

day. These pioneer old country and we endeavour to capture they had and to li ashamed.

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A TALK FROM

Writing from B ember 31, 1948,

Mrs. Ebbs, Mis our big adventure "Stratheden." W ute of the trip th on this floating pe are excellent, and We had a wonde last Wednesday, the ship entering We went on sho good to see Color in watching the kinds of ways, m particularly inter moving slowly in boys begging on pealing. We roc Face, to call on tary of the Chur was good enoug C.M.S. Girls' Sch 100 boarders—a aries. The whe God for this out set in spacious very beautiful, m valuable asset. two brass table 80 altogether—c in the past 100 fully proclaimed and exalted Chr tems have such travellers with ured people. other talk with dress is c/o Bar London.

SOUTH CO

A united you at Nowra over The camp is to be conducted of the South Coast Rural Deanery by the

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE.
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

No. 4

FEBRUARY 24, 1949

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper.]

ES AND COMMENTS.

accordance with a request made last Diocesan Synod His Grace the Archbishop of Sydney has appointed the first Sunday in Lent, March 6th, as a Special Day of Prayer and Humiliation. It is earnestly hoped that there is a widespread response to this Prayer. The state of the world is rapidly worsening; famine on a scale draws ever nearer, and lurking round the corner. The unrest is growing apace, and ill-will and class hatred are poison in the life-blood of the world. The state of society demands moral standards have collapsed; is an insatiable thirst for pleasure and social evils abound. The state of church demands it. Praise God every sign of life in our Churches. In far too many cases congregations are dwindling, and Churches are cold and without a living message to a needy generation. Some of efforts made to attract young people are quite unworthy of following Him Who is Holy and True. The word, the devil is rampant, the Order is breaking up in confusion, we are impotent. Unless God does something we are destroyed. We must or perish.

The Archbishop has called us to May the Rectors of the Churches who the call to their people. May who profess and call themselves Christians respond heart and soul. And God so pour upon His people the gift of grace and intercession that they may "show themselves blameless, uncontaminated, irreproachable children of God, in the midst of a society all warped, spiritually perverted, against whom they shine out clearly, stars in the world's sky, holding to it the Word of Life."

The B.B.C. have decided to broadcast the Holy Communion Service. In Australia it has already been broadcast from Anglican Churches. This action is to be deplored. It contradicts the purpose of the Service. The wireless deals with words and is suited (apart from some obvious deficiencies) to be a medium for the ministry of the Word of God. But the Sacraments are in a different category. They appeal, not only to the ear, but more principally to the senses of sight, taste and touch. A Roman Mass could, no doubt, be televised without denying its theory. The congregation could follow the actions of the priest at home as well, perhaps, as at church. But this is not so of the Service of the Holy Communion. Take away eating and drinking and the raison d'être of the service is taken away. Why then broadcast it, stultifying both the service and the broadcast.

The Archbishop of York is getting a great deal of useful publicity because of his outspokenness against the evils of the times. He is at present making a great appeal to his diocese, "Calling all Church people to understand and accept more thoroughly their churchmanship and its responsibilities." He is calling for a deepening of spiritual life for all churchpeople so that they may know and express more adequately the reasons for their membership of the Church. He places as first in importance the need of a Christian Home, for he says:

"A good home is one of the most precious gifts of Christianity to mankind. It made two special contributions to the family — permanence and selfless love. It brought the quality of permanence to the home, for it was to be built on the firm rock of lifelong union between husband and wife, instead of on the shifting sands of a con-

tract which could be broken easily by divorce. It brought also selfless love to unite the members of the family, instead of fear and obedience to a father who in the Roman world had over them the power of life and death. Nothing has greater influence on the character of children than their homes; the greatness of a nation depends largely upon them, for in them the children should receive their first lessons in the qualities required for good citizenship."

On Wednesday, March 2nd, the season of Lent begins. The call to penitence and prayer is perennial. For Ash Wednesday our Church provides a special service of Communion. It so ill befits the temper of our times that almost the majority of our clergy fail to use it. Sin, so popular in deed, is most unpopular as a subject of preaching or exhortation. Consequently, a form of service that so strongly urges the fact of personal sin and its consequences in relation to God and the future does not find much welcome even in Christian circles.

Then again a cursory thought, without careful meditation, frequently provides a wrong interpretation of the purpose of the Communion Service. "I am not going to ask you to curse your neighbours, so we shall use the Litany alone this morning," was the explanation once given a waiting congregation who came to Church on an Ash Wednesday morning. If only the speaker had carefully read the service he might have realised that no such self-righteous spirit had inspired or was indicated in the service. Get a right view of sin—the hideous thing that nailed the Saviour of men to the bitter cross, and of your own proneness to transgress, and you will find in the Communion Service something that will help to steady you in your Christian conflict. Our Church fathers were thinking, not of outsiders, but of

Christians present for worship, who still needed God's urgent warnings against that sin which in its varied forms "easily besets us" in our fighting the good fight of Faith.

Not for the fox! We cannot help expressing our sympathy with the Rev.

Fox-hunting C. Craven Sands in the difficulties in which his courageous protest has landed him. We are glad to see that the many sympathisers

overseas, who share with him an abhorrence of the cruelty which so often accompanies this old English sport, are standing by him in meeting the expenses incurred in the recent law suit. In the present instance the quite natural mistake in a detail does not palliate the cruelty of fox-hunting. The sport is such a national one in England that any serious critic of it will have to pay the price. It is good to know this young Australian clergyman has the courage of his convictions and is determined not to desist while there is any hope of success in outlawing such a pastime. He is a worthy follower of a Wilberforce and a Shaftesbury.

I.V.F. CONFERENCES IN BRISBANE

The Inter-Varsity Fellowship of Evangelical Unions (Aust.) has held its annual conference at St. Peter's Lutheran College, Indooroopilly, Queensland. The Main Conference being preceded by 4 day gatherings of both the Teachers' Christian Fellowship and the Theological Students' Fellowship which are affiliated bodies with the I.V.F. The conference, held from January 12 to 20, was attended by 140 delegates from the various states. Guest speakers were: Principal F. H. Morling, M.A.; the Rev. Theo. Bamber, of London; Canon T. C. Hammond, M.A.; and Mr. J. O. Sanders. The conference host and hostess were Dr. L. D. Walters, M.D., F.R.A.C.P., and Mrs. Walters, of Brisbane.

The theme of the Conference—"The High Calling of God"—was prominent throughout, and provided a fitting topic for addresses and discussions.

Each day began with a brief devotional study by Mr. Sanders on some aspect of

prayer, after which members adjourned in various groups for prayer. Bible studies

were given in two series—the first by Mr. Bamber on Romans, and the second by Principal Morling on "The Fact of God: Our Trinitarian Faith." Canon Hammond gave the doctrinal and instructional studies on the Bible, the Atonement, Sanctification, Christian Witness, Christian Unity, and Guidance. The emphasis in both Bible readings and doctrinal studies was essentially practical, and quite comprehensively covered the main aspects of "the faith once for all delivered unto the saints." A feature of the early part of the conference was the open forum. The evening meetings, which were open to the public, were very well attended, and proved an inspiration to those who were present. Reports were given by representatives of the Theological Students' Fellowship and Teachers' Christian Fellowship.

Evening addresses included: "The High Calling of God," Rev. T. Bamber; "The High Calling and the Western World," Canon Hammond; "The Eastern World and the High Calling," and "Concerning Zeal," Mr. Sanders; and "Enemies of the Cross of Christ," a talk on apologetics by Canon Hammond. The presidential address delivered at the Annual Meeting by Principal Morling was a stirring challenge to E.U. members concerning "I.V.F. and the Evangelical Faith."

GROWTH OF THE EVANGELICAL UNIONS.

In presenting the annual report, Mr. O. Porter, LL.B., in the absence of Dr. Paul White, General Secretary, stated that the number of undergrads in the E.U.'s for 1948 was greater than ever before. There are now over 500 undergraduate members in the universities of Australia, while graduate fellowships total in the region of 700 members. Much "territory" however, has yet to be occupied, and members were urged to self-examination, prayer, and consistent witness that 1949 may be unprecedented in the history of evangelical witness in universities and colleges. Canon Hammond was elected I.V.F. President for 1949, and the Rev. Marcus Loane, M.A., to the rank of vice-presidency. Mr. Nevill Westwood, M.Sc., was elected chairman, and results of other elections were as follow: General Secretary, Dr. Paul White; Prayer Secretary, Rev. B. H. Williams, B.A.; Missionary Secretary, Dr. Ronald Winton; Women's Representative, Miss Mary Graham, B.A., Dip.Ed.; and Treasurer, Dr. N. F. Babbage. Mr. David Hayman, B.E., has accepted appointment as an I.V.F. staff worker. The budget for the year indicates the expansion and increasing responsibilities of the movement, and the prayer of Christian friends is solicited for the fulfilment of all commitments.

I.V.F. SPEAKERS IN BRISBANE PULPITS.

On the Sunday the pulpits of 40 Brisbane churches were occupied by I.V.F. personnel, the annual service being conducted in St. John's Cathedral, and the sermon delivered by Canon Hammond. The broadcast session over 4KQ following the evening service was an opportunity to proclaim the message of salvation. The conference choir, under the leadership of Mr. John Renshaw, of M.U.E.U. played a prominent part, both in this broadcast and other conference gatherings.

The conference had its lighter side, and outings to nearby resorts and places of interest were appreciated.

The significance of this meeting of evangelical students cannot be over-estimated nor can its results at present be computed, but members of conference have been given a vision and their zest sharpened for a year of service for Christ in the universities of Australia.

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Some Thoughts on Revival.

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

Speaking to a clerical friend in the train recently the subject of the need of a Revival within the Church was discussed. His remark to me was significant. "We will not get a spiritual Revival until we all return to the simplicity of the Churches given us in Acts 2. After Pentecost we read, 'Every man heard him speak in his own language' the wonderful works of God." Men heard the message of God in a language they could understand.

The New Age came in with a new message and a new method. The Message was—the majesty and reality of God. There was a new emphasis of sin and its consequences. A new message calling for Repentance and Faith.

The Jewish Religion was out of touch with the common people. It had created a specialised atmosphere and language of its own, till the symbol of religious truth was not an open door but a guarded shrine. Not an open Book but one with seven seals.

There was the Jewish world with all its ceremonial and formulas, and there was a great gulf between them. The simple devotion of the peasant or publican dare not claim a place beside the official worship of the religious class and so into this environment came the Great Teacher.

With a surprise of sudden joy men heard in their own language the wonderful works of God. Jesus reclaimed the gospel for the poor and the hostility of the religious leaders repaid Him with the Cross.

There is great need to-day to bring Religion back into touch with the real facts of life. The Apostles stood in the market place and brought men to

face the bare naked truth and they were startled into thought. We read three thousand were added to the Church in one day.

We all feel sad to see large numbers of people in our parishes who never darken the doors of a place of worship and are apparently indifferent to the call and claim of Christ. Yet 46% of these people are on the Census Paper as "Church of England," and take advantage of her services at the crucial points in their lives.

What then is to be done? The question of Revival is urgent and is pressed upon the hearts of all Christian people as seen in the findings of the Lambeth Conference and the Amsterdam Resolutions.

Can we look for Revival at the present time? Must the conditions which are largely conditions of failure continue until there is some intervention on the part of God, or are His infinite resources available for His people and can we now and forthwith enter into an entirely new experience in Him and in His Power?

Revival has been described as "the cleansing and awakening of the Church to an apprehension of the normal life in Christ." A life of strength and victory—a life that can be attained. Are we waiting for God or is He waiting for us? Why do we feel with all our energies and activities — "All unblest, unprofited the world goes on the same."

We need a new grasp of Doctrine in our preaching and less of the sloppy sentiment put out in sermons and radio. To emphasise strongly sin as iniquity, offence, trespass, failure, going astray with its consequences of separation and

estrangement from God, of judgment and internal banishment from the presence of God. A preacher who ignores these is preaching an "emasculated gospel". To preach the love of God to the exclusion of His Justice and Wrath proclaims but idle sentiments.

How can we come to grips with our people personally? This is an important question and was dealt with at Lambeth. There are always a few in every parish who are willing to meet with us for a quiet time of prayer. Revival can only come if we persevere in prayer, and study what God's will is for us in His Word. The cause of so much apathy is due to our people "not knowing the scriptures."

Does our Service of Public Worship appeal to people as it should? Our forms of worship are rigid, born of long established customs, they are apt sometimes to rust the machinery of religion and stifle the working of the Holy Spirit. We need a supply of the atmosphere originally received in the early Church, with its exuberant life and fearless challenge to the future.

We need no new foundation or platform. Revival does not mean revolution. We need no new Creator or Calvary. We need a new atmosphere — a new experience of the old truths — a fresh breeze from heaven from the Lord and Giver of Life!

Does our average layman know how to pray and express his faith with simplicity and courage? The early Christians practised their religion. They lived steadfastly, earnestly, faithfully in the Doctrine and the Fellowship, in the Breaking of the Bread and the Prayers. They were very liberal to the poor, and regular at their Temple Worship. They were happy, there were no jealousies, no quarrels. There was a singleness of heart which won the esteem and goodwill of the people.

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ALEXANDRIA

Rev. D. R. Davies in his book "The Sin of our Age" deals with this problem very definitely. He says our Western civilisation is secular, materialistic. Christianity seems to have little influence upon the concrete pursuits of daily existence. Matter is the only objective reality. You cannot erect a Christian civilisation on the basis of secular belief. The world is in a bad state. Diplomacy will not cure its evils. Statesmanship is failing on a large scale. Man needs Redemption above all things and this no secular theory will supply. Where does the hope of the world lie? It lies in the recognition of man's inability to raise himself. He needs salvation. He needs to be born again into that spiritual Kingdom of which our Lord constantly spoke. There is no other way.

There is an Imperative Call to all members of the Church of England to think out earnestly the implications of their benefits and to make their Parish Church effective as a centre from which radiates service, fellowship and true community. To make it a centre for adventure in true and great Religion.

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LAMBETH CONFERENCE.

A.B.C. Broadcast by the Archbishop of Sydney.

Across the Thames, in sight of Big Ben and the Houses of Parliament, lies Lambeth Palace. It has been the residence of the Archbishops of Canterbury since 1197. Through its great gateway, known as Morton's Tower, at the foot of Lambeth Bridge, day by day in July and August last, entered Bishops of the Anglican Communion from many lands and races, 326 in all, the largest number ever to have assembled there in conference. They came from many Provinces, not only Canterbury and York, Armagh and Dublin, Wales and Scotland, but from across the seas, from the United States, which was represented by 66 Bishops, and from Canada, from Australia, New Zealand, South Africa and the West Indies, and from the National Churches of India, China and Japan, which form the Provinces of the Anglican Communion in those lands. Bishops came from Africa, East, West, Central and North, from Palestine, Iran and Ceylon, from South America and Singapore and the islands of the Indian, Atlantic and Pacific Oceans, who, from Dioceses not yet formed into self-governing provinces, are under the jurisdiction of the Archbishop of Canterbury. Within the Palace precincts, to the right of Morton's Tower, stands the Great Hall, built by Archbishop Juxon in the reign of Charles II. It was seriously damaged by a direct hit during the war, but brilliant craftsmanship has so restored the beautiful hammer-beam roof that the new parts can scarcely be distinguished from the old. Here successive Lambeth Conferences have been held since 1867 when the first one was attended by 76 bishops.

These Conferences are family gatherings of the episcopal members of a family which has its centre in the Archbishopric of Canterbury. As the Archbishop remarked at the close, "The presence of the Bishops has made the Palace for the first time seem a home." The first act of successive conferences has been to meet for an opening service in Canterbury Cathedral and to be welcomed by the Archbishop there from the Chair of St. Augustine. The Anglican Communion has no central authority as the Roman Catholic Church has in the Pope of Rome. It is not governed by such gatherings as the Lambeth Conference. Each Diocese is autonomous. Each Province or National Church is self-governing within the fellowship of the Anglican Communion. The Lambeth Conference is not a General Council of the Church, but a gathering of Bishops for consultation, and the result of their deliberations naturally carries great moral weight amongst the members of the Anglican Church.

Eighteen years have elapsed, on account of the war, since the last Conference has been held. The fact that it could be held at all under present conditions was remarkable. The keen anticipation which had been aroused by the summoning of the Conference was

voiced by the Mayor of Lambeth when he formally welcomed the Bishops on behalf of the Civic authorities. "The fact that I was to be with you this morning has been public property in my borough for some days . . . and many persons have been moved to the extent of consulting with their Mayor around the business of this Conference. It is to my mind real evidence of the interest of the outside world in your discussions, and I feel it is my duty to leave this knowledge with you. Probably the two highest points in the development and influence of the British Empire and Commonwealth of Nations were reached under two Queens—Elizabeth and Victoria. In both these periods, religion was a keynote in man's relationships; the sense of moral values was high; and British character with its backbone of Christian religion was at the peak of its influence on other nations. Our Commonwealth and its peoples are still the natural leaders amongst the nations. The dauntless spirit of a free people won through in the bitterest of all wars, and it is this same spirit, fortified by the whole armour of Christ's teaching, which can only win the peace.

"But to-day there are great evils in the Motherland—and in the world; evils which retard progress, and deny to the ordinary man, and the ordinary woman, a share in the making and enjoying of things as God intended for them. We do not seem to fight so readily for truth and justice, and, more important still, for our religious convictions, as our fathers did. We grope pathetically for the practical means of establishing understanding and goodwill amongst the nations, and, indeed, amongst ourselves.

"The world suffers to-day, more, I suppose, than at any time during its history, from the selfishness of the individual. We are all busy men and women, engaged in many things, but we seem to be growing more self-important as a result of our "busy-ness," and less conscious that we are only the instruments of God's will. We need to get back into the service of God, but, I venture to suggest in a way appropriate to our modern life and conditions . . . We need the reality of the plain teaching of Christ, for when our religion is knowledge, and that knowledge pure, we can do mighty works.

"Where is the light that will lead us back? As a common layman, may I suggest that there is the power to give the lead—a practical lead which men will accept with praise and thanksgiving—for which the whole world is waiting, within the walls of this ancient and historical hall at this truly great Lambeth Conference."

The great applause which the remarks of the Mayor, received were a tribute to a speech which expressed the sense of responsibility which members of the Conference felt.

The importance of the gathering in the eyes of the community was accentuated by the formal reception of the Bishops, and the personal greeting to each one of them, by the King and Queen in the Throne Room at Buckingham Palace, and receptions by the Prime Minister at No. 10 Downing Street.

and by the Lord Chancellor and Speaker of the House of Commons at the Palace of Westminster, and by the Lord Mayor of London at the Mansion House.

Princess Elizabeth, too, undertook her one public duty in months to come to Lambeth to preside as President of the Church of England Youth Council at the Council's reception for members of the Conference to meet representatives of the National Voluntary Youth Organisations. "We hear much of the challenge to Christianity," she said, "but I believe that it is nothing like so formidable as the challenge of Christianity. For while it may be easy to admire or to defend the Christian way of life, there is nothing harder than to put it into practice. In days of great uncertainty like these, the strength we need is not to be found in an easy going materialism. It is faith alone that can give each one of us the security for which we are longing . . . Among the worst enemies of the Christian Church are apathy, misunderstanding and diffidence. There is apathy towards religion because it is so much easier to live from day to day without facing the really serious problems of our existence. Misunderstanding of what the Church stands for is due to ignorance which the Church itself and the Youth Organisations do all in their power to overcome. But the third enemy, diffidence, is perhaps the most difficult to meet, since it springs from a deep, and in a sense praiseworthy, instinct. How often it is that people are put off saying or doing what they really believe to be right by the fear of being laughed at, or simply of expressing a deeply felt emotion. But like so many human weaknesses this is no more than yielding to the fashion of the day. It is a fashion which can be changed."

The Conference settled down to the business of a carefully prepared agenda. Confidential papers in connection with it had been sent to the Bishops for months beforehand. Groups of Bishops had discussed the subjects in their own provincial meetings. The Archbishop of Canterbury had appointed committees to examine certain aspects of the questions to be considered, and their reports were printed and circulated.

The subjects were "The Christian Doctrine of Man," "The Church and Human Rights," "The Church and War," "The Church and the Modern State," "Communism" and "Christian Education," "The Christian Way of Life," "The Unity of the Church" with special consideration to relations with the new United Church of South India—the first union of episcopal and non-episcopal Churches since the Reformation, "The Anglican Communion"—its policy and strategy, "The Church's Discipline in Marriage," "Baptism and Confirmation," and certain specific questions referred to it for

advice by provincial Churches—whether the consecration of certain Japanese as Bishops under stress of war conditions could be recognised; whether the ordination of a Chinese Deaconess to the Priesthood was in accordance with Anglican tradition and order. The result of the five and a half weeks strenuous deliberations is published by the S.P.C.K. under the title "Lambeth Conference 1948," Encyclical Letter from the Bishops together with the Resolutions and Reports.

Did the Conference fulfil the high hopes which had been entertained for it? The Lambeth Conference of 1948, as the Archbishop of Canterbury has stated, said nothing startling. It said much that is true, and it goes to the heart of the matter.

The first subject illustrates the point. "What has the Doctrine of Man to do with life?" asked 25 young people on the Queen Elizabeth as they travelled across the Atlantic with an American Bishop on his way to the Conference. "Why are you discussing that? It doesn't seem as if it had much to do with the problems of our time." Yet this is the central question with which civilisation is confronted. All the other questions run back into it. What is the nature and destiny of man?

Everything depends, in work and industry, in home and neighbourhood, as well as in political and international action, on what men think man is.

Man has a spiritual as well as a material nature. Jesus Christ is the answer to the question, What is Man? He became a Man to show us what God means us to be and helps us to become.

If men are really children of God or capable of becoming such, if they are really persons with an eternal destiny, relations between man and man, and man and the State are affected.

No one was more missed at Lambeth than Archbishop William Temple. It is said of him that no matter how trivial or tiresome a man or his business might be, Temple attended to him with a sympathetic courtesy that made him the man's friend for ever. The reason was that it had become second nature for him to see in the least of men "one of these, my brethren," and to care intensely for Truth and Justice.

The right relationship of man with man is based on a right relationship between a man and his Maker. The stone which covers Temple's grave at Canterbury bears this simple inscription—

WILLIAM TEMPLE

Archbishop of Canterbury 1942-1944

Thou wilt keep him in perfect peace whose mind is stayed on Thee.

That is the message of Lambeth.

MR. HERBERT SMITH.

Mr. Herbert Smith passed away at his residence in Fitzwilliam Rd., Vaucluse, on January 27th. He had been in his usual health during the day, but complained of feeling unwell about 10 p.m., and in a few hours received his Home call. Mr. Smith had a severe heart attack ten years ago, and the sudden call which was distressing to his immediate relatives, was not wholly unexpected.

We desire to place on record the valuable services rendered to the Church by the late Mr. Smith. For many years he acted as rector's warden of St. Philip's Church. He was Trustee of St. Philip's parish, a member of Standing Committee and a member of the Legal Sub-committee of Standing Committee, also a member of Committee of The Home Mission. He placed his professional knowledge cheerfully at the disposal of the Church and used his office and office staff in the task of keeping church accounts within the accumulated funds of St. Philip's Church and maintaining to the utmost of his power the interests of the Church of England generally. Mr. Smith was also an honoured officer of the Odd Fellows' Society and spent much time in promoting the interests of the Order. His advice as a member The Home Mission Society Committee will be much missed. Mr. Smith had a quiet and steadfast faith in our Lord Jesus Christ. He knew that his end might come swiftly at any moment, yet he continued his work unafraid and unlessened because his hope reposed in the redemption wrought by His Lord.

We tender to Mrs. Smith and his daughter our respectful sympathy and trust that they will be sustained by the confidence that those that sleep in Jesus God will bring with Him at the last.

The funeral service was conducted in St. Philip's Church by the Rector, Canon T. C. Hammond, The Rt. Rev. Bishop Hilliard, representing the Archbishop, who was unable to be present, read the lesson. A large number gathered at the grave-side and an equal number was present at the memorial service held at St. Philip's Church on Sunday evening, Feb. 6.

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THE MULGOA HALF-CASTE MISSION.

The following is a statement sent to us for publication by C.M.S. with regard to the closing of the Mulgoa Home:—

It is quite natural to believe that many of our friends who have no background of the circumstances are patiently awaiting an official announcement concerning the group of Half Castes who have been under our care at Mulgoa for the last six or seven years.

An official statement appeared in "The Sydney Morning Herald" on Wednesday, 26th January, 1949. The actual facts were set out in a lengthy statement signed by Revs. J. B. Montgomery and R. C. Kerle.

However, even the published statement of facts appears to have caused anxiety in certain directions. In order to help our constituents to have a complete knowledge of the facts, the Federal Executive has prepared a lengthy statement which will appear in the next issue of the "Open Door." It is regrettable that it will not be in circulation until 1st March, but there seems to be no other way in which a comprehensive statement may go forth—not to N.S. Wales friends only—but to the whole Commonwealth. It has become an issue Australia-wide, and we must use our official organ for an official statement. Briefly, here are the details:—

1. The Half Caste people under our care at Mulgoa were wartime evacuees and came mainly from Alice Springs. Only two women (each with two young children) and two others came from our Church Missionary Society Mission Stations, and could be regarded as C.M.S. children.

2. The Commonwealth Government placed them in our care pending the decision regarding their return to the North.

3. The Commonwealth Government has accepted full responsibility for their return.

4. The Church Missionary Society paid nothing for their maintenance. Not in any way were they a charge on the Society.

5. It has been understood from the beginning that they would not remain in N.S.W.

6. The Church Missionary Society has no Half Caste Mission in North Australia, and that is why they have not returned under our jurisdiction.

7. As the C.M.S. has no Half Caste Mission to receive them, they were directed by the Government to the Australian Board of Missions.

8. The N.S. Wales Branch of the C.M.S. made full enquiries into finance, accommodation, continuity of additional supplies of children, and all other possibilities of retaining them, but found it to be entirely beyond their resources. With the exception of Child Endowment, no Government subsidy would have been available, and the Society would have found itself responsible for the maintenance of a home for a diminishing number

of children, until the youngest (now five years) had reached the age of fifteen. The Commonwealth Government could not keep up the flow of children from the North to justify the Home being retained.

9. Children were not separated from their parents. Married women with children were allowed to remain in Sydney. Unmarried women with children advisedly were sent to Alice Springs to be under the care of Deaconess Eileen Heath. Families were not broken up. (A brother and sister were separated to enable them both to have appropriate educational facilities, but holidays will be spent together, at Government cost.)

10. Joyce Herbert was given permission to remain with her mother, but later expressed a desire to return to Alice Springs with the other girls. On the day of departure a doubt arose in Joyce's mind. The Secretary for Aborigines at C.M.S. was informed of this by telephone, and he requested Mrs. Herbert and Joyce to inform Mr. Moy (The Director of Native Affairs, who had come from Darwin to interview each individual concerned, before arrangements were finalised). When Joyce did not appear, no concern was felt by the Society or Mr. Moy, she was at liberty to remain with her mother, and there was absolutely no occasion for her to hide. So far as C.M.S. is concerned there was never any alteration to the previous direction for her to remain in Sydney.

11. Mr. and Mrs. Potter as Acting Superintendents of the Mulgoa Home deserve great praise for their management of the establishment, and their devoted spiritual influence upon the children. Mr. Potter still hopes to find some post in connection with half-caste work.

12. The Church Missionary Society teaching and evangelical principles instilled into these young lives will surely remain. All have professed an acceptance of Christ Jesus as Saviour, and we believe will remain loyal to their early teaching.

The statement referred to from "The Sydney Morning Herald" of Jan. 26:—

HISTORY OF MULGOA HOME.

The Secretary of the Aborigines' Committee of the Church of England Church Missionary Society, the Rev. J. B. Montgomery, and the general secretary of the N.S.W. branch of the Church Missions Society, the Rev. R. C. Kerle, last night issued a joint statement.

The statement said:—

"Six years ago, the Commonwealth Government asked the Church Missionary Society in Sydney to care for a number of evacuated half-castes from the Northern Territory.

"In 1945, 27 of these children returned to the Territory and the remainder constituted a group at Mulgoa.

"It was never intended that these people should remain in New South Wales, and from statements that have been made it

would appear that the C.M.S. is entirely disinterested.

"This is incorrect, because the society has done its utmost for the children throughout those years.

"These people are essentially under the control of the Commonwealth Government, and they have been aware from the beginning that they would eventually return to the Northern Territory.

"The superintendent of the Mulgoa home Mr. J. Potter, accepted his position in 1946 knowing these facts.

"Had the Church Missionary Society had a half-caste station in the Northern Territory these people would have been returned automatically by the Commonwealth Government, but the society had no such station.

"The society accepted the care and responsibility of the children as a war-time measure, but definitely understood that the time would come when they would return to the north.

"In due course, Mr. Moy arranged with the Australian Board of Missions of the Church of England, who now have church hostels in Adelaide and Alice Springs, to receive these children into their hostels."

[Mr. Montgomery explained that both the Missionary Society and the Board of Missions were Church of England bodies, and, although not directly connected—worked side by side.]

WISHES SOUGHT.

The statement added that last week, in the presence of officials of the society, Mr. Moy interviewed each individual adult and child at Mulgoa.

All were allowed to express their wishes without restraint.

"The question of their remaining in Sydney did not affect the issue, because the Government had already decided to close Mulgoa home," the statement continued.

The statement said the same consideration was given to the girls. Four girls already in suitable employment were permitted to stay in Sydney.

It added:—

"At the time of this interview, Mrs. Herbert expressed the wish that her daughter, Joyce, should live with her at her place of employment and attend the local high school.

"No suggestion was made at any time of any desire on Joyce's part to study medicine.

"NO NEED TO HIDE."

"Approval was given to Mrs. Herbert's request, but Joyce expressed a strong desire to return to Alice Springs.

"The matter was therefore left in abeyance, on the understanding that if Joyce did desire to stay with her mother approval would be given.

"There was no necessity for Joyce to be hidden by her mother or by anybody else."

Referring to statements made by a Mr. D. Roberts, regarding the closing of the home, the statement said that Roberts was only a

deal at the home since December 4 last year, had no previous experience with half-caste work, and was only helping the superintendent, Mr. Potter, over a particularly busy period.

"At the time of making his statements, Mr. Roberts was not in the employ of the Mission Society and was never at any time an "official" of the society.

"His employment automatically terminated with the closing of the home, as had been previously arranged, and he spoke with no authority whatsoever."

The statement refuted suggestions that Mr. H. Huddleston had been separated from his child, stating that he and his wife and family were in private residence in the district.

No child had been separated from his or her parents.

Mr. Montgomery said that Mr. Potter's services terminated at the end of this week.

He would then take a month's leave on full pay.

Proper Psalms and Lessons

February 27. Quinquagesima.

M.: Gen. xii 1-8; Eccus. i 1-13; Matt. v 1-16 or 1 Cor. xii 4. Psalms 15, 20, 23.

E.: Gen. xiii or xv 1-18, or Eccus. i 14; Luke x 25-37, or 2 Cor. i 1-22. Psalms 30, 31.

March 2. Ash Wednesday.

M.: Isa. lviii; Mark ii 13-22. Psalms 6, 32, 38.

E.: Jonah iii or Prayer of Manasses, Heb. iii, 12-iv 13. Psalms 102, 130, 143.

March 6. 1st Sunday in Lent.

M.: Gen. xviii or Eccus. ii; Matt. ii or Heb. vi. Psalm 51.

E.: Gen. xxi 1-21, or xxii 1-19 or Baruch iii 1-14; Mark xiv 1-26 or 2 Cor. iv. Psalms 6, 32, 143.

March 13. 2nd Sunday in Lent.

M.: Gen. xxvii 1-40, or Eccus. iv 11-28; Matt. ix 1-17, or Heb. ix, 11. Psalm 119, 1-32.

E.: Gen. xviii 10 or xxii 3-30, or Eccus. v 1-14; Mark xiv 27-52 or 2 Cor. v. Psalm 119, 33-72.

PERSONAL.

News has been received of the birth of a son to the Rev. and Mrs. A. W. Morton, at Oxford, England. Our congratulations to Mr. and Mrs. Morton, who are both well known in Sydney. Mr. Morton has been studying at Oxford for the past two years.

The Rev. M. E. De Burgh Griffith is temporarily in charge of Lismore during the vacancy caused by the resignation of the Rev. Norman Fox.

We learn with regret of the death of Dr. Clive Lippe, the well-known heart specialist of the Brisbane Clinic. He was a nephew of Bishop G. A. Chambers and a keen churchman. He was 45 years of age.

Rev. R. P. and Mrs. Gee and family, of St. Peter's, Neutral Bay, have just returned from Melbourne, where they exchanged parishes for the month of January with the Vicar of Holy Trinity, Thornbury, the Rev. A. C. Miles, and which proved mutually happy and satisfactory.

We have pleasure in noting the appointment of the Rev. W. K. Deasey, as Rural Dean of Cook's River, Diocese of Sydney, in succession to the Dean of Sydney, who has resigned as Rural Dean. Mr. Deasey has been rector of the historic church of St. Peter's, Cook's River, since 1945.

The Rev. Canon A. T. Tucker, of Bermuda Cathedral, Mr. K. J. Jacobs, of Pascoe Vale, Victoria, and Mrs. P. R. Westley, of St. Thomas' Rectory, Auburn, N.S.W., have been elected members of the Australian Branch of the John Mason Neale Society (Camb., Eng.). The library of the Australian Branch of the J. M. N. Society, of which the President is the Bishop of Willochra and the Secretary and Librarian is the Rev. P. R. Westley, has grown to about 100 books, including sixty varieties by the late Dr. Neale. Anyone desiring to borrow books may have a list of the same from Rev. P. R. Westley, St. Thomas' Rectory, Auburn.

DAILY READINGS.

"Mountain Trailways for Youth"—New Book by Mrs. G. E. Cowman. 14/-.
"Streams in the Desert," Mrs. C. E. Cowman. Comfort, cheer and refreshing in life's desert places. 14/-.
"The Borrowed Glow," R. E. Day. A book of devotions. 17/6.
"Strength for the Day." Collection of meditations for home or family devotions. 12/6.
"Daily Light" on the daily path. Morning and evening readings in the words of Scripture. 7/9.

"Broken Bread," for daily use. 8/6. (Postage extra)

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URGENT NEED FOR A HOUSE.

CLERGYMAN engaged in Diocesan work urgently requires a DWELLING in Sydney Suburbs, to rent or to buy. If any reader can help or supply information regarding such please advise Rev. R. G. Fillingham, c/o Home Mission Society, Diocesan Church House, George Street, Sydney. Phones: MA5632 or LF1176.

We regret to learn of the death on Feb. 16th, of the wife of the Rev. E. C. Madgwick, rector of St. Bartholomew's, Pyrmont, N.S.W.

We note with interest the appointment of Mr. Philip G. Woods, of Woolwich, to be Organist and Choirmaster of St. Jude's Church, Randwick (N.S.W.). Mr. Woods is the only son of the late Mr. Greatorex Woods and Mrs. Woods, of Woolwich.

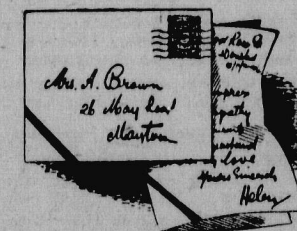
Rev. A. Donne has been appointed Vicar of Portland, in the Diocese of Ballarat.

The Bishop of Gippsland has been in Sydney for some days attending a conference of the World Council of Churches and Federal Council meeting of the C.M.S. and A.B.M.

The Executive of the New South Wales Temperance Alliance met in C.E.N.E.F., Sydney, on the 15th inst. to farewell Mr. Francis Wilson, who, after 39 years' association with that movement, is retiring from full-time work at the end of February. After various members of the Executive had made very kindly references to the person and work of their guest, the President, the Rev. C. H. Tomlinson, on their behalf, presented Mr. and Mrs. Wilson with tangible expressions of the thanks and goodwill of those present.

The Rev. G. B. Gerber has been appointed to the Rectory of St. Saviour's, Redfern, N.S.W.

The death occurred recently at Chatswood of Miss Ruth Blaxland, who for many years rendered faithful service in the Armidale Diocese, both at the Cathedral and in connection with the A.B.M. Miss Blaxland was a descendant of the well-known early Australian explorer, Gregory Blaxland.



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TO AUSTRALIAN CHURCHMEN.

The Truth Versus Evolution.

K. N. Shelley, B.Sc., A.S.T.C. (Chem. Eng.).

"Take no part in the unfruitful works of darkness but instead expose them."
(Eph. 5, 11, R.S.V.)

The discovery that scientists have flagrantly suppressed evidence which conflicted with their pre-supposed ideas of man's origin must arouse in thoughtful people the profound suspicion that their theory of origins is suffering badly from an attack by hard facts.

It was back in 1891 that Dr. Eugene Dubois uncovered four bones in an old river bed in Java. He found the vault of a skull, and, within ten feet, two molars. Fifty feet away he found a thigh-bone. They were not even found in the same year.

Now at that time it was believed that no men had inhabited Java in ancient times, and, because the thigh-bone and teeth appeared to be those of a man while the piece of skull seemed to be that of an ape, Dubois claimed to have discovered an important link in man's ancestry. Here was the half-man, half-ape! He was labelled *Pithecanthropus Erectus* — the ape-man who could stand erect. The place in which the bones were found and their distance apart leave us already with the uncomfortable feeling that science is not quite as concerned, as she claims to be, to build theories upon established facts. The degree of probability that those bones came from one creature is surely very small indeed!

However, here is the fact that was suppressed — deliberately — for twenty-six years. Dubois had already found in Java some fossil human skulls of the Wadjak man. It was only after fossil human remains had been found in Australia that he revealed his earlier find in Java.

It leaves his honesty in poor light and evolution's foundations in precarious doubt when Dr. Dubois' years of reticence are measured against the great influence his find gave in support of a theory, that, from the first, was so poverty-stricken for evidence. Nevertheless, even so great an authority as Sir Arthur Keith appears to approve of his action. He writes: "There can be no doubt that if, on his (i.e., Dubois) return in 1894, he had placed before the anthropologists of his time the ape-like skull from Trinil side by side with the great-brained skulls from

Wadjak, both fossilised, both from the same region of Java, he would have given them a meal beyond the powers of their mental digestion." (Antiquity of Man, p. 441).

So! The scientists are frightened of facts that run counter to their pet theories!

Dubois is by no means the only scientist guilty of wilful suppression. With the exception of Sir Arthur Keith's, there is no important book on the subject of evolution which so much as mentions that fossil remains of men of modern type, such as the Castenedolo and Calaveras skulls, have been found in strata much older than any of the strata in which were found the fossil remains of the so-called missing links—or ape-men. In connection with this Dewar and Davies write: "The only reason for rejecting the evidence of the far greater antiquity of the perfectly human Calaveras, etc., remains is that it does not suit the current obsession." (from "Nineteenth Century and After," July, 1944). They quote Sir Arthur Keith as saying: "Indeed, were such discoveries in accordance with our expectations, if they were in harmony with the theories we have formed regarding the date of man's evolution, no one would ever dream of doubting them, much less of rejecting them."

What an astonishing admission! Dewar and Davies (ibid.) are justified in their conclusion: "What is worse, the great majority of modern biologists do not simply show their antipathy to the evidence . . . but they do not even mention its existence. Examination of their works shows that they habitually mention only those facts which they think will enforce their readers' faith in evolution. For the obsession of these men makes them behave as special-pleaders instead of impartial judges of the facts."

Why is this extraordinary position allowed to continue? It would seem that the biologist speaks with his tongue in his cheek when he claims to be obedient to the high calling to seek nothing but the truth. Normal scientific procedure is to build theories out of facts and it should never be a matter of reluctance to modify a theory until there is no fact which cannot be satisfactorily interpreted by the theory. Not so with the protagonists of evolution. The common prac-

tice is to force facts into the Procrustean bed of the theory, and such as will not admit of such mutilation are deliberately suppressed.

Why is this deplorable situation to be found in this one branch of scientific research? It is precisely because evolution seeks to answer the most fundamental questions of man's existence—when came he? and what is his future? Evolution, by pressing back the law of continuity, suggests a purely mechanistic basis for the whole universe; it seeks to prove that there is no God, or, if there is, there is no need for Him. Christians recognise only the God revealed in the Scriptures; yet Huxley wrote: "Evolution, if consistently accepted, makes it impossible to believe in the Bible." And H. G. Wells, quite logically, argues that "If, after all, the animals and men had been evolved in this ascendant manner, then there had been no first parents, no Eden, and no Fall. And if there has been no Fall, the entire historical fabric of Christianity, the story of the first sin, and the reason for the Atonement upon which current teaching bases Christian emotion and morality, collapses like a house of cards."

Haeckel expressed for ever the mind of the evolutionist when he asserted that no alternative remained except the unspeakable scientific blasphemy implied in superstitious terms like "miracle," "creation," and "supernatural." For a "thinking man," the mere mention of these abhorrent words is, or ought to be, argument enough. (History of Creation I, p. 348, Lankaster's Translation.)

When the highest pursuits of the mind of man are deliberately perverted to a reasoned denial of his Creator, then we can expect to find the sin of prejudice magnified to such dangerous dimensions as may encompass even the very elect. The indictment of St. Paul in Romans I, 18-23 (R.S.V.) is very pertinent to such as would defy this modern travesty of science: "For the wrath of God is revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth. For what can be known about God is plain to them. Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse, for although they knew God they did not honour Him as God or give thanks to Him, but they became futile in their thinking and their senseless minds were darkened. Claiming to be wise they became fools, and exchanged the glory of the immortal God for images resembling mortal man or birds, or animals, or reptiles."

They have indeed "exchanged the truth about God for a lie," and the spiritual disaster that ensues is clearly confessed in the experience of one of their greatest protagonists, Charles Darwin himself. He writes: "Now for many years I cannot endure to read a line of poetry; I have tried lately to read Shakespeare, and found it nauseated me. I have also lost my taste for pictures and music . . . I retain some taste for fine scenery, but it does not cause me the exquisite delight which it formerly did. . . . The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character by enfeebling the emotional part of our nature." (Life and Letters of Charles Darwin (1887) Vol. I, p. 282).

Thus this philosophy is not just an interesting speculation; it is not just the record of brilliant research; it sets forth a way of

(Continued page 10, foot of col. 2)

THE NEGATIVES OF CHRIST.

A Meditation for the Season of Lent.

Of all the seasons in the cycle of our Church's Year, that of Lent seems to be the least comprehended. For some it is a matter of flesh-abstinence, the denial of some luxury for a few weeks. For some it implies meditation, self-examination; for others it seems little more than the singing of Lenten hymns and anthems. For the few, there is indeed deep heart-searching.

What was our Lord's conception of the practice of self-denial? For Him it was not a matter of a few weeks' so-called self-sacrifice; it was a life-principle. His whole Being—thinking, doing and speaking—was controlled by supreme negatives. His motto was: "Not mine, but His."

"Not my will." St. John 6:38 - 40.

"I came down from heaven, not to do mine own will, but the will of him that sent me." Does it come as an amazing and humbling revelation as we read on in this great chapter, to realise that for our Lord, the Father's will was the fulfilment of His plan for our eternal security, our resurrection, and the priceless gift of our eternal life? Imagine what it would have meant for us, for the world, had our Lord's human limitations conquered! The Father's Will meant for Him Gethsemane, the scourging, the spitting, and the exquisite agony of Calvary, for our sakes. His decision was, "Not my will, but Thine be done."

Is this to be the depth of our own Lenten experience? The entire, whole-hearted surrender of our wills. There is no other way of complete security, or utter rest, and of deepest joy — "Not mine, but His."

"Not my words." St. John 14:24.

"The word which ye hear is not mine, but the Father's which sent me." No wonder His words comforted the sorrowing, baffled the critics, drew multitudes to His feet! They were the words of the Almighty, Eternal Godhead. They were the Father's divine and eternal pronouncements — mighty in power, wrapped in love, life-giving, infinitely, tenderly compassionate, incomparable in mercy, in judgment, in truth. He was Truth. To those who minister and teach in His Name He says: "My doctrine is not mine, but his that sent me." (St. John 7:16.) Words are powerful. They can bring life—or death! No man-made message can engender life. And no man can speak the words of life

unless he himself has first received the Word of Life. Christ's promise is: "I will put My words in thy mouth." It must be once more, an entire yielding — "Not mine, but His." Only then can the child of God claim the promise. "My word shall not return unto me void." (Isaiah 55:11) and the world be enfolded in love and peace.

"Not My words." St. John 5:19, 36.

"The Son can do nothing of himself, but what he seeth the Father do."

How busy we always are! Far too busy, very often. We rush here, we rush there. We are off to this meeting, on to another. Are we always quite sure that we are in the Will of God?

Christ fully recognised the urgency of doing. It was one of His imperatives to "work the works of him that sent me"; he had to be about His Father's business. Not less urgent for Him was the solitude, communion with the Father, the source of His calm and ordered life, of His strength and wisdom.

We recall the picture of the Bethany home. Martha served her Lord in fevered anxiety; for Him, nothing but the best. Yet to Mary, at His feet, drinking in His gracious words, offering to Him her unhurried fellowship, the Master said, "she hath chosen the good part." Our Lord does not expect any of us to do everything. In the task of His choice there would always be time for the infinite necessity of the upper room, the "ordination of the pierced Hands." Only if we have chosen, and ordained, can we go forth with His promise: "Greater works than these shall ye do." (St. John 14:12). "Not mine, but His."

"Not my glory." St. John 8:50.

"I seek not mine own glory." This is a searching thought for the Lenten season. "When ye fast . . . appear not unto men to fast." Naturally, we love the praise of men. For our Lord, His Father's glory was first. He was despised and rejected of men. He did not think of His worldly reputation, of worldly riches (He had not where to lay His head). Rank? He was born in a stable, and was called the carpenter's Son. Girding Himself with a towel, He humbled Himself to do the menial task of a slave. "Not my glory," was the secret of His humility. In the quietness of our Lenten meditation, can we hear Him bidding us: "I have given you an example, that ye should do as I have done to you . . . happy are ye if ye do them." (St. John 13:15, 17.) "Not mine, but His."

These then are "The Negatives of Christ." They are the spiritual kernel of the message of Lent, without which all exercises would be lifeless. "If any man serve Me, let him follow Me."

"Not mine, but His."

PREACH THE WORD.

(By "Pastor.")

Robert Murray McCheyne once wrote to a fellow-minister: "This is Saturday, when you will be busy preparing to feed the flock of God with food convenient. Happy man! It is a glorious thing to preach the unsearchable riches of Christ! We do not value it aright till we are deprived of it; and then Philip Henry's saying is felt to be true — that he would beg all the week in order to be allowed to preach on the Sabbath Day."

The very helpful article from the pen of Archdeacon Martin lends weight in the same direction. Perhaps it is a timely reminder of the advice given nearly 2,000 years ago by an older man to a younger brother. Writing his last letter, and that from a Roman prison, Paul said: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Timothy 4:2.) With the growing multitude of organisations, night meetings, ever increasing school-classes, hospital work, etc., it is becoming increasingly obvious to many ministers that something must be cut out and in many cases it is the spiritual and mental preparation so vital to passing on the "unsearchable riches of Christ." It may be true that a "house going parson" will provide a church-going people, but the other side of the truth is very ably brought out by Griffith Thomas in his most valuable book "Ministerial Life and Work." (This is the title of the reprint of "The Work of the Ministry.") He says, "The other half of the truth is, 'A preaching parson makes a church-keeping people.' If it should be said that 'a visiting pastor makes a fat church,' it is equally true that 'a visiting pastor often makes a lean pulpit.' If there is to be a choice, people will much more readily excuse poor visiting than poor preaching, and it is imperative that our pulpit work should not be allowed to suffer even from pastoral visitation."

TIME FOR PREPARATION.

Do we in the ministry and our flocks sufficiently realise this? I fear not. Perhaps it is said in jest. Yet it is often believed that a minister has an easy job for he only takes a service or two on Sundays and walks round the parish during the week. Let us be clear on this point. There is no "only" takes a service or two if we are conscious that we stand as God's messengers with the Word of Life. The message will be part of our very life. It will be the culmination, not only of a week's preparation, but in a very real sense, of our life so far. If Fritz Kriesler should lose a pound or two of weight during a performance because he threw himself into his playing how much more should a minister of the Everlasting Gospel throw heart and soul into his message, preparation and delivery, and how much more should his flock be on their knees during the week to bear him up. Oh, how we fail in our sac-

red trust and how much more we will yet fail if we get caught up in the whirl which gives us so many avenues of service that at the end of the week we feel we have tackled all and done none properly. There is a danger which is increasing that the average parishioner expects his minister to be a kind of ministerial jack of all trades. Is it any wonder that he fails to be a master of the Word of God? Is it any wonder that, because of incessant calls which have taken him almost entirely away from the study of the Word and from prayer, he is unprepared for Sunday. Let ministers and laymen alike consider these difficulties seriously and prayerfully. Perhaps they might then find one important suggestion on the problem of empty churches.

LENGTH OF SERMONS.

Here is a knotty problem and all kinds of advice have been offered on the point especially from the one who cries piously, "If a man cannot say what he has to say in 15 minutes he is not worth listening to." One is tempted to ask, "By what authority do you make this claim?"

Obviously many factors figure in the decision and local conditions must play one of the deciding parts. Nevertheless we need to be on our guard against the incessant cry for shorter and shorter sermons. Why this persistent cry? Naturally enough it generally comes from the unconverted. The plain fact is that they do not like the Truth but this is not the whole reason nor the only one. Undoubtedly in the terrible rush of modern life modern man seems to be incapable of concentration for prolonged periods. The fault is not his. He cannot escape the conditions which are engulfing us all. Services, then, should be reasonably shortened. There is a great deal of truth in this but why must the shortening affect, mainly, the Word of Life especially when it is realised that the average member of the congregation has no vital contact with the Bible except during one service on a Sunday. By a strange inconsistency the minister of the Word is beset on one hand by those who claim that the Bible is too difficult for the average person to understand, and on the other hand by those who wish to curtail the period given to explanation and exhortation. A sermon is not a lecture. If it was just a simple presentation of a few facts, or of one fact, presented in different aspects it might save a lot of trouble to omit it altogether and give out a leaflet at the door of the church to each member of the congregation. But a sermon is an unfolding of the Word of God and brings, or should bring, God's message in all of its fullness, its truth, its comfort, its implications, its challenge. To my mind the ceaseless clamour to shorten the sermon is a sign of the times, and a powerful indication of the fact that the natural man receiveth not the things of the Spirit. The extreme in this direction is found in those who regularly attend the Communion Service and are never found at any service where the Word of God is preached and rarely found at any other spiritual meeting of the week.

The day of long sermons is not past. About a year ago I received a letter from Vincent Craven, so well known in C.S.S.M. circles, in Canada. He had attended the church where for many years Dr. Shields has conducted a faithful ministry. The service lasted for over two hours and the Doctor preached for an hour and a half "not as long as usual I believe." Perhaps I should have

added that the church was, and usually was, crowded. I could take readers to a church in Sydney where the sermon preached is rarely much under an hour in duration, and where souls are being saved and others built up in the precious Truth of the Word. It was the preachers of the Evangelical Revival who saved England from disaster nearly two hundred years ago. Further back still, it was the preaching of the Word which turned the world upside down and gathered in souls for Christ from every land and clime, laying the early stones of the Christian Church upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner-Stone.

THE THEME OF THE SERMON.

While the pastor's duty is to declare the whole counsel of God his main theme as a Christian minister is the "unsearchable riches of Christ". When once asked if he was not afraid of running short of sermons M'Cheyne said, "No, I am just an interpreter of Scripture in my sermons; and when the Bible runs dry, then I shall."

The Christian minister in the pulpit is above all a "proclaimer" of God's Truth. He should have no more concern about oratory than about the thickness of the Polar ice-cap but he should be desirous above all of proclaiming the Truth as it is in Jesus and in a way that the people can understand. God has chosen the weak things of the world to confound the wise, the mighty, the attractive and He had chosen to put His treasures into earthen vessels but there is nothing weak, nothing uncertain, nothing poor about the glorious theme of the disciple. "When Professor Elmslie was dying, he said to his wife, 'No man can deny that I have always preached the love of God'; and just again before he died he said again, 'Kate, God is love, all love. Kate, we must tell everybody that, but especially our own boy at least. You will—we will tell everybody that; that's my vocation.'" (J. H. Jowett.)

THE CRANMER BIBLE SCHOOL.

The Cranmer Bible School reopens for 1949 on Monday, March 7. The first lecture will be given at 6.30 p.m. on that evening in the Church House, between the Cathedral and Town Hall, Sydney. The lecturer will be the Rev. M. L. Loane, M.A., and the subject the Epistle to the Romans.

Full details for this year's course may be obtained from the Dean's Secretary, St. Andrew's Cathedral, George St., Sydney. MA 2927.

THE TRUTH versus EVOLUTION (Continued from page 8)

life that leads away from God. It is poison to the souls of men. It deals in death. But the children of light need never fear the wisdom of the children of darkness—for darkness can never generate light. That which must suppress the truth to gain a hearing is an enemy worthy only to be spurned, but, because of its tragic consequences to the moral and spiritual welfare of mankind, it is an enemy that must be fought.

ARCHDEACON MARTIN.

It is announced that on Sunday, March 6th, Archdeacon William Martin will preach at St. Andrew's Cathedral at the 11 o'clock service. This promises to be a very unique occasion for that day will be the Archdeacon's ninetieth birthday. The Archdeacon loves preaching the gospel and it is common knowledge that he has often said he would like to die in the pulpit.

When a biography of T. P. Bishop of the Scripture Union was published some years ago we were interested to see among the picture illustrations the photograph of a group of C.S.S.M. Beach Mission workers in England. One of that group is the Rev. W. Martin, then a curate in the Diocese of Manchester. Beside him in the picture are two young Cambridge undergraduates, A. E. Bellingham and C. H. Nash. Two of those three are still living and each of the three has made a most valuable contribution in Australia to the work of the Kingdom of God.

Although Mr. Martin's preaching was always simple and direct, it had a wonderful appeal. When Rector of St. Barnabas', George Street West, the evening congregations were a sight to be seen. The great building was thronged in every part, with the choir in the gallery. His monthly Sunday afternoon Men's Service at St. Clement's, Marrickville, had a regular attendance of more than four hundred men.

Mr. Martin also found time to serve the Church beyond the boundaries of his parish. He was Hon. Clerical Secretary of the Church Missionary Society for six years, and later served the Home Mission Society of his diocese in a similar capacity for five years.

His hardest bit of diocesan work was as Commissioner for the Peace Thankoffering, 1919-20. For this he succeeded in raising about £18,000, the larger part of which went to help Moore College.

We wish the Archdeacon a very happy birthday. We congratulate him on becoming a nonagenarian, and pray that the remaining years may be filled with blessing for him and his.

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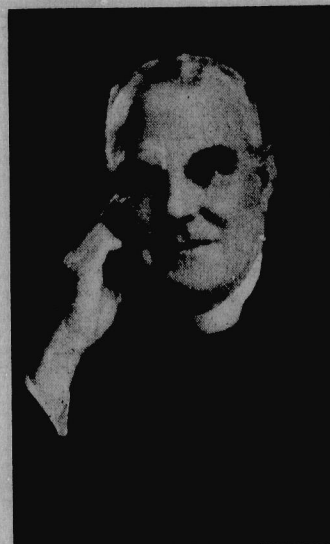
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THE LATE REV. A. E. ROOK.

In the death of the Rev. A. E. Rook the Diocese of Sydney has lost a diligent and faithful pastor. Mr. Rook had spent the last eighteen years of his ministry in charge of St. Stephen's, Newtown. The parish of Newtown is very populous. In addition to the beautiful parish church built by Canon Taylor there are two branch churches. It also embraces within its boundaries three



THE LATE REV. A. E. ROOK.

large public hospitals, the Prince Alfred (which now includes the King George V), the Children's at Camperdown, and the South Sydney Women's Hospital. Mr. Rook's natural friendliness and sympathy, together with his pastoral gifts fitted him well for hospital visitation. This work of his was much appreciated by both patients and staff. But it exacted a heavy toll on his strength.

The previous twenty-four years he had served in Kensington, a district which at the time of his appointment stretched from Centennial Park to La Perouse. After seven years' work the District was raised to the status of a Parish, and during his ministry here South Kensington (now Kingsford) was made a separate Parochial District to be followed later by Daceyville.

As a boy in Surry Hills he had the advantage of the ministry of those two worthy men, the Rev. J. D. Langley (afterwards Bishop of Bendigo) and the Rev. Joshua Hargreaves. As he grew up he also took a keen interest in cricket and often practised on Moore Park with Victor Trumper, Tommy Andrews and other players who afterwards achieved international fame. He developed into a first class bat, but always kept the game second to his interest in the Kingdom of God. He responded to the call of the ministry and entered Moore College during the Principalship of Canon Jones. While here he acted as Honorary Lay-Reader in the Parish of St. Clement's, Marrickville, with the Rev. A. E. Bellingham. Mr. Bellingham was himself an enthusiastic cricketer. Mr. Rook and Mr. James Steele convened the initial meeting of the Churches Cricket Asso-

ciation of which Mr. Bellingham became the first President. This association grew into the N.S.W. Churches' Cricket Union. A very strong and influential body.

Mr. Rook loved his Bible. Family Prayer and Bible Reading was the daily rule of his home. There is no doubt that this constant habit was one of the secrets of the consistency of his life. He was early taught to love his Bible. Bishop Langley had been a friend of the Scripture Union from its earliest days, and he was still to our knowledge a reader of the Scripture Union daily portion when living in retirement in Melbourne and well over eighty years of age.

Mr. Rook's elder brother, Canon Robert Rook, is now living in retirement on Norfolk Island, and his step-son, the Rev. A. E. Rook, is Rector of St. Paul's, Canterbury, in the Diocese of Sydney.

TRAINING FOR THE MINISTRY IN ENGLAND.

There was an encouraging increase in the number of applicants for training for the Ministry from 780 in 1947 to 1,000 in 1948. There was a distinct improvement in the quality of the candidates and, after the usual careful inquiry at the Selection Centres, some 480 were recommended for training as compared with 352 in 1947. No recommended candidate has been unable to proceed to training through lack of finance, as grants have been made in all cases where this was necessary.

THE MULGOA INCIDENT.

The Editorial Committee sent the following to the Rev. J. B. Montgomerie, Regional Secretary, Aborigines Committee, Church Missionary Society: Dear Mr. Montgomerie,

At the same time, the Editorial Committee wishes to express to you its very sincere regret that your feelings have been so acutely stirred by the article which appeared in the "Church Record" of 27th January, 1949, under the heading of "The Mulgoa Tragedy," and asks you to accept this expression of regret as offered to you in the fullest spirit of Christian charity.

The Committee is anxious to maintain the most cordial relations with the Church Missionary Society and with you personally. It feels that the expression "disservice to the Church of God" is unfortunate, and had proper reflection been employed would not have found a place in the article, and asks you to accept its apology for a reflection on your personal zeal, which, however unintentional, caused you unnecessary pain.

Yours sincerely,

THE EDITORIAL COMMITTEE.

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CORRESPONDENCE.

SACRAMENTAL WINE.

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

It is cheering to those in Australia who believe that the wine used in the Holy Communion should be unfermented, to read in a recent cable that over a third of the members of the Lower House of the Convocation of Canterbury were of the opinion that unfermented wine satisfies the requirements of the sacrament.

This represents a decided advance in the outlook of the English clergy regarding the advisability of making use of unfermented wine; especially as those who voted for fermented wine doubtless numbered amongst them a large section whose decision would be governed by a conservative approach to the question. Their votes would hardly be the result of diligent enquiry and study.

Undoubtedly worthwhile statements would have been made by those advocating the use of unfermented wine, but the press agencies, following their usual practice in favouring strong drink, have not cabled any of them.

As the late Rt. Rev. Samuel Thornton, former Assistant Bishop of London, said: "Assuredly the fermented nature of the Passover Cup cannot be assumed. The presumption is rather against it, as being of the nature of leaven, which was strictly interdicted during Passover. There is no warrant, therefore, for stigmatising the unfermented cup as a departure from Christ's ascertained example." The Rev. H. Laurence, Rector of Bulmer, York, also said, "It ought not to be contended that the Church is obliged to insist upon this one condition, that the juice of the grape must contain alcohol."

It is hard to understand why some church-people will always strive for that (when doubt comes into the picture) which is the less worthy. As the ancients made use of both fermented and unfermented wines, there is no valid reason for insisting that the former is the correct symbol of our Lord's blood.

Yours faithfully,

FRANCIS WILSON.

ROMANS, CHAPTER 13.

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

The Rev. Benjamin Hoadly, afterwards Bishop of Winchester, in the early part of the 18th century preached a memorable sermon to show that Romans 13. 1 does not condemn resistance to bad or tyrannical rulers. He was then opposing a notable divine named Sacheverell whose doctrine was passive obedience and non-resistance.

Can any of your readers inform me where a copy of this sermon could be procured or found, and also refer me to any other authoritative writings on the whole subject of Romans 13. 1-7?

Yours, etc.,

W. A. DOWE.

32 Railway Pde., Lakemba.
17th February, 1949.

MOTHER AND ADULT DAUGHTER require Self Contained Flat. Please reply, Miss Watson, 11 Ormond St., Ashfield. UA 7175.

THE WORLD OF BOOKS.

LAMBETH AND YOU.

S.P.C.K. have produced an attractive 32-page magazine summarising, commenting on and illustrating the decisions of the Lambeth Conference and the work of the Anglican Communion. The price is 1/7.

"The Layman's History of the Church of England by G. R. Balleine, 6/-, English. Church Book Room Press.

This is the fifth impression of a book published in 1913. Its aim is to make the history of the Church of England interesting reading to the ordinary churchman. It achieves its aim and is a book that can be thoroughly recommended to young people and others who want to know the history of their Church.

The method of the writer is to trace the religion and worship of a typical village congregation through the centuries. The doings of Bishops and Kings at headquarters are not ignored but the emphasis falls on the results which followed in the actual life of the parishes.

"The Place of Sapphires." By "Pearl."

The anonymous writer of this book of experiences in growth of the spiritual life, after definitely resigning her life to the overruling of God's guidance, has given encouragement to others seeking to follow a similar course. These "experiences" demonstrate the making of "tools for the Master's use" and the expanding of spheres of influence for His service.

Price 9/6. Our copy from the Christian Press, 20 Goulburn St., Sydney, N.S.W.

THE RED BOOK.

A CORRECTION.

Our attention has been drawn to a statement in our recent article on The Red Book. We stated "so far as the evidence before the Court went the Red Book was only used in two churches, the Cathedral and the Parish Church of Canowindra." It has been pointed out that evidence was in fact submitted in writing that the Red Book was used in the principal churches of the Diocese of Bathurst. We hasten to acknowledge the error and express our thanks to our correspondent who pointed it out. What we should have written was the charge before the Court related only to the use of the Red Book in the Cathedral and the Parish Church of Canowindra.

In view of the information contained above it is increasingly difficult to understand how a High Court Judge could declare that the evidence before the Court led him to believe that the Red Book was simply a book of devotion. It took the place of the 1662 Book and was used in the public service of Holy Communion.

CHOIRMASTER-ORGANIST — Applications are invited for the above position at St. Peter's, Neutral Bay. Only male persons with considerable experience, Anglican and Evangelical, need apply by letter for further details. Rev. R. P. Gee, The Rectory, 91 Grasmere Road, Cremorne.

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CALL TO YOUTH.

CHURCH OF ENGLAND SERVICE BUREAU.

It is well known that one of the functions of the Church of England Youth Department is to advise young people about their careers.

A plea has come from the Deaf and Dumb Institute of Sydney asking for four young people—3 girls and 1 young man, to train as teachers for the deaf.

During their period of training they will be housed at the Institute, opposite the University, and the cost of their training is born entirely by the Institute.

Further information may be obtained from the Youth Department or from Mr. W. E. Johnston of the Deaf and Dumb Institute, City Road, Sydney.

A PERSONAL IMPRESSION OF A WORTHWHILE HOUSE PARTY.

St. Swithun's, Pymble, Fellowship held their annual house party from 24th to 31st January at Broadwater Hall, Saratoga. Friends of the Fellowship who were present included three country visitors.

About 30 young people were there, more coming down for the Australia Day weekend. Mr. and Mrs. Harold Lédgard, who have recently come from China, were house-parents, and Mr. David Giblin, the president of the Fellowship, and other fellowship members helped with the studies. Some of the studies were on the great Christian doctrines of Justification, and Sanctification and Old Testament Prophecies.

The members enjoyed very happy fellowship, and the Fellowship is already looking forward to the next house party.

CHURCH OF ENGLAND BOYS' SOCIETY.

Sunday, March 13th, will be C.E.B.S. Sunday. We hope that on this day special services and parades will be held, at which mention will be made of the work of C.E.B.S.

The Annual Swimming Carnival, will be held at North Sydney Olympic Pool on Saturday, 19th March, 1949. Entries for the events close on 12th March, and should be forwarded to the organiser—Mr. Basil Bennett. The Carnival will commence at 6.30 p.m. Parents and friends are invited to be present. Admission will be by a silver coin.

DIOCESAN SUMMER SCHOOL.

The Summer School of the Diocesan Board of Religious Education was held during the recent vacation at Queen's Grammar School, Ballarat. A large number of people attended, coming from all parts of the diocese. The Chairman was the Bishop (Rt. Rev. W. H. Johnson) who also addressed the school on Lambeth. The main lecturers were Canon B. H. Dewhurst and Mr. F. Archer, Headmaster of Caulfield Grammar School.

ST. JAMES', CROYDON.

The heartiest congratulations of the Parish are extended to Miss Lesley Carbera, who has won the 440 yds. Walking Championship of N.S.W. Miss Carbera is Secretary of the

Young Peoples' Fellowship, Secretary of the Scripture Union, Sunday School Teacher, and a keen enthusiast for all Christian work. The members of St. James' Young Peoples' Fellowship attended in force, the Athletic Championships at Sydney Sports Ground, and cheered their champion on her splendid victory.

HOLY TRINITY, CONCORD WEST.

Members of the Young Worshippers' League at Holy Trinity collected £13 from missionary pennies during 1948. As well as that, about 15,000 stamps were collected for the C.M.S. In addition, a large portmanteau filled to overflowing with discarded toys, was sent to the Home Mission Society for distribution among needy children.

It is hoped that the new pulpit and panelling will be installed in the church ready for dedication on or before the last Sunday in March.

A THANK YOU FROM PALLISTER.

During the past year the Pallister Girls' Home has been the recipient of many gifts and the committee wish to say thank you.

To all who have become annual subscribers, to the 23 parishes who helped at the sale of work, to the 40 fellowships who provided lockers for the girls, to those who gave furniture, clothes, fruit, provisions and vegetables, to the Churches who sent Harvest Festival gifts, to the Strathfield Auxiliary for providing a stair carpet and bedside mats for the girls, to Greenwich Parish for the provision of winter and summer hats for the girls, to the ladies of Greenwich who do the mending, to members of Toc H who provide a film evening for the girls once a month, and to

the Women's Section of Toc H who arrange a monthly social, to the 15 parishes and organisations and friends who, by their gifts, helped to make Christmas and the holidays a time of real joy, to Dr. Sheldon for his kindly care, to our prayer partners.

In saying thank you, may we ask for continued prayerful interest in the work at Pallister.

NEWS FROM THE FAR EAST.

News has come to hand that the Christian faith is spreading rapidly in Japan, and there are not sufficient missionaries to deal with the crowds who want to hear the Gospel.

Since 1947 the Empress of Japan herself, has been having Bible lessons. Whilst not yet an avowed Christian, she is deeply interested in the faith. The three young princesses are also having Bible teaching.

It appears that the door in China may be closing, to evangelism, but it still stands open in Japan.

DO YOU SEE.

Sitting in church one night, I was spending a few idle moments before the Service, looking at the good folk around me. My eyes, wandering over the many different faces, noted the variation that environment and circumstances had wrought on each soul. What a blessing we are not all of the same type! How dull life would be without the endless variety of moods! There is a kindly old face, revealing to those who search the years of toil and frustration, now being rewarded by the golden glow of old age. There is a young mother, with her laddie beside her, seeking a little peace and encouragement in God's house, to prepare herself for the trials and joys of the coming week.

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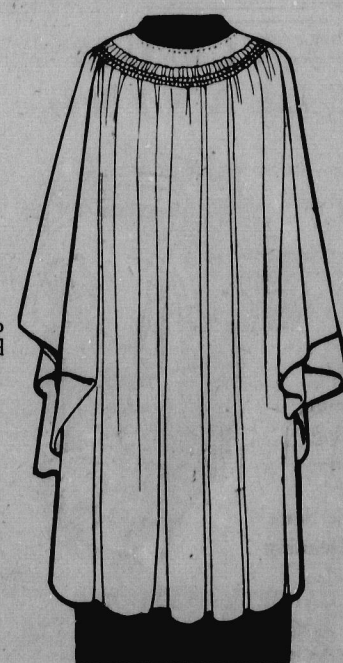
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Then my attention was arrested by two young people who were sitting opposite and in front of us. Obviously they did not know each other, as they were sitting at opposite ends of the pew. They were both of an age—about twenty, I should say. But oh! the different effect those twenty years had had on the two. The boy had a restless, childish manner about him, compared with the calmness and maturity of the girl. She had found her Saviour, and had experienced the wonder and joy of knowing Him. For a moment, I had the unearthly experience of seeing the Church through the boy's eyes. There I saw a wooden altar superimposed with a meaningless Cross. It was a horrible sensation. Looking at the girl, it was clear that her thoughts were the very antithesis of his. She sat perfectly still, with her face turned towards the Holy Table, and a halo of quietude hung in a golden aura around her. A gentle smile hovered around her lips, and a happy expectancy was on her face. She seemed to hold me in a spell, for, all through the service, a rapturous flood of feeling burst from her soul, at the joy of meeting Him Who had died for her. She did not take her eyes from the Sanctuary, not even to look at the prayer book she clasped tenderly in her hand.

This girl understood what very few others in the Church could visualise. She was with Him, and was known of Him. Oh, that we might see as she saw! For you see, she was blind.—Anon.

(Ed. This article appeared in St. Clement's, Mosman, Fellowship Magazine, and is worthy of a wide circulation.)

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(See Last Issue.)



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Australian Church News.

NEW SOUTH WALES.

Diocese of Sydney.

ST. CUTHBERT'S, NAREMBURN.

On a recent Sunday the Archbishop dedicated a stained glass window presented by the Relatives' Association and their friends. The window was beautifully inscribed with the words of St. John xv 5. The Archbishop in his address, taking his text John xv 1, 2, 8, said:

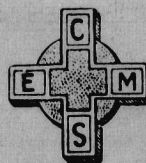
"I have come here this morning to unveil this window which reminds us that our Lord said these words.

"I understand that the placing of the window is the result of a conversation I had with some members of the Relatives' Association and their secretary, Mrs. Barnes, when I came here to unveil the other two windows which are your War Memorials. Then I suggested 'What a pleasant thing it would be if the other windows in the Church were also in line with the stained glass ones,' and the members of the Relatives' Association and their secretary set to work to raise the money and now this third window has been erected and this morning dedicated and I understand also £20 is in hand towards the next window. I am sure it means much to all of you who belong to the Relatives' Association and whose fellowship meant such a lot to you all during the War as you exchanged news about your loved ones who were away fighting and thereby developed a great friendship and intimacy with each other centring around your membership of this church.

"There has been this individual practical example of that fellowship and those who come into St. Cuthbert's realise that here are a body of worshippers who love their church and are glad to make an effort in order that their church may be made more beautiful."

ST. PAUL'S, CHATSWOOD.

The Young People's Fellowship at St. Paul's is experimenting this year by holding their meetings from 4 p.m. to 5 p.m. each Sunday afternoon. Formerly they were held in the morning. The experiment so far has proved successful, as attendances have been about 50.



FIRST CHRISTIAN SERVICE

Notwithstanding an exceptionally humid afternoon, there was a good congregation at St. Philip's, York St., at the service held in commemoration of the First Christian Service held in Australia in 1788. It was a combined service conducted by the Archbishop of Sydney assisted by leaders of other denominations who shared in reading the lessons and prayers. The choir was supplemented by members of the Cathedral choir and choristers from suburban churches, and

a number of public bodies and organisations such as the Royal Australian Historical Society and Girl Guides were well represented. The service was broadcast by Station 2CH and went well over the air. The detailed arrangements under the Archbishop, were in the hands of the C.E.M.S.

The Rev. Alan Walker of the Waverley Methodist Church was the preacher. He took his text from Psalm 11.3, "If the foundations be destroyed, what can the righteous do?"

The service, he said, commemorated not only the holding of the first service in Australia, but the declaration of a purpose which fired Richard Johnson and those who soon after founded other churches to bring men and women to Christ. There was many difficulties to be faced in laying the foundations of the Church in this land. Johnson got little sympathy from the Administration. No formal recognition of God was made on the first Sunday after the landing and five years passed before Richard Johnson erected the first church at his own expense at what is now the corner of Bligh and Hunter Streets.

Mr. Walker went on to say that unless the national foundations were based on God, national unity was impossible. Without Christ, corruption breeds and decay spreads. We declare and renew at this service, he said, the purpose which with such difficulty was proclaimed not far from this spot on that Sunday 161 years ago, the unceasing task of converting Australia to Jesus Christ. The Church makes the claim that true living can only be built on moral and spiritual foundations, and if the foundations be destroyed, asked the Psalmist, what can the righteous do? The answer is nothing, for without foundations neither buildings nor peoples can stand. The conversion of Australia to Jesus Christ, Mr. Walker said, demands that across this vast continent shall be built a virile

Church. The Church is part of Christ's redemptive acts and the Christianising of Australia depends on the building up of the Church. We cannot ignore the movement of thousands of men and women from settled to rural and developmental areas, nor the statement of a Federal minister that migrants this year will begin to flow to Australia at a greater pace than in the gold rush in 1850.

Basically, the conversion of Australia means the conversion of individual Australians. The changing of selfish men into men of service and sacrifice, of men without a cause into men committed to the Kingdom of Heaven; of men open to corruption to men with high ideals of life and service. The chief weakness of so much that is going on all around us is that men have plans for everything—conversion of education, politics and Empires, everything but the conversion of men.

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SUNDAY, 13th MARCH, 7.15 P.M.

Preacher: Rev. B. H. Williams, B.A.,
General Secretary of the Inter-School Christian Fellowship.

All teachers are invited to be present at this service, which is being held under the auspices of the Teachers' Christian Fellowship of N.S.W. (Secretary, Miss W. Dunkley, B.Sc., Room 307, 201 Castlereagh Street, Sydney).

PRAYER UNION.

The next meeting of the Sydney Clerical Prayer Union will be held in the Board Room of the Bible House, Monday, March 7th, 11 a.m. to 1 p.m.

REAL BOOKS.

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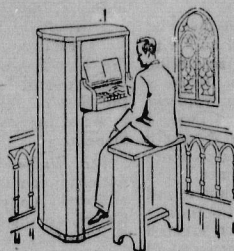
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