

MISS MONIC.

The many praying of Miss Monica Farrell in the Light and will hear an interesting paings of the last year monwealth, at the above crusade to be he Hall, Church Hill, Sydney, 1948, at 7.45 p.m. be Canon D. J. Knox, gelical Church leader. have an interesting st in the open air and M tell of the Tuesday Meeting, as well as gi the work. It is hoped an opportunity of he has just returned from

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THE AUSTRALIAN CHURCH RECORD

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

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NOVEMBER 18, 1948

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TES AND COMMENTS.

is the constant creed of the Chris- Church that Our Lord will return "to judge the living and the dead." In the early days of Christianity apostles spoke with certainty of that Coming. It expressed the basis great hope in the midst of persecu- and suffering. But with all their that that great event might find of them still living, there was al- the loyal attitude of mind and to their Redeemer's own warn- to the complete uncertainty of time of that coming. In patience lived their lives and gave their knowing full well that in His time the Great Hope would be ed. All down the Christian ages has been more or less clearly the expectation and often men have signs in world events that seemed arn the near approach of the Day. ay be remembered that in the early s after World War I, some great tian leaders were led to expect ear approach and conventions were gently held with that great event eir special subject. Now World ll is over and events have hap- d, and shall we say, are happen- that may well lead again to the e or Expectation of the nearness ne Lord's Coming. Certainly the d convulsions that are still in e- e might well be supposed to pre- a great crisis in the affairs of an life. The agonies of suffering anxiety that the world is experi- ing may well be considered as the upangs of another age, it may be glorious consummation as may be acterised by a vast crisis, as the Bishop Handley Moule said, h a presence of the Son of Man e human world, such a governance ar race by its one sufficient King, an age of heavenly gold shall be below the sky. When all nations call the Lord Messiah blessed." en so come Lord Jesus!"

With the return of St. Andrew's Day and the Advent Season, the Primary Task of the Church comes under review for a renewal of emphasis. Like all Church seasons, this season is only one of emphasis of the continuous Christian duty to evangelise the World in the name of the World's Saviour. Just as iniquity seems to abound and we see a bid for sovereignty the fulfilment of the prophecy that the devil waxes fiercer as he sees his time approaching, so the Christian Church must realise with a shortening of the time the urgency of the conflict which, under her Lord's Command, she is to carry on in order to bring the souls of men into the Kingdom of our Lord and His Christ. Surely the turmoil that obtains in the far Eastern and Mid-Eastern countries of the World should make us realise the urgent need of bringing in the reign of the Prince of Peace.

A great missionary leader, Bishop Stephen Neill has been touring the world on the Master's business, and he tells us—

"In almost every country, I found myself burdened with the sense of opportunities such as have never before given to the Church in Asia. This stands out most clearly if we cast our minds back a hundred years. Then Japan was entirely closed to the Gospel, and the Churches were waiting in hope that one day the closed door would turn on its hinges. Now the whole country is open from end to end, and the few evangelists that there are find themselves refusing daily promising opportunities, because they just have not the strength to take them. In 1948, missionaries were clinging to the coast of China in the few cities opened to them by the Treaty of 1844. Now there are Christians in every one of the eighteen provinces. New openings are being found among the aboriginal peoples and on the borders of Tibet. If the existing missionary force could be quadrupled in the next ten years, it would still not be large enough to meet all the needs felt by the Chinese Church, and our Chinese fellow-Christians would still be asking for more. From most of these countries I came away with an earnest invitation to

return and to spend longer time. In almost all of them, I felt how gladly I could throw up everything to stay, and help the younger churches to develop these magnificent opportunities."

The Bishop tells us how he came away disturbed beyond measure to find out how little is being done in that part of the world by the Churches of Great Britain, and in particular by the Anglican Churches. He closes his appeal with an impassioned challenge.

"I wish I could see more sign that the Churches are aware of what is happening, and of the extreme urgency of these days. What saddens the observer, as he looks at the Churches, is not their weakness, but their apparently irredeemable triviality. Triviality does not come from close attention to trifles; that is a Christian virtue. How many pages of Holy Scripture are taken up with minute accounts of the exact measurements of the tabernacle and the temple! Triviality comes from a failure in the sense of proportion, in the lack of perspective, in the failure to perceive the grand outlines of the strategy of God, and to take action commensurate with them. If we really believed in the evangelisation of the world in this generation, something might be done. If we are content to believe that there really is no hurry, later history will pass briefly over the Church in the middle of the twentieth century with the words 'Too Late.'"

The whole British world has been on tenterhooks of expectation and excitement. The safe arrival of the young Prince, the child of the Royal Empire's darling — Princess Elizabeth — and the Duke of Edinburgh has given rise to a manifestation of delight and loyalty that shows how deeply our Royal Family is imbedded in the hearts of their people. Peals of joy bells and Services of Praise and Thanksgiving evidenced the delight and relief of Britishers, the world over, at the good news. It has been an object lesson to the world that the heart of the Empire is sound in loyalty to God and the King. We have every good reason to thank God for the sincere Christian witness and service of our Royal family.

On December 4 the municipal elections in the County of Cumberland, N.S.W., will be held. This year brings with it an innovation as for the first time voting at these local elections will be compulsory. Electors therefore are bound to use their vote in an informed and intelligent manner. Local Councils can exercise a considerable influence on the moral welfare of the community and by their attitude can help or hinder the church's work. It would be to the greatest advantage of our communities' welfare if aldermen pledged to support Sunday observance with regard to use of Council playing fields, were elected. Such men could be relied upon to use their influence aright in other matters which touch on the moral welfare of the people. Accordingly Christians should make full use of the opportunity by selecting the right men as aldermen.

Local Government.

What a deep breath of relief has come from the whole community because of the collapse of the Coal Strike. To the ordinary man the thing has been altogether irrational, and he has seen Union ranged against Union and worker ranged against worker, the recalcitrants making use of methods of violence which have been shamelessly permitted by men in authority. Our Arbitration Courts have been flouted and bushranging methods have been freely used against a law-abiding union of workers by an association of men who are possessed by a Russian philosophy. The community generally that has to suffer have the satisfaction of seeing a tardy governmental threat and act bringing to reason a group of men who have great regard for their own skins and no regard for the rights of others. Let us be sure that they have learned a lesson to deter them in seeking the object in view, but we may hope that our governing bodies will be more courageous to face up to these issues in

order to protect the people of the Commonwealth and States that have entrusted them with this responsibility.

THE CHRISTIAN HOPE.

Divine omnipotence goes to the extreme length in respecting the will of man, and by an extraordinary paradox the divine King is given into the hands of wicked men to be put to death. Blasphemy excels itself in the vile parody of a coronation, with all the trappings of a tawdry robe, a crown of thorns, and the inscription over the cross "The King of the Jews." Yet this is not the end but the beginning. "He reigns from the Tree," and the penitent thief is the first newcomer to be with Him in His Kingdom. Throughout the ages they come in their thousands, from every nation under heaven, to acknowledge the crucified Messiah as their King, and to proclaim His Kingdom wherever they go. The Church, the new Israel, is not itself (any more than the old Israel) the Kingdom . . . Yet the final consummation tarries. "We see not yet all things put under Him. The kingdoms of this world are not yet the Kingdom of God and of His Christ. And if the Gospels are to be taken at all seriously this opposition of evil men will continue until the end of history. The "wheat and the tares grow together until the harvest" and the harvest is the end of the world. But though evil men may delay, they cannot prevent the coming of the Kingdom. The triumph of wickedness is short-lived, and all history moves towards the great event, the Parousia, the final manifestation of the King when "every eye shall see Him" and the King shall set up His Kingdom. It is this hope which should inspire us even in the darkest hour. "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth night." "Behold, I come quickly—even so come, Lord Jesus!"—(Selected.)

CHILDREN'S FILMS.

Arthur Rank, the English Film Magnate (and a Churchman with a love for children) has, for long, cherished the ambition of producing wholesome pictures exclusively for younger minds.

His dream has materialised in the setting aside of a complete unit of his great producing organisation for this purpose. The Denham Studios (England) have been equipped and specially staffed at the cost of half a million, and already large numbers of these children's films have been completed.

By invitation of the Australian distributors, British Empire Films, the N.S.W. Good Film and Radio League were privileged last week to see a preview of the first release of these pictures to Australia, and representatives of some fifty affiliated Church, Social-welfare and Educational bodies were present.

The Rank Organisation has retained Miss Mary Field, M.A., as Chief Executive Officer of the producing unit and she is advised by a committee unconnected with the Motion Picture Industry.

The studios are producing various types—examples of which were presented for criticism by the viewers.

Arthur Rank can be congratulated—and thanked—for a real contribution to better films for children.

THE AUSTRALIAN CHURCH RECORD, LTD., ANNUAL MEETING.

NOTICE is hereby given that the Ordinary General Meeting of the Shareholders of the Australian Church Record Ltd., is duly called for Monday, 6th December, at 4.30 p.m. at the Company's Office, Diocesan Church House, George Street, Sydney.

The Annual Balance Sheet will be presented at the meeting and an election of officers for the ensuing year will duly follow.

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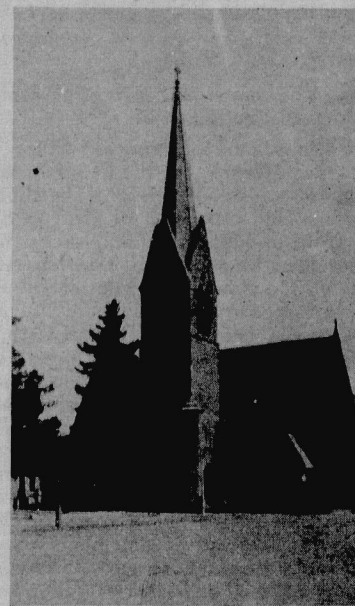
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Holy Trinity Church, Orange, N S.W.

Holy Trinity Church, the beautiful and capacious building standing in the very heart of Orange, with its lofty spire pointing the way to heaven, is a monument of the zeal which members of the Church of England have raised to grace the city and afford accommodation to its increasing numbers.



Unknown in the early fifties, the City of Orange to-day is the largest town in the Diocese of Bathurst with a population well over 20,000.

The first Christian service held near where Orange now stands was conducted by Bishop Broughton, on December 4th, 1849, on a site known as Blackman's Swamp, but little later given the name of Orange, by Major General Mitchell, the famous explorer, as a tribute to the Prince of Orange, whom he served with in the Peninsular Wars.

The second service was conducted by the Rev. P. Agnew, Rector of Carcoar, on Whitsunday, June 8, 1851, at Ophir, twelve miles from Orange, the scene of the first discovery of payable gold in Australia just one month previously.

The Rev. P. Agnew wrote to the Bishop: "I officiated last Sunday, June 8, 1851 (Whitsunday) under a large tree in the mining encampment at Ophir, the congregation numbering five hundred. All labour was suspended for the day. The old Commissioner, Mr. Hardy, offered his services as clerk." Some years later the Church of St. George was erected on the spot.

In that now remote period of time when Bathurst formed the only settlement of any consequence west of the Dividing Range, members of the Anglican Faith were scattered in the immediate vicinity of Blackman's Swamp, their first church being Holy Trinity at Kelso. The earliest record of an attempt to organise church life in the West followed a visit in 1822, of the Rev. Samuel Marsden, Senior Chaplain of the Colony, and the first settled pastorate was established at Kelso three years later. It is history that the Rev. S. Marsden was the owner of the historic Vale Head Estate at Molong and one of the largest owners of sheep in Australia.

Holy Trinity at Kelso was the Mother Church of the interior of Australia and the country to the west being included in the Parish. Then came the Bathurst Parish in 1840, followed by Carcoar, with activities extending to Molong and Wellington.

The tolerable bridle track in those days led from Bathurst to King's Plains, to Carcoar, across to Molong and Wellington, thence to Mudgee, Sofala and Bathurst; or from Wellington to Frederick's Valley, Byng, across to King's Plains and Bathurst.

The area marked by surveyors as a site for the village of Orange was off the beaten track and consequently did not come into the picture until after the discovery of gold at Ophir in '51. The route subsequently followed is identical with the present Mitchell Highway named after the noted explorer who camped on the foothills of Mount Canoblas over one hundred years ago when on his way to explore the west and discover Victoria.

The foundation stone of the first church in Orange was set by Mr. James Lane on January 1, 1857, and was dedicated a year later and given the name of Holy Trinity. In 1864, additions were made and the Rectory erected. The Rev. R. H. Mayne was the first rector, followed by Revs. G. M. Fox, J. G. Innes, T. Fletcher, A. Langley, A. W. Gardiner and F. B. Boyce.

Remarkable progress having been made in Orange in the intervening years it was deemed necessary to erect a new church, and plans

were prepared for a stately and capacious building to seat 750 people. This was erected during Mr. (late Archdeacon) Boyce's incumbency.

The Lord Bishop of Sydney and Metropolitan of Australia, Bishop Barker, on January 4, 1877, set the foundation stone of the new structure in the presence of five hundred people, and some months later dedicated the church, which was crowded. He was accompanied by Bishop Marsden, of the Bathurst Diocese.

The Rev. F. B. Boyce (father of Judge Boyce) remained as Rector until 1878, and was succeeded by the Rev. C. C. Dunstan, Rev. J. Lintott Taylor, Canon Walker Taylor, Archdeacon Needham, Rev. G. Polain, and the present rector, Rev. A. C. Halliday.

During the Rev. F. B. Boyce's term of office here he founded in the original church, now the Parish Hall, the Temperance Alliance now the Temperance Alliance of New South Wales, and introduced the Early Closing Movement.

In recent years the church has been re-roofed with slate, and a beautiful pipe organ installed. In 1919 Bishop Long set the foundation stone of the very fine soldiers' memorial tower with spire, and Lord Allenby in 1920 unveiled in the tower-porch a massive roll of honour containing the names of over six hundred men from this parish who served in the 1914-18 war.

For many years the Parish has been free of debt.

Back in 1913 the vestry purchased the old council chambers in East Orange for use as a Sunday School, and a few years later the town having greatly increased in population the original parish was divided into two sections, Orange and East Orange parishes. In 1940 the new Parish had made good progress and erected a fine church, which Bishop Wylde dedicated and gave it the name St. Barnabas. Mr. Richards is now the rector there.

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THE AUTHORITY OF THE BIBLE

(From a lecture by the Rev. D. B. Knox, to the Evangelical Union, Sydney University.)

The Bible is very much a modern book. Its annual sales and circulation easily outrivals its nearest competitor—not only the books in English literature, but, I suppose, the books of any foreign nation. It is a book that is in many ways remarkable. If only for its English style it deserves study. Sir Arthur Quiller Couch, late professor of English literature at Cambridge and editor of the Oxford book of English verse once described the prose style of the English Bible as a "miracle" and asked his students this question: Does it not strike you as queer that the people who set you courses of study in English literature never include the Authorised Version which not only intrinsically but historically is out and away the greatest book of English prose? Perhaps they pay you the silent compliment of supposing that you are perfectly acquainted with it. . . I wonder?

The Bible is remarkable for the length of time it was coming into being. Sixteen hundred years elapsed between the writing of the first book of our Bible and the completion of the last. Sixteen hundred years is a long time. Cast your minds back through the events and epochs which made up English history and sixteen hundred years will bring you the Roman occupation of Britain. Such was the time during which the sixty-six books which go to make up the Bible, were written.

38 authors contributed. They include men of very varied outlook, some were kings, some generals, some priests and clerics, some shepherds and some fishermen. Some of them were men of the highest educational attainments, others were men of the soil, taken from following the plow.

We can imagine how variegated would be the outlook of men from such different levels of society, and from historical epochs of which the mental climate changed with the flux of sixteen hundred years, yet it is a remarkable fact that the Bible has a uniform voice throughout its pages. All its authors bear constant witness to a God of love and righteousness.

The great commandments: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might," and "Thou shalt love thy neighbour as thyself" are taken from the oldest book of the Bible, while the book written nearest to our own time, the Gospel of St. John, contains such wonderful verses as "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life," or again, "Greater love hath no man than this, that a man lay down his life for his friends."

Many other passages could be adduced to support the conclusion that the message of the Bible is unchanging from the first page which speaks of man's Creation, to the last which speaks of the future judgment.

The Bible is remarkable in the estimation in which it is held. As you know the Christian Church is divided into several denominations, and these unfortunate divisions obscure the fact that the Church is united on its fundamental doctrines, especially it is united in its attitude to the Bible. All the Christian Churches agree in acknowledging that the Bible is the word of God, and that it contains the truth on what we are to believe and how we are to act. And further, the experience of individuals throughout the centuries unites in acknowledging the Bible as the source of spiritual strength—this is true not just of English Chris-

tians, or of European Christians, but of Christians in every race in mankind.

The Bible is indeed a book for humanity. In view then of its remarkable character and its remarkable influence, you and I need look for no other excuse for devoting time examining the Bible.

The subject I have chosen is the authority of the Bible, and I propose to deal:

- I. Content of Authority.
- II. The reasons for giving the Bible that authority.

The first part can be dealt with in a sentence or two. As the Presbyterian Confession of Faith has it: "The Bible is given by inspiration of God to be the rule of faith and life," or as the Church of England puts it in her Articles "Holy Scripture containeth all things necessary for Salvation," or as Thomas Aquinas, the Roman Catholic theologian, says when he describes the authority of Scripture as incontestable proof in doctrine: "Our faith rests on revelation made to the Apostles and prophets who wrote the canonical books." (Summa Theologiae Question, 1, Act 8. Reply obj. 2.) You will have noted that it is a common element of these three statements about Scripture to speak of its authority in terms of faith and life, of Salvation and of sacred doctrine. In this sphere its authority is supreme; for it was given for the purpose of being an infallible guide in matters of religion. If we read the Bible with this intention, the Holy Spirit, Who is its author, will apply its truth to our minds and conscience. If we neglect to read—and read regularly—this God-given Book, we need not expect God to speak to us.

Turning now to our second question, what are the reasons for this belief through which we give the Bible this authority? But first we must deal with an objection which is frequently heard.

Objectors point out that 2000 years have passed since the Bible was written. For the greater part of this time printing was unknown; manuscript had to be copied from manuscript, and this gave opportunity for all sorts of errors and corrections to creep in. The text, they say, has been added to, changed and altered with the passage of time, and there is no guarantee that we have got the Bible as it was originally written.

This objection is easily disposed of. Our English Bible is translated from the Greek and Hebrew. Anyone who will be at the pains of learning these languages can verify the fact for himself that the translation is accurate. Most of us are willing to take this on trust.

But, it may be asked, can we know that the Greek text, for example, from which our New Testament has been translated, is the same Greek text which was written by the original authors? The answer, as the politicians say, is in the affirmative, and it is based on the science of textual criticism.

The textual critic of the Bible is in the fortunate position of possessing over 3000 manuscripts of the text. Some of these are very ancient. The famous Codex Sinaiticus in the British Museum was copied round about the year 350. It contains all the New Testament and large sections of the Old. The Vatican manuscript at Rome is a little earlier. These two manuscripts are written on parchment but recent archaeological excavations in Egypt have brought to light papyri manuscripts of the New Testament (preserved from decay by the dry sands of the desert), which date back to the second century.

Thus, only a hundred years elapsed from the writings of the books till the time when the oldest copies which we now possess were made. This does not give much time for corruption, and even this short gap can be bridged with certainty with scientific methods of criticism.

These methods of criticism follow three lines of evidence. First comes the sorting of the extant manuscripts into families. Because one manuscript has to be copied from another it is possible to arrange the manuscripts into genealogical tables, and so arranged the three thousand manuscripts are seen to belong to five or six families of manuscript traditions. And these families can be identified as belonging each to one of the great centres of the Church in the second and third centuries, such as Antioch, Alexandria, Caesarea, Rome. And when these widely separated centres are seen to agree in the text which they have preserved, it is good evidence that this text is the original one.

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Another line of evidence is the Ancient Versions. The New Testament was translated into Syrian, Latin and Egyptian in the 2nd century, that is, at an earlier date than the earliest Greek manuscript that has survived. Each version is evidence of what the Greek text was at the date when the version was translated.

The third line of evidence is the quotations of the Bible in the Fathers, some of whose writings go back to within 20 years of the composition of the New Testament itself.

The conclusion is that there is no shadow of doubt that in our English Bible we are able to read what the original authors wrote. Most of the variations are merely verbal, such as the order of the Greek words. No doctrine is affected.

But this raises the question, granted we have what the authors wrote, can we trust their reliability?

Again the answer is yes, and for three reasons:—

1. The writers were honest men. The personality of a writer is reflected in his writings, and it is not difficult to see that the authors of the New Testament books are ingenious and sincere. And this conclusion is borne out by their lives. Most of them suffered for their convictions, many of them being martyred.

2. The writers were eye-witnesses of the events which they narrated; or else, like St. Mark, were the companions of eye-witnesses; and were in a position to know the facts; furthermore they wrote for the perusal of men and women who were themselves eye-witnesses, and who would have immediately detected inaccuracies in the narratives.

3. The writers were conscious of the need of care in their reporting.

Thus St. Luke tells his readers that what he writes has the authority of those who were eye-witnesses from the beginning (Luke 1:2) and that the incidents he relates are "surely believed" as the result of infallible proofs. He is conscious that the normal man would ask what were the proofs of the extraordinary events which he describes. In the same way St. John assures his readers that he is writing of things which he has seen and heard (1 John 1:1), which he has looked upon, and which his hands have handled. There are other passages which reflect a similar consciousness of the value of first-hand evidence. These are: Hebrews 2:3, 1 Cor. 15:3, John 21:26, II Peter 1:16.

We conclude that the authors of the New Testament were honest men who were in a position to know the facts, and who were conscious of the value of eye-witnesses' testimony; that is, they were reliable historians who wrote responsibly.

Thus, treated simply as a book of history and considered apart from its divine inspiration the New Testament can be relied upon to give a true account of the events with which it deals.

(To be concluded.)

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ALEXANDRIA

MEDITATION.

LOOK OUT.

It might have been on the last Tuesday of our Lord's earthly life that those questions were asked Him, concerning His coming again which are still being asked. When will you return? May Christians expect to see any signs that will indicate the near approach of that hour?

If we read our Lords' reply to these questions as recorded in the thirteenth chapter of St. Mark we cannot help being struck by the recurring words, "take heed." Four times this warning is repeated to prepare us, it would seem, for the varying dangers that will arise.

Wars.

Our Lord begins by saying, "Take heed that no man lead you astray." Wars and convulsions are predicted and false Christs are foretold. A time of strife is a time of confusion. In such a time the Christian may easily be misled. He may listen to the wrong voice and go astray. The words "take heed" we may render colloquially, "look out." An important part of looking out is looking up. The psalmist asks, "If the foundations be destroyed what can the righteous do?" And he answers his own question in the verse following: "The Lord is in his holy temple, the Lord his throne is in heaven."

Persecution.

Our Lord also predicts active persecution. He arms His followers against this in the words "take heed to yourselves." Our only real defence against hostility is to guard our own hearts and to keep very close to our Lord. Otherwise bitterness will spring up within to be followed by stumbling without. Hatred and ill-will must be met by love. And this love will express itself in a constant and world wide proclamation of the Gospel. There must be no letting up on this.

Oppression.

The atrocities of the Roman oppressor would be a pointer to and a foretaste of worse, if possible, to follow. Two horizons are in view, a near and a far. "But in those days after that tribulation the sun shall be darkened and the moon shall not give her light and the stars shall be falling from heaven and the powers that are in the heavens shall be shaken."

If the language here is figurative, as we believe it is, the sun would represent our Lord Himself and the darkening of the sun the hindering and obscuring of witness to Him as the Redeemer and Saviour of men.

The moon would then represent the Church, and its members. If the sun is obscure the moon will be dark.

The falling of the stars would suggest active violence. Christian teachers and Christian men in church and state will be pulled from their places. Christian witness will be silenced and Christian work suppressed.

"And the powers that are in the heavens shall be shaken." This suggests the overthrow of constituted authority. St. Paul speaks of the working of "the mystery of lawlessness."

And the man of sin is called "the lawless one." Our Lord speaks in another gospel of the perplexity and fear caused by the roaring of the sea and the billows. Hitler used to roar his threats over the air. These were punctuated by a great guttural surge from German throats in the Hall where he was speaking. Many hearts in France, and some in our own land no doubt, were then filled with perplexity and fear. But worse is to come when the whole sea of humanity is tossed in roaring billows foaming out threatenings in hatred and strife. Or to follow Daniel's figure: The beast in man is predominant, and horn raised against horn. Where is the Christian to find light in such circumstances? He will find it in Holy Scripture. The word

of God will be his light. "Take heed: behold I have told you all things beforehand." Or in the words of St. Peter, "We have the word of prophecy made more sure; whereunto ye do well that ye take heed as unto a lamp shining in a dark place until the day dawn." The Word of God is precious now. Its preciousness will be more manifest in those days of darkness.

Waiting.

Waiting time is testing time. The Master of the house has gone to another country. The time may seem long. In this fact lies a subtle danger. Christians may grow weary of waiting and become worldly and slack. Many of the exiles in Babylon lost hope and lost heart. They became wedded to that land and never returned.

"Take ye heed: watch and pray: for ye know not when the time is." The root idea of this word "watch" is to keep awake. The soul is to be ever awake to the things of God and aware of His nearness and His promises.

The Apostle's words, "The Lord is at hand" might be rendered with equal faithfulness, "the Lord is near." Both meanings are true. He is near to us now and to faith His coming is at hand.

Our chapter ends with an abrupt and stirring call—"Watch." This is a new word in the chapter and its primary meaning is to keep awake, and to keep awake in order to watch. The church is to be a lighted house with lamps burning in a night of darkness. The Christian is to keep vigil during the whole twenty-four hours.

SKY-PILOT BROADCASTS.

Mr. Keith Langford-Smith, the first man to fly across Arnheim Land, and now the Field Representative of the Open-Air Campaigners, is telling of his experiences and explorations in the North in a series of broadcasts over 2CH at 12.15-12.30 p.m. daily, Monday to Friday. Mr. Langford-Smith has a thrilling story to tell.

CLERGY STIPENDS.

The general inadequacy of stipends paid to the Clergy is freely admitted, and over the years many attempts have been made to find a permanent solution, but without any outstanding success.

For the past two years a select committee appointed by Synod of Sydney has again been applying itself to the problem, and while it has in view certain ideas which are worthy of further investigation it cannot claim to have advanced any further along the road. However, the time is opportune to re-awaken interest in the matter and for this purpose we review some aspects in the following:—

1. Since 1939 wages generally have increased by approximately 50%, but in that period with very few exceptions there has been no increase in clergy stipends. Admittedly in the case of a rector, a house is provided and possibly certain other minor liabilities are paid for by the parish, which have always been paid, but even allowing for these the amount paid is still completely inadequate in these days of high prices especially where there is a young family. Many stipends even if doubled would still only approximate a present day tradesman's wage.

2. While surplice fees may be fairly considerable in a few parishes they are certainly negligible in the parishes where the lower stipends operate, and in any case being a source of income which is of an unknown quantity they should be ignored for the special purpose under review—i.e., the lower-paid stipends.

3. Unfortunately when this matter has been under consideration in the past the subject of travelling expenses has almost invariably been introduced in a manner leading to much confusion of thought. While the running of a car in the parish is a separate problem and should be dealt with as such, nevertheless in consequence of its bearing on standards it must be viewed concurrently therewith. It is regrettably a fact that some of the clergy pay a part of and in some cases the total cost of this expense themselves. In order to assess stipends at their true worth it is first necessary to separate and deal with this problem.

In our opinion if a car is necessary in a parish then the incumbent is entitled to expect the parish to bear the full cost of purchase, maintenance and running expenses or alternately only at his request may a mutually acceptable arrangement be made with the parish.

In the select committee we are approaching the problem of stipends from two viewpoints:—

(a) Under a short term policy with a view to obtaining an early means of temporary alleviation.

(b) Under a long term policy for the purpose of obtaining a permanent solution possibly under a centralised fund.

The matter will be before the forthcoming Session of Synod and we hope that any who have constructive suggestions to make will

arrange to have them brought forward in Synod through their representatives.

We firmly believe that the responsibility in this is solely on the laity and that at no time should it be necessary for a clergyman or his wife to take any action to augment the revenue from their parish except to ordinarily support the efforts of their Church officers.

The laity will in fact never have met their obligation in this until the day comes when they can say in effect to a man entering the ministry, "while you will probably never be well off nevertheless, in your ministry, in sickness in retirement you and those dependent upon you will 'not want.'"

We appeal to all our Churchpeople to once again apply themselves to this pressing problem, and with their sympathy, support and prayers we believe that under God's guidance a solution can be found.

R. J. CASHMAN
V. C. HUGHESDON
VICTOR F. ROBERTS
C. P. TAUBMAN
L. R. WETTON

Proper Psalms and Lessons

November 21. Sunday next before Advent.

M.: Eccles. xi & xii; John xix 13 or Heb. xi 1-16. Psalms 145, 146.

E.: Hag. ii 1-9 or Mal. iii and iv; Luke xv 11 or Heb. xi 17-xii 2. Psalms 147, 148, 149, 150.

Nov. 28. 1st Sunday in Advent.

M.: Isa. i 1-20; John iii 1-21 or I Thes. iv 13-v 11. Psalms 1, 7.

E.: Isa. ii or i 18; Matt. xxiv 1-28 or Rev. xiv 13-xv 4. Psalms 46, 48.

Dec. 5. 2nd Sunday in Advent.

M.: Isa. v; John v 19-40 or 2 Pet. iii 1-14. Psalms 9, 11.

E.: Isa. x 33-xi 9 or xi 10-xii-end; Matt. xxiv 29 or Rev. xx 1-xxi 8 or I Pet. i 1-21. Psalms 50, 67.

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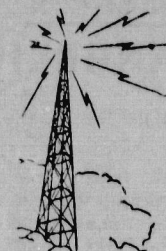
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2MO, Gunnedah.—Sundays, November 7th and 21st, 9 to 9.15 p.m.

2TM, Tamworth.—Tuesdays, November 2nd, 16th and 30th, 9.35 to 9.50 p.m.

Queensland.

4KQ, Brisbane.—Every Saturday, 9 to 9.15 a.m.

4AY, Home Mill.—Every Friday, 8.40 a.m.

Western Australia.

6PR, Perth.—Saturdays, November 6th and 20th, 8 to 8.15 p.m.

Tasmania.

7HT, Hobart.—Sundays, November 7th and 21st, 4 to 4.15 p.m.

7EX, Launceston.—Sundays, November 7th and 21st, 2 to 2.15 p.m.



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TO AUSTRALIAN CHURCHMEN.

THE EVANGELICAL HERITAGE.

AN ADDRESS by the ARCHBISHOP OF SYDNEY.

The opening day of the recent Lambeth Conference was given up to a Reception of foreign Delegations — the Orthodox Delegation, the Old Catholic Delegation, the Scandinavian Delegation, the Church of Scotland Delegation, and the Free Church Delegation. Dr. Hagan, a former Moderator of the General Assembly of the Church of Scotland, made a deep impression upon us all by his remarks. He pointed out that while the Church of Scotland and its daughter Churches in Great Britain and the Dominions are in a minority in relation to the Anglican Communion ["There are always fewer Scots," he said, "than English in the world"] the type of Church and churchmanship which he represented was not a Scottish eccentricity. "We belong," he said, "to a world-wide Communion which in variety of race, nation and speech is as Catholic as any in Europe. There stretches across the Continent a chain of great reformed Churches from Holland to Hungary. They are not of yesterday, they are true national Churches which have their roots in the nation's history, have shared the nation's vicissitudes, and at times have represented and revived the national soul. They have resisted, and continued to resist, every spiritual tyranny." "May I suggest," he said, "that while, as indeed is right, you give the right hand of fellowship to the ancient Churches of the East and the Lutheran Churches of the North, with the other hand you draw closer to your fellowship and your heart the historic Churches of the Reformation."

The Anglican Attitude.

The Bishop of Chichester, Dr. Bell, in a series of lectures given in Sweden, which was published just before the Lambeth Conference under the title "Church Unity," pointed out that intercommunion with the great Protestant Churches of the Continent was the normal custom of the Church of England until the Oxford Movement of 1833.

"We need," said the Bishop of Chichester, "to re-assert the position of the Church for the last 400 years rather than of the last 100 years."

In these days, therefore, when, in view of the world's need, the urgency

of Churches working together in as close co-operation as possible is being emphasised, it is of great importance that we who rejoice in being members of a reformed Church, which is also Catholic and Apostolic, should grasp clearly our fundamental principles.

This is all the more important because Resolution 56 of the Lambeth Conference lays down that in further approaches to Reunion the theological issues, especially those concerning the Church and the ministry, should be faced at the outset, and the integral connection between the Church and the ministry should be safeguarded in all proposals for the achievement of intercommunion through the creation of a mutually recognised ministry, and the goal in any steps towards a United Church within a given area should always be a Church with which the Anglican Churches could eventually be in full communion. It is so easy for ground to be lost through forgetfulness of the points of agreement already reached. In the Life of Archbishop Temple, on page 460, the result of his oversight at the Lambeth 1930 in forgetting that non-Episcopal ministries in England had been recognised as real ministries of Christ's Word and Sacraments in the Universal Church is referred to as a blunder, so I draw your attention to five of the more important of our Evangelical beliefs and practice. They are—

1. Evangelicals decline to put any other authority on the same level as the Word of God.

In common with all Christians we believe that God has revealed His will toward man in the voice of prophet, Apostle, and evangelist, and pre-eminently in Jesus Christ, the Living Word of the Father. But we insist that this revelation of God contained in the book we call the Bible has no peer in the great realm of Authority. We interpret literally the words of Article VI "so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be received as an Article of the Faith or be thought requisite or necessary to salvation."

To-day once again we are being told that the true guide of the Church is Scripture and Tradition; that you

cannot separate Holy Scripture from the complex of Christian life in which it had its origin. That would go far to rob the Divine Revelation of its unique character as a direct intervention of God.

The voice of God speaking out of the midst of the fire is regarded as a unique event separating the Children of Israel from all other people. We cannot think less of the voice of the Incarnate Son of God, and those accredited and endowed by God the Holy Spirit to complete His message of good-will to men.

The Divine Call.

2. Evangelicals affirm that the call of God is the indispensable Divine qualification both for Church and ministry.

The Church owes its Divine character and its authority among men to the fact that it has been called into being by the Word of God. Abraham obtained his place as the father of the faithful because he believed God. As the Article puts it, "The visible Church of Christ is a congregation of faithful men." Those who comprise it owe their character to the fact that they believe. Those who believe we owe the fact of faith to the further condition that they have been called of God. This is the inner secret power which gives the Church its character. As in the Old Testament Ishmael and Isaac were included in the external covenant, so to-day we have those who "have a name to live and are dead." When the Son of Man shall come He will gather out of His Kingdom everything that offendeth, and "then shall the righteous shine forth as the sun in the Kingdom of their Fathers."

Then Evangelicals feel bound to emphasise that the call of God is creative rather than stimulating. The sleeper is not only enjoined "to awake" but is bidden "to arise from the dead."

Evangelicals insist on the authority and truth of Article X — "The condition of man after the fall of Adam is such that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God. Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will and working with us when we have that good will." God works according to our nature but in so working He arrests the evil bias by which we will, contrary to His demands and leadings.

Justification by Faith Only.

3. Evangelicals insist further that just because of the unique character of God's work in the soul, the justification of the sinner—that is, the ground on which he is accounted righteous before God cannot be due to anything in himself. Many to-day do not deny justification by faith, but they do deny justification by faith only.

Just as there has been an attempt to place human tradition in some effective connection with the authority of the Word of God, so there are efforts to place man's willing co-operation in effective connection with the justification of the sinner.

Article XI states distinctly: "Wherefore that we are justified by faith only is a most wholesome doctrine." We are moved to rely upon God and His pardoning love in Jesus Christ by the operation of God the Holy Spirit, and when we are so moved we recognise our sinfulness, and depend only for salvation on what Our Lord has done for us and not at all on what we can do for Him and not even on what He can and does do within us in renewing us to righteousness. As Hooker sums it up — "The righteousness by which we are justified is perfect but not inherent, the righteousness by which we are sanctified is inherent but not perfect."

The opinion of the Council of Trent that certain graces are infused into the soul and that through the possession of these we are not only reckoned but actually are righteous in God's sight must be resisted.

The righteousness which God demands is not a future righteousness consequent upon reformation. It is the full satisfaction of His unalterable holy law. We cannot render it. It is offered to us in the Person of Jesus Christ Our Lord. He died the Just for the unjust. He bore our sins in His own Body on the tree. He of God is made unto us Righteousness. We can make no contribution, but we can appropriate the gift and commit ourselves to the Lord Who died for us. To attach any merit to our faith is to diminish the glory of Our Lord and to build up false hopes as to our own competence.

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

4. Evangelicals regard the Church as the true Body of Christ. Every one who is led by the Holy Spirit to repose faith in Christ for salvation becomes thereby a true member of His Body.

This inner bond of faith must manifest itself in the outward phenomena of holy lives and reverent worship. Evangelicals do not believe in a solitary Christian life. It is a contradiction in terms. If we are part of a body we must function as those who belong to a body. The early Disciples continued in the Apostles' fellowship and in the breaking of bread and the prayers. Public worship is as much a duty as private meditation. We are charged not only to join the visible Church of God, but also to secure as far as we can its soundness in the faith. Too often zeal for the truth of God has incited reproach, when it should have commanded commendation.

5. There has been much misconception about the place of Sacraments in Evangelical thought. If Grace comes to the soul only through the awakening of life induced by the living Spirit of God, then everything of a necessary connection of the grace of the Sacrament with the outward sign must be abandoned. If God's Word did not profit because it was not united with faith in them that heard, we must say the same of the Sacraments. As Article XXV states—"By the Sacraments God doth work invisibly in us and doth not only quicken but also strengthen and confirm our Faith in Him." Nothing is of value to the rational fully developed human being that is not associated with an act of faith.

How urgent is the need for this teaching and this emphasis if spiritual life is to be re-awakened! The need to-day is for the nation to recover its spiritual sense. We have almost ceased as a people to live in the light of eternity. Our nation has fallen from its high estate by its increasing neglect of spiritual things and the pursuit of materialism. The Bible is no longer the people's book, family prayer is no longer the custom, Sunday is a day of pleasure-seeking, and young people are growing up in ignorance of the elements of the Christian faith. There is increasing moral looseness in literature, marital infidelity is condoned and sometimes lauded under mistaken applications of the idea of true love; commercial morality is low.

There are two urgent requirements. The Church must recover and declare the authentic Gospel Message, and must re-establish contact with the people. Let us seek God's forgiveness if our witness has not been clear and bold, and let us re-consecrate ourselves to our task.

OUR LORD'S RETURN.

(By the Rev. R. H. Pethybridge,
Melbourne.)

"What, the Second Coming! Do you belong to a freak sect? You never hear that preached in our Church." No! But you hear it stated as a fundamental part of our faith at every service of our Church. It is enshrined with-in the Creeds of Christendom. "He shall come . . ."

The Truth of the Return.

Jesus foretold the event by direct statement, and parabolic teaching. During the most solemn days of His earthly life He said: "I will come again, as the lightning cometh . . . so shall also the coming of the Son of man be." About that time, through parables, He made clear that He would go away, and, after a long time, would return, adding "heaven and earth shall pass away but my words shall not pass away, for all things concerning Me have fulfilment." It is interesting to note how Matthew records, in one chapter, two prophecies—the destruction of Jerusalem, and the return of the Lord. The first event came to pass in 70 A.D., when the Roman general, Titus, destroyed the city. It is natural that we should count on the second coming to pass, especially considering the much greater detail our Lord gave to it in that discourse. The messenger from God to the Ascension was but stating within the words "this same Jesus shall so come as ye have seen Him go," a well established truth.

The Time of the Return.

"When shall these things be?" we echo. Back comes the reply, "it is not for you to know the times or the seasons for of that day and hour knoweth no man, no, not the angels of heaven but my Father only." However, we are assured that the Lord will tarry, will delay His return, and that, after a long time He will come. We are further told that when the Gospel shall be preached in all the world and after a time of wars and rumours of wars, of famines, pestilences and earthquakes and distress of nations and when people shall be selfish, lovers of pleasure more than lovers of God, having a form of godliness but denying the power thereof, the great event will happen. Some believe this time to be fast approaching. Others remind themselves that "with the Lord a thousand years are as one day" and sink

into a state of inactivity and forgetfulness of the solemn warning, "watch, therefore, for ye know not the hour your Lord doth come."

We are first and foremost to preach the Gospel to every creature, to proclaim the good news that God in Christ has dealt with sin for every member of the human race, setting free from its guilt, penalty and power all who sincerely put their faith in the sacrifice of the Cross, and, through the gift and indwelling of His Spirit, enabling such to possess, enjoy, and share the abundant life of Jesus Christ, and, finally, eternal life with Him.

While doing this we are to maintain unity among all who believe, "that all may be one . . . that the world may believe that thou hast sent me." This unity has been lost. Our task is to co-operate with God and one another to restore and maintain it until our Lord returns.

The third aspect of our task is practical service. When our Lord said, "as my Father hath sent me even so send I you," He was choosing part of His prayer of John 17, and, therefore, included all who believed, or would believe in Him. We are, therefore, to heal the broken-hearted, deliver the captive, restore sight to the blind and free the oppressed. His work among the sick and His words concerning the hungry make clear His will in this direction. So we are to serve Him in this way in society—social service, a

natural outcome of having received the Gospel, of being indwelt with His Spirit and filled with His love. This service takes two forms, the curative, and the preventive. The first is ambulance work to a large extent, and it must be done by means of homes and hospitals and every other way possible. The latter is not so spectacular and necessitates deep thinking and often courageous speaking. We are not to cause anyone, especially little children, to stumble. To do this we must get to the cause of broken hearts and homes, of warped minds and cruel practices of drunkenness and gambling, of hate and war. We must be Wilberforces and Shaftesburys in our day and generation. This challenges us to consider such things as cinema and comic strips with their sex appeal and sadistic performances. In brief it challenges us to investigate and correct not only the wrong motives and methods of our social life, but the very acquisitive nature of our society or present day order. Finally, the grim facts of hate and war, with their world-wide, deep and lasting spiritual and physical wreckage, challenge us to get to know, appreciate and live for all peoples of other groups, colours and countries. As we await His return to minister in His name, by every effort of spirit, mind and body to prevent people from stumbling and to lift up those who do stumble as we, enabled by the Holy Spirit, preserve our unity and proclaim the Gospel.

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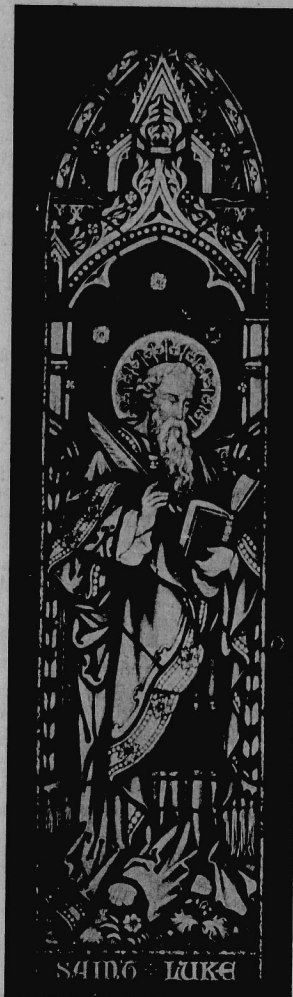
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PERSONAL.

The engagement is announced of Miss Gwynneth Robinson, youngest daughter of the Rev. Canon and Mrs. R. B. Robinson, of St. Barnabas' Rectory, Glebe, N.S.W. with Mr. Russell Fowler, of Haberfield.

The Rev. Alfred Gamble, of Sale, has been on a short visit to Sydney, the other Sunday he preached at St. Paul's, Castle Hill, at both Morning and Evening Services.

News from C.M.S., Kerman, report the Rev. P. F. Taylor, as making a good recovery from his recent serious illness.

The Bishop and Mrs. Blackwood, with Miss Dorothy Bowden, reached Fremantle on Monday week. The Bishop went by air to Sale where he was publicly welcomed, at a great meeting in the Cathedral Hall.

The marriage of the Rev. Bruce Reed, of St. Clement's, Mosman, Sydney, to Miss Mary Robinson, elder daughter of Canon and Mrs. R. B. Robinson, will take place at St. Clement's Church on Saturday next, November 20. The Archbishop of Sydney will officiate. The bride and bridegroom will leave for England by the "Orion" on November 27th, where Mr. Reed will engage in theological studies.

The Archbishop of Melbourne arrived in Melbourne this week from England on the "Orion." A diocesan welcome will be given to the Archbishop and Mrs. Booth on Tuesday, November 23, in the Melbourne Town Hall.

The Archbishop of Sydney was the principal speaker at a C.M.S. gathering held in the Chapter House, Melbourne, on Monday night last.

Our congratulations to the Rev. and Mrs. J. H. Dahl, of the Rectory, Waterloo, Sydney, on the birth of a son.

We are pleased to note that Dr. John Knox, of Sydney, and at present in Scotland, has been successful in obtaining the Fellowship of the Royal College of Surgeons, to whom we offer our congratulations. Dr. Knox is a son of Canon and Mrs. D. J. Knox of The Rectory, Gladesville, Sydney.

The Rev. N. Fox, Rector of Lismore, N.S.W., has accepted appointment to be rector of Five Dock, Sydney, in succession to the Rev. L. G. Edmondson, who has resigned through illness.

Canon and Mrs. T. C. Hammond are expected to arrive in Sydney on November 18 by air from America. Canon Hammond has been addressing meetings in Canada and the United States. During his time also in England he delivered a number of addresses and his mission at the University of Oxford was accompanied with much encouragement and blessing. Canon Hammond will speak at a convention in Adelaide late in December and at a Students' Conference in Brisbane in January.

Our congratulations to the Rev. and Mrs. A. L. Ironsides, of the Rectory, Rose Bay, Sydney, on the birth of a son.

THE 3rd ANNUAL PUBLIC MEETING of the SYDNEY BIBLE NIGHT SCHOOL

will be held at 7.45 p.m. on

Tuesday, 23rd November, 1948
in the

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SPECIAL ITEMS BY STUDENTS

REPORT BY THE PRINCIPAL,
Mr. Thordis R. Ford

ADDRESS: ARCHDEACON H. S. BEGBIE
ALL WELCOME

DEATH OF DR. ROY GIBSON.

Churchmen throughout Sydney Diocese and of a much wider area have learned with deep sorrow of the death of Dr. Roy Gibson, the senior Flying Doctor of the Bush Church Aid Society. Dr. Gibson went to Ceduna in South Australia, with his wife, Dr. Freda Gibson, in 1933. There they became so impressed with the work of the

B.C.A. in its hospitals that they officially joined the staff. Dr. Roy worked with a skill and rare devotion in those difficult parts, travelling very long distances by car under the very worst conditions. But he never spared himself, going out even in the most severe dust storms to attend to his patients. When the B.C.A. Flying Medical Service commenced in 1938, Dr. Roy and Dr. Freda, as they are affectionately known, became the first flying doctors of the Society. Dr. Roy gave himself to that work in the same spirit of selfless devotion, except for a period during the war when he served with the Forces. Dr. Freda carried on with the work so well during his absence that she was awarded the O.B.E.

When Doctor returned to Ceduna, he resumed his work in the same spirit but gradually his health gave way, until on Monday November 1st, he passed away in Adelaide Hospital at the early age of 43 years.

He has laid down his life in the service of God. His was a faith which made no great public display, but revealed itself in quiet, unassuming, thoroughly reliable, and sacrificial service. Those who had the privilege of knowing him as a friend, and working with him as a colleague have been inspired by his simple devotion to his Lord. Professionally he was known to be a very fine surgeon, who could, if he had chosen, have had a successful career in the city. But he felt that God wanted him in the outback.

While he is deeply mourned, at the same time we thank God for what he has been and what he has done. Much sympathy is felt for Dr. Freda and the three young children. A doctor of similar calibre and of like devotion is needed to replace him, and the Society will appreciate the prayers of all Church people that such a man may offer for this great work.



The late Dr. Roy Gibson.

A TRIBUTE TO THE LATE ALFRED HANDEL.

(By N. W. McPherson—Architect.)

The State of N.S.W. has suffered a great loss in the recent death of Alfred Handel, Stained Glass Artist. His work is to be seen in hundreds of churches of practically all denominations. That work itself stands as his lasting memorial. In it you can see not only the mark of an artist but something more — the true Christian. For Mr. Handel had that rare quality of spiritual insight. He knew the Bible from end to end. He understood the characters depicted. He felt within himself the meaning of the subjects he portrayed. That is why his work has that elusive, almost intangible quality which can kindle the emotions of the beholder until he feels as Mr. Handel felt when he designed it.

Many artists in his field have exceeded him in draughtsmanship and absolute composition, but none has equalled him in spiritual expression. That is why his work has found a permanent place in the realm of Australian Art.

Those whose privilege it was to know Mr. Handel intimately felt instinctively that he was one of Nature's gentlemen. His manner and his large expressive eyes revealed the dreamer, but one with a purpose and a goal. To him is the undying honour of having striven and won. None could doubt his reward.

The retirement of Prebendary Hinde, well known Churchman in England, is announced, under medical orders. Prebendary Hinde was well known for his leadership of Evangelicals in England. To quote the English Record, "His outstanding work commenced when he was called to the Vicarage of Islington in 1921 and his nomination to the prebendal stall of Holborn was one of the most graceful acts of Bishop Ingram. His part in the defence of the doctrine of the Prayer Book in the unhappy revision controversy, is too well known to call for emphasis. His inspiration of the foundation of the new Theological College at Oak Hill and years' tenure of the principalship may be less in mind except in those who have passed through his hands in training. It is impossible to emphasise all he has meant and still means to the principles we love, but both the Church Pastoral Aid Society and the Church Missionary Society have recognised it by making him vice-president. Prebendary Hinds visited Australia and many will remember meeting him and profiting by his Bible readings.

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CORRESPONDENCE.

HOSTEL FOR WORKING BOYS.

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

There is an urgent need for a hostel for working boys. For the last five years "Arleston" Home Mission Society Young Men's Hostel has met the needs of many working boys and students, but during this time more than nine hundred boys have had to be turned away.

If anyone has knowledge of a property which could be used for a hostel would you please communicate with me as I have many applications for accommodation and nowhere to place the young men.

Yours sincerely,
GRAHAM R. DELBRIDGE,
Chaplain for Youth.

MAIL BAG SUNDAY SCHOOL.

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

In view of the wide publicity being given to another organisation, I shall be grateful if you will be good enough to publish certain facts with regard to the work that the Church of England is doing for the Christian teaching of the children in the Outback.

The Bush Church Aid Society commenced the first Mail Bag Sunday School in Australia on Advent Sunday, 1922, and since then has grown into a most extensive branch of our Church's work. Many thousands of children receive regular lessons by post, not only in Outback Australia, but in New Guinea, Borneo and New Zealand. The lessons are also used by the Chaplains of the Colonial and Continental Church Society in Europe. The teaching is carefully graded according to the latest educational methods, and includes all grades from Kindergarten to Confirmation Preparation Classes. The work of the children is carefully supervised by the Director of the Sunday School, assisted by a very large staff of voluntary teachers and other helpers. Many country clergy also use these lessons in their own parishes. The Confirmation Notes were, and still are, widely used in the Australian Armed Forces.

The General Board of Religious Education also has a most extensive Postal Sunday School work, of which it is not my place to speak. The representative of the Board might care to give through these columns the facts with regard to its activities.

I raise this matter through your columns because many Church people appear to be under the impression that the Church of England has not endeavoured to meet the need of the children who cannot attend Sunday School, because of their isolation in country areas. Further, it is good that Anglicans should know what their own Church is doing.

The B.C.A. will always be only too pleased to send its Mail Bag Sunday School lessons to any persons who desire their children to receive Christian teaching from their own Church.

Yours faithfully,
(Rev.) D. G. LIVINGSTONE,
Asst. Organising Missioner.

CENSUS RETURNS.

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

I have no desire to enter into a controversy with Mr. Meyer over his letter of 4/11/48, which contained much to be commended. However, from the whole issue there are two matters upon which I would like to express some thoughts. I believe they are of utmost urgency and importance if we are to be more fitted servants of God, in our country. I, of course, direct what I shall say to myself as well as to the reader.

From a soul and mind of sorrowful repentance, I wish first to make a desperate plea to all of us who profess to be disciples of Our Lord Jesus, in city and country, that we may ever watch and pray, with utmost earnestness, to God to ask Him always to deliver us from self-satisfaction over the breadth and depth to which we penetrate society and the world in our evangelistic mission.

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REFORMATION RALLY AT SYDNEY.

Emphasis upon the fundamental principles of evangelical Churchmanship was the principal theme of the addresses given at the 20th Annual Reformation Rally held on Tuesday, 2nd November. The Most Rev. the Archbishop of Sydney was the Chairman of the gathering and, after recalling the predominant evangelical note sounded by many Church leaders during his recent visit to England, His Grace went on to amplify fundamental principles of evangelicalism.

The Rev. R. F. Dillon, Rector of Katoomba, spoke on the subject of "A Grave Menace to Modern Churchmen" and laid stress on the fact that the greatest danger to the Church resulted from the inward disintegrating forces such as the influence of ritualism resulting from following after the teachings and practices of the Church of Rome, and materialism and modernism within the Church resulting from an endeavour to compromise with the growth of materialistic philosophies, and Communism outside the Church.

The final address was given by the Rev. M. L. Loane, acting Principal of Moore College, under the title of "A Blue Riband Evangelical." The speaker asserted that the "Blue Riband Evangelical" should reveal in doctrine and practice the following principal characteristics: his insistence upon first place in teaching and rule of conduct being given to the Word of God, his emphasis upon the enormity of sin in fallen man as viewed by a holy and righteous God, his stress upon the efficiency of the shed blood of Christ and the fact of justification by faith alone, and his stress upon the life of sanctification. A "Blue Riband Evangelical" is first a Christian because he believes in Jesus Christ as Son of God and Saviour of his soul, and second he is a Protestant because of his inheritance of the teachings of the great masters of the Reformation, and thirdly, he is a Conservative through his belief in the divine inspiration of the Bible.

Prior to the main meeting a most interesting lantern address was delivered by the Rev. D. B. Knox, lecturer of Moore College, on the history of the Church in Sydney.

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The second matter is in the form of two suggestions, which I make only because of the condition of man at this time. Man is suffering and destroying himself in a world invaded by gigantic forces of evil and sin which cause accumulated waves of self-centredness. It is this man, and each sheep of this huge flock, whom we, as Christ's disciples, are sent to deliver and save by pity, mercy, patient, long-suffering and compassionate love. The fortitude for this task is alone given by Christ Himself. Christ in us draws others to God through us. All this applies to Australia even though the crisis centre is in Europe at present.

There are great prophets of God of our age who have silenced, by the illumination of the Holy Spirit, the darkness and tragedy of man's condition, and have consequently proclaimed with increasing integrity the God-Man, Jesus Christ, as the Only Hope and in Whom Alone is Delivery Given. God has given these men, as always, to teach others, and so may we learn. I wish to suggest the outstanding ones—Soren Kierkegaard, Karl Barth, William Temple, Reinhold Niebuhr, Arnold Toynbee, Jacques Maritain and Nicolas Berdiaeu.

Finally, may I suggest that we strive to understand what has, and is, happening in Europe, and especially about the millions of our fellow men to whom atheistic and materialistic Communism is making such strong appeal. This appeal is due to the chaos and misery wrought by the equally materialistic capitalism, and economic nationalism, both of which are forces of sinful self-centredness. All this concerns Australia.

Yours faithfully,
GEOFF. V. HALLIDAY.
Carillon Ave., Newtown, N.S.W.

ORGAN RECITAL.

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

With reference to the Organ Recital in the Town Hall on Tuesday, the 9th Nov. and the criticism in a daily paper, I would like you to publish the following letter:—

Many intelligent listeners appreciated Mr. Hugh Bancroft's building of his programme at the Organ Recital in the Town Hall on Tuesday night, he departed from the orthodox perhaps in putting Bach second instead of first, but in such a case with John Stanley the blind composer's fine concerto; one could understand and not be disappointed.

The boys of St. Andrew's Cathedral were a delight to the large audience which was evidenced by the long and loud applause. Such singing is traditional and there was beauty, harmony and peace without a jarring note. Surely encouragement is necessary and just as they lifted us above a troubled world so should criticism.

Visitors in all parts of the world go to hear the Chorister.

We look forward to more of such evenings at the Town Hall.

GWENDOLYN A. V. RUSSELL.

PALESTINE.

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

Some months ago I noticed in a religious publication an article asserting that Britain had betrayed the trust committed to her in

the matter of the Palestine Mandate. Later I met the editor (not a member of our Church) and I asked him whether he himself held that view. He said he did and quoted Mr. Winston Churchill's criticisms of Mr. Chamberlain and his policy in the House of Commons. I leave your readers to judge whether such evidence would be admitted in a court of equity. And this is strictly a matter of equity. Surely the only evidence admissible when such a charge is made are the documents and the facts.

On the occasion of my last visit to Palestine I happened to leave that country on the day before the White Paper of May, 1939, was published. On arriving in London I bought a copy together with copies of other relevant documents. I have carefully read the White Paper through more than once, with the terms of the mandate before me. I have also carefully read all the other documents that I then secured. Some of them several times. I say deliberately that I do not believe the charge that Britain betrayed the trust committed to her in the matter of the Palestine mandate can be sustained.

I would be glad to lend the White Paper for a few days, with other relevant documents in my possession, to any friend of Britain who would care to read them.

Great Britain has certainly found Israel "a burdensome stone." What we need to guard against is allowing this stone to divide the Allies and sink the Empire.

Yours, etc.,
DAVID J. KNOX.
Christ Church Rectory,
Gladesville.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Sec., Church Record Office, Mrs. R. Burton, 10/-; Mrs. J. Bridgeman, 10/-; Mrs. Collins 10/-; Mr. S. H. Gray 10/-; Mr. A. L. Blythe 10/-; Miss Hore 10/-; R. L. Little, Esq., 10/-.

The Members of the Board of Management are most grateful to Holy Trinity, Concord West, for their donation of £2 2s.

SLUM LIFE.

A Film on Slum Life in Melbourne, produced by the Brotherhood of St. Laurence, entitled "Beautiful Melbourne," and "These are our Children," will shortly be shown in Sydney.

Four screenings have been arranged by the Christian Social Order Movement. At each, the Rev. G. Kennedy Tucker, Superior of the B.S.L. will be present and will speak. Admission is free, collection for C.S.O.M. and B.S.L.

The films will be screened—with a third, probably on child welfare — at 8 p.m. as follows:—

Tuesday, November 16th.—St. John's Parish Hall, Bland Street, Ashfield.

Wednesday, November 17th.—Bible House, 95 Bathurst St., Sydney.

Monday, November 22nd.—St. Andrew's Parish Hall, Roseville (near station).

Tuesday, November 23rd.—St. Alban's Parish Hall, Pembroke St., Epping (near station).

CALL TO YOUTH.

CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

We have to report that our office is now open five days weekly from 9.30 to 12, and 1 to 5.30 p.m. In conjunction with the Church of England Boys' Society we are employing an office secretary (Miss Joan Levett—our present General Secretary).

A houseparty for Leaders and Secretaries will be held at "Rathane," Port Hacking, from 26th to 29th November. Members of the Diocesan Committee will speak at special "Committee Sessions" about Fellowship problems and the work of the Diocesan Committee. This houseparty will take the place of our quarterly conference of Leaders and Secretaries. Applications close on Wednesday, 17th November.

We are looking forward to our Annual Christmas Concert which will be held in St. Philip's Hall, York St., on Friday, 10th December. We hope to have a great many branches taking part and expect an interesting and varied programme.

CHURCH OF ENGLAND BOYS' SOCIETY.

The C.E.B.S. Annual Rally will be held in the Assembly Hall, Margaret Street, Sydney, on Wednesday, 8th December.

Our Hobbies Exhibition, which was held in the C.E.N.E.F. Auditorium on Friday, 15th October was most successful, and we look forward to next year's exhibition.

A number of Cebbs will be visiting Melbourne during January, and will be staying at Cebbs Permanent Camp at Frankston. The tour will commence on 9th January, and the boys will arrive back in Sydney on 25th January. Applications close soon.

Our office in the C.E.N.E.F. Memorial Centre is now open from 9.30 to 12 and 1 to 5.30, and we have full stocks of most requisites.

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

News from the branches tells of great activity in the Young People's Union.

Services for the presentation of badges are being held at St. Augustine's, Bulli, St. Clement's, Mosman, and St. Peter's, Neutral Bay this month. Girls and boys who receive badges must have been regular in their attendance at Y.P.U. meetings for six months and show that they understand and are carrying out the Rules of the Y.P.U.—to pray earnestly, learn diligently, work steadily, give cheerfully, and interest others in missionary work.

St. Mark's, West Wollongong, branch has sent in a number of patchwork quilts and other gifts for the mission stations. These, together with the articles made and given by the other branches, will be sent to Africa, India, China and North Australia to help forward the work in the many C.M.S. Churches, Schools and Hospitals. Sister Faith Ward of the Makutupora Leper Settlement, Tanganyika, writing home recently said: "Tell the children that without the boys and girls of the Y.P.U. and all they do to help we would be very handicapped in our work out here."

New branches of the Y.P.U. have recently been commenced in the Parishes of St. James', South Canterbury, St. Luke's, Clovelly, and St. Alban's, Darlinghurst.

YOUTH WELCOME TO ARCHBISHOP.

Representatives of young peoples' organisations of the Diocese and many young people were present at a Welcome Home to His Grace the Archbishop and Mrs. Mowll, held in the Auditorium at C.E.N.E.F. Youth Centre.

Two young people gave short addresses of welcome on behalf of those present and the youth of the Diocese.

Mrs. Mowll showed some of the pictures of her recent visit to England, Scotland and Amsterdam, and in particular, Germany, and painted a graphic picture of the need of youth in England and the Continent, for Christ and Christian fellowship.

The Archbishop in his address spoke of his visit to Africa and England, and read an extract from the address given by H.R.H. Princess Elizabeth to the Bishops assembled for the Lambeth Conference. He spoke of the need for Christian Youth Leaders, and how necessary it is for leaders of youth to have a personal experience of Christ and a sense of service and sacrifice.

YOUTH AT AMSTERDAM.

A report of youth's share in the Amsterdam Conference has come to hand from the World Council of Churches Youth Department. The following is an extract from the report:—

"The youth delegation was a real part of the Assembly and missed none of the privileges open to it in the main sessions, the corporate worship or the public events. But it also had a life of its own. The great hall gave place to the assembly room at the top of a social science school, where the youth delegation held its own plenary sessions. The Assembly's committee sessions were replaced by the consultations on Youth Department affairs, where in groups the youth delegates discussed the policy and programme of the Youth Department, reconstruction and work camps, leadership training and plans for a Third World Conference of Christian Youth."

COPIES OF "100 TEXTS" are now available at the Church Record Office, 3d. each, or 2/6 per dozen.

"THE CHURCH RECORD" SALE.

The success of the "Church Record" sale held in the Chapter House on the 5th Nov. was a great encouragement to all those who had been working for it. Mr. Atkinson, retired S.M., opened the sale and spoke of the valuable witness to Evangelical and Reformed Truth which "The Record" has been making over the years. The present time was such that this witness was pre-eminently necessary.

"The Church Record" is most grateful to all who helped to make the Sale a success, both those who worked to stock the stalls and those who came to buy.

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Diocese of Sydney.

DEACONESS HOUSE.

Our annual Christmas party for all ex-trainees of Deaconess House, as well as for the members of our Associates, Auxiliary, Circles, Boxholders and other friends, will be held on Monday, 6th December, at 2.30 p.m. at Deaconess House. This year we are having a "bring and buy a gift" afternoon.

We are delighted to be welcoming to our meeting Mrs. H. W. K. Mowll, the President of the Deaconess House associates and are greatly looking forward to hearing her speak of her experiences abroad.

We wish the Honorary Secretary of the Associates, Deaconess Dorothy Bransgrove, a speedy recovery from the injury to her arm, which is fractured in two places.

ORGAN RECITAL.

Mr. Hugh Bancroft, Organist of St. Andrew's Cathedral, gave a recital on the Town Hall Organ to a large and appreciative audience on Tuesday, 9th November. Songs by the choristers of the Cathedral Choir School were interspersed in the programme.

C.M.S. ANNUAL MEETING. 5th NOVEMBER, 1948.

The Assembly Hall, Margaret Street, Sydney, was the scene of a most interesting gathering, when on November 5th, at 7.45 p.m., the N.S.W. Branch of the Church Missionary Society held its Annual Meeting. Coupled with the usual celebrations, was a welcome home to the President, the Most Reverend the Lord Archbishop of Sydney, who recently returned from Africa and England. The Archbishop's address was masterly, inspiring and challenging. In an interesting manner he told of incidents from his visit to England.

The Rev. G. Pearson, a C.M.S. missionary from Tanganyika, gave a challenging address concerning the needs in the Mission Field to-day.

The Treasurer's report was given by the Hon. Treasurer, Mr. A. L. Short.

YOUNG EVANGELICAL CHURCHMEN'S LEAGUE.

At the last meeting of the Y.E.C.L. the Rev. R. A. Woodward spoke on "The Communion of Saints."

"Communion" is synonymous with "Fellowship" in the New Testament. The key-verse to the notion of Christian fellowship is 1 John 1:3— "... That ye may have fellowship with us, and truly our fellowship is with the Father and with His Son Jesus Christ."

The New Testament teaches that the Saints are all Christians, both in the Visible and the Invisible Church. Any belief that the Saints are those few Christians who have been raised to an exalted position, which enables them to act as mediators between God and men and to answer our prayers, is directly contrary to Scripture. In fact we have a warning against such saint-worship. When St. John fell down at the feet of the Angel to worship him the Angel cried: "See thou do it not. I am thy fellow servant and of thy brethren that have the testimony of Jesus; worship God ..."

The Communion of Saints then, far from being the fellowship of a chosen few, embraces all true Christians, both living and dead, who are joined together by the bond of the love and service of their Lord. So we, too, can and should belong to this great fellowship, if we are truly Christ's.

ALL SAINTS', BALGOWLAH.

At the 11 o'clock service on Sunday, Nov. 7th, the Ven. Archdeacon A. L. Wade, M.A., dedicated the stained glass windows and memorial furniture in the new Church of All Saints'.

The east window depicts Christ feeding the 5000.

ST. MICHAEL'S, VAUCLUSE.

The Rite of Confirmation was administered in St. Michael's Church on Sunday, October 17 when there were 80 candidates.

An inspirational service took place on the Wednesday preceding when the address was given by the Rev. M. L. Loane, M.A., of Moore Theological College.

The candidates handed in a thank offering for blessing received during the time of preparation and the amount of £57 4s. 6d. will be donated to the work of Moore College.

ST. MATTHEW'S, MANLY.

A farewell to the Rev. A. R. and Mrs. Ebbs will take place in St. Matthew's Parish Hall on Friday, Nov. 26th, when the Archbishop of Sydney will be present.

In "The Chronicle," Mr. Ebbs indicates that he hopes to sail for England on December 11th and should be away for a year.

ST. ANDREW'S CATHEDRAL.

Mr. H. S. Ford, Cathedral Verger, will present a monologue recital of Charles Dickens' "Christmas Carol" in the Chapter House on Wednesday, Nov. 24, at 8 p.m.

A collection will be made for the Cathedral Choir Surplice Fund.

ST. MICHAEL'S, WOLLONGONG.

Wollongong Christian Convention.

We are deeply grateful to the group of Sydney men who came to speak at the Convention on the Labour Day holiday, comprising Canon R. B. Robinson, the Rev. R. O. Fillingham and Messrs. E. Tipson and Stafford Young. The sessions both morning and afternoon proved to be most instructive and inspiring, and a fine spirit of fellowship prevailed. Various ministers of Wollongong and district took part in the proceedings which added to the fine character of the gathering.

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Our thanks are due to the ladies, who helped in the kitchen arrangements and to Mr. W. Hardingham, our organist, for so kindly presiding at the organ throughout.

A credit balance of £1 has been sent to the Katoomba Convention Council under whose auspices the Convention was held. (From the Parish Paper.)

CHRIST CHURCH, BLACKTOWN.

The Diocesan Evangelist (Rev. T. C. Rees) visited the parish from Oct. 24th to Nov. 14th and conducted meetings in four centres.

Diocese of Newcastle.

Writing from England the Bishop says:—

"On the way south we stayed a night at Newcastle-on-Tyne with my English counterpart, the Bishop of Newcastle. We had fortunately agreed that I was the rightful claimant to the title, as my see is nearly forty years older than his, which dates only 1882. Our brief stay with him gave us three very interesting experiences. One was a sight of the Roman Wall which protected England against the Picts and Scots during the period of the Roman occupation. There is a great deal of it still left in perfect order. It originally stretched right across England, beginning at Carlisle in the west and ending at Newcastle in the east (hence the name Wallsend). I had never seen anything but isolated bits of it before, but the Bishop was able to drive us along a good portion of it as it still runs over the hills giving one a vivid realisation of what it must have looked like during the years it was in actual use. Another experience was the discovery in a remote Northumberland churchyard of the grave of Thomas Hobbes Scott, first Archdeacon of Australia, who died in this place (Whitfield) in the year 1860 after having been Vicar of it for half a century or more. He held the living, and paid a curate to minister in it, even during the years of his residence in Australia. This not very worthy practice is called pluralism (not pleurisy as was once mistakenly supposed), and is no longer permitted. It was extremely interesting in this far-off corner of the Northumbrian moors to come across this notable link with the earliest years of Australian Church history. The inscription on the grave-stone is not very legible now, and the Bishop promised that he would see to it that it was cleaned and restored to its original legibility. The third experience of interest was a linking up with a previously unknown cousin of mine, with whom I share a great-grandfather and whose mother was a first cousin of mine."

TASMANIA.

CHURCH MISSIONARY SOCIETY.

150th Celebrations in Hobart.

On Friday, 22nd October, in the Synod Hall, Harrington St., a pageant in drama, song and story, entitled "Through the Years," was presented most effectively to an appreciative audience in honour of the 150th anniversary of the founding of the C.M.S. in England.

The tableaux, dramatically played by just on 50 young people of the League of Youth, Holy Trinity, St. George's and St. Peter's, depicted the "Sending forth of St. Paul and St. Barnabas at Antioch," "St. Aidan and the Council of Iona" and followed by eleven scenes of missionary work in India, Africa, China, Iran and Australia. The narrator

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"Eureka Stockade."—C. Raffaello, a principal participant. The only surviving eye-witness account, fully documented with court and newspaper reports. Thrilling, humorous, authentic. Posted, 4/2½.

"Darwin Drama."—Owen Griffiths, R.A.N. The only eye-witness account of the tragedy of Darwin, the stark truth revealed for the first time. Many photographs; authentic accounts of the secret expeditions and raids from there. The curtain is lifted. Posted, 13/.

"Mixed Marriages."—H. E. McMahon. A history of the doctrinal frauds and pagan origins of Romanism. An exhaustive treatise going far beyond the title matter. Indispensable. Posted, 4/2½.

"Behind the Dictators."—L. A. Lehman, D.D., ex-priest. How the Vatican organised Hitler's war. Posted 2/8½.

"Crux Ansata."—H. G. Wells. His brief criminal history of the Vatican. Posted 2/8½.

"Fifty Post-war Home Designs.—Best yet produced. By a winner of the "S.M. Herald" world-wide planning competition. Posted 13/6.

"Rogues' Paradise."—H. W. Crittenden. Contemporary record of A.L.P. quisingism, bribery, corruption and Jesuit control. A true shocker. Posted 13/.

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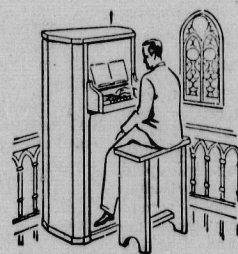
was the Rev. Canon F. J. McCabe, and the Choirs of Holy Trinity, St. Margaret's and St. Peter's, gave their valuable assistance in rendering the musical items.

CHURCH UNION IN INDIA.

A gathering of clergy of all the Protestant denominations in Hobart welcomed the Rev. Austen James, of the United Provinces of India, at the Wesley Church, Melville St., Hobart, on 2nd November. Mr. James, who is a Methodist Missionary, gave a most inter-

esting and inspiring address on the Church Union in Southern India, and outlined the progress to date of the movement in the North. He emphasised what he considered to be three most necessary things to preserve the Catholicity of the Church namely, it must be Congregational, Presbyterian and Episcopal. Mr. James spoke candidly of some of the problems of the movement, and said it was only by speaking one's mind truthfully, though with Christian charity, that the difficulties could be overcome.

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