

Society. During the war he served as Chaplain in the R.A.F. The Chaplain's wealth Secretary elect is a young and tireless speaker and will be acceptable in the pulpits of all denominations. He is also an author of some pamphlets—among his works are, "These Australian and Foreign on China."

Although Mr. Rainey is not due to retire until March, 1951, the Commonwealth Secretary elect will begin his duties on the 1st January, 1950. Early in the same year Mr. Arrowsmith will leave for the United States, Canada and Great Britain. It is not known when he will return to Australia as it is probable that, after studying Bible Society methods in England, he will visit some of the mission fields in order to acquire a first-hand knowledge of the problems confronting Missions to-day.

C.M.S.

After waiting for some months and expecting Rev. W. J. Norman to say that he would come from Mr. Norman to say that he had cancelled his plans, and would be continuing with the B.F.B.S.

However, it is with great pleasure that the Victorian C.M.S. announces the appointment of Rev. Guy Harmer, Th.L., as Home Secretary. On receiving the invitation from the Society, he and his wife both felt it to be a call of God. He is a Roly, and a past President of the League of Youth, and has been closely associated with C.M.S. Mr. and Mrs. Harmer come to us in September with the blessing of Bishop Blackwood, who is granting leave of absence from the Gippsland Diocese.

DIOCESE OF GIPPSLAND

In the "Church News" for August, writing of the Youth Fellowship of the Diocese, the Bishop has this to say:

"Our Diocesan Council, Miss Dorothy James, is helping this fellowship along wherever she goes. It is good news that we have the 'Winifred' at the Diocese. It is being fitted up as a room for the children. It is to be dedicated on August 11th, at the door of the Cathedral. It will perpetuate the memory of our first deaconess, Winifred Shobrook, who did so much to establish the Sunday School (now called the Church of the Holy Spirit) and pioneered deaconess work in the Diocese."

NORTH AMERICA

There is a rising tide of evangelistic activity in all North American Churches. Many new ventures are being inaugurated and laymen are being trained. Laymen are being trained and home visitation by the Federal Council of the Churches, which is also arranging retreats and conferences.

"ABBOTSLEIGH"

CHURCH OF

For Prospect

Printed by Wm.

SYDNEY YOUTH NEWS

A LETTER FROM THE CHAPLAIN.

Dear Friends,

The National Youth Association (which is a body of most of the voluntary youth organizations of N.S.W.) has decided to hold a youth week from the 17th to 24th September.

The programme, which you will find set out on this page in The Church of England young people's contribution toward the celebration of this event.

You will notice that each of the Sundays is to be observed in the particular Church to which you belong, and provision is made for four nights during the week for young people who are members of the Church of England or voluntary youth organizations, or just young people to participate in this week and to learn something of what the Christian Gospel has for young people.

Please take this as a personal invitation to you and I hope that you and your friends will say to be present at your Church on the Sundays and on the nights the Chapter House will be open for you.

With very warm wishes,
Your sincerely,
GRAHAM A. HARMER
Chaplain for Youth

PASTOR NIEMOLLER CAMPAIGN—SEPTEMBER

In relation to the Pastor Niemoller Campaign, Grand Procession of Witnesses on Sunday, September 10th, 1949, the programme will be as follows:

Assembly at 2.45 p.m. in the Sydney Deanery Church of England Youth Organization will be meeting under their respective banners in the section "A" (Anglican) in the road opposite the National Art Gallery. At 3.30 p.m. there will be a march of through the main gate and St. James' Road and Elizabeth Street in France, John Park opposite Central Railway Station.

A Grand Youth Rally will be held in the morning in the main square.

If you are not attending the rally, your parish look out for you.

Organization and programme of the rally.

CHRISTIAN YOUTH LEADERS TRAINING COURSE

Leaders' Field Day.

A leaders' field day is being arranged for members of the Leaders' Training Course on Saturday, September 3rd, at National Park. Lunch will be served at National Park. Members will meet at Chertwood Station at 8.15 a.m. and are invited to bring one or two friends.

Training will be given in:

- (1) Outdoor games.
- (2) Camp life technique.

John Ashwin

(H. RADECKI)

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Artists in Stained Glass

The following suggestions have been received within a month of the date of the notice.

Rev. A.W. Morrison, 10-11, 12-13, 14-15, 16-17, 18-19, 20-21, 22-23, 24-25, 26-27, 28-29, 30-31, 32-33, 34-35, 36-37, 38-39, 40-41, 42-43, 44-45, 46-47, 48-49, 50-51, 52-53, 54-55, 56-57, 58-59, 60-61, 62-63, 64-65, 66-67, 68-69, 70-71, 72-73, 74-75, 76-77, 78-79, 80-81, 82-83, 84-85, 86-87, 88-89, 90-91, 92-93, 94-95, 96-97, 98-99, 100-101, 102-103, 104-105, 106-107, 108-109, 110-111, 112-113, 114-115, 116-117, 118-119, 120-121, 122-123, 124-125, 126-127, 128-129, 130-131, 132-133, 134-135, 136-137, 138-139, 140-141, 142-143, 144-145, 146-147, 148-149, 150-151, 152-153, 154-155, 156-157, 158-159, 160-161, 162-163, 164-165, 166-167, 168-169, 170-171, 172-173, 174-175, 176-177, 178-179, 180-181, 182-183, 184-185, 186-187, 188-189, 190-191, 192-193, 194-195, 196-197, 198-199, 200-201, 202-203, 204-205, 206-207, 208-209, 210-211, 212-213, 214-215, 216-217, 218-219, 220-221, 222-223, 224-225, 226-227, 228-229, 230-231, 232-233, 234-235, 236-237, 238-239, 240-241, 242-243, 244-245, 246-247, 248-249, 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how he could preach acceptably to men who could not forget that he was a German. Then the Dutch prisoner was led into his cell with an S.S. Guard to speak on behalf of his congregation of six. Niemoller thought he had come to say: "better no sermon at all than a sermon from a German." But it was not so; he came to ask if, after hearing the Word of God, they might share the Lord's Supper. Niemoller then visited each one in his cell, and asked each once individually if he desired to partake of the Lord's Supper in order that he might have a personal share in Christ's body broken for him and Christ's blood shed for him.

Faith Triumphant! This means that Christ is strong to overcome. There is only one Saviour. The hope for mankind is to trust the Word of God which says that Jesus Christ was raised from the dead, and take the consequences of His Lordship.

Proper Psalms and Lessons

September 11. 13th Sunday after Trinity.

M.: 2 Kings xxii or Hab. ii 1-14; Luke iv 31-v 11 or 1 Tim. vi. Psalm 71.

E.: 2 Kings xxiii 1-30 or 2 Chron. xxxvi 1-21 or Hab. iii 2; Matt. xx 1-28 or Ephes ii. Psalms 67, 72.

September 18. 14th Sunday after Trinity.

M.: Ezra i 1-8 and iii or Zeph i; Luke vii 36 or 1 Cor. xiii. Psalms 75, 76.

E.: Neh. i-ii 8 or Dan. i or Zeph iii; Matt. xxi 23 or Ephes iv 1-24. Psalms 73, 77.

WENTWORTH FALLS. — Cottage available for holiday letting. 3 bedrooms, accommodate 6 people, garage, electric light, near bus. Ideal position. WL 1610.

A CHALLENGE TO THE LIQUOR TRAFFIC.

Tens of thousands of two-fold pledge forms have been printed by the Temperance Alliance to meet the demands of the churches for the special observance of 11th September as "Pledge Signing and Commitment Day."

All denominations are co-operating, special sermons are being given and provisions are being made for adults in the congregation as well as the young people of the Churches to commit themselves to abstinence and to the policy of their respective Churches regarding their attitude to the Liquor Traffic.

Ministers have been circularised and each church, parish or circuit is asked to apply to the Alliance for the Pledge Forms it requires. These will be supplied without charge and the local churches are to retain the butts of the signed forms for their own record purposes.

It is being urged that Youth Groups and older Sunday School scholars particularly shall be invited to take a definite stand against drinking. But it is proposed also that as a matter of example all Church members shall be invited to commit themselves—hence the term "Commitment" Day.

It has been felt by leaders that the Church must meet the challenge of the traffic and seek to check the growing tendency towards social drinking; and to that end, first, "to put its own house in order."

The day set aside for the occasion is the regular Annual Temperance Sunday.

"CHURCH RECORD" SALE OF WORK.

This will be held in the Chapter House, George St., on Friday, Nov. 4th, 11 till 5. Luncheon will be served from 12 till 2.

We expect a full display of goods on all the usual stalls, with gifts suitable for Christmas presents. Half the proceeds will be devoted to the Endowment Fund vested in the Church of England Evangelical Trust (Incorporated). Friends are earnestly asked to prepare gifts for the sale.

The Refreshment and Cake Stalls ask specially for butter. Some of this will be needed for making cakes. This should be left at the Church Record Office, by October 13th. Butter for the sandwiches, etc., should be left on Nov. 3rd.

SYDNEY'S EIGHT AMENDMENTS FOR THE CONSTITUTION.

At the beginning of its special session Sydney Synod was informed by the Archbishop that four Australian dioceses had already rejected the new constitution, eight had reached no decision and thirteen had accepted it.

Synod then gave its approval to the new constitution on condition that eight alterations were incorporated in it. These were

- (i) That clauses 1-4 be made unalterable;
- (ii) That rectors and congregations be given the right to retain the old prayer book when any new prayer book is introduced;
- (iii) That in all decisions involving faith, ritual and doctrine which come before the Appellate tribunal, at least two of the four laymen members of the tribunal must be included in majority before the appellate tribunal can give a decision.
- (iv) That the table be altered so that the upper limit be changed from 300 to 600 and that remainders be disregarded.
- (v) That Sydney be given the right to refuse to receive decisions of the appellate tribunal that were contrary to the present law.
- (vi) That the primate must always be one of the metropolitans.

In addition two other alterations of a technical kind in the text of the Constitution were thought necessary.

Other amendments were suggested, but were rejected by Synod on the ground that only alterations regarded as essential should be asked for.

"THE AUSTRALIAN CHURCH RECORD."

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Telephone: MA 2975.

NOTES AND COMMENTS

We suppose that it is partially due to the curious blunder in the Canadian

Prayer Book that Bishops are coming to be regarded as a separate class of men in Holy Orders from the priests and deacons. We cannot but hope that the well-intentioned revision of our Book of Common Prayer that is going on may be more restrained and accurate in its terms. Our readers will understand that we are alluding to the "Prayer for the Clergy and People," in which the term "Bishops and Curates" occurs, and hesitation is sometimes manifest over the use of the term "curates" because of the present day narrowing of its meaning to define the assistant ministers in a parish. The Canadian Revisers evidently were in two minds as the change to "Bishops and Clergy" occurs only in morning and evening prayer and not in the Prayer for "the Church Militant." In this it is strangely followed in the 1928 fruitless attempt at Revision. Of course the simplest and most accurate emendation would be to insert the words "other clergy." But the term "curate" has such a solemn significance that the retention of the term with frequent explanation might be the better course. The "Curate" is really a clergyman to whom is committed a cure or care of souls. "For they watch for your souls as they that must give account, that they may do it with joy and not with grief." (Heb. 13.)

"We do not see that while we still affect by all means a rigid external conformity, we may as soon fall Old and again into a gross conforming stupidity, a dark and dead congealment of wood and hay and stubble for't and frozen together, which is more to the sudden degenerating of a Church than many subdichotomies of petty schisms." So

wrote Milton in "Areopagitica." His words carry a message for drafters of church constitutions.

The launching of the £1000 appeal for the restoration of "The Martyrs' Memorial" at Oxford was made with a remarkable demonstration of sympathy with and appreciation of the brave men of Reformation days who witnessed at the stake to the great truths of the Gospel. The special preacher was the Bishop of Rochester who instanced the words of Bishop Latimer to Bishop Ridley as "The noblest words ever spoken by an Englishman":—"Be of good comfort, Master Ridley and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." The fine procession of clergy and laity and the huge concourse that foregathered, these 400 years afterwards, amply justified the simple and strong faith of the speaker and his comrades in suffering.

The Martyrs' Memorial was erected in 1841 close to St. Mary Magdalene Church, Oxford. On the north side of the Memorial the following inscription is to be found:—

"To the Glory of God,

And in grateful commemoration of His servants, Thomas Cranmer, Nicholas Ridley, Hugh Latimer, Prelates of the Church of England, who, near this spot, yielded their bodies to be burned; bearing witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome; and rejoicing that to them it was given not only to believe on Christ, but also to suffer for His sake.

"This Monument was erected by public subscription in the year of our Lord God, 1841."

This great Society, styled The British and Foreign Bible Society is a standing witness to the power of the Word of God in human life without any respect of person or of race. Its work in the past 150 years has been of untold value to every Protestant missionary society, even including some societies which do not glory in the term "Protestant." So Catholic has been the policy of the Bible Society in the provision of Bibles in the various languages of the races of the world that practically the Society has proved its right to that description of being "The handmaiden of all foreign missionary societies." But her work is not confined to the printing and publishing of the Word of God through the agency of other societies. She has her own great system of colporteurs who roam the countries of the world in order to distribute and explain the great message of the Bible. At a time when "Evangelism" is in the news the description of the Bible by a recent speaker in the old land is well worth emphasising. The Principal of the London Bible College recently said, "Evangelism through the Bible crystallises round four aspects of the Book. (1) The Bible is the Evangelists' "Handbook"; (2) The Bible is the Evangelists' "Text-Book"—it determines the content of his message. (3) The Bible is the Evangelists' Word-Book." (4) The Bible is the Evangelists' Prayer Book. Note in its pages how men of God long ago sought His aid and cast themselves upon His power. It is more than of interest to note that great stress is being placed upon the need of men to read and study the Word of God in order to combat the present and pressing tendencies to unrest and evil in the world. We thank God for that great society which supplies so universally and exhibits the thirst of mankind for that "Word of God which liveth and abideth for ever," the word that maketh men wise unto salvation through Jesus Christ our Lord.

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DIOCESE OF BALLARAT.

Writing in his diocesan magazine the Bishop of Ballarat passes on the following interesting information:—

Here is a striking contrast: On the Second Sunday after Trinity, 1948, I was at Westminster Abbey; on the Second Sunday after Trinity, 1949, I was at Princetown! At Westminster Abbey, which is one of the world's most historic buildings, the worship was most dignified, the ceremonial artistic, and the music superb. At Princetown we were not able to use the Church because of its dreadfully dilapidated condition. The walls of the building are cracked and the iron of the roof rusted. It has been impossible to remedy these defects because labour and material have been unobtainable. The result is that birds are in possession and the little church is in a sad mess. So it was that for our worship we assembled in an old, totally unbeautiful wooden hall. There was a small organ, but it was unusable because mice had taken the felt out of it to make their nests. I was beginning to wonder whether we could sing without an instrument when we heard a motor truck groaning up the hill. We looked out and found that on the truck was an organ. Faithful men had determined that we would have better music than could be produced from the piano that was usually employed!

With all hands helping the organ was soon in position and the service started. I took the service and preached while the vicar acted as organist. Believe it or not, it was a very helpful service! Everybody joined in, taking their parts in the psalms, the responses and above all in the singing, and this is more than could be said for the congregation in Westminster Abbey where most of the people remained dumb, leaving everything to the choir.

The other services we had on this day in the Heytesbury Forest were held in a wood and tin building which acts as a picture hall. This hall was used because we have no church building in the Heytesbury Area, except the Princetown church which, as I have explained, is unusable. During the day the Rev. E. G. Bevan showed me a picture of the very lovely church in which he once served in the Diocese of Hereford, a church which used to have a congregation of 900. In this country we owe a great deal to priests who come from Great Britain to undertake pioneering work such as Mr. Beavan is doing. Mr. Beavan would feel rewarded could he have heard the expressions of appreciation made to me by the people as they spoke of his ministry amongst them. I said that we have no church building in the Heytesbury Forest. I am glad to be able to add that we hope to have a church at Timboon by the middle of November. The disused Garvoc Church has been put on wheels and moved on to the block of land next to the Timboon Vicarage. The story of its removal is quite a romance, owing to the difficulties encountered in conveying a cumbersome building down steep inclines, around hairpin bends, over narrow bridges, and along roads with forest trees abutting on either side. However, the task was completed, and the Church now stands on the church block in Timboon. Extensive renovations have to be effected and it will take until November to complete them.

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PERSONAL

We offer our congratulations to Rev. and Mrs. E. K. Cole on the birth of a son, Peter Edmund, on the 18th August.

We regret to learn of the illness of the Rev. Newby-Fraser and extend to him our prayerful good wishes for a speedy recovery.

The Rev. and Mrs. K. N. Shelley are rejoicing in the birth of a daughter.

After 37 years of service in the Church, the Rev. A. F. Dyer was farewelled in the Parish of Austinmer, Thirroul, Clifton, Scarborough and Coledale. He spent 19 years at the Aboriginal Missions of Roper River, Groote Eylandt and Oenpelli. He has now retired from full-time service.

The Rev. and Mrs. Godfrey Gilbert of St. Dunstan's Rectory, Violet Town, Vic. (Dio. of Wangaratta), have been elected members of the John Mason Neale Society. Mrs. Gilbert has been deeply interested in the late Dr. Neale's writings since before she reached the age of eleven.

The Rev. R. S. R. Meyer will be inducted to the Parish of St. Thomas', Rozelle, Sydney, on Thursday night, the 22nd September, at 7.45.

The Rt. Rev. G. K. A. Bell, Bishop of Chichester, is expected to arrive in Sydney to-day. He will be given a civic reception by the Lord Mayor of Sydney on Friday, 9th September.

Pastor and Mrs. Niemoller were given a reception by the Archbishop of Sydney and Mrs. Mowll at CENE Centre on Friday, 26th August. A large assemblage of Church people were at both the morning and afternoon gatherings. Both Pastor and Mrs. Niemoller gave interesting talks.

The death took place on Saturday last of Mr. Robert Sidney Cropley for some 27 years Hon. Superintendent of the Masonic Schools, Baulkham Hills, N.S.W. He was a Past Grand Master of the United Grand Lodge of N.S.W. of Ancient Free and Accepted Masons.

Rev. and Mrs. R. C. Firebrace, of Sydney, left for England on August 1. They expect to be away for two years.

Rev. F. M. Hill was instituted as rector and collated as Archdeacon of Albury on August 21 by the assistant Bishop of Goulburn (N.S.W.) Rt. Rev. K. J. Clements.

The University of Oxford recently conferred on Rev. Dr. Roy S. Lee, vicar of the University Church, Oxford, and Commissary of the Bishop of Goulburn (N.S.W.), in England, the degree of Master of Arts.

The Bishop of Goulburn (N.S.W.), Rt. Rev. Dr. Burgmann, on July 24 admitted Rev. E. G. Buckle to the Diaconate. Mr. Buckle will serve as deacon-in-charge of the Parish of Koorawatha.

A Quiet Day for wives of clergy and other women was held at Hay, in the Diocese of Riverina (N.S.W.), on August 31. It was conducted by Rev. O. V. Abram, rector of St. Jude's, Randwick.

Very Rev. Dean A. C. King, with Mrs. King, sailed for the United Kingdom on July 2, and will be absent from the Diocese of Goulburn (N.S.W.), for five months. The Dean's departure had been delayed by illness, but his response to medical treatment was quick and satisfactory.

Canon E. W. L. Martin, of the Church Missionary Society, who has been in China for 35 years, is at present on furlough in Melbourne, where he is the guest of Mr. and Mrs. H. J. A. Assche, formerly of China. Canon Martin is rector of St. Stephen's, Hong Kong.

THE DEATH OF MR. W. J. G. MANN.

The death of Mr. W. J. G. Mann, of Ashfield, and Chancellor of the Diocese of Sydney, occurred on 26th August. Mr. Mann was a well-known Churchman and took a prominent part in diocesan affairs for many years, and was in his 90th year. The funeral service was held at St. Andrew's Cathedral at which the Archbishop of Sydney officiated. We express our sympathy with Mrs. Mann and family. In our next issue we hope to publish further details of Mr. Mann's activities.

THE MARTYRS' MEMORIAL, OXFORD.

In connection with the Restoration of the Martyrs' Memorial, Oxford, there was an Open-air Service in St. Giles on June 6, at 3 o'clock.

The Bishop of Oxford was present, and the Lesson was read by the Principal of Mansfield College, Dr. Nathaniel Micklem. The address was given by the Rt. Rev. C. M. Chavasse, Bishop of Rochester, and the Service was led by the vicar of the University Church, the Rev. R. S. Lee.

The University was represented by the Rev. F. H. Dudden, Pro-Vice-Chancellor, and the City by its Mayor, Mr. Norman Whitley. Music was provided by the Salvation Army Band.

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CHRISTIANITY IN JAPAN TO-DAY

(By Rev. G. Parker, formerly R.A.A.F. Chaplain in Japan.)

Members of the British Commonwealth Occupation Force in Japan have had a unique opportunity to understand the country and its people, and to see something of the work which the Christian churches are doing there at the moment. The pity is that the opportunity is open only to such a small percentage of our population. Before the war there was very little interest amongst Australians in things Japanese; the country was so far removed from us geographically and the people were so much of a mystery that general interest was never awakened. During the war years our information and concern was centred in the cruelties and atrocities which the ferment of war brought out in these people. Those Australians who have since lived in the country as members of an occupying army have had a chance to see them in their own country, going about the routine of their normal lives. The result has been a more balanced estimate of their defects and good qualities; it is to be hoped that this will in turn produce a greater general interest in Japan.

Great Opportunities.

That such interest should be aroused by every possible means is a matter of the greatest importance because in Japan to-day there are unprecedented opportunities for the teaching of the Christian Faith. This has been brought about to some extent by the fact of the occupation itself. In pre-war days Christianity was branded as something "foreign" and therefore held suspect by the great majority of loyal Japanese, and while this prejudice still exists it has to a great extent been broken down by the blow to Japanese nationalism in their military defeat, and the entry of "foreign" influences

into the country on a large scale with the occupation. So that now there is a much greater readiness on the part of the Japanese to consider Christian teaching on its merits.

The way has been further opened for the work of the Church by the gradual dropping off in the number who follow in any way seriously Shinto or Buddhism, the major religions of Japan. Priests at both shrines and temples are very concerned about the gradual decrease in the numbers of pilgrims and worshippers; and particularly about the conspicuous absence of young people, amongst those who observe their religious duties consistently. It is becoming apparent that with the breaking down of the feudal spirit and with the elimination of some of the intense, narrow nationalism which had been so characteristic of the Japanese, Shinto and Buddhism have little to catch the interest and fire the enthusiasm of youth.

The result of it all is that an increasing percentage of the people is open to leadership in religious as well as political affairs, and never before has there been such a chance to give them Christian leadership in the widest sense. They are being given political leadership; it is up to the Christians in the countries of the Pacific area to see to it that they are given at the same time Christian teaching, through the work of well-established missions.

The evidence of this conviction that Japan is open to Christianity as never before can perhaps best be seen if I relate some of the experiences which helped to form it; and it should be remembered that they came rather "out of the blue" because my own duties were concerned with occupation personnel rather than with the Japanese themselves.

Personal Incidents.

When the R.A.A.F. had moved to the base at Iwakuni two Japanese came to my office one morning to ask whether we could assist them with the establishment of a Christian mission in the neighbouring town. It was apparent that there would be support for such a move from Christian families then living in the district. An old dilapidated building was available, and a harmonium could be secured. In spite of all sorts of difficulties we made a start with a handful of interested people, who soon displayed the depth of their interest not only by absorbing teaching keenly but also by working hard to renovate the building, to replace windows, ceilings, doors, and to make the place presentable. A woman who had been a Christian all her life came to offer her services in conducting a kindergarten in the building during the day, and before long it was well under way. After six months teaching by means of interpreters a group of about fifteen were desirous of baptism and were well enough instructed to receive it. That first service of Holy Baptism was followed by another later as the work grew and attendances increased. From amongst the people themselves came interpreters, a translator, an organist, a lay reader, and round them grew up a solid body of converts and inquirers—The work is still going on and will continue to bear fruit.

On another occasion I went on invitation to visit a district hospital in the Yamaguchi Prefecture and was asked whether I would address the staff. You can imagine what a surprise it was to find a group of about eighty nurses who had had some Christian training, could sing a selection of Christian hymns in Japanese and were eager to hear something about conditions in Australian hospitals and to have instruction on the meaning of the Christian Gospel especially as it applied to



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their own lives and work as nurses. Luckily I had taken a supply of New Testaments in Japanese with me, and after the service, these were rushed by those who did not already have a copy. One of the Japanese doctors had been educated in America, spoke very good English, and interpreted for me throughout. Although I did not have a chance to go back later, I am quite confident that the New Testament is still being read there.

Just before Christmas 1948 came a very pleasant surprise — a letter arrived from a man named Yamada-san who lived at Hikari, some thirty miles west of Iwakuni, to say that there was a small group of Christians in the town who were planning a small Festival of Christmas music — would I come to speak to them? I duly arrived on the Sunday before Christmas Day to find the assembly hall of the local school well-filled by about four hundred Japanese, very few of them Christians. A choir of some thirty voices sang carols and other traditional Christmas music for almost three hours, all in full harmony and very well done. The whole was interspersed with readings from the Old and New Testaments. They listened eagerly while I spoke to them of the meaning and significance of the Birth of our Lord. But the most surprising feature of it all was the discovery that there was and had been no Christian priest or pastor in Hikari; what had been done was the work of Yamada-san and his wife who had both become Christians in Osaka and had

moved to this town only twelve months before; they were both musical and had made a special study of Christian music. So much had been done without assistance and in spite of the greatest difficulties.

An Australian Missionary.

This record would not be complete without reference to the odd days I was able to spend with Rev. Frank Coal-drake who went to Japan over two years ago sponsored by the Australian Board of Missions. It was an inspiration to stay with him in his Japanese style house at Odawara for a few days and see something of his work. He has worked exceptionally hard, studying the language and laying the foundation for a permanent youth camp and subsequent pioneer work in areas of the Diocese of South Tokyo which are as yet untouched. I believe he may come home for a few months this year to speak of his work before the major projects are set in motion. If so, he will have a wonderful story to tell.

There can be no doubt that the opportunities are great; the people are willing to hear; but in the midst of 80 million people, the labourers are so few.

"SOCIAL JUSTICE IS NOT ENOUGH."

BISHOP ON THE UNPOPULAR GOSPEL OF HARD WORK.

"While the Church must rightly continue to support any sound schemes for securing health and houses and happier working conditions for all, the time has manifestly come when the Church must say quite clearly that social justice is not enough," said the Bishop of Lichfield at his diocesan conference at Stafford. "If we cannot produce the moral conditions which alone can make a welfare State work, our last state may be worse than our first. Of what avail are houses and food and full employment if we run any risk of losing our soul in securing these benefits? The truth is, there is no evidence whatever that better social conditions produce better men and women. You and I believe that a truly satisfying community life, satisfying on both the material and the moral level, can only be built up by men and women who learn from God how to live with one another."

"Our business, then, at this juncture, is to preach the unpopular gospel of hard work, stern duty, of shouldering responsibility, of giving rather than getting. We must counter the insidious spreading disease of wanting to get something for nothing. . . . All honour to those, politicians and others, who are not afraid to tell the nation that our present high standard of living can only be maintained by more output per man-hour, that the prevalent attempt to get more and more money for less and less work is a road which leads to disaster, that if you want to get more out you must put more in."

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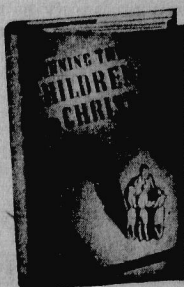
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THOUGHTS ON PREPARATION FOR CONFIRMATION

(By Bishop C. V. Pilcher.)

Probably everyone who has the privilege and duty of preparing candidates for Confirmation has his own particular method and manner. It is, however, useful for us sometimes to compare notes with others. It is in that spirit that these suggestions are made.

The main purpose of our preparation for Confirmation should naturally be to lead our candidates to make a definite decision for Christ. We should ever remember that we are members of the Church of England and therefore in our preparation we will follow the manner of thought suggested by our Church in the Catechism—the official document which the Church of England has given to its clergy as a guide in this important matter.

1.—We notice to begin with that the name "Confirmation" suggests an act of will. The candidates are to be led to ratify and confirm the promise made by others on their behalf at the baptism. It is not on feelings, or emotion, or sentiment, but on an act of will that our Church would have its members base their mature Christian life. It is not what you feel, it is what you will, that matters. When Jesus called His first disciples to follow him it was by an act of will that they arose and followed Him.

2.—Our Catechism by reminding the Confirmee at the very beginning of his Christian name, emphasises the solemn responsibility which we each have as individuals. The Church will bring many influences to bear upon us which will, or should, surround us with the Christian atmosphere and love of the great fellowship, but each must make his own decision, and each at the Judgment Day must answer for himself and not another.

3.—The decision which our Confirmees must make is a choice between two ways of life. Ultimately there are only two ways of living the human life. That life must be lived predominantly either for self or for God. Each man lives to do his own will or to do God's will. He lives to further his own interests or to accomplish the work which God has sent him into the world to do. In other words there are, as Our Lord put it, the two ways — the broad and easy way that leads to death, the narrow and difficult way

that leads to life. It is this great choice and decision which is symbolised by Baptism.

In the Sacrament is pictured the death of the old life, the birth of the new.

At Confirmation the Confirmee should be led to make for himself the choice symbolised by the Sacrament.

4.—The Catechism goes on to instruct us as to the result of that choice. The Confirmee becomes—

- (a) "A member of Christ." He has decided to live for God and to do God's work in the world. He thus becomes, as it were, a limb of the Body of Christ; through him Christ achieves His work and carries out His purpose in the world.
- (b) Such a worker for God, in Christ, naturally becomes a servant of God; but God of his love considers such a one not as a servant, but as a friend in fact even more than a friend—as a son. Those who co-operate with God live in the assurance of God's love and care. They rightly are called children of God.
- (c) The natural result of being sons is that we become also heirs of God. The Christian lives in the light and glory of the heavenly hope. Thus, in the Confirmation prayer the Bishop prays that the Confirmee may increase more and more in the Holy Spirit till he comes unto God's everlasting kingdom.

5.—The Catechism goes on to describe the kind of service which is given by the man who has decided to live to do the will of God. He works for God, as a son in a spirit of love, but he also lives for his brethren. His life is not self-centred. He lives for others, endeavouring by the grace of God to increase the happiness and the well-being of mankind.

6.—Our Catechism also instructs us as to the inner mental attitude of the man who is living for God. After all, our mental attitude is the determining factor in the character of our service. That mental attitude the Catechism calls our Belief. Let us notice its three elements—

(a) We live our lives, as we have already seen, in the light of the fatherhood and the love of God. We know that we have been adopted by Him as His children.

(b) We also live our lives in the light and the glory of the Cross of Christ. If the First Person of the Blessed Trinity is our Father, the Second Person of the Blessed Trinity has paid the price of our sin by His passion on the Cross.

Forgiveness is freely offered to us if in all sincerity we accept the gift at the hand of God. In simple trust and surrender to God in Christ, being justified by faith, let us have peace with God. (Romans 5.1.)

(c) We also live in the power of the Holy Spirit who re-creates our personalities, who reinforces our wills, and who, dwelling at the centre of our being, forms in us something of the likeness of Christ, thus enabling us to do God's will in the world and to act as torch-bearers amid the blackness of this present age. Our outward activity depends upon our inner attitude of receptivity enabling the Divine Life to flow into us and so to flow outwards through us.

7.—The Holy Communion to which the confirmed are now admitted continually reminds us of these great truths, giving us the opportunity of repeating the dedication of our lives and of appropriating the manifold grace of God. We again are called upon to possess our possessions. In penitence and faith, we again accept the forgiveness won for us by Christ on the cross—Christ "for" us. We feed on Him in our hearts by faith, opening our personalities to the life-giving influence of His indwelling Spirit—Christ "in" us.

Then in the Post-Communion prayer we renew the dedication of ourselves to live in order to accomplish the work which God has given us to do as members of Christ — Christ "through" us.

Thus our preparation for Confirmation should aim to lead the candidate to understand and experience those great truths of the New Testament, through which alone the Christian life is lived; through which alone God's will is done; and through which alone mankind is blessed.

TO AUSTRALIAN CHURCHMEN.

GREAT CONTEMPORARIES:
WINSTON CHURCHILL

(From a lecture by Bishop W. G. Hilliard.)

The most profitable course will be for me to invite your attention to Winston Churchill in the moment of the realisation of his life's ambition to become the Prime Minister of England. What a soaring ambition is this, and what superb confidence and high sense of destiny it reveals! To serve England even in the humblest and most obscure capacity—that is honour indeed. To serve her in the way your make-up and experience best qualify you to serve, and to serve her at the point of her greatest need; this is, surely, among the highest privileges of mankind. To serve her as the king's chief adviser, as the architect of her policies and the inspiration of her corporate life; this is a dizzy height indeed. Nevertheless, this was his ambition, and this ambition he realised at a moment of supreme crisis in the history of the nation and in an hour of crisis for the whole civilised world. How abundantly he justified the ambition, and how wonderfully he adorned the office are now matters of undisputed history. On 10th May, 1940, on the collapse of the Chamberlain Government, the King sent for him and offered him the Prime Ministership. Surely, at no other time in British history has a Prime Minister been called to office in circumstances of such crisis, hazard, and responsibility. Yet he seems to have accepted the task, not only readily but confidently and even serenely. This is how he himself records the event:—

"During these last crowded days of the political crisis my pulse had not quickened at any moment. I took it all as it came. But I cannot conceal from the reader of this truthful account that as I went to bed at about 3 a.m., I was conscious of a profound sense of relief. At last I had the authority to give directions over the whole scene. I felt as if I were walking with destiny, and that all my past life had been but a preparation for this hour and for this trial. Eleven years in the political wilderness had freed me from ordinary Party antagonisms. My warnings over the last six years had been so numerous, so detailed, and were now so terribly vindicated, that no one could gainsay me. I could not be responsible either for making the war, or with the want of preparation for it. I thought I knew a good deal about it all, and I was sure I should not fail. Therefore, although impatient for the morning, I slept soundly and had no need for cheering dreams. Facts are better than dreams."

I should now like to quote a paragraph from Mr. Fletcher's very interesting little biography published in January, 1941:

"During the ten years preceding the war, and while the world sped down to catastrophe, Mr. Churchill sat as a private Member in the British Parliament. His speeches in the House were rarely reported in the newspapers. Relatively, he occupied a back seat on the world's stage. How was it then that from comparative obscurity he suddenly rose to be First Lord of the Admiralty at the outbreak of war, and seven months later, when extreme danger threatened his country, he should be called to the Prime Ministership, and reach immediately Olympian heights in Leadership? History will ask such ques-

tions, and doubtless provide some severe answers."

Part of the answer is the feeling that events had vindicated his warnings and his prophecies. His sturdy and courageous independence of thought also doubtless was seen at last for what it was, and it had given him contacts and understandings which helped him to become a personal centre of political unity in a day of national emergency.

Mr. Churchill brought great qualities of mind and heart, as well as wide and relevant experience to his gigantic task. He was the son of able and distinguished parents and grew up in an atmosphere of statesmanship, his father being Lord Randolph Churchill, a direct descendant of the famous John Churchill, first Duke of Marlborough; his mother was a member of a prominent American family, and is described by the Countess of Warwick in her memoirs as the most gifted woman she had known. Harrow and Sandhurst contributed to his training, and as a professional soldier he had served in several campaigns. He had had a long parliamentary career going back to 1901, and had held many Cabinet portfolios. He is a man of superb courage, great energy, keen intellect, and remarkable industry and concentration which have made his mind a storehouse of useful knowledge.

Three other great gifts at least Mr. Churchill had to help him in his difficult task. He has a shrewd understanding of the English people, an extraordinary command of the English language, and a personality which captured the imagination and endeared him to the hearts of his fellow-countrymen.

His personality is magnetic and dynamic, but there is something of the puckish about it, too. Listen to this extract from H. V. Morton's book, "Atlantic Meeting."

"Gaiety and buoyancy are a part of his nature, and they break through even when he is most exhausted; but now, so much good had the rest done him, that he was not only sprightly but, there is no other word for it, boyish; and not a very good little boy either. As I walked beside him on the quarter-deck I remembered that a schoolmistress in Brighton had described him, at the age of eight, as 'a small, redheaded pupil, the naughtiest boy in the class,' and I was on the point of telling him a story I heard about him only a week or so before when I was travelling in a train from Farnham to London. The only other person in the carriage was a dowager of a type now rapidly becoming extinct. She had a mass of beautiful white hair, the face of an eighteenth-century general, and she sat bolt upright in the carriage as if she were in a brougham. She asked me if I had listened to the Prime Minister on the previous Sunday, and what did I think of his broadcast."

"Whenever I listen to the Prime Minister," she said, "I remember something that happened when I was a small girl. I was taken once a year to stay in Brown's Hotel in Albermarle Street."

"My governess used to tell me stories of an exceedingly naughty little boy who took his meals in the servants' hall downstairs,

He was small and fat and red-headed, and he was also greedy. He used to play all kinds of tricks upon the dignified ladies' maids and valets—such as sticking pins in their chairs and making booby traps for them—and, in particular, upon the housekeeper herself. This little boy's name was Winston Churchill. My governess was shocked by him and she used to tell me stories about him with a moral purpose, in order, of course, to underline the polite virtues. She failed dismally. While the wicked Winston Churchill was performing these crimes in the servants' hall downstairs, a little girl used to sit upstairs in a drawing-room and long to see such a bad boy. But I never managed to see him. And now, when I hear our dear Prime Minister on the wireless, my mind goes back over all those years to Brown's Hotel in Albermarle Street . . ."

And as I looked at Winston Churchill's mischievous eyes that afternoon, it occurred to me that the naughty little boy of Brown's Hotel is still there, playing hide-and-seek, and ready for any adventure. He is liable to bob up at any moment and stick a pin in a chair, incalculable, provoking, ingenious, and guaranteed always to produce a sense of violent irritation in more elderly rigid natures. Some essential part of Winston has refused to surrender to age.

Another of the healthy characteristics of childhood, which never leaves the artist, is the romantic self-identification with the hero in his great experiences and achievements. Morton tells of how he witnessed Churchill's rapt interest in a film depicting Nelson's life and says:

"Winston Churchill was completely absorbed in the story, and for the first time spoke no longer to those near him, but seemed to retreat into himself, as if he were sitting alone in the dark, his face, his body, even, expressing an attention so complete that it seemed one might look and find him no longer there, but taken up, merged and absorbed by the screen. Children wish themselves into picture-books and go riding with Red Cross knights, fighting dragons and blowing horns at castle gates, with that same passionate intensity of feeling and imagination. But it is rare to encounter it in disenchanted men. Then, as the last scene came, and Nelson lay dying in the cockpit of the Victory, and they bent above him and told him that the day was his, the man who was watching so intently took a handkerchief from his pocket and wiped his eyes without shame."

It is only within the last two hundred years that Englishmen have become ashamed of tears. Our forefathers were not ashamed to weep openly, and the references to tears in the literature of England prove to us that, to the men of other days, a man incapable of tears was believed to be a man hard, inhuman and inaccessible to mercy. Looking at Winston Churchill at that revealing moment, I thought that in some extraordinary way he belongs definitely to an older England, to the England of the Tudors, a violent swashbuckling England perhaps, but a warm and emotional England too, an England as yet untouched by the hardness of an age of steel.

I have sometimes studied the effect of Churchill's voice and words upon an ordinary gathering of men in a public house. Why, I have wondered, should they have been so firmly held, so silent until the last word? And I have wondered if it may not be that he speaks with the voice of an older England, that we recognise his voice, not of an industrialist, but of one who has, so to speak, missed the Industrial Revolution and speaks to us as if from the deck of the Golden

Hind. Churchill's voice is also classless. He has no public school accent. Like the Elizabethans, he speaks not as an Etonian but as an Englishman.

As I watched him wipe the tears from his eyes, I remembered that Sir Henry Wilson described that during a black time in the last war, when he went to say good-bye to Wilson on his way to France, the First Lord—as he then was—took his hand and said that he was sure he would lead to victory; then, unable to finish the sentence, broke down. And Wilson, an icy soldier, made this surprising comment: "I never liked him so much."

In Winston Churchill runs that deep current of feeling that ran through the Elizabethans, through men like Wolfe and Nelson, but stopped short at Wellington. And I think no one can deny that there is no other man living to-day in England, nor has there been for a hundred years, who could say in a moment of tragedy, "Kiss me, Hardy," without making us feel embarrassed. But Winston Churchill could do so because his roots go down into the body of that old, warm, emotional England. Therein may lie his power and his appeal.

In all this he is immeasurably aided by his extraordinary command of the mother tongue. Indeed, it may be fairly doubted whether his contribution to our literature is not as great as his contribution to our politics. His literary output is considerable. Among his books are: "Savrola" (a novel), "The River War" (in 2 volumes), "The Life of Lord Randolph Churchill," which Lord Roseberry considered within the first half-dozen biographies in the language, "The World Crisis" (1st World War), "Marlborough, His Life and Times" (4 volumes), "Great Contemporaries," "Step by Step," the 5 volumes of War Speeches and the two volumes of War Memoirs.

The efforts with which we are most familiar, of course, are the great utterances which inspired and sustained our people through the strenuous years.

This is how he announces his programme: "I would say to this House, as I said to those who joined the Government: 'I have nothing to offer but blood, toil, tears and sweat.' It was the supreme test of the Prime Minister's set policy of trusting the people of Britain to rise to any task, to meet any demand. But it was a severe test, and faces were grim as they listened to his further words: 'We have before us an ordeal of the most grievous kind. We have before us many, many long months of struggle, and of suffering.'"

"You ask: What is our policy? I will say: It is to wage war, by sea, land and air, with all our might and with all the strength that God can give us; to wage war against a monstrous tyranny, never surpassed in the dark, lamentable catalogue of human crime. That—that is our policy."

"You ask, what is our aim? I can answer in one word: It is victory! Victory at all costs. Victory in spite of all terror. Victory however long and hard the road may be. For without victory, there is no survival. Let that be realised; no survival for the British Empire, no survival for all that the British Empire has stood for, no survival for the urge and impulse of the ages, that mankind will move forward towards its goal."

"But, I take up my task with buoyance and hope. I feel sure that our cause will not be suffered to fail among men. At this time I feel entitled to claim the aid of all, and I say: 'Come, then, let us go forward with our united strength!'"

What a stirring announcement of policy and task. The plain statement of the difficulties and dangers, the hardships and toils ahead; of the gravity and significance of the issues involved; a strong call to unity and a heartening expression of buoyancy and hope.

And here is the one that I like best. England awaits the vaunted might of the dreaded Luftwaffe, flushed with almost incredible success and poised ready to strike—and this is how he views it:

"September 13, 1940: The whole fury and might of the enemy must very soon be turned on us. Hitler knows he will have to break us in this island or lose the war. If we stand up to him all Europe may be free and the life of the world may move forward into broad sunlit uplands; but if we fail, then the whole world, including the United States, and all that we have known and cared for, will sink into the abyss of a new dark age, made more sinister and perhaps more prolonged by the lights of a perverted science. Let us, therefore, address ourselves to our duty, so to bear ourselves that if the British Commonwealth and Empire lasts for a thousand years, men will say, 'This was their finest hour.'"

I believe they will.

This is his reaction to the blitzing of London: "This," the Prime Minister said, as he stood in the ruins of Guildhall, "must never happen again!"

Going to the microphone, the Prime Minister uttered another of those clarion calls of his. He denounced "that wicked man, Hitler," cried: "What he has done is to kindle a fire in British hearts, here and all over the world, which will glow long after all traces of the conflagrations in London have been removed. He has lighted a fire which will burn with a steady and consuming flame until the last vestiges of Nazi tyranny have been burnt out of Europe, and until the Old World and the New can join hands to rebuild the temples of man's freedom and man's honour on foundations which will not soon or easily be overthrown." There was about that radio speech just the right amount of defiance, of wistful forward-looking, of pride of race. Once more, Winston had found, and struck, precisely the right note.

So I draw to a close this sketchy and inadequate appreciation of a very great man. History, I believe, will not detract much—if indeed anything—from the admiration and regard in which he is held by his contemporaries. He was the outstanding figure, the dominating personality, the great personal inspirational force of the English people in one of the greatest periods in all their glorious history; he was the great personal symbol of hope to the miserable downtrodden multitudes of a Europe held in the grip of a monstrous tyranny; he was to them like some bright star in their midnight sky. I close with two vivid pictures in my mind; the wonderful English people rising to their finest hour, and the magnificent, soaring personality that inspired them to their glorious achievement.

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. C.R. Office. Rev. A. W. Morton 10/-; Mrs. Christopher 10/-; Rev. S. Howard 10/-; Mrs. Taylor 10/-; Mr. A. A. Smith 10/-; Rev. J. R. Payne 10/-; Mr. F. Taylor 10/-; Rev. G. N. B. Lennars 10/-; Rev. R. G. Fillingham £1; Mr. J. T. Middleton 10/-.

THE BISHOPS AND THE PRAYER BOOK.

PLAIN STATEMENT BY THE BISHOP OF DERBY.

The Bishop of Derby (the Right Rev. A. E. J. Rawlinson, D.D.) speaking at his Diocesan Conference recently, said:

"I have been asked in one or two quarters whether in connection with the Quatercentenary I could give permission for the 1549 liturgy to be used at a celebration of the Holy Communion. I have unfortunately been obliged to say 'No.' The Bishops corporately considered the matter some months ago, and regretfully came to that conclusion, for two main reasons."

"The first reason was that the Bishops have in strictness no legal power to give sanction for the use in a parish church of a liturgy other than that of 1662. With the friendly cognisance of the Lower House of Convocation they have been willing indeed since 1929 to stretch a point in favour of the variations from 1662 contained in the Book of 1928, on the ground that it represents a recent and deliberate expression of the official mind of the Church of England, which only failed to become law through the intervention of non-Anglican votes in Parliament. But to go back to the Book of four hundred years ago, without any authorisation by the Convocations, would be a different matter."

"The second reason was that if the first of the reformed Anglican liturgies were to be thus singled out, and if permission were to be given for its use, those who set store by the alterations in the order and structure of the liturgy introduced in the successive Prayer Books from 1552 onwards might be disposed to accuse the Bishops of inclining to one particular side in disputed matters of churchmanship. I do not myself believe that the changed order of the prayers as between 1549 and the later Prayer Books involves of necessity any modification of doctrine. I believe Dom Gregory Dix, for example, to be mistaken in holding that the liturgy of the Prayer Book of 1552, was deliberately so framed by Archbishop Cranmer as to exclude all types of eucharistic doctrine except one; if such were indeed Cranmer's intention, the event proves him to have been singularly unsuccessful; and indeed I note that the Act by which the Prayer Book of 1552 was made legal (and which must surely have had Cranmer's concurrence) deliberately describes the Prayer Book of 1549 as a 'very godly order . . . agreeable to the Word of God and the primitive Church.'"

"On liturgical grounds I myself greatly prefer the continuous and unbroken order of the central eucharistic prayer known as the 'Canon,' which Cranmer broke up into three prayers (one before, and two after, the act of Communion), but which in all Anglican liturgies later in date than 1662 in different parts of the world has (I think) been restored. Nevertheless there is a school of thought the members of which would not agree with me in that preference; and I am quite sure that, in what it is hoped will be for all Anglicans an occasion of united and corporate thanksgiving, we ought to aim at the avoidance of any the least note or suggestion of controversy."

"For indeed, all controversy apart, we have surely abundant grounds for thanksgiving. The main point is not any particular version of the Prayer Book; it is the fact that we have a vernacular Prayer Book at all."

"Liturgy, writes one of the leaders of the modern liturgical movement in the Roman Catholic Communion, is 'truth turned into prayer.' That is certainly true of the liturgical forms in our Prayer Book. They give expression in grave, sober, dignified English, and in the form of words put into our mouths to serve as the medium and vehicle of our prayer, to the central truths of our faith. It is those who habitually take such prayers upon their lips, and who by entering deliberately into the spirit of the Church's liturgy, seek to identify themselves with the mind of the worshipping Church, who are most likely to hold firmly the Church's faith and to enter most fully into the spiritual riches of their inheritance as Christians.

"In this Quatercentenary year there will be, as I trust, in parish after parish, as well as in the diocese generally, instruction and teaching given, and (it may well be) study circles promoted with regard to the Prayer Book, its history and meaning. But the supreme need is not simply historical knowledge, or the mere information of the mind; it is the actual revival of the habitual practice of public worship. If the people of England could become once more a church-going people, resorting regularly, week by week, to their parish churches, and if they could find in these churches teaching faithfully given along Prayer Book lines, and the Prayer Book in its integrity faithfully used, the whole contemporary religious situation would be transformed, and the spiritual prospect confronting us would be invested with a fresh and hopeful 'new look.'"

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Yours, etc.,

R. M. DUNN.

Church Office,
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S.C.M. IN UNIVERSITY.

(The Editor, "Australian Church Record.")

Dear Sir,

There is one part of this city which is not being touched, nor can it be touched by your church, as such; and this part has a great influence, both direct and indirect on the rest of the city. This is the University. It is of tremendous influence in shaping the outlook of the thousands that pass through it. In this formative period of a student's life when his values and beliefs are tossed among conflicting ideas, it is of

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extreme importance that a virile Christianity can speak out and meet the antagonistic forces on their own ground.

There must also be some sort of Community within the University in which students can test out Christianity, solve their problems together and learn to apply their faith to their studies.

There is one group of students — the Australian Student Christian Movement — that tries to meet these needs. It is "a fellowship of students who seek God and the truth by which to live," who are prepared to think and, above all, to act.

We of this group try to be aggressively evangelistic while meeting students on their own level, and to stress the need for decision though acknowledging a student's freedom of enquiry.

This was attempted in the recent mission to the University as part of the Christian Life Campaign which is still going on. Our recent conference was planned as a follow-up to this intensive week of witness, and illustrates some of our activities.

The theme of the conference was "The Life of Faith" based on a special Study Book and addresses on how God is searching for man, how man can respond to God, and how God works in society. These were followed by study circles led by ministers, some of whom are from your church, in which students could get their teeth into the problems. Tutorials were given on such topics as "Knowing the Will of God," "How to Study the Bible," "Determinism," "Comparative Religions."

Of course the life-blood of the Movement is its devotional life on which all its activities are based, and we realise that without God we can do nothing, and we would appeal most urgently for the prayers of your church.

Finally, we would ask that students of your church be reminded that here is a sphere of tremendous importance, and that the church as a whole be reminded of its responsibility in this regard.

Yours sincerely,

JEAN STOCK,
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NOTE THE NEW TIME

DEATH AND LIFE

OR THE SECRET OF CHRISTIAN LIVING

The doctrines of grace were attacked in New Testament times on the ground of their alleged ethical inadequacy if not moral laxity. It was argued by opponents of the gospel that the justification of man through faith in Christ, and not on the ground of man's own work and deservings, was dishonouring the law. The law, they said was thereby evacuated of its sacredness and lost its binding character. It was predicted that the effect of this would be seen in looseness of conduct.

To Jews who had been brought up to reverence the law this may well have seemed a strong argument, and it was certainly so used. The Apostle Paul tells us that the preachers of the Gospel had been "slandrously reported" as saying in effect, "let us do evil that good may come."

The Challenge Answered.

This is a test case. The Gospel is attacked and at its very heart. Will the Apostle qualify his statements and modify the message? No, he cannot. On the contrary, he re-states the Gospel in the simplest and plainest terms. For this we are deeply thankful. Thus good has been brought out of evil. In that very chapter in which he complains of this slander, he goes on to say, "For all have sinned and fall short (continually) of the glory of God, being justified freely (gift-wise) by His grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood . . . that he might himself be just, and the justifier of him that hath faith in Jesus . . . we reckon, therefore, that a man is justified by faith apart from the works of the law."

A Secret Unfolded.

The explanation is that the deliverance is two-fold. The forgiveness of sin through faith in Christ alone is not in itself the secret of a good life? But it lays the right foundation. Right Christian living begins at the cross. It

is there we see Christ taking our place and carrying our guilt. Christ took the sinner's place. "Him who knew no sin he made to be sin on our behalf that we might become the righteousness of God in him."

The serpent on the pole became the type of Christ on the cross. Christ there identified Himself with us. Now the repentant sinner at the foot of the cross, by faith, receives salvation, and in that act identifies himself with Christ. He sees now that it is the sinner not the Saviour who has earned death. It is the sinner not the Saviour who deserved to die. The sinner, then, in deep self-abasement as he sees by faith Christ dying for him, takes his place on the cross with Christ. And this is the beginning of a completed deliverance, a deliverance not from the guilt of sin only, but from its power. These two hold together in the plan and purpose of God in the workings of His grace. And they must never be separated.

The Case Clearly Stated.

In the Epistle to the Galatians, when the matter is discussed of justification by faith in Christ only, the question is asked, "Is Christ a minister of sin?" In other words, does this doctrine dissolve the sacredness of law and thereby encourage transgressions of the law? The answer of the apostle is that deliverance from sin is through union with Christ. It is God who justifies; and it is also God who sanctifies; and in each case through faith in Christ.

As Christ took our place on the cross and died unto sin once, so we, by faith, take our place with Him on that cross and in Him die unto sin, too. In this connection the apostle writes: "I have been crucified with Christ; yet I live; and yet, no longer I, but Christ liveth in me; and the life that I now live in the flesh, I live in faith, the faith which is in the Son of God who loved me and gave Himself up for me."

Notice here how the Revised Version just quoted brings out more clearly

the perfect tense in the word "crucified"! The meaning is, "I was crucified" and "I am still crucified." "I am continually in a crucified state. I was crucified to sin in the purposes of God when Christ died. This I consented to when I believed on Christ, crucified. In the purposes of God I am still in that crucified state. It is God's will for me that I should be constantly and continuously nailed to the cross."

The Result is Positive.

This teaching is more than negative. It has a definitely positive purpose and effect. It deals effectively with the domination of sin, and it is the necessary condition of a life in union with Christ. This is why the Apostle is able to add: "Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God who loved me and gave Himself up for me." Christ could not live in the Apostle while he willingly consented to sin living in him. In every heart there is a cross and a throne. If Christ is on the throne, then self is on the cross; if self is on the throne, then Christ is on the cross. Self on the cross means a death to self. The positive purpose is that we might live unto God. In other words, that Christ might be magnified in us, and manifested through us.

The Slave Set Free.

This doctrine is more fully explained in the sixth chapter of the Epistle to the Romans. When the objector there asks, "Shall we continue in sin that grace may abound?" the Apostle answers, "God forbid. We who died to sin how shall we any longer live therein? . . . Knowing this that our old man was crucified with (Christ) that the body of sin might be done away (made inoperative) that so we should no longer be in bondage to sin." What follows from this? "Even so reckon ye also yourselves to be dead unto sin but alive unto God in Christ Jesus. Thus the believer is to claim by faith that God's gracious purposes will be fulfilled in him. He is to reckon or count on God to make him indeed dead unto sin and alive unto God. This becomes possible because of his union with Christ. The blessing comes to him "in Christ Jesus" when he claims it by faith.

In the story of Uncle Tom's Cabin the wicked slave-master was bitterly disappointed when Uncle Tom died. He could no longer hope for any response to his whippings and curses and anti-Christian venom. The slave was dead. There was no response from that dead body. This is a picture of God's ideal for us in Christ. We are to be dead unto sin. We are to claim the realisation of this in union with Christ. "Sin shall not have dominion over you: for ye are not under law but under grace." Daily we are to trust the Lord to make us and keep us unresponsive to the allurements of sin. We are to have no wish or will but His.

Thus the gospel does not make void the law of God, or lessen its sacredness. On the

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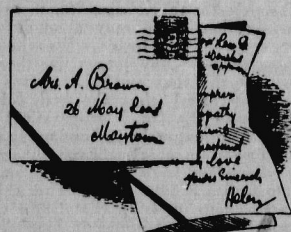
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contrary it establishes the law. But this is a point the believer may easily allow to become secondary in his experience or fall into the background. We must watch against this.

A Further Presentation of the Case.

When the penitent sinner subjects himself to the righteousness of God in Christ for his salvation, when he acknowledges that he has no righteousness of his own and must take refuge wholly in the righteousness of Christ what bearing has that on his daily life? But where is this rule to be found? It is found in the will of God and in that alone. This is where our Lord in his earthly experience found the rule of life and this is where we must find it. God's will becomes visible and audible to us as the Word of God. The Word of God is written for us in Holy Scripture focussing in the life of Christ as that life is recorded in the Gospels and interpreted in the Epistles. Holy Scripture becomes to the reader through the help of the Holy Spirit God's "living oracles," his audible voice. We ourselves may be deaf but the Holy Spirit is not dumb. "And thine ears shall hear a word behind thee saying: this is the way walk ye in it; when ye turn to the right hand and when ye turn to the left."

Before we act we must wait to hear. Then instant and complete obedience is imperative. Death and life are not relative. They are complete and absolute.



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NEW ENGLISH BOOKS.

(Written for "A.C.R." by
Rev. T. H. L. Parker, Vicar of
Brothercroft, Lincs.)

The name of Auguste Lecerf (1872-1943) is venerated in the French Reformed Church and in all Calvinist circles. Brought up an atheist, he was converted in his teens by reading the Epistle to the Romans. A few years later he picked up a French edition of Calvin's "Institutes" on a second-hand bookstall, read bits of it, saw at once that Calvin was saying the same thing as the New Testament, and made the Reformer his life-long study. In his sixties he began to write a complete Reformed Dogmatics, but lived to complete only the two volumes of the Introduction (1932 and 1938). These have now been translated by Mr. S. Leigh Hunt and published in one volume: "An Introduction to Reformed Dogmatics" (Lutterworth Press, 25/-, pp. 408). It is volume 28 of the well-known Lutterworth Library—but bound for a change, not in dark blue, but green. It is a handsome book.

There are so many things to say about it that I hardly know where to begin. Let us start with the good things. Lecerf had an admirably clear and incisive mind, logical and basic. If his work cannot stand beside Gifford's great works on the philosophy of the schoolmen, that is not altogether his own fault, but arises from his subject. If we forget all about Calvin, we must say that this book is imposing and will no doubt enjoy a considerable reputation.

Unfortunately, it will probably enjoy a reputation among those who do not read Calvin, as a true interpretation of the Reformer's work. This it is not. Lecerf stands in the line of the great classical Calvinists, himself not least among them—Kuyper, Bavinck, Warfield, Lang, Hodge, Doumergne and the others. But Calvin was not a Calvinist. Lecerf's book is an authoritative exposition of Calvinist dogma, but not of Calvin's theology.

"The Introduction to Reformed Dogmatics" is, in effect, a re-writing, at considerably greater length, of the first five chapters of the "Institutes." Nothing would appear to be wrong with that. But here two things must be said. First, we are disloyal to Calvin if we agree with everything he said. He himself laid down certain principles by which all theology is to be checked and corrected. These principles are: the

Scriptures alone as the source of all knowledge of God; and justification by faith alone. If we apply these tests to his theology, he sometimes needs to be corrected. To accept all Calvin, as Calvinists commonly do (though they might deny the charge!), is to be idolatrous. Only Scripture is finally authoritative.

Secondly, for Lecerf the approach and introduction to theology is by way of man's innate capabilities, the "remnants" of the image of God. He begins with philosophy and ends with Christ. Calvin both ends and begins with Christ. There is, in the end, no fundamental difference between Lecerf and neo-Thomism. It is not surprising that an Anglo-Catholic praised him highly in "The Guardian" recently.

This is a great book and magnificently wrong.

* * * * *

Most people know at least the bare outlines of the history of the Reformation in Germany, Switzerland and England, but little or nothing about the Reformation in Scandinavia. We all know the names of Luther, Zwingli, Calvin and Cranmer; but who has heard of Hans Tausen, the chief Danish Reformer, or Christiern Pedersen, whose translation of the New Testament "is judged to be scarcely inferior to Luther's own?"

Dr. E. H. Dunkley has done a good work in directing our attention to the Danish Reformation, and in giving us such a good book as "The Reformation in Denmark" (S.P.C.K. for Church Hist. Soc. 13/6, pp. 188). The book is scholarly and well-documented, making proper use of the original sources and of Danish historians, and contains a useful bibliography. It will probably remain the standard English work on the subject for a good many years.

In the various countries where the Reformation obtained a firm hold, it shows a remarkably uniform pattern. In Denmark we see the same entanglement in politics, the same urge to the proclamation of the newly re-discovered Gospel by translation of the Scriptures and preaching, the same flux of religious and secular ideas, as in Europe and England. In the conservatism that retained certain of the old rites, Denmark resembles England rather than Germany, whence she derived her Lutheranism. Unlike England, however, she gave no place to Calvinism. Dr. Dunkley regards the voluntary isolation of the Danish Church as a source of future weakness.

The second half of the book, which gives biographies of some of the chief actors in the Danish Reformation, I thought very much more interesting than the first, in which we have the bare history of the period, told somewhat baldly. I should also have been glad to have been told a good deal more about Danish theology. The acts of statesmen and kings are important; but are they so important as the thoughts of Reformers?

The Reverend F. B. Flint has written a booklet called "Towards Christian Marriage" (Lutterworth Press, 3/-, pp. 91). It consists of elementary instruction for unmarried people. Rather too elementary, I thought. Those who are about to marry need something a lot deeper, even if expressed simply. But perhaps it may be helpful to some.

THE BIBLEMAN'S CORNER.

By the Rev. A. W. Stuart, B.A.,
Bible House, Sydney.

THE BIBLE IN TIBET.

The printing of the whole Bible in Tibetan has been completed after many years of toil. A ninety years' romance has come to a triumphant end, but the greater romance remains in the transport of the Book over the passes and across the rivers into the market places of the Forbidden Land. The Book is ready and the Church on the Tibetan border is armed with the spiritual sword.

Tibet has been for long a land of mystery. Its capital, Lhasa, is known as the "forbidden city," and throughout the nineteenth century no European was allowed to go there, or if he got there by stealth, he was expelled as soon as he was discovered. One Englishman, Mr. W. Moorcroft, managed to live there for twelve years disguised, but he left no records. Indian explorers visited Lhasa between 1863 and 1881, but they had to conceal their purpose and their instruments.

For some 75 years portions of the Christian Scriptures have been finding their way over the passes, across the rivers, into the homes and even into the monasteries of the country. In 1903 the whole New Testament was published in Tibetan, and now, the complete Bible is at last available and will be travelling on mule-back, from China and the east, or Kashmir and the west, into the markets and meeting places of the mysterious land of the Forbidden City, perhaps even into Lhasa itself. Where missionaries cannot go, this Book will go.

THE TRANSLATION OF THE TESTAMENT

The story of the Bible in Tibetan goes back to 1856, when a little group of Moravian missionaries settled at Kyelang in Kashmir. They had failed to get into Tibet, so they settled as near as they could—about 15,000 feet up in the Western Himalayas, overlooking the valley of the Indus, some 200 miles from the Tibetan border. At first there were only two of them, Dr. A. W. Heyde and Mr. Pagell. Then they were joined by Dr. H. A. Jaeschke, who was to play a leading part in the work of translating the New Testament into Tibetan. When Jaeschke died in 1883, they had established a tiny congregation numbering only 29 persons at Kyelang and an even tinier one at Poo, where six people met for Christian worship, but they had translated almost the whole New Testament into Tibetan.

In 1912 Dr. A. H. Franchke, another brilliant linguist, who had joined the little group at Leh, was asked to take in hand the translation of the Old Testament. Unfortunately, he soon had to return to Germany, because of a breakdown in his wife's health, but he went on with the work there, with the help of a Tibetan he took back with him. His translations were checked by a committee on the field, and in this he was helped particularly by two men; Yoseb Gergan, the pastor of the little congregation in Leh, and David Macdonald, a trading agent in Darjeeling who had spoken Tibetan from infancy. Superintended by Bishop Peter, the little printing press at Leh turned out portions of the Bible from time to time.

Dr. Franchke died in 1930, a leading expert in Tibetan language, religions and customs, and an authority on the archaeology of the country. Before he died he had com-

pleted the translation of the Old Testament, but there was still much to do before it could be ready for printing. Dr. Franchke bequeathed his work to the Rev. Yoseb Gergan, the outstanding Tibetan scholar who had been his chief assistant. Just before the war, the completed manuscript was sent to London, but printing could not be undertaken at once, and the war broke out before it had begun. The precious manuscript was stored for safety in the crypt of Ripon Cathedral. When the war was over special funds were raised, and the printing was sanctioned by the Bible Society Committee in 1945. The next stage was to write out the whole Bible in special ink, and with a special pen, on a special paper, so that it could be photographed and reproduced by the litho process. Mr. Gergan decided to do this himself, with the aid of two other Tibetans, Gappal and Phunthosog. By the end of 1945 a large section of the book had been sent to Lahore, and the proofs had begun to arrive. In 1946 Mr. Gergan's health began to fail and he had to employ two additional scribes, Stobdan and Zodpa. He died in August, 1946, a few days after the work was completed.

MANY DIFFICULTIES.

At the last moment the whole enterprise almost came to grief. The proofs had to be sent from Lahore to Leh for correction, and the corrected proofs returned to Lahore for revision. Most of the journey was by pony or on foot, over great passes and through wild and desolate country, through rain and snow and blistering heat. One set of proofs was lost, another so damaged by weather as to be indecipherable. Then came the independence of India, the division of the country into India and Pakistan, and (in 1947) the war in Kashmir. All regular communication was interrupted. Gappal, one

of the original scribes, decided to go to Lahore and complete the proofs on the spot. He set out in February, 1948, but the fighting in Kashmir blocked his way. He tried again in March and disappeared. For weeks nothing was heard either of him or of the precious manuscript.

Mr. Chandu Ray, the Lahore Secretary of the Bible Society of India and Ceylon, set out in July to look for him, hearing that he had been seen in Srinagar, the capital of Kashmir. After a two-day search in Srinagar Mr. Ray found him and persuaded him to go with him to Lahore. With some difficulty a permit was obtained for Gappal to leave Kashmir. The two men flew to Delhi, went from there to Amritsar by train, on by bus to the border of Pakistan, walked the two miles between the two borders, and picked up a taxi to Lahore. They did it all in one day. The Tibetan had never travelled except on foot or by horse in his life, and he was almost overcome by the heat of the plains after the cold of the mountains! Then at last, in the Bishop's house, in a specially cooled room, Gappal sat down to check the proofs. In a fortnight they were done, and in August, 1948, he was able to set off for home carrying one of the first complete Bibles in Tibetan.

The ninety years' saga was over, but a new one has now begun, the saga of taking this Book over the passes and across the rivers into the market-places of the Forbidden Country.

So another mighty achievement has been finished, and the Bible in Tibetan will be carried by travellers and by colporteurs into the mystic closed land. No missionaries are permitted to go in, but some caravan travellers returning to their home land will be in possession of the Book. What response will it bring from the scholarly priests in the hilltop monasteries? Who can say.

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YOUTH PAGE

THE CHURCH OF ENGLAND
FELLOWSHIP, DIOCESE OF SYDNEY.

The Annual Athletics Carnival of the Fellowship will be held at St. Paul's Oval, Newtown, on Saturday, 10th September. Events commence at 12.30, and admission will be 6d. per person. We are looking forward this year to a record number of entries.

Fellowshippers are also looking forward to Youth Week (17th - 24th September) and to the meetings and functions during this week.

Bible studies are still being held in the Fellowship Office each Thursday from 1.15 to 1.45. At present Rev. R. Fillingham is leading the studies, which are covering the 39 Articles. We are using as a guide "The Teaching of the Articles" by Nathaniel Jones. All young people are welcome at these studies.

Leaders' Houseparty.

A Leaders' houseparty is to be held at "Rathane" Leaders' Training Centre, Port Hacking, from Tuesday evening, 3rd to Monday morning, 10th October, for members of the Course. Members who attend will be expected to help run the houseparty. Lectures will be given on the Christian Faith, and matters relevant to Youth work, and plenty of time will be allowed for discussion, and study of techniques of management of houseparties and camps.

Extended Lectures.

Special Leaders' Training Course in preparation and delivery of addresses suitable for young people is to be held commencing 1st September to 13th October (excluding 22nd September, which falls during Youth Week.) The lectures will be given by Mr. Norman Blake in the Quiet Room, 3rd Floor C.E.N.E.F. Memorial Centre, from 6.30 p.m.

A special series of lectures is also being arranged under the heading of "Things Youth Leaders Ought to Know." The subjects will include Romanism, Modern Heresies, Did Henry VIII start the Church of England? Christ or Karl Marx? Should all Churches unite? The Youth Leader Faces the World.

These lectures will be given on Thursday evenings following the lectures on Preparation and Delivery of Addresses at 8.0 p.m. in the Library on the 3rd Floor of the C.E.N.E.F. Centre.

RIVERINA VISIT.

While at the Point Lonsdale All Australia Anglican Youth Conference, the Staff Worker of the Sydney Diocesan Youth Department, Mr. D. Noble, met Canon F. Cuttriss, Rector of Leeton, and was invited by him to visit his parish in the interests of youth work.

Mr. Noble left Sydney on 28th July, for the Riverina Diocese, and during the following fortnight visited the parishes of Leeton, Griffith, Narrandera and Coolamon. In each of these centres various youth organisations, women's guilds, mothers' unions, Sunday schools and teachers, and country schools were addressed, and services taken. In all, 41 addresses were given. The young people and others showed marked interest in the work being done here in Sydney at the Memorial Centre, and also at the two Port Hack-

ing Youth Centres. Good use was made of sound films, and slides to illustrate the work being done, and as a means of presenting the Gospel.

The hospitality received was splendid. Mr. Noble was invited to homes of many of the Church officers and people, and has returned to Sydney impressed by the parochial work being done.

While at Leeton, Mr. Noble had the opportunity of meeting and discussing youth work and problems with the Bishop of the Riverina Diocese.

On the return trip to Sydney he was asked to address the young people of West Wyalong at their fellowship tea, and preached at the Evening Service.

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

Y.P.U. Branches and Sunday Schools have just completed their work for the medical boxes which were sent at the end of August to C.M.S. Mission Stations in Africa, India and North Australia. The gifts received included medical needs, such as patchwork quilts, babies' vests, face washers, bandages, safety pins, cotton wool, soap and supplies of books, pencils, scrap books, toys and so on, for the mission schools.

There was great excitement recently when branches at St. Matthew's, Windsor, and St. Peter's, Richmond, held sales of work. Members stocked and staffed the stalls and parents and friends came along to sup-

port their effort. As a result both branches have a splendid amount to send to headquarters to help C.M.S. take the Good News of the Lord Jesus Christ to people in far off lands.

The Annual Y.P.U. demonstration is to be held in the Sydney Town Hall on Saturday, the 15th October, 1949, in the presence of His Grace the Archbishop and Mrs. Mowll. Dr. Paul White is to be the chairman, and the Guest Speaker is the Rev. A. Begbie.

STRIP FILMS.

The Church of England Youth Department has available for the use of parishes a sound projector, religious and general films, as well as a large stock of film slides which may be either hired or purchased. Strip films are also available.

POSITION VACANT.

TYPISTE-STENOGRAPHER (18-20 years of age). Applications are invited by the Home Mission Society (Diocese of Sydney) for the position of typiste-stenographer and general office secretary. Salary according to award. Kindly apply in first instance to the Rev. R. G. Fillingham, General Secretary, Home Mission Society, Diocesan Church House, George St., Sydney, stating age, qualifications, etc.

CHURCH MISSIONARY SOCIETY
THIRD JUBILEE
ANNUAL MEETING

to be held in the
SYDNEY TOWN HALL

on
FRIDAY, 23rd SEPTEMBER

at 7.45 p.m.

Special Speaker: DR. MAX WARREN (London)



INTO ALL THE WORLD

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

SYDNEY UNIVERSITY EVANGELICAL
UNION.

The Annual Meeting of this Society will be held on Tuesday, 20th September, at 7.45 p.m., in the Union Hall, Sydney University. Chairman: Dr. Paul White. Speaker: Archdeacon T. C. Hammond, M.A., Th.D. The E.U. Choir will be singing. All friends of the Society are invited.

C.M.S. THIRD JUBILEE SALE.

The figures for the above sale are not yet complete, but to date the amount reached is £1020, and also a donation of £1000.

THE S.C.P.U.

For the next three months the Sydney Clerical Prayer Union will meet on the second Monday in the Bible House. Mr. N. Deck will give a Bible Study on the 12th Sept. at 12 noon.

S.D.C.A. FETE.

S.D.C.A. (Sydney Diocesan Churchwomen's Association) is holding a Fete in the C.E.N.E.F. Memorial Centre Auditorium, 201 Castlereagh Street, on Tuesday, September 13th, to raise funds for the reduction of the debt on the Memorial Building. Mrs. Niemoller has kindly consented to open the Fete at 12 noon, and all members of C.E.N.E.F. and S.D.C.A. members, who worked so loyally during the War Years, are cordially invited to be present. Do please come, and bring your friends. Gifts will be appreciated.

In conjunction with the Fete, a Musicales has been arranged for the evening, commencing at 7.30 p.m. It is being given by the Melba Trio, and associate artists, and promises to be most enjoyable. Tickets are 2/-, including supper.

CAMPERDOWN CEMETERY.
DUNBAR CELEBRATIONS AND
SERVICE OF REMEMBRANCE.
(Contributed)

The above was held on Saturday, 19th August, and despite the inclement weather a large number of relatives and friends took part in this annual celebration in this historic cemetery.

The visitors met at the northern door of St. Stephen's Church and marched to the Stone of Remembrance, the Dunbar boat, where a service was conducted by the Rector, the Rev. C. N. Steele.

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Mr. Aubrey Halloran, B.A., LL.B., acted as chairman. After the opening prayer the chairman read the lesson from the Book of Ecclesiasticus.

Mr. P. W. Gledhill, chairman of the Trustees, gave a hearty welcome on behalf of the Trustees to the visitors.

Mr. Halloran then delivered a stirring address. He said: "This is a day of special significance as it will be the last celebration to be held in this historic spot under the present conditions." He expressed appreciation of the work performed by the Trustees and especially by Mr. Gledhill, in their efforts to have the cemetery preserved in its present form and to a certain extent have been successful. Pressure had been brought to bear by Aldermen and Members of Parliament, but they loyally held out on behalf of the families of these who were buried there. The greatness of the Australian pioneers, whose bodies are laid to rest in this hallowed spot, is not appreciated as it should be. In some parts of the world these spots are held in sacred remembrance, where meetings are held, addresses given, and efforts made to keep the ties of memory bound together.

To-day, little interest is taken in these places to honour the memory of the old pioneers whose efforts gained for us freedom of worship in this sunny land of ours.

The Trustees have had a great task to get sufficient money to keep the cemetery in order, but have not relaxed their efforts.

Mr. Houson, R.H.S., one of the Trustees, thanked Mr. Halloran for his appreciative remarks about their work and said they all enjoyed working with Mr. Gledhill. A number of friends who were interested in the cemetery and realised the arduous work (voluntary) performed by Mr. Gledhill decided to mark their appreciation of this work by making him a presentation, and the chairman requested Mr. L. Freeman to perform the ceremony. Mr. Freeman on behalf of the subscribers handed to Mr. Gledhill a combined barometer and thermometer.

The recipient who was visibly affected by this token of esteem said that he felt like

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the famous Australian cricketer who under similar circumstances said he was "stumped." He said he tried to do his best for the grave holders and fought his hardest to keep the cemetery intact. He had copied the inscriptions on the pioneers' gravestones and had he not done so they would have been lost. He wanted his hearers to think of what had happened to Wollongong and Balmain cemeteries and was sure they would be pleased that the Trustees had managed to save as much as they did. A brick wall was to be built around the retained area while all historic graves in the resumed area and others in that area that fulfilled certain conditions laid down by the Act of Parliament of 1948 were to be placed in the retained area. £10,000 was to be given to the Trustees, the interest of which would be used to keep the grounds in order. Graveholders in the resumed area would be allowed to have, by way of compensation, a similar amount of land in any cemetery they pleased free of charge.

Mr. Gledhill thanked the subscribers for the beautiful gift they had given him which he said would be of much value to him.

The gathering then adjourned to the church where the hymn "Abide with Me" was sung and the concluding prayers read by the Rector after which the Benediction was pronounced and the meeting ended with the singing of the National Anthem.

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Mr. and Mrs. Steele kindly entertained a number of visitors at afternoon tea in the Rectory.

PRESIDENT OF C.S.O.M.

PRIMATE ACCEPTS POSITION.

His Grace, the Primate of Australia and Tasmania, the Most Rev. H. W. K. Mowll, M.A., D.D., Archbishop of Sydney, has accepted the invitation of the Council of the Christian Social Order Movement to become President of the Movement.

The late Archbishop Le Fanu, who was Primate when the C.S.O.M. was being formed showed keen interest and gave much encouragement.

The new President has issued a message of commendation in connection with Christian Social Order Sunday, which was observed in most of the dioceses on September 4th, and in Tasmania, Goulburn and Melbourne on September 11th and 25th, and October 16th, respectively.

ARRAWATTA MISSIONARY REST HOME

Now under C. of E. Evangelical Trust (N.S.W.)

The Arrawatta Missionary Rest Home at 14 Waratah Street, Chatswood was bequeathed by the late Miss Anna Mulligan, a parishioner of St. Paul's, Chatswood, upon trust to be maintained and used as a home for the temporary residence of women of the Church of England who profess and uphold evangelical and protestant principles, and who are or have been working either in Australia or abroad as missionaries under some missionary organisation having connection with the Church of England in the Diocese of Sydney.

The Rest Home has been endowed to cover its maintenance, and is available without charge to those who are qualified under the terms of the will. Applications

for admission should be made to Mrs. W. Atkin, 131 Archer Street, Chatswood (JA 2440).

The whole property has been held by the original trustees pending the formation of the Church of England Evangelical Trust (N.S.W.); it has now been transferred to the latter body, which has accepted the trust. Any general enquiries may be addressed to Mr. F. Langford-Smith, Secretary, Church of England Evangelical Trust, Diocesan Church House, George St., Sydney.

NOTE.—The Church of England Trust (N.S.W.) is an incorporated body operating without personal profit to the Trustees in the interests primarily of Protestant and Evangelical truth within the Church of England. The Trust is competent to hold property or money in perpetuity in the interests of specified objects or if the donor or legator so desires the income may be devoted to the promotion of protestant and evangelical truth at the discretion of the Trustees. There could be no safer or better way for investing money for religious purposes. There is no ambiguity in this Trust.

MRS. NIEMOLLER

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