or the white man, is exactly of the same essential quality. The blood, that most important property of man, is one. Which just supports the conclusion that there is only one race—the human race.

And yet today there is no greater curse to humanity than the colour curse. Nothing separates man from his brother more than differences of pigmentation of the skin. While national boundaries are fast being annihilated by scientific methods of travel and communication, differences and animosities due to colour continue to cause man's inhumanity to man. The colour curse is the world's greatest malady, the only cure of which, as I see it, is the Christ on the cross.

I like to dwell at length on this matter of the oneness of humanity, for the thought is conducive to the one brotherhood of man under the one fatherhood of God.

In this era of speed and efficiency, isolation and indifference are enemies of peace.

Story is told of an old rich woman in a voyage on one of the largest inter-ocean vessels across the Pacific. One late afternoon as she was leisurely reading on deck, her grandson came running to her, shouting, "Grandma, the ship is on fire!" Without as much as lifting her eyes from the printed

page, she replied, "Never mind, and run along. It is not your ship."

Here we have an example of the type of selfishness and indifference common the whole world over. There is an altogether little or no concern about the fire of want and misery now going on in this small world of ours. Like the woman in our story the attitude is that other peoples' sad plight is theirs, and theirs only. But the patent truth is that the world is like an air ship on the vast space of the universe. Our small world is daily travelling as the ship travels over the ocean. The fire on the ship, like hunger, misery, or fear in any part of the world may mean the destruction of our earth. We cannot remain selfish and unmindful of the rest of mankind, if we would save our world from chaos. Our Christian faith admonishes us to love our neighbors as ourselves for only in loving may we have love, only in giving may we have peace.

I would not advocate the status quo. I know how it feels to have frequent blackouts. But—the people of Australia, despite rising costs, and power shortage, in New South Wales, are richly blest and endowed. You have a heritage of vast spaces, rich natural advancements, a tradition of freedom and above all, the gift of the Christian faith. I suggest that you look farther than the current and the immediate. If you look at Asia, Europe, and even America, and compare your lot with that of other peoples, you will realize how much better it is to be here. You have the abundance of the goods of life, the comparative ease, security and peace.

I suggest that on this thanksgiving festival we really give thanks for the blessings that are ours. Let us think of the less fortunate of humanity. Let us remember the admonition that to whom much is given, of them much is expected.

If we would be true to our faith, if our practice would square with our profession of that faith—then I say, let us on this Annual Festival remember other peoples specially those near north of us in Asia and Southeast Asia, and thus contribute to the peace and stability of our time, and help bring about the brotherhood of man, under the fatherhood of God.

—Tiburcio C. Baja

First Secretary and Consul  
Legation of the Philippines  
Sydney, Australia.

### ANZAC DAY IN DJAKARTA.

Djakarta, April 25.—Anzac Day was commemorated in Djakarta this morning during a meeting at the Australian Embassy.

The meeting was attended by members of the Indian and Netherlands military missions and the British Ambassador, who also represented the New Zealand Government.

After the Rev. Laurence Nash, of the All Saints' Church in Djakarta, had opened the ceremony, the Australian Ambassador, Mr. John Douglas Hood, explained in a short speech the significance of Anzac Day—a day to commemorate Australian and New Zealand soldiers who gave their lives during the first and second World Wars.

Anzac Day in fact is the anniversary of the landing of Australian and New Zealand troops in Gallipoli, Turkey, on April 25, 1915.

### OVER THE AIR IN SYDNEY.

#### SUGGESTED SESSIONS WHICH ARE HELPFUL.

2.30 a.m.—2UW—Hospital Service.  
6 a.m.—2UE—Music for Patients.  
8.15 a.m.—2FC—Hospital Half-hour.  
8.45 a.m.—2UW—Devotions.  
9.15 a.m.—2CH—Gospel Message.  
9.55 a.m.—2BL—Devotions.  
10.15 a.m.—2CH—Devotions.  
12.15 p.m.—2CH—Sky Pilot.  
12.45 p.m.—2CH—Hospital Hour.  
1.45 p.m.—2CH—Music has meaning.  
Sunday—2CH—All day.

2BL — 11 a.m. — has an alternative service.

### RESEARCH ON COMMUNISM.

(Dr. Watson Kirkconnell, President of Acadia University, one of Nova Scotia's distinguished seats of learning, is an outstanding Canadian. After discharge from the Army at the close of the first World War, he was granted a scholarship which took him to Oxford. Here he took every opportunity for European travel, and became acquainted with every European language. On his return to Canada, he was appointed to a position at the University of Manitoba in the city of Winnipeg. This cosmopolitan city gave him the opportunity of using his interest in the immigrants of European origin to good effect. He worked for their unity in the larger life of Canada, and was employed by the Government of Canada in this connection. He is the only member of the Institute of International Affairs in Canada who has done research on Soviet Russia, based on original documentation in the Russian language. The following extracts from a speech of his, give us some of the results of this research, which the Communists have never been able to refute.)

"It has been in Hamilton, moreover, that I have learned to apply the methods of strict research to a study of Communism, based partly on original Canadian Communist records, partly on direct subscription to the Soviet press, and partly on numerous photographs of official Soviet publications and works of reference secured from the New York Public Library and the Library of Congress. From these I have learned that the versions of Communism in action supplied by the Canadian Communist press and even by the bulletins of Soviet embassies and other Fifth Column agencies are a tissue of glittering lies.

From researches of the sort I have, on the contrary, found infallible documentation for such facts as the following:

(1) The Communist rulers of Soviet Russia live the lives of millionaire rajahs, while the masses of the people are in more abject poverty even than in Czarist days.

(2) The Soviet police have power to railroad any citizen to a slave camp for many years without trial; any one accused of terrorism is tried without defence and without appeal; from 1932 to 1947, death was the penalty for even petty theft of government or collective farm property, and the penalty to-day is from eight to twenty-five years at forced labour; workers are denied freedom of movement, but can be shifted anywhere by the state; and Soviet factory bosses have authority to cut off a worker's food and to eject him from his home.

(3) At least twelve millions, and possibly twenty million, Soviet citizens are dying like flies in vast slave camps, chiefly in the Arctic North and in the Far East. I have photo-stats of numerous passports from these camps.

(4) Because of this Communist tyranny, 800,000 Soviet soldiers, in a so-called "Russian Army of Liberation," fought even with Hitler against Stalin. Meanwhile Stalin exterminated five autonomous Soviet republics for mutiny in wartime, and had to patrol the length and breadth of the USSR with "extermination battalions" to wipe out disaffected citizens.

(5) The Soviet Union's record for perfidy is the worst in human history. Stalin has broken scores of treaties—nearly every treaty that he ever signed except his treaty with his fellow-gangster, Adolf Hitler. That treaty Stalin himself sought out, and in so doing deliberately unleashed the Second World War.

(6) For the past three years, the Soviet press and radio have been pouring out a daily torrent of lies and hatred against the Western democracies. In 1946 their whole school system was instructed to saturate every child with "irreconcilable hatred towards the enemies of socialist society . . . It is necessary to learn, not only to hate the enemy, but also to struggle with him, in time to unmask him, and finally, if he does not surrender, to destroy him." By every agency of Soviet propaganda we are identified as that enemy. Yet Stalin's agents in Canada keep clamoring for a sympathetic understanding of Russia and denounce any criticism of Russia as wicked hatred on our part.

(7) By their own boast the Communist Party of Canada has belonged from its birth to the international conspiracy of the Comintern, pledged to the bloody destruction of Canada and its transformation into a Soviet republic. By their own actions in wartime espionage, moreover, they have shown themselves to be thorough-paced traitors in the employ of Moscow.

For pointing out such facts to Canadians, with explicit documentation, I have been the object of violent attacks in the Soviet press and over the Soviet radio. There has been no serious attempt to disprove my carefully documented statements. The Communist method is rather one of ridicule and abuse.

Next let me urge a clearly spoken Canadian championship of human freedom. The past thirty years have seen the greatest martyrdom of mankind in all human history. Hitler's bloody record, evil as it was, fades into a pale second place beside the three decades of torture and murder perpetrated by the Communist dictatorship in Russia and in the neighbouring countries that it has over-run. The motivation of my incessant protests has not been hatred of Russia. I am rather the champion of the Russian

people against the bloody gang of despots that has tormented and enslaved them. No man who has visited the dozen or more once independent countries now over-run by the murderous Reds can help writhing in angry grief over the killing and torturing of free peoples, including personal friends. One of my colleagues recently told me of talking with a gentle soul of a clerical sort who regretted that that man Kirkconnell was "such a fanatic." The remark is revealing. Stalin has blotted out human freedom in a dozen countries, but to protest against it is "fanaticism." Stalin has murdered millions, both Russians and non-Russians, but to mention it is "fanaticism." Stalin has still other millions toiling to an early death in slave-camps, but to demur at such inhumanity is "fanaticism." Stalin has a world-wide network of twelve million Communists, pledged to the overthrow of all countries, including Canada, but to object to this is "fanaticism." Stalin is committed to the ultimate extermination of all religion, but for a Christian to denounce this is "fanaticism." I would suggest that a clergyman who sides with murder, torture, atheism and slavery against the voice of righteous protest, has lost sight of the very meaning of Christianity."

### CHRISTIAN ENDEAVOUR CONVENTION.

The 24th National Christian Endeavour Convention will be held at the Commemorative Pavilion at the Sydney Showground from the 2nd to 9th August, 1951. All endeavours are asked to plan their holidays and take part in this great gathering of Christian Youth.

The Exhibition Convenor is Mr. R. H. Greenhalgh, C.E. Headquarters, 140 Elizabeth Street, Sydney.

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## NOTES AND COMMENTS

We reprint from the Kwangsi-Hunan Diocesan Newsletter a striking and stirring article by the first Chinese Diocesan of that diocese, who was enthroned on March 12, 1950. The title of the article, "A New Era for the Diocese," indicates "Change." First of all the change in the national government and because of it the change from foreign leadership to native leadership in the Church. Bishop Addison Hsu writes in the first months of the new communist regime, which were the halcyon days of promise. But we fear that ere this that promise has largely disappeared. Another leading missionary writing last October in the same early glow of the new regime, speaks of the "real benefits" which the Church shares," but there is a note of anxiety as he closes his letter thus:—

"Religious freedom has been written into the constitution and is, generally speaking, being carefully practised. Meetings, other than regular Church services, however, are discouraged and in one or two places we have been told we cannot hold Church services. Restrictions of this kind, however, we hope will be removed after the land has been redistributed this autumn.

"Religious freedom means, of course, not only freedom to preach Christianity but also freedom to preach atheism, and since Communism is an atheistic creed, it does not at the moment lack for preachers. A few Christians have yielded to pressure and renounced their Faith. The great majority, however, are standing firm and giving a good answer for the hope that is in them. This may mean for a student inability to obtain a scholarship, and for others disqualification for employment in government organisations. Many examples could be given. These Christians will need our prayers more than ever in the days to come."

And another missionary in the same journal speaks of "These days of chaos and confusion, of fighting and fears," and appeals for earnest prayer for their converts and the work.

One more note in the Journal comes from the pen of Bishop Percy Stevens the predecessor of Bishop Hsu. He has jotted down certain leading events in his 41 years of service in Hunan. Here is the note:—

And now (December, 1950) there are no missionaries left in the diocese. Is this a matter to be wept over? If we recollect that missionaries went out to preach the Gospel to win converts, and so to found a Church, then we may, in a sense, regard them as scaffolding. We can truly rejoice that the building in Kwangsi-Hunan can now stand without that scaffolding. I hope and believe that the time will come when some of our missionaries will be able to return, not as scaffolding, but under the leadership of a Chinese Bishop to help in the spiritual strengthening of the Church.

With Bishop Hsu as the chief pastor and with clerical and lay pastors, teachers and hospital workers (men and women), a keen team working in harmony, we expect great growth in the near future. There will be difficulties to be overcome, so let us assist them in prayer and effort, praying (to return to Hebrews) that as we "are compassed by so great a cloud of witnesses," we and our fellow-labourers in Kwangsi-Hunan, "may lay aside every weight—and run with patience the race set before us, looking up to Jesus the Author and Finisher of our faith."

Let the home Church respond to this challenging appeal for "Prayer and Effort."

News from Persia is at present causing great concern. The matter of the A.I.O.C. threat is evidently only a phase of the bigger question of the growing pains of nationalism. As in the case of Israel of old

when the judge-prophet Samuel had brought the scattered tribes to a sense of unity as a people and that sense of unity as a nation caused the outcry for a king like other peoples of the world, so it is natural in every land where the impact of the more advanced races of the world has been successful in helping another race to understand its natural rights that a sense of nationalism would be aroused. But too often, as with Israel, self pride leads to forgetfulness of the hand that has helped to raise them, and a wrong headed way is chosen to implement the desire. So we see it in working in the same manner in these present days of the world's story. In the missionary's sphere native churches have been founded and in due time have claimed a freedom of administration that has been too long withheld. It was so in Japan, in India, and in China. But in India there was a wider nationalist movement that has led to the separation of India from British control. And to-day in Persia there is an outcry against the foreigner. The A.I.O.C. so far as we know has been a benefactor to Persia in the development of its oil resources, doing what the Persian Government was unable to do. In the same way the educational and medical missions of the Anglican Churches have steadily raised the efficiency of the Persian people, and the government have put a period to British and American control in these spheres of ministry. Even Christians in Persia are to be found suggesting that the foreign missionary has completed his task and is no longer necessary to the life of the nationals' church, but rather a hindrance. It is natural, but here

again, wrong-headed methods of manifesting these national claims lead to grave misunderstandings, and in the case of the A.I.O.C. the breaking of sacred contracts without due regard to the people who for so long have been a definite benefit to the nation in its financial success. Far better results all round could be attained by friendly conference in which national aspirations could be sympathetically considered and met. Let us hope and pray that even yet the British request for a conference may be accepted by the Persian government.

### A NEW ERA FOR THE DIOCESE.

#### THE SCHOOL.

(From Bishop Addison Hsu.)

Last year, 1949, was Jubilee Year for the Kwangsi Hunan Diocese. How little we thought that this first year of the new era would be the first year of Liberation, and would bring with it so many new ideas, bringing a new challenge to the Church, and, thank God, to our Workers, a new impetus to go forward and strengthen the Church's witness to Eternal Truth and Love. Never has the Church faced such a challenge, and never was there such a need for Christian workers to know how to work constructively for God and for the people, to understand the nature of the challenge, and to go forward united in love to meet it.

With this in mind we asked Government permission to hold a short term school for all our clergy and Evangelistic workers, and this permission was granted in August. All workers came in to Lingling, not one was absent. What a joy it was to share in fellowship and to learn together for two weeks! What inspiration we received and what new energy seemed to be released as we faced together the problems ahead and sought to find Christ's way of solution!

The keynote of the School was "Using Love to build up and strengthen the Fellowship" and the first hour of each day was given to study of the Life of our Lord Jesus as demonstrating His Teaching with regard to (a) Jesus' conception of God; (b) revelation of God in His Human Life; (c) Jesus' conception of man; (d) Jesus' conception of values; (e) Jesus' inauguration of the first Fellowship; (f) Jesus' training the members of the Fellowship; (g) Jesus' attitude to (i) Daily life, (ii) Work, (iii) Money, (iv) Human divisions; (h) The command of Jesus, The Son of Man, "Love even as I have loved you"; (i) The Cross in the life of Jesus and of His followers.

Each day, at least 8 hours, sometimes 10, were given to definite study and group discussions, for there was much ground to be covered, if we were to finish our course with any comprehensive idea of the New Principles of the People's Government, and a constructive programme to meet future needs. We therefore divided our class study into two main periods each day. In the one we had lectures and discussions on The New Principles of the People, the new land reform laws, the new marriage laws, the history of Social growth and on Dialectical Materialism. Workers divided into groups to discuss questions arising from these studies and assembled again to pool their findings. In the other period we faced together squarely the problems of our work, using the new method of constructive and sincere criticism, to find

out what in our administration and methods of work we should strengthen and develop, what required radical change, and what new methods could be introduced. Workers were asked to give their written opinion on the following subjects: (1) Suggestions for strengthening or changing diocesan and parochial affairs. (2) How to achieve self-support in the shortest possible time. (3) Suggestions re methods and means of doing productive work for workers and Christians. (This refers to manual work.) What social work can the Church do. (5) How can the spiritual standard of Christians be raised, so that they may have a greater love, a more intimate relationship, and a deeper concern for the Church. (6) How to promote Voluntary Work. (7) How to carry on and extend Evangelistic work under present restrictions. (8) How to establish Christian Homes and extend the Christian Homes Movement. (9) How to help Clergy and Evangelists themselves to grow and advance in Christian living and service. The wealth of suggestions produced was almost overwhelming. It was as if the challenge now facing the Church had released new, energetic, constructive thinking on the part of every worker, the result of which we believe will go far in strengthening the Church, for the reforms and plans they are now going back to use, are the product of their own creative thinking and united acceptance. Space and time forbid me to do more than mention a few of the suggestions made.

#### PAULINE WORKERS.

Self-support is one of the most crucial questions of the moment as we do not know how long we shall be able to receive the help the Societies have so generously given us for so many years. The Kweilin Church has given us a splendid lead in this. Some months ago, at the close of a series of revival meetings, a visiting Evangelist made an urgent appeal to the Christians to offer their tenth to God. Moved by the Spirit of God quite a number offered to do so and by July 2nd Kweilin church was able to support their own pastor and contribute quite an amount to the support of other workers in the parish. Inspired by this example other parishes have made the same appeal and now every worker is pledged, by example, and by teaching, to encourage the joyous giving of the tenth to God for His Church. In order to lighten the burden, workers will in the future be like St. Paul, plying a trade to contribute to their own support. Toothbrush making, barbering, dyeing cloth, carpentry, chalk making and making Chinese "Mien" have all been suggested. Necessary imple-

ments and machines will be provided by the Diocese and all the proceeds will be paid into the Diocese towards self-support. Such work is to be done only as an adjunct to Church work which must of course have first claim on time and thought. It is suggested that each Parish form a Committee for Productive work which will encourage workers and Christians to work together, to dig up spare ground and make it productive, to keep fowls, etc., for the Church. We look forward to the day when we shall not only be self-supporting but when we shall be able to invite our Missionary friends to labour with us once more and be able — as one of our workers said — to pay their salaries too.

In the parishes it was suggested that each Church should have "A Suggestion Box" into which Church members could contribute suggestions and criticisms, and that once a quarter, or half-yearly, a meeting of workers and Church members should be held to discuss these, and plan improvements and advance accordingly.

Evangelistic work is somewhat restricted, but it was felt that the work of evangelism should be unceasingly carried on through Christian homes, individual contacts, distribution and loan of Christian literature, through personal letters, and in the Church, aiming at holding a big Parochial Evangelistic Campaign in Church at least every half-year wherever possible.

Christian Homes we feel are most important at this juncture. At our last synod the Christian Homes Movement was inaugurated and much valuable work has already been done along these lines, but there still remains a great deal to be done if it is to become a really living movement in each parish. It has therefore been suggested that each parish should form its own Christian Homes Committee to foster this work, helping Christians to sincerely put into practice the teaching of Jesus, in their homes, especially His teaching on Love and Harmony, encouraging families to hold mutual discussions on their home life and problems, especially in the inner circle of each family, that there may be more mutual understanding and sharing of responsibility seeking to deepen prayer life and worship in the home and to further propagate Christian standards for home life.

We hope to take our share in Social Service through night classes and classes for illiterates, through care of the sick, and by helping forward as much as we can any Social Service for the benefit of the people inaugurated by the Government.

Finally, and most important of all, we faced the urgent need to strengthen the faith and deepen the Spiritual life of every Christian so that the worth of Christianity may be daily demonstrated in their practical daily lives. By Bible classes and Study Groups, by discussion of problems of Faith and Christian Life, by deepening prayer life both of the individual and in Community, by retreats and witness meetings, by revival and Christian Endeavour meetings, by keen Fellowship groups and Voluntary Service Bands we hope to build up the Church, that it may stand firm and immovable on the Rock of Jesus Christ.

It is particularly difficult for our young people in these days, and our hearts were saddened as we heard of some, though few, who have renounced their allegiance to Jesus Christ. Can you imagine a boy of yours, fourteen or fifteen years of age, perhaps the only Christian in his school, with the whole weight of public opinion against his Christianity, constantly heckled by his classmates on the subject of his faith, sometimes asked questions that the most mature Christians would find it hard to answer, and classified as one of the non-progressive thinkers? If you can imagine this you will have some idea of what our Christian children and young people are facing. Pray that the Church may be alert and understanding with regard to their need and pray for them unceasingly that they may know the Real and Living Way with such certainty that nothing will move them from Him.

#### THE APPEAL.

Pray for us. We are full of hope but very very conscious of our own weakness and of the tremendous Challenge of the Cross which lies before us. We go forward in the strength of Him Who bore the Cross and Who now lives for evermore.

As one of our younger Clergy reminded us in a stirring sermon which he preached at the end of our period of study together.

"Our God is Alpha and Omega, the beginning and the end, which is, which was, and which is to come, The Almighty.

"Our God is He that liveth and was dead and is alive for evermore.

"Our God is the Eternal God and we are built upon the Rock of His salvation.

"Our God is the unchanging God and we rest upon His Faithfulness.

"The Dominion of our God is an everlasting Dominion which shall not pass away, and His Kingdom, that which shall not be destroyed."

## AUSTRALIAN CHURCH RECORD

### Sale of Work—Friday June 8th, 1951

in The BIBLE HOUSE, BATHURST STREET, SYDNEY

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## "GOD HAS SPOKEN"

Under this title a mission is to be held in the University of Sydney from Wednesday, 20th June, to Thursday, 28th June, arranged by the Sydney University Evangelical Union. The chief missionary is to be the Reverend Howard Guinness, Rector of St. Barnabas, Broadway.

It is now more than 20 years since a small group of Christian students in Sydney University invited Dr. Guinness, then travelling for the Inter-Varsity Fellowship of Great Britain, to visit Australia, and as a result the Evangelical Unions in four Australian Universities were formed. To-day the S.U.E.U. numbers about 280 members in a university of some 8500 students. In January of 1950 it was decided by the committee of the E.U. to hold a university-wide mission in 1951, and Dr. Guinness was invited to be chief missionary. Dr. Guinness has had considerable experience of student work in many countries, and was chaplain to the Oxford Pastorate immediately before coming to Sydney in 1949. Preparations for the mission have been going on for more than six months.

In a recent article the Archbishop of Sydney stated that "the strong witness in our universities of those who do not hesitate to range themselves actively on the side of a full Evangel has brought cheer to the hearts of close observers." Most are ready to acknowledge the strategic importance of our university centres, and we believe that many of our readers will want to strengthen the hands of our student friends in God. There are many features of this mission which are remarkable, and with which we feel a wider Christian public should be acquainted.

As a result of a letter sent out by the Mission Committee, over 1400 people all over Australia and beyond it have expressed their desire to become prayer-partners, and these folk receive regular communications about progress and needs.

12 Broadcast sessions have already been given in connection with the E.U., over the A.B.C. and commercial stations.

In addition to the chief missionary there are to be about a dozen full-time missionaries, some of whom will be resident in the Colleges. They include Dr. Paul White, Archdeacon F. Hulme-Moir, the Rev. G. R. Delbridge, Dr. F. C. Schwarz, the Rev. Frank Starr, Messrs. John Ponce (of The King's School), W. E. Andersen (of the Teachers' College), Stanley Kurrele

(Assistant Sec., I.V.F.), Dr. Roslyn Ormiston and Miss Frances Cowper (Staff worker I.V.F.).

Other missionaries will include Revs. D. Campbell and F. Foley, Canon Marcus Loane, Mr. R. G. Walker (Prothonotary of the N.S.W. Supreme Court), Dr. R. Winton and Dr. John Hercus.

The main series of meetings will be held in the lunch-hour in the Great Hall; they will be chaired by various Professors and addressed by Dr. Guinness.

About 100 subsidiary meetings will be held in the University, generally with morning or afternoon tea, designed to reach various smaller groups: e.g., faculty groups, overseas students, members of sporting and other societies, members of the S.U. Regiment, Jewish students, etc.

At the week-end (which occurs in the middle of the mission) there will be 30 to 40 meetings in suburban private homes; on the Sunday there will be a service in the Great Hall at 3.30 p.m. (to be broadcast on 2CH at 7.15 p.m.), and evening service in St. Barnabas, Broadway, at 7 p.m.

A "Brains Trust" will be held on the Tuesday evening, with the Dean of Sydney as Quizmaster.

The estimated expenses in connection with the mission will be £1200. Of this sum, about £900 has already been given, more than two-thirds of which has come from the members of the Evangelical Union themselves. This has entailed real sacrifice, earning money at week-ends, etc. In addition, the students have committed themselves to give £1 per head per annum for Christian work among students overseas, and they have already given more than half of their 1951 quota.

A great volume of prayer has already gone up for this mission, by individuals, and groups meeting here and there (one group of Sydney graduates meets regularly in Cambridge, England). The members of the Evangelical Union are expecting great things from God. We hope that many will be constrained to pray with them for the conversion of students.

(Information can be obtained from the Mission Secretary, S.U.E.U., Box 58, the Union, University of Sydney.)—D.R.

## THE VICTORIOUS LIFE AS TAUGHT BY ST. PAUL IN HIS EPISTLE TO THE ROMANS.

(By Norman C. Deck.)

"For sin shall not have dominion over you; for ye are not under law, but under grace."

After dealing with the subject of Justification by Faith in Romans 3:21 to 5:11, the Apostle goes on to deal with the subject of Sanctification by Faith, that is, how a believer who has been "declared righteous" on the ground of the merits of Christ's death on the Cross, is "made righteous" in experience. This subject is dealt with in Romans 5:12 to 8:39.

Without attempting to explain the deep mystery of the Fall in all its implications, the Apostle states unequivocally:

"Therefore, as through one man [the] sin [nature] entered into the world, and [the] death [penalty] through [the] sin [nature]; and so [the] death [penalty] passed unto all men, for that all sinned:— (Rom. 5:12).

In this fundamental statement it should be noted that in the Greek the article precedes the words "sin" and "death"; and this is the case generally from this point onward through chapters 6, 7, up to 8:3.

What is the significance of this fact? Dana and Mantey, in their "Manual Grammar of the Greek New Testament" tell us, "abstract nouns are ordinarily general in character, and therefore indefinite; but in Greek, when it is desired to apply the sense of an abstract noun in some special and distinct way the article accompanies it." Its use here is a case in point. Where the R.V. has simply "sin" the Greek is *he hamartia*, literally, "the missing of the mark" in the human make up. Drs. Sanday and Headlam say here that it is "sin personified," "sin as a malignant force let loose among mankind," as an "active principle." I have ventured to render it "the sin nature" in contrast with the "divine nature" which the believer receives at the New Birth (2 Pet. 1:4). The Apostle John, referring to it, says "sin is lawlessness" (1 Jno. 3:4, Gr. *anomia*), namely, that state of the human heart which tends to go its own way irrespective of the rights of God the Creator. It is a disease which grows worse and worse, bringing the possessor (apart from divine grace) deeper and deeper into its thralldom.

Then "the death," spoken of here, is primarily the penalty of physical death (see ver. 14), for it is the end even of redeemed persons like Abraham, Joseph, and the like, who have not suffered spiritual death. And this "death penalty" was "through" the possession of the "sin nature," and because "all sinned."

The words "all sinned" have been the ground for controversy. Do they mean "all sinned in their own acts?" or do they mean, as many urge, that "all sinned in Adam?" There are weighty reasons for taking the latter to be the sense, namely, that "all sinned" in their federal, or representative head, Adam. A similar idea appears in Heb. 7:9, 10, "And, so to speak, through Abraham even Levi . . . paid tithes, for he was yet in the loins of his father when Melchizedek met him," that is, he was yet in the loins of his forefather Abraham when the latter paid tithes to Melchizedek, and was therefore involved in a sense, in a responsible act of his forefather. So if "all men" descended from Adam are in a sense involved in his act of disobedience, they are in a certain sense guilty, and suffer the penalty of physical

death for this reason as well as because of the inheritance of the sin nature. But guilt is relative. Adam was very guilty because he transgressed an express command given by God. But not all have sinned in this manner:

"For until the law [of Moses] sin [the act, no article] was in the world; but sin [the act, no article] is not imputed [for full guilt] where there is no [express] law [to prohibit]. Nevertheless [in spite of there not being full guilt, the] death [penalty] reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of Him that was to come" (Rom. 5:13, 14).

Adam sinned against an express command. Through Moses God gave Israel express written laws, which they transgressed. In the period in between there were no such express commands for men to break. They did sin against conscience (Rom. 2:14, 15), and against what they knew was God's will (Gen. 39:9), and therefore had a measure of personal guilt. But in spite of the absence of full guilt the penalty of physical death "reigned" during this period. But Adam was a "figure" or type of the Coming One, Christ. In what sense? In the sense that both were federal, or representative, heads of two races of men; all those descended from Adam were involved in his transgression; and all those who, by faith, become vitally connected with Christ are similarly involved in His act of righteousness, when He died on the Cross. And this is the subject of what follows, and the basis of the believer's deliverance from the thralldom of his inherited sin-nature.

We have no room to deal with many of the verses which follow; but will take a few of the important ones. With Moses came the Law. For what purpose?

"And the law came in beside [provisionally], that the trespass might abound; but where [the] sin [nature] abounded [the] gracious [provision] did abound more exceedingly. That, as [the] sin [nature] reigned in death, even so might grace [as shown in Jesus Christ] reign through [the gift of] righteousness unto eternal life through Christ Jesus our Lord" (Rom. 5:20, 21).

Just as a light brought into a darkened dirty room shows up the filth therein, so the Law (expressing God's perfect standard of conduct) was given to bring to light the true significance of the sin-nature, with its outworkings, showing that it was rebellion against God. Thus "the trespass abounded." But where this sin-nature displayed itself in wicked acts, God's grace, displayed in Christ, did more exceedingly overflow to meet it; and instead of death comes eternal life through Jesus Christ if by faith He is enthroned as Lord in the believer's life.

The Apostle then anticipates a common abuse of this Gospel of Grace, namely, that

if there is always super-abundant grace to meet every manifestation of the sin-nature, it is not a very serious matter if one does give way to it, and sin. He asks:

"What shall we say then? Shall we continue in [the grip of] the sin [nature, giving way to its impulses] that the gracious provision may abound [to meet its sinful acts]? God forbid. We who died to the sin [nature, and its control], how shall we live in its [control] any longer?" (Rom. 6:1, 2).

The sin-nature is still in the Apostle's mind (as is shown by his continual use of the article). He argues that the foregoing cavil is due to an entire misunderstanding of the situation, for if we believers (he includes himself in the "we") have "died" to this sin-nature (and a dead man cannot be controlled by it), how shall we live in its control any longer, the idea is a contradiction in itself? But this "dying" to the "sin-nature" is a new thought in the Epistle. The Apostle therefore puts it into other language to make the matter clear (as is shown by the word "or"):

"Or are ye ignorant that all we who were baptised [or, 'introduced'] into Christ Jesus were baptised [introduced] into His death?" (Rom. 6:3).

But burial is but the ratification and proof of death:

"We were buried therefore with Him through [our] baptism [introduction] into [His] death; that like as Christ was raised from the dead through the glorious power of the Father, so we also might walk by a new life [principle]" (Rom. 6:4).

The Apostle assumes that the believers at Rome were acquainted with the spiritual truth of which their baptism with water was a symbol and ratification, namely, of their introduction into, and identification with, Christ in His death, burial, and resurrection. But is the Apostle referring directly to the rite here? Some think so. But the present writer questions it, he submits on the con-

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trary that the Apostle is speaking of the same "baptism" about which he had written previously to the Church at Corinth, namely, the "baptism" by the Spirit "into the body" of Christ:

"For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in [better, 'by'] one Spirit were we all [you Corinthians and myself] baptised [introduced] into one body . . . and were all made to drink of one Spirit" (1 Cor. 12:12, 13).

By our "drinking" or reception of the "one Spirit" at regeneration we believers are ipso facto baptised, or introduced, into the "one Body"—Christ; for the Spirit by indwelling us Christians unites us with one another in this living Organism, and He is the Spirit of Christ.

Then if we believers are thus baptised, or introduced, into Christ, it follows also that we have been introduced in a real sense into the experiences which He, as our federal Head, underwent, when He died, was buried, and rose again. And this is the precise teaching of the passage in Romans 6:1-7 before us. It will have been noted that the word "introduced" has been inserted as an alternative for "baptised" to make the argument clear. This is in agreement with the lexicons which without exception give "immerse" as one of the meanings of the Greek verb *baptizo*, here it is a spiritual immersion, or introduction, into Christ and His death, burial, and resurrection. Dr. Griffith Thomas, a competent expositor, has observed here:

"It is at least significant that the ideas of death, burial, and resurrection in the passage are all purely spiritual, and are considered quite apart from literal ordinances; so that to be consistent in our interpretation the 'baptism' also should be spiritual. Besides, whatever the passage means, the burial is not expressed in symbolical language, but as taking place by or through Baptism. This . . . introduces very serious difficulties into the Apostle's thought. If, however, the whole passage is interpreted of the believer's spiritual union with Christ's death, burial, and resurrection, everything is consistent and perfectly clear" (St. Paul's Epistle to the Romans, in loc.).

And this view of the passage is fully borne out by the next verses, which express this truth in other words:

"For if we have become united with Him [like a graft in a vine, as the Greek shows] by the likeness of His death [better, 'to share in His death'], we shall be also [united with Him] by the likeness of His resurrection [better, 'by sharing in His resurrection']" (Rom. 6:5).

The Thayer-Grimm Lexicon says that the word "likeness" in this verse means a "well nigh identity." In agreement with this Dr.

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Weymouth has rendered the verse: "For if we have become one with Him by sharing in His death, we shall also be one with Him by sharing in His resurrection." But our Lord's resurrection implies a resurrection life, and it is this which is the "new life principle" by which the believer is to walk.

The Twofold Result of our Union with Christ in His Death and Resurrection Life.

(1)

"Knowing this, that our old man [what we were out of Christ] was crucified with Him, that the body of the sin [nature] might be done away [rendered impotent], that we should no longer be in bondage to the sin [nature]; for he that hath died is justified from the sin [nature]" (Rom. 6:6, 7).

These verses are of tremendous importance, but their full significance is not always fully grasped. In verse 6 our vital union with Christ in His death and resurrection, spoken of in verse 5, is put in a very graphic way: "our old man was [in God's reckoning] nailed to the Cross [when He was nailed there]," and this was in order that "we should no longer do bondservice to the sin [nature]," for the reason that "he who has died is justified from the sin [nature]." With regard to this body of the sin [nature], Dr. Sanday has observed: "The body has become the seat of evil, for from it arise those carnal impulses which are the origin of sin; and it is the body, looked at in this light, which is designated as 'the flesh'." The Apostle teaches that this "body of the sin-nature" has "lusts" which are not to be "obeyed" (Rom. 6:12), also that the "deeds of the body" are to be "made to die" by the Spirit (Rom. 8:13); it is as yet an unredeemed body (Rom. 8:23), and "we wait for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory" at His Coming (Phil. 3:21).

But how does our death with Christ "reduce to impotence" (so Dr. Denney) this "body of the sin [nature]"? In the sense that "he who has once died [aorist tense] stands justified [perfect tense] from the sin [nature]," that is to say, he "stands free from its claim" (Bishop Moule). "Death," says Dr. Denney, "clears us, who have died with Christ, of the claim of sin, our old master, to rule over us still" (Expositor's Greek Testament).

So just as the believer may claim forgiveness, and the remission of his sins, on the ground of the shed blood of Christ on the Cross, so also he may claim his emancipation from the right of the sin-nature to enslave him on the ground of his crucifixion with Christ, who has Himself "died unto the sin [nature] once for all" (Rom. 6:10). This tallies with the Apostle's later statement that God, "sending His own God in the likeness of sinful flesh, and as an offering for sin, condemned the sin [nature] in the flesh" (Rom. 8:3), since condemnation is the opposite of justification.

(2)

We come now to the second result of our union with Christ in His death and resurrection life:

"But if we died with Christ, we believe that we shall also live with Him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For the death that He died, it was with reference to the sin [nature] that He died; but the life that He liveth it is with reference to God that He liveth" (Rom. 6:8-10).

Of course Christ never died to any impulses of a sin-nature, for He never had any such nature. But, though we may not now understand the deep mystery of it, He did die once for all "unto the sin [nature]," in order to break the right of that nature to have dominion over those who, by faith, have come into vital union with Himself, and to give them a new life-force to implement this judicial freedom, namely, His own resurrection life operating in them through His Spirit. This surely corresponds with the Apostle's profound words to the Corinthian Church: "Him who knew no sin He [God] made to be sin on our behalf; that we might become the righteousness of God in [union with] Him" (2 Cor. 5:21).

#### Our Recognition of this Truth

"Even so reckon ye also yourselves to be [judicially] dead unto the sin [nature], but alive unto God in [your union with] Christ Jesus" (Rom. 6:11).

Some make a mistake here. They think that believers are to "reckon" the sin-nature to be dead in themselves, and that this reckoning will make it so experimentally. This is not what the Apostle teaches. The sin-

nature is not dead in the believer while he lives in an unredeemed body, but it has no longer any right to enslave him because he is in vital union with Christ, who has destroyed its claim to domination. He is, however, to recognise the fact that in God's reckoning he is "dead" [judicially] to the sin [nature], and "is now living unto God" in and through His union with Christ, whose resurrection life operates within Him by His Spirit.

(The believer's logical response to this blessed truth will be studied in our next article.)

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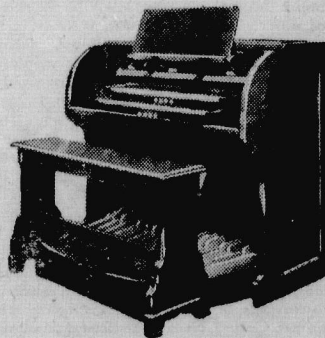
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### CORRESPONDENCE

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

#### SADHU SUNDAR SINGH.

(The Editor, "Australian Church Record.")

Dear Sir,

The Moderator-General of the Presbyterian Church of Australia has asked me to send the enclosed to our Church papers. If any reader can send the information desired to Bishop Appasamy he will be most grateful.

Believe me,

Yours sincerely,

HOWARD SYDNEY.

18th May, 1951.

P.S. — I understand the Sadhu was in Sydney in August, 1920. If there are any articles in your paper of that date the Bishop will be most grateful to have copies of them.

(COPY)

To the Editor,

Dear Sir,

The Rt. Rev. Dr. Appasamy, Bishop of Coimbatore, India, has written me seeking help from Australia in preparing a biography of the late Sadhu Sundar Singh. The Sadhu, an outstanding person in the religious world of his time, visited Australia in 1920, and deeply impressed many large audiences in the capital cities of the Commonwealth. Bishop Appasamy would be grateful for any material which the many who still remember the Sadhu's visit can give him; such as copies of any letters or articles, and their own personal impressions and reminiscences. Knowing Bishop Appasamy as I do, I know that his book will be a significant contribution not only to religious biography, but also to literature. I would deem it a personal favor if any of your readers would communicate direct to my friend, the Rt. Rev. Dr. Appasamy, Bishop of Coimbatore, Ratna Vilas, Trichy Road, Coimbatore, India. Thanking you for the courtesy of this space in your columns, I am, Yours, etc.,

J. R. BLANCHARD, Moderator General.  
Adelaide, S.A.

#### LIQUOR MOVES.

(The Editor, "Australian Church Record.")

Dear Sir,

The latest move to amend the Liquor Act provides, among other things, for single bottle sale by grocers and others and for the extension of liquor selling hours in restaurants and elsewhere.

This move (obviously liquor inspired) is full of danger and calls for prompt action against further facilities being granted to these interests.

It is urged that every well-wisher of the State immediately wire, write or see his or her member entering a vigorous protest, and the same time to press for Local Option—the one reform that will bring results in stemming the evils of this menacing traffic.

Yours, etc.,

O. A. PIGGOTT.

General Secretary, N.S.W.  
Temperance Alliance.

#### LORD'S DAY OBSERVANCE SOCIETY—SYDNEY BRANCH.

(The Editor, "Australian Church Record.")

Dear Sir,

In your issue of the 18th inst., I note your reference to a meeting of above held in Sydney on May 8th. The branch was formed with a nucleus of interested folk. To avoid further misunderstanding of the position I would like to point out that the Society is concerned not merely with duplicating the work of existing bodies but follows closely the work of the London Society which includes in its activities the following: (1) positive teaching on the strict observance of the Lord's Day or Christian Sabbath, chiefly by means of pulpit work, and sale and distribution of sound literature (2) special work among the young, like C.S.S.M., enrolling in the Life Young Guards all young people who sign a promise to observe the Lord's Day. Literature and a quarterly paper, also deputation work, bind together those enrolled.

The Society in N.S.W. is doing these things as well as engaging in other work of a positive nature, e.g., regular use of the country press to inform the public of the great Protestant doctrines. The work of submitting protests to the Government, engaging the sympathies of public bodies and clubs, and the like has also been carried on for years from centres on the North Coast, with very successful results from time to time. We have found that success depends more on faithfulness and vigilance than on obtaining representation of all churches on our committees.

I therefore plead, sir, for support for the work in Sydney. The next meeting will be held in St. George's Free Presbyterian Church, Sydney, on July 3rd, at 7.30 p.m. Taree.

Sincerely yours,  
CAMPBELL KING, Hon. Sec.

#### "A FORTY-EIGHT".

Those of us who were in the Forces or had relatives in uniform, remember only too well the relief from the continuous burden from duty, the relaxation of tension and the rest which those words implied. Little did we think in those weary days that after a few years' uneasy peace, some of us would be off on a '48' again.

Different in circumstance, but fundamentally the same in its result was the 48 hours spent by the wives of the Clergy of the Sydney Diocese at "Gilbulla", the Archbishop of Sydney's Conference Centre near Camden.

We left behind us our continuous burden of duty, and our nerves relaxed in the pleasant autumn air as we gazed across the lovely grounds and park. And here, instead of having to 'give out' all the time, we could rest and 'take in' all that there was to receive: the comfort and smooth efficiency of the household; the gracious hospitality of the Archbishop and Mrs. Mowll; the quiet inspiration of His Grace's Prayers and Intercessions and a special Prayer Session taken by Mrs. Mowll;

the informative and unusual application of Scripture used by the Rev. C. H. Nash in his Bible Studies; and the informal and instructive Conferences held with His Grace in the Chair.

In the forefront of the Discussions were questions on how to bring up and educate our families as Christian units in a pagan world, and many were helped through hearing the experiences of others.

But perhaps we shall remember as much as anything the fellowship. Out in the parishes, scattered far and wide, the wives of Clergy can have little fellowship with each other, and inevitably, the Clergy and their wives are regarded as a race apart by even the average parishioner, and certainly by the non-churchgoer. A member recalled the sudden change of attitude, the slight tension and overawedness that came immediately she divulged, on a certain occasion, that her husband was a clergyman. Until that moment she had been accepted as one of themselves by a group of young women, but afterwards they were on their guard and reserved.

This enforced isolation is accepted as a part of the lot of a clergyman's wife. In many ways it helps her to maintain her Christian standpoint when she knows she is regarded as 'different, and a high standard is expected of her. But there are dangers in this isolation and 'difference', and it is good to be able to be oneself in the company of others who share the same interests and problems, and for the younger ones to profit from the more experienced.

Surely those present at Gilbulla for that '48' experienced more than ever the depth of the truth of Our Lord's saying: "Come unto Me all ye that labour and are heavy laden and I will give you rest." —J. B.

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## ECUMENICAL UNITY

(Canon M. L. Loane.)  
ARTICLE V.

In May, 1950, it was my privilege to spend a few days as the guest of Dr. Rene Pache, who is now the Principal of the Institut Emmaus, Vennesur Lausanne, Switzerland. He had just returned from America, where in April he had delivered the annual W. H. Griffith Thomas Memorial Lecture at Dallas Theological Seminary. The substance of this lecture was presented to the public through the pages of *Bibliotheca Sacra*; but in order to make it available to a wider circle, it has now been published in the form of a small book entitled "The Ecumenical Movement." The four articles which have appeared in "The Record" on this subject have been based on this book, whose contents have been reduced and rearranged for the purpose. It seems fitting that one further article should be added in order to make brief reference to the great objective of the Ecumenical Movement based on the prayer "that they may all be one."

One of the key texts which is in constant use on the part of those who adhere to the Ecumenical Movement is this thrice repeated prayer. (John 17: 21, 22, 23.) It is held that this prayer cannot be answered as long as Christendom is rent by the denominational system, and therefore the goal which many Ecumenical leaders cherish is the formation of a single world Church. In a book published by the Student Christian Movement entitled "Religion in Education," Canon Richardson says: "The Bible knows nothing of a unity of the church on earth which is merely invisible; the only New Testament words for 'denominations' (in our modern sense) are 'schisms' and 'heresies' . . . It is by the outward and visible unity of Christian people that all men shall know that Christ is come forth from the Father — not by the holding of correct theories about

inspiration and atonement." Of course, if denominations are per se "heresies" and "schisms," then union in a world church is the summum bonum. To attain this union the widest variants in belief and doctrine are to be permitted. Professor Zander has accordingly explained how it is that the Orthodox Church can ally itself with Protestant Churches which have always hitherto been considered heretical. It is because "the term 'heretic' must be applied no more to those whose belief at the moment is not in exact agreement with the doctrine of the Orthodox Church, but rather to those who consciously reject the idea of this growing rapprochement, to those who do not wish any reconciliation and deny the idea of unity, maintaining the division and the separation of the Christian world."

It is in fact increasingly evident from Ecumenical literature that there is indeed only one heresy to-day, and that is the grand Heresy of "Dissidence." All non-collaboration with the World Council of Churches appears to be regarded as sin, a grievous sin, even that kind of dissidence which has for its motive loyalty to the truth as it is in Christ Jesus. At Amsterdam all separations, even that of Protestantism from Romanism, were treated as sin to confess and forsake. Dr. Nolde declared that in a popular sense "the first meeting of the Church Council could be spoken of as a reversal of the trend which began at the Reformation." Perhaps nothing brings out this point so clearly as a quotation from

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"The Christian Century": "It remained for Amsterdam to speak with prophetic clarity to the conscience of a divided Christendom and to call its divisions by their right name . . . With one voice, in every session, from beginning to end, our divisions were branded as 'sin.' No hint or whisper of a dissent was heard."

A strange example of doctrinal and denominational confusion in the interests of this conception of unity was given at an Ecumenical Service conducted by the Main Council of Churches in October, 1947. Part of the Service gave thanks for:

"The Roman Church; its . . . discipline in holiness, its worship, rich with the religious passion of the centuries; its noble company of martyrs, doctors and saints."

"The Universalist Church, with its belief that all men shall in the providence of a loving Father God find richness of life and full salvation."

"The Unitarian Church, with its emphasis upon the freedom of mind and spirit to search for the truth of God, wherever it may be found."

According to "The Christian" (Jan. 6, 1950) Archbishop Temple once said: "I believe in the Holy Universal Church, and sincerely regret that it does not exist at present." This makes strange reading for those who are heirs of Reformation Doctrine and New Testament teaching. The Lord Jesus Christ died on the Cross to gather together in one all who believe on His Name, and there has never been a time when the whole company of Christ's faithful people were not knit together in the bond of an invisible, but mysterious and fundamental unity. The leaders of the Ecumenical Movement appear to regard the idea of the "invisible" Church as an opiate for a divided Christendom. We may perhaps agree that the term is unsatisfactory, if it is taken to imply something ethereal or wraithlike, something which seems to place the Church outside human experience. But such unity is a reality for all who have experienced the regenerating power of the Holy Ghost. Pastor Niemoller has said: "To-day the Western World under-

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stands the word 'unity' to mean a unified or uniform organisation; but this can never be the case." Our oneness in Christ Jesus has to do with the spirit of all believing people and not with the corpus of an organised body. The invisible unity of all true believers is not something which overlooks elements that are in themselves mutually exclusive; it has its only centre in Christ Himself; and in Him it gathers up all who share in the redemptive power of the Cross. It is not the responsibility of the Christian to create this unity by human means, but to keep the unity which the Spirit creates in the bond of peace.

It is difficult not to feel that the Ecumenical conception of unity makes no serious attempt to understand or interpret our Lord's prayer in its context. Bishop Moule, of Durham, states the intent of that prayer with beautiful devotion: "Quite clearly in His mind the oneness of His disciples is an interest great and precious beyond expression. 'That they may be one,' 'that they all may be one,' 'that they may be perfected into one.' The deep sweet note is struck thrice by the High Priest in the Holy Place. His heart is full of it, and it must be uttered yet again." But how is this unity achieved? First of all, at the back of all else there is His own prevailing intercession. Then there is our Lord's great statement: "The glory which Thou gavest Me I have given them, that they all may be one, even as we are one." (v. 22.) This speaks of the glory of a spiritual sonship in Christ, based upon the glory of the timeless generation of Christ Himself. Then comes the thought of that most intimate indwelling: "I in them and Thou in Me, that they may be made perfect in one." Those who are thus made one are those who have kept His word (v. 6), those whom He has kept through His Name (v. 12), those who are not of the world (v. 14), those who are sanctified through the truth (v. 19). Where these spiritual notes are lacking, no external unity will ever fulfil the prayer of Christ. This unity, Westcott says, is not merely of will and love, but of nature, perfectly renewed in absolute harmony in Christ. "The true unity of believers like the Unity of Persons in the Holy Trinity with which it is compared is offered as something far more than a mere moral unity of purpose, feeling, affection, it is in some mysterious mode which we can not distinctly apprehend, a vital unity . . . the symbol of a higher type of life, a unity and a life which has its model and pattern in the Triune Godhead."

The great difficulty in connection with the World Council of Churches is that its exponents do not seem to aim at the realisation of our Lord's Prayer in a way that will harmonise with the salient conditions which He Himself laid down. For our own part, we may close with a quotation from A. Vinet, the Swiss thinker: "I recognise with the Apostles' Creed the Universal Church governed by the Holy Spirit in the name of Jesus Christ. As for visible or apparent societies which also take the name of Church, I do not refuse it to them, since the Gospel gives it to them, but it is not to any of these churches that the Creed refers. Not one of them is the Bride of Jesus Christ. In other words, I am not Catholic, I am Protestant."

This Protestantism has brought about a reign of the Holy Spirit to succeed the reign of a church. This is its vital and distinctive principle, which I do not wish to renounce."

## PEACEFUL USES OF THE ATOM.

The largest international conference for the exchange of information on beneficial uses of atomic energy yet to be held in Britain will take place in Oxford from 16th to 21st July. Some 20 countries will be represented at the conference, which is to discuss Isotope Techniques.

Medical topics will be discussed at the beginning of the week.

For the second half of the week industrial applications will be discussed, and sessions will also be devoted to agricultural and other research use of isotopes.

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Chairman:

Ven. Archdeacon H. S. Begbie.

### FIRST SESSION.

11.15 to 12.45—

Mr. A. Hayman (China Inland Mission).  
Rev. G. R. Delbridge, Th.L. (Director for Youth Work, Diocese of Sydney).

### SECOND SESSION.

2 p.m. to 3.30 p.m.—

Archdeacon F. O. Hulme-Moir, Th.L. (Rector of St. Clement's, Mosman).  
Rev. G. M. Fletcher, Th.L. (Rector, Kingsgrove).

### THIRD SESSION.

4 p.m. to 5.15 p.m.—

Mr. J. Duffecy (Open Air Campaigners).  
Mr. R. H. Gordon (Sydney Evangelistic Crusade).

### BASKET LUNCH.

Tea Provided, 12.45 p.m.

Enquiries to Rev. K. N. SHELLEY, JA 2263

## MALAYAN VACANCIES

The Bishop of Singapore has asked the A.B.M. for help in manning two extremely interesting stations.

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## THE WORLD OF BOOKS

"Conformed to His Image." — By Oswald Chambers. Marshall, Morgan & Scott, London, 1950. Pp. 128; cloth boards. Australian price, 10/6.

Oswald Chambers died some thirty years ago, but the influence he exerts through his writings is still deservedly great. The latest work from his pen is a collection of papers or addresses, on diverse subjects but with a unifying theme—that the Christian is saved to be sanctified, and unless he enters into his inheritance, and submits his daily living and thinking to the rule of Christ, he is in effect denying the power of the Holy Spirit.

The challenge of some of the chapters is especially powerful—notably those on "Christian Thinking" and "The Psychology of Faith." So often we divorce our faith and our thinking on contemporary events and problems, being content to draw our views from the circles in which we move. If only everyone would read these pages and put the doctrines expounded into practice, what a transformation there would be. What a difference would be seen in the Councils and Synods of the Church! Concern to establish "the mind of the Church of England" would give way to declarations of power from the Word of God. Discussions on "how to hold the young people" would give place to meetings for prayer resting upon the promises and faithfulness of God, and we should soon see that His "Word has still its ancient power."

This is one of the most searching books the Reviewer has read for a long time.

—J. A. Friend.

## BUSH CHURCH AID SOCIETY.

## NEWS FROM REV. K. H. MARR.

The following is portion of a letter recently received by Jack Marshall, from Mr. Marr, who is spending a holiday at the Bush Church Aid Society Hospital at Ceduna, Sth. Australia.

Dear Jack—

It seems strange to me after saving all my odd coins for so long to at last be able to see something of where the money goes. I have heard of Ceduna, Penong, Streaky Bay, and many other places for many years, and I have heard of Mr. Chadwick and the D.H. 84. But now they are all very real to me. I am sitting in the D.H.84. Mr. Chadwick is at the controls; we have come from Ceduna and have just been flying over Streaky Bay. Yesterday I was at Penong and to-morrow I expect to be at Tarcoola.

The patient we have on board was on his way to Perth and was suddenly taken ill and is in need of an urgent operation. A few years back there would have been nothing anyone could have done, now he is within a few minutes of Parafield Aerodrome where an ambulance is waiting to take him to Adelaide Hospital. There is no doubt at all that he will soon be well again—but what would have been the story if Christians had not been giving their money to the Bush Church Aid Society and if other Christians had not given their lives to Christ to use in these outback places in His service. It makes you think, doesn't it? A few coppers mean nothing to us, but when they're all added together they spell life to this man. The sisters who made him comfortable had to make a choice between the comforts of the city and its big hospitals and the dust and heat and loneliness of the outback where Christ called them.

The work doesn't stop at healing the body, either. As you know, sickness is much easier to bear when you know Christ and many out here know nothing about Christ. They have plenty of hardships and so often try to struggle along in their own strength. When they come into a B.C.A. Hospital they come into a new atmosphere—they come not only into a hospital, but into one of Christ's hospitals, because everything is done in the name of Christ and to the glory of God from the kitchen-work to the Matron's work and not only is all the medical skill of the doctors used but something which you yourself have found much more important. The healing power of God is called upon, as every morning and evening the nurses come together and pray for the patients, both that they may be healed in body and also come to know the peace and joy of trust in Christ. Just as others may have shared the burden of your sickness with you, so you can share the burden of the work out here, in prayer, day by day. The sisters have to work very hard, far harder than an ordinary hospital because there are so few willing to serve in these places. Will you pray that they may have the strength to do the work and also that others may go out to help them.

Often the B.C.A. missionary and the sisters at the hospitals are the only contact that these people have with the things of God. It is not an easy life for any who serve in these places.

Things are better for people now than they have been for many years owing to the high prices for wool, and many here have their heads above water for the first time. But even so, you need to visit some of these places to realise the intense loneliness. The other day we took a chap part of the way home who had been bitten by a snake. He was flown 200 miles to the hospital here and they were able to save his life.

(Sgd.) KEITH MARR.

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Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

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## CHRIST—THE LIGHT OF THE WORLD

(Continued from last issue.)

We may say that the mission of the Son is to reveal the Father and the mission of the Spirit is to reveal the Son. But that revelation can only be real and effective through the work of regeneration. The Holy Spirit is the agent of regeneration.

In the Epistle to Jude we read "Not by works done in righteousness but according to His mercy He saved us through the washing (or laver) of regeneration and renewing of the Holy Ghost."

In the Epistle to the Ephesians this truth seems to be approached from the point of view of the word of God that is used of the Holy Spirit to bring conviction of sin. "Christ also loved the church and gave Himself up for it that He might sanctify it having cleansed it by the washing of water with the word that he might present the Church to Himself a glorious Church. . . ."

In the Old Testament story of Naaman we have a sign of both cleansing and renewal. Naaman was a leper. He earnestly sought healing. "And Elisha sent a messenger unto him saying, 'Go wash in Jordan seven times, and thy flesh shall come again to thee and thou shalt be clean.' This offended the Syrian General. It was a humbling thing for a man of his position and nationality. 'So he turned and went away in a rage.' But better counsels prevailed." Then he went down and dipped himself seven times in Jordan according to the saying of the man of God; and his flesh came again like unto the flesh of a little child and he was clean."

Leprosy is a type of sin. Leprosy makes the body both filthy and diseased. The leper needs washing and he needs health. There is only one means of cleansing for the sinner—the blood of Christ. There is one power for regeneration and renewal—the Holy Spirit.

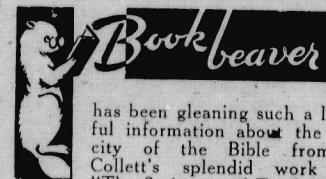
"These which are arrayed in the white robes who are they? . . . they washed their robes and made them white in the blood of the lamb."

"Except a man be born of water and the spirit he cannot enter the Kingdom of God."

## The Heart Washed.

In the case of the man born blind Jesus said to him: "Go wash in the Pool of Siloam (which is by interpretation Sent). He went away therefore and washed and came seeing."

There may be here a reminiscence of Old Testament experiences. It recalls as we have noticed the story of Naaman. There is no doubt this blind man's heart was washed and cleansed. His subsequent confession witnesses to this. "Lord I believe, and he worshipped him." Siloam, at Jerusalem, is fed from a spring by a subterranean tunnel. These waters are "sent forth" hence the name. Isaiah takes these waters as an emblem of the Lord's Kingdom. "Forasmuch as this people have refused the waters of Shiloah that go softly and rejoice in Rezin . . ." (Rezin was the King of Damascus.)



has been gleaming such a lot of useful information about the authenticity of the Bible from Sidney Collett's splendid work entitled, "The Scripture of Truth." Just ask to see a copy at Dalrymple's Book Store in 20 Goulburn Street, Sydney, and you'll find it's well worth every penny of 10/6.

## DEACONESS HOUSE, SYDNEY

The Principal and Students of Deaconess House are inviting Young People to Deaconess House on MONDAY, 9th JULY. The Programme is as follows:—

- 5.30 p.m.—Basket Tea at Deaconess House, Community Hymn Singing.
- 7.0 p.m.—Holy Communion at Moore College Memorial Chapel, Special Intercessions for Deaconess House.
- 8.0 p.m.—Annual Youth Meeting in Deaconess House Hall.
- 9.0 p.m.—Supper.

Replies to the invitation can be sent to Deaconess House, Newtown (LA 1172 or LA 2118). It is important that those hoping to attend the service signify their intention of doing so.

It is suggested that parties of young people come from the parishes. ALL ARE WELCOME!

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There were Jews who believed that the original spring that fed Siloam was situated beneath the Temple area. But whatever the natural source it was God's provision for his people and was enough. But in the eyes of some this provision appeared unworthy and mean when compared with Abana and Pharpar, not to speak of the Euphrates and Tigris.

## Humility Needed.

Many to-day are "ashamed of the Gospel." It has no outward pomp of circumstance. It is spiritual. But the believer rejoices in the Gospel for "it is the power of God unto salvation to every one that believeth." Little is much if Christ be in it. And humility becomes the Christian under every circumstance. Outward show and pompous ceremony may exalt the servant but it obscures the Master. It obscures the Redeemer.

Light shines from the cross when its message is understood. It is in the presence of Christ crucified that awe and reverence sweep over the soul. Here repentance is born. Here we acquire a knowledge of ourselves as we begin to understand the nature and will of the God who redeemed us. Here is the school of true wisdom.

We may see this adumbrated in one of the "Wisdom" books of the Old Testament—the Book of Proverbs. There are two verses that together afford a key to that book. At the opening of the book we read "the fear of the Lord is the beginning of knowledge." Awe and reverence and moral wonder prepare the soul to be taught. Repentance follows. This prepares the soul to "receive with meekness the implanted (or inborn) word which is able to save." It is through "the word of the Cross"



that we by faith trust Christ as our Saviour and Lord. The tears of repentance soften the soul and enable it to receive the seed of God's word unto life.

The second or twin key verse in the Book of Proverbs is found at the ninth chapter "the fear of the Lord is the beginning of wisdom; and the knowledge of the Holy One is understanding."

"The Word of the Cross" rightly apprehended contains the seeds of all wisdom and brings to man a right understanding of God.

The story of Nicodemus is the gospel appointed for Trinity Sunday. Trinity Sunday may be said to bring to a climax the theme which has been central in the minds of worshippers during the first half of the church's year — the knowledge of God.

Our Lord tells Nicodemus plainly that every man must be born anew (or from above) before he can experience the knowledge of God or enter his Kingdom.

Nicodemus asks "How can these things be." When conscience is awakened and memory becomes active every sinner might well ask, "How can I have personal dealings with God? Above all, how can God's Holy Spirit come and dwell in my heart?"

The answer is to be found in the last two verses of the Gospel for Trinity Sunday. And could any passage of Scripture be more appropriate for the position in which these verses stand? "And as Moses lifted up the serpent in the wilderness even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life."

Here is a place of forgiveness provided for all and here is a fountain of life opened for all — eternal life. "This is the true God and eternal life."

## PERSONAL

Miss Nora Dillon and Miss Mary Andrews of C.M.S., Chekiang, China, arrived in Sydney by plane on May 20th. They report a very comfortable journey from their station in China via Hong Kong to Sydney.

Miss Frederica Godfrey, whose death occurred on May 4, at the age of 87, was the last surviving child of the late Frederic Race Godfrey, who was the first Lay Canon of St. Paul's Cathedral, Melbourne, an office which he held till his death in 1910. She was sister to the late Miss Ethel Godfrey, the first honorary secretary of the Ladies' Harbour Lights Guild of the Mission to Seamen, with which she also was associated until her death. During the First World War she was decorated by the French Government.

The Rev. R. E. Sherlock, Chaplain at Glen Davis, Diocese of Sydney, has been appointed Rector of Millthorpe, Diocese of Bathurst.

Canon M. L. Loane, Vice-President of Moore College, Sydney, is on a visit to New Zealand, where he is preaching and lecturing in connection with the Inter-Varsity Fellowship. He expects to return to Sydney in early June.

The Rev. Alwyn Prescott will be inducted and instituted to the Parish of Berrima cum Moss Vale in St. John's, Moss Vale, on Friday night, June 1st, by Archdeacon H. G. S. Begbie.

Dr. Henry Smith Leiper, who arrives in Sydney from New York on June 8th, is an official Church visitor sent to Australia by the World Council of Churches in Jubilee year. Dr. Leiper will remain here for six weeks. In the middle of June he will be in N.S.W., in late June in Queensland; he spends the first week of July in Victoria, the second week of July in Tasmania and South Australia. He will be in Perth from July 16th to 20th and departs from Sydney for Europe on July 23rd.

The Rev. Basil Williams, the Secretary of the Children's Special Service Missions and Scripture Union, Sydney, is the Hon. Secretary of the newly formed society for prophetic study. Monthly lectures on prophecy will be given in the Bible House, Sydney this year from June to November. The first will be on Thursday, June 28th at 7.45 p.m. The programme of studies may be obtained from Mr. Williams at 5 Milner St., Mosman, Sydney.

The Rev. A.B. T. Backhouse and family desire to express sincere thanks to their friends for their kind expressions of sympathy in their recent sad bereavement.

Canon H. N. Powys will be installed as Canon of St. Andrew's Cathedral, Sydney, on Thursday, June 7th at 5.30 p.m.

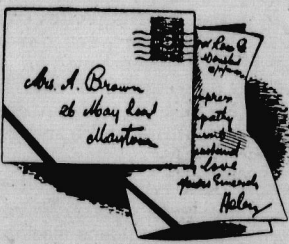
We offer congratulations to Archdeacon and Mrs. G. T. Denham, of Katoomba, N.S.W. on the celebration of their Silver Wedding on May 28th. The Archdeacon and Mrs. Denham prior to coming to Australia had been missionaries for a number of years in West China. They were entertained by friends at a Chinese dinner in Sydney on the Anniversary Day.

The Rev. C. E. Hulley, Rector of St. Oswald's, Haberfield, Sydney, is receiving congratulations on his appointment as Dean of Bendigo, Victoria.

The Rev. D. N. Sargent has been appointed Principal of Liskeard Lodge, Blackheath, the C.M.S. training college for men candidates. The appointment will take effect in May, when the present Principal of the college, the Rev. R. R. Young, will be returning to Sierra Leone as Principal of the Union College, Bunumbu. Mr. Sargent recently returned from China after sixteen years' service there. During this time he was Co-Treasurer of the Western China Synod, and also Acting Secretary of the Western China Mission. He was later transferred to the Kwangsi-hunan Mission as Mission Secretary.

## ARCHDEACON JOHNSTONE MEMORIAL TABLET.

A tablet to the memory of the late Archdeacon of Sydney and Registrar will be unveiled in St. Andrew's Cathedral at the morning service on 17th June by the Archbishop of Sydney.



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# Diocesan News

## SYDNEY

### ● N.S.W. Mission to Jews.

The N.S.W. Mission to Jews will hold their 23rd Annual Meeting on Saturday, 2nd June, 1951, in the Bible House, 95 Bathurst Street, Sydney, at 7.30 p.m. The Rev. Dr. A. W. Morton will be the speaker.

### ● Lindfield.

On Sunday, 29th April, a brass tablet was unveiled and dedicated to the memory of Thomas Alfred Neill, a regular worshipper at the Morning Service in our Church. The tablet read as follows—

"To the Glory of God  
and in memory of Thomas Alfred Neill,  
Born, Adelaide, South Australia, 15th July,  
1880.

Died, Lindfield, 19th April, 1949."  
"Whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report . . . think on these things." (Phil. 4:8)

The Rector was able to say of him in his address at the Service of Dedication: "If ever a man deserved to have the words of St. Paul inscribed on his memorial that man was Mr. Neill, for he humbly strove to carry out this great petition. We thank God for men and women who admit Christ into their lives and so are enabled to think on the truly worthwhile things of life."

### ● A Demonstration and Display for Sunday School Teachers.

For Saturday, 2nd June, at 2.30 p.m. in the CENE Auditorium, the Board of Education, Diocese of Sydney, has arranged a display of teaching aids and equipment for both Kindergarten and Upper School divisions and at intervals during the afternoon and evening sessions, demonstrations of blackboard, film and dramatic work in Sunday School. The official opening is at 2.40 p.m. by the Most Rev. the Lord Archbishop of Sydney. Following a Basket Tea the evening session commences at 6.30 and includes at 7.30 p.m. an address on "The Art of Story Telling" by Mrs. J. Braithwaite, formerly Mistress of Armidale Demonstration Infants' School, and Lecturer at the Day Nursery Teachers' Training College.

## GRAFTON

### ● Grafton Diocesan C.E.B.S. Camp.

Ninety boys gathered from all parts of the Diocese, from Murwillumbah in the North to Port Macquarie in the South, to attend the Annual Diocesan C.E.B.S. Camp which was held in Kempsey and did a wonderful job in the preparation of meals. Daily Camp Services were held, and hikes, various forms of outdoor sport, films and an impromptu concert

all added to the success of the camp; a glorious day on the beach at Crescent Head, a nearby seaside resort, was also thoroughly enjoyed by all. The Bishop of the Diocese (the Right Rev. C. E. Storrs) spent a day with the boys, giving them an informal talk in the Church at the morning service and joining with them in their activities during the rest of the day. The C.E.B.S. motto "All in One" was adhered to in a wonderful manner. Altogether a most successful camp from both the spiritual and social point of view.

## MELBOURNE

### ● Archbishop's Letter.

(From the Archbishop's Letter in "The Messenger.")

"On Saturday, 28th April, I dedicated the delightful Church of England Kindergarten building at St. Marys, North Melbourne. It is one of the most interesting places I have seen and is one of several that I have had the pleasure of opening in the last few years. We have the chance to help the very young and the very old. The only difficulties are the lack of sufficient money and the shortage of staff. I wonder if any of those who read the 'Messenger' ever pray that God would touch the hearts of those who are blessed with riches and lead them to give more to the great opportunities which are open to us. Soon the Council of the Diocese will have to open an appeal for £50,000 to build churches and supply a ministry in the ever growing new areas of this Diocese.

"As a Diocese we have to thank God for those who pioneered our schools and our churches; as a nation for those who helped to create the Commonwealth. We are faced with a great challenge and we must thank God for every voice and every written word that pleads the cause of justice and goodwill with sincerity of heart and a readiness to shoulder a burden and work while it is day.

"I was very glad to see that the Parish Choirs Festival at St. Paul's Cathedral on Saturday, 5th May, was such a success. I am told that there are plans for the future which will, I am sure, have a great effect in providing for united efforts and increased efficiency in the musical work of the Church in this Diocese.

"On Saturday, 12th May, I dedicated St. Margaret's vicarage at Caulfield. I hope that Mr. and Mrs. Eva will be very happy in their new home. I am sure it is a good purchase, very convenient to the church, and should make for the better working of that district.

"The Rev. W. R. Potter was inducted to St. Matthew's, Glenroy, on the 10th May, and the Rev. W. S. Milne has accepted my appointment to the charge of St. Mary's, East Preston. On the 10th June I will induct the Rev. J. D. Sansom to the parish of St. Peter's, Brighton Beach, and on the 2nd Aug. the Rev. R. W. Dann to St. Matthew's, Cheltenham. The Rev. E. Badger has accepted an invitation to the parish of Nathalie in the Diocese of Wangaratta and will commence duty there early in June.

"The date of the Consecration of Canon A. E. Winter as Bishop of the Diocese of St. Arnaud has now been fixed. It will take place in St. Paul's Cathedral at 10.30 a.m. on St. Peter's Day, Friday, 29th June."

## ADELAIDE

### ● C.M.S.

The annual tea and demonstration will be held on Tuesday, 5th June, at Holy Trinity Hall, North Terrace, Adelaide. The Rev. L. A. Pullen from India preached at the Praise Service, and showed his film slides during the public meeting. Mrs. Pullen also spoke at the meeting.

The Rev. H. C. Gurney's farewell service took place on 28th May. Mr. Gurney leaves for Perth on 4th June, and will sail on the "Strathaird" for England, where he will take a course at Wycliffe Hall. Mrs. Gurney is remaining in Adelaide till the end of the year, but will not be available for deputation work.

Sister Rhoda Watkins had a very happy and successful deputation tour of Eyre's Peninsula church centres. She is now home at Lucindale for a rest and further medical treatment, but hopes to be available for further meetings by the end of June.

C.M.S. League of Youth Week-end will be held at the Retreat House, Belair, from 8 to 11 June. Special speakers are Rev. and Mrs. Pullen from India.

The Jungle Doctor Rally held in the Adelaide Town Hall was a great success, and our thanks are due to Dr. Paul White for sparing us his time, also to the many who assisted in various ways. We were happy to welcome Jungle Doctor No. 3, Dr. Norman Powys, who passed through Adelaide on his way from Tanganyika in May.

Roper River Mission in Arnhem Land sends an encouraging report—"At our service on Easter Day, several natives re-affirmed their profession of faith, and three publicly showed their desire to be followers of the Lord Jesus Christ. Same is the husband of Una, a fine Christian woman, and I am sure her life has been a wonderful witness to him; he is head stockboy at the Mission, and we all think highly of him. I hope to commence classes for them next week, but there will be difficulties for both these men as their work takes them away from the Mission for periods. The third, Myrtle, will need much help, she is only young and is married to Paul who does not reside on the Mission. We will value your prayers on behalf of these people."

Remember in prayer the small Church in Persia, and especially the missionaries, in view of the present situation re oil nationalisation. Also the Church in China, that it may have the guidance of the Holy Spirit as it works under a Communist regime. Pray that all missionaries may be able to leave China safely, and may be guided in their future sphere of work. Pray that the Australian Church may meet its responsibilities for the evangelisation of Indonesia, South-East Asia, and Japan.

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To encourage HOME DRINKING,  
To make the SOCIAL CUSTOM of Drinking popular.

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Surely to you He meaneth nothing ill;  
His love to you can never know decreasing.  
He knoweth what He does,—'tis wisdom still.  
Patience in heavy days of dark distress  
Works out for you the heavenly blessedness.  
—H. Bonar

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## Proper Psalms and Lessons

## June 3. 2nd Sunday after Trinity.

M.: Judg. iv or v or Job iii; Mark ii 23-iii 19, or Rom. v. Psalms 10, 12, 13.

E.: Judg. vi 33-vii 23 or Ruth i or Job v 6; Matt. ii or Acts ix 1-31. Psalms 15, 16, 17.

## June 10. 3rd Sunday after Trinity.

M.: 1 Sam. i or Job xix; Mark iv 1-29 or Rom. vi. Psalm 18.

E.: 1 Sam. ii 1-21 or iii or Job xxviii; Matt. iv 23-v 16; or Acts x.

## June 17. 4th Sunday after Trinity.

M.: 1 Sam. xii or Job xxix; Mark vi 1-32 or Rom. xii. Psalms 24, 25.

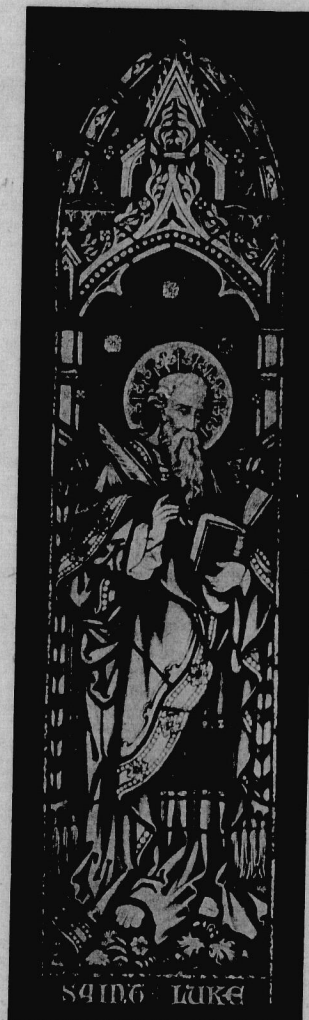
E.: 1 Sam. xv 1-31 or xvi or Job xxxviii; Matt. v 17 or Acts xiii 1-26. Psalms 22, 23.



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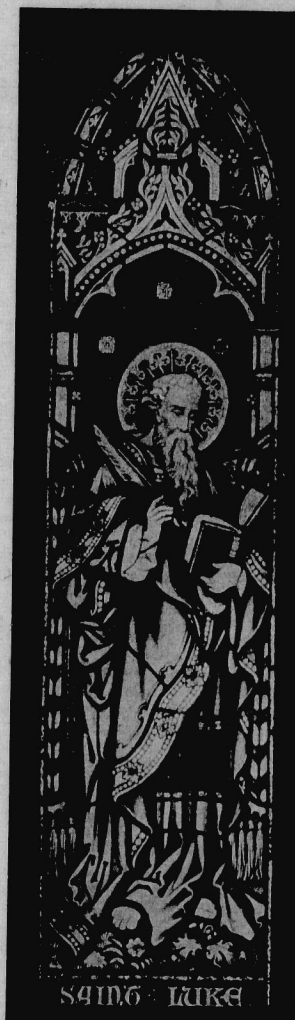
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