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THE AUSTRALIAN CHURCH RECORD

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

MARCH 24, 1949

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

COMMENTS.

means of grace, a privilege as well as a duty for the baptised Christian." The supply of men for the sacred ministry was quickened by the ending of the war. Many men who had sensed their vocation to the ministry, had, of necessity, to satisfy their consciences by enlisting as the next step in the path of their duty to their country and their fellow men. But with the coming of Peace there came back the opportunity of realising the vocation to which they had devoted their lives. But now that that inflow is past, there is a very grave deficiency in the number of postulants, and bishops, the world over, are at their wits' end to supply the vacancies that have come to pass. The contingency is only consonant with the spirit of the age, which indicates on all sides a practical unbelief in the being and nature of God as revealed in Jesus Christ. "Where there is no vision of the people perish," and the lack of spiritual vision in the source of supply naturally issues in a lack in the ranks of those who feel called to consecrate their lives to the work of the ministry. The picture of life generally as we see it around and as revealed in the outspoken criticism of so true a discernor of the times as the Archbishop of York indicates a wave of practical materialism which threatens to overwhelm for a time the truer and better instincts of men and women brought up amidst spiritual ideals and ideas. Shorter hours of work and more and more money for the work that is done are indicative and incentive of wrong ideas of the worthwhileness of work and the value of money. "A little leaven leaveneth the whole lump," and it is difficult for men and women brought up in this materialist environment to gain and preserve those higher ideals which alone justify acceptance for Holy order. The will to serve and the will to give, to the uttermost are difficult of attainment and preservation when all around, in an environment of humanity venerated

as the present season used in preparation for the sacred rite of Confirmation or the Laying of Hands upon those baptised and come to the congregation generally, those immediately in-terested in the preparation of the rite, parents, godparents and confirmees, should take interest in the preparation and join with them in the rite.

It is much to be regretted to know that the Anglican or direction concerning admission to Holy Communion has been much under dis-credit for the past fifty years. It relates of the Anglican Church long ago expressed their opinion of the rubric as one "not to be used in the household and not for the sick." and that no Christian of the household should be prevented from taking in Anglican Churches. It is now the Lambeth Conference held that no minister was justified in refusing Holy Communion to any baptised Christian kneeling to receive it ceteris paribus. It is of interest to know that the regulation is of ancient days, quite pre-Reformation in the year 1281 A.D. in the Constitutions of Bishop Peckham's Constitution, which is laid down because of the "neglect" of Confirmation after it was incorporated in the Canon of 1549. While we agree with the more generous interpretation of the rubric, we also agree with the report of the Convocations Committee of 1944, "We do, however, regret that there is a tendency amongst some people to regard Confirmation as a kind of disciplinary burden imposed by the Church of England, and we believe that every opportunity should be taken to make known that Confirmation is a real

thinly with Christian profession, men and women no longer regard service and divine love as practical or even useful ideals of life. The great danger that besets our leaders in the spiritual sphere is to yield to a temptation to lower these ideals in order to fill gaps, and that would be simply suicidal and sinful. Spiritual men and women for spiritual work is the only slogan becoming the Church of God.

We feel moved to express a very sincere sympathy with the members of a great and most humane

The Medical Profession. The profession in the present contingency. There are some members of the govern-

ment who seem to have no regard for culture nor for the liberties of those whom they are supposed to represent. We use the term "supposed" advisedly, for in the process of parliamentary debates which we all have the fortune or ill-fortune to hear over the air, there is borne the sad conviction that a very large proportion of the responsible electors have no practical representation. Of all professions the Medical Profession deserves well of the whole community. They respond as a profession to every call for help in the line of their training and know nothing of limitation of service or hours of work. During the war, when there was a shortage of doctors for the people at home, many a doctor was on the verge of nervous exhaustion, simply by the overstrain of his work. It is hard to be patient with the self-appointed critics and bureaucrats who adorn the seats of power and in their ignorance belittle the grand generosity of service given freely to poor and needy in all of the public hospitals. It is about time that some public demonstration was made of the sympathy the greater part of citizens feel for men and women, who with the best opportunity of understanding, deem the present move of the Federal Government inimical to the best interests of the people and their profession.

"The Daily Telegraph" Press Service features an item of news from a London parish. It reads "Eccentricity!" as follows:—

VICAR FAVORS WORK FOR ALL SEVEN DAYS.

(Daily Telegraph Service.)

LONDON, Thurs.—The Rev. F. Mellows, vicar to St. Paul's, Margate, has dropped the Fourth Commandment from his church services.

The Fourth Commandment forbids work on the Sabbath.

Margate is a popular seaside resort, and most of Mr. Mellows' parishioners are boarding-house keepers.

"The old Jewish notion of the Commandments has gone west," Mr. Mellows said to-day.

"It is impossible to keep the Fourth Commandment in modern civilisation."

As we read this scare-lined item we wondered who it is that it is to be labelled "eccentric."

Does the Vicar in question really favour "work" for all seven days? What a popular preacher he must be, especially to the 30 or 40 hours a week protagonists! Or has the press reporter curiously misrepresented him? Then the rest of the statements are so bald as to merit the charge of eccentricity. Every statement requires so much qualification in order to be near the truth that we can hardly conceive of such a well known and experienced clergyman as the Rev. F. Mellows is known to be making such bald statements.

That the old Jewish notion of the Ten Commandments has "gone west" is perfectly true; but that does not rule them out as having no relevance to-day as an expression of the will of God. The "Ten Words" stand for great and lasting principles which can only be ignored with a dire loss to human life in the individual and in the mass.

Bald statements, apart from their context are misleading and sometimes amusing. We know of a case in an Australian city where a sermon preached from the well-known text: "Buy the truth and sell it not," was seized upon

by a guileful reporter to advertise a well-known journal, which he was representing and suggesting that the preacher was recommending it to his hearers!!

The so called combination of the English "Record", oldest of Church newspapers, with the Church of England Newspaper appears practically, to

mean that the "Record" no longer exists. Format, paper, printing, churchmanship are those of the C.E.N. and not of "The Record" as we have known and loved it. True it may be that that doyen of English Church laymen, who writes as Eusebes, is still to be found making some contribution to its columns—but it is a very meagre ration of space that he occupies and so far his notes do not manifest that sound evangelicalism which is the basis of his life and thought. It was a strange and unfortunate beginning, editorially, of this combination of church papers to attack the Islington Conference, and the criticism well merited the gentle but real rebuke of the Bishop of Barking's letter, where he describes the Conference as memorable, full of instruction and inspiration to those who have "ears to hear." We hope that wiser counsels may prevail before those who staunchly stand for the Reformation principles of their church are alienated from support of the paper.

We have referred before to the great challenges the Archbishop of York is making to church people in general to face up to the evils that are eating the

heart of the morale of the nation, and to bear the witness their calling as Christians demands from them in denunciation of these evils and in proclamation of the power of Christ. His Grace points out the great need there

is for churchmen and churchwomen to know what their profession stands for and to proclaim the same just where they are in life's activities. "The laity should be able to hold their own in argument in the house of business, the factory, the public house and anywhere else . . . We must all be ready to give an answer for the faith we hold." The Archbishop, referring to the lowered moral standards that prevail in the nation's life, says:—

"The immediate task is to arouse the conscience of the nation to condemn openly and uncompromisingly dishonesty and untruthfulness wherever they may be found, and in whatever profession, business, or industry.

"The Churches teach that dishonesty and lying or wrong, because they are sins of disobedience against the law of God. But there are whole masses of people now beyond the reach of the Churches, and who pay no attention to the claims of God. The State should do what the Churches cannot do. Through the press, the wireless, the cinema and posters it should bring before the nation the extent of crime, it should show the loss, the fear, the suspicion, and the inconvenience caused by dishonesty and untruthfulness; it should appeal to all, for the sake of our common life and the good name of the nation, to set their faces against, and to stamp out, petty pilfering and all underhand practices. It is said that it is absurd to expect that a "drive" of this nature will convert a thief into an honest man. I entirely agree; I have no expectation of this. But a carefully organised campaign on these lines will bring home to all the great injury the nation is suffering, and will lead to general discussion, and from this there may come a more emphatic social condemnation and a more careful avoidance of wrongdoing which the great majority of our citizens have always disliked, but over which they have too long kept silent. If public campaigns for road safety, saving, and greater production are successful, why not a campaign for honesty and truthfulness? Greater honesty would save the nation many millions of pounds, and would dry up the sources of the black market."

"THE AUSTRALIAN CHURCH RECORD."

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Henry the Eighth and the Prayer Book

(Rev. R. S. R. Meyer.)

While celebrating the fourth centenary of the Book of Common Prayer this year (1549-1949), it is well that we should be reminded of the debt which we owe to Henry VIII in this respect. Certainly, Henry lived and died a Roman Catholic; but it is equally certain that had he not been stricken in middle age, he would have followed to its logical conclusion the reform movement which he had encouraged in so many ways.

Henry had the Litany published in the English tongue in 1544. This is the earliest part of our present liturgy appearing in our mother tongue. It is rather more remarkable for its omissions than for its content, because the omission of most of the invocations of the saints represented a great break with past superstitions and also indicates how rapidly Archbishop Cranmer's attitude to reformed doctrine was progressing.

When he prorogued parliament on 24th December, 1545, Henry asked and obtained the permission of the House to reply in person to the usual loyal address. In a moving speech which was long remembered by his hearers, Henry pleaded for greater toleration and freedom in religious matters. This sounded the death-knell of the persecuting policy of Bishop Gardiner and the Duke of Norfolk leaders of the conservative religious party.

A yet more definite step was taken in 1546 when Henry gave Archbishop Cranmer consent for changing the Mass into a Communion service. Thus in March, 1548, appeared a new "Order of Communion" and communicants heard for the first time in English those beloved words of the Invitation, Confession, Absolution and the

Prayer of Humble Access. Thus, before the first publication of our Prayer Book and only fourteen months after Henry's death, this Order appeared, the direct result of Henry's wishes.

The will of Henry VIII is a most significant document if we wish to understand the ends for which he worked in his latter years. It was drawn up only four weeks before his death and was dated 30th December, 1546. In it he refers to the Communion as having been instituted "for a better remembrance" of Christ's redemption. Perhaps most significant of all is the clause appointing the Earl of Hertford as head of the Council of Regency during the minority of Edward VI. Cranmer was also a member of this Council but Henry deliberately omitted Bishop Gardiner. Hertford, later Duke of Somerset and Lord Protector of England, was well known to be among the staunchest of Protestants and a zealous reformer. We are, therefore, not without very strong grounds for believing that Henry appointed a man who would unhesitatingly further the royal plans for reform in religion.

Strype in his "Memorials" records that many of Henry's councillors were aware of the further plans which he had for reform, but which his untimely death left to his successors, Edward VI and Elizabeth. Henry's reign saw that most signal benefit conferred upon England, the publication of the Holy Scriptures in English in 1539. It was ordered to be set up and read in the churches throughout the land. The people became accustomed to the hearing of Divine Truth in their own tongue. There were many precedents in the Church for such a step. But there were none at all for the rendering of

the public services of the Church in the language of the people, if we except very early times. Thus in respect of our English liturgy, it was Henry who humanly speaking, led the way,

It is not intended that the foregoing should in any way belittle the monumental work of Cranmer or diminish the light which through the ages has shone upon his genius. But it should serve to make quite clear the fact that Cranmer's work would have been impossible without the sympathetic goodwill of the King, in an age when kings did not wield the sceptre in vain.

ENGLISH BOOKS OF COMMON PRAYER.

The Forthcoming Commemoration.

The Archbishop of Canterbury, in "Canterbury Diocesan Notes," refers to the forthcoming commemoration of the growth of the English Books of Common Prayer. "It has already been made known," he says, "that parishes are asked to make their special commemoration of the growth of the English Books of Common Prayer in their parish Churches on Sunday, June 19, the first Sunday after Trinity. That Sunday has been chosen because it is the nearest available Sunday to the date on which the first book of 1549 was brought into use four hundred years ago. The Book of Common Prayer enshrines not only for us but for the whole Anglican Communion the basic principles of the doctrine and worship of the Catholic Church, as, purged and purified at the Reformation, we have received the same. They are our heritage to be treasured and preserved and (with whatever fresh expression of them may from time to time be required) to be transmitted to those who come after us. In the Book of Common Prayer they are expressed with a strength and beauty and with a power for corporate worship which has entered deeply and often unconsciously into the life of the Church and the nation.

"The commemoration will be idle, unless there is a preparation for it."

The "Church Record" hopes to publish shortly a series of articles on the Prayer Book.

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TRANSLATING THE SCRIPTURES

By the Rev. L. L. Nash.

"Can any good thing come out of the theological world of America?" is an attitude often assumed by Britishers when they survey a century which produced Smith's Book of Mormon, Mary Baker Eddy's Key to the Scriptures, and even the hot gospelling tactics of Moody and Appelman. They sometimes forget that it was America which also produced Grimm-Thayer's lexicon, and the poetry of Whittier and Lowell.

In our day scholarship in many of the different branches of learning would appear to be passing to America as is evidenced by the transfer of the Encyclopedia Britannica to the Chicago University Press.

When a revised translation of the Bible was issued in the eighties of the last century, it was the American members of the committee who desired greater change in the wording of the Authorised Version than the members from the British Isles were ready to concede. It was arranged at that time that the Revised Version would have an addendum of readings and renderings preferred by the American committee and recorded at their desire. An agreement was reached that no separate book, however, would be issued on the other side of the Atlantic for a period of fourteen years. When that time had elapsed, the American standard version of the revision was published in 1901.

But on all hands it is agreed that the Revised Version of the eighties was inadequate. It really pleased no one, those behind who cried "Forward!" and those before who cried "Back!" The result has been that during our own century there have been published modern translations of the Scriptures which have been of great help to

the diligent reader of the Bible who is unlearned in the Hebrew and Greek languages. The weakness of these modern translations has been that they are mostly the work of an individual, and as such can command the obedience of the person only. Way, Weymouth and Moffatt have done great service by their efforts, and many others; but their attempts have been inadequate.

The matter was taken up by the International Council of Religious Education, in which the educational books of forty of the major protestant denominations of the United States and Canada are associated. They corresponded with British scholars, and it was hoped that collaboration would have been possible, but this proved impracticable during the years of the second world war.

In 1946 the Revised Standard Version of the New Testament was published. It is the work of nine eminent biblical scholars living in America, only one of whom would appear to have had substantial training and experience in the British Isles. It has been produced most attractively. The paragraphing is logical. Punctuation is modern and sensible. Poetry is printed as such. There are cross references, and necessary notes appear at the bottom of the page.

A pleasing feature of this work is that it does not appear to have been produced with any particular theological bias, such as marred Moffatt's translation with its dislike of the doctrine of the Virgin Birth. No work is perfect, however, and the eminent array of scholars have allowed one or two strange slips to be recorded. They have retained the word "wind" in John 3:8, and do not even allow (as

the R.V. did) the translation "spirit breathes" which is the prevailing rendering in all translations until just before the A.V. Another blemish is to eliminate the word "propitiation" altogether, and substitute "expiation." This may appear fairly harmless, but reference of the two words to the Oxford English dictionary will show that the translators were afraid of any suggestion that when the sinner repents there is any change in God's attitude.

Nevertheless, this new version ought to be received with gratitude and used widely. It will surely stimulate knowledge of the Scriptures and interest in their meaning. It is a real pleasure to read of the life and work of our Saviour Christ in language understood by the people.

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CORRESPONDENCE.

DEACONESS WORK.

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

In your issue, 10/3/49, the Bishop of Gippsland is reported as saying, on the occasion of the Ordination of Miss Sheila Payne, as Deaconess (Dss. Payne being an ex-trainee of Deaconess House, Sydney), "This (Gippsland) Diocese pioneered the revival of Deaconess work." It would be interesting to know on what the Bishop bases such a claim, and I should be glad if he can supply this information, through your columns.

Sydney has always been considered the "Mother" Diocese of Deaconess work in Australia, proved by the following facts. The first Deaconesses were admitted to the Order in 1889, in the persons of Mrs. Robert Taylor (then Miss Schleicher), who is now aged 95, and her sister, since deceased, and in 1891, the first Deaconess House was opened in Balmain. Since then, there has been the continuous work of training students, and an uninterrupted supply of Deaconesses have worked in the Diocese.

Deaconess work was begun in Melbourne, through the influence of Sydney, but later lapsed, till revived in 1924 by the appointment of an ex-trainee of Sydney, to be Head of their Deaconess Training Home, in the person of Head Deaconess Minna Johnson. Perth also owes its initial Deaconess work to another trainee of Sydney, Head Deaconess D. Genders. The pioneer Deaconess of Gippsland was yet another ex-trainee of Sydney, namely, the late Dss. W. Shoo-bridge, who was "set apart" in 1917, and commenced bush work soon after. She also worked in Tasmania, and her name is still held in high regard in these two Dioceses. Dss. Shoo-bridge may well be described as the "pioneer bush Deaconess" in Australia.

Yours truly,

G. HALL, Dss.,

Hon. Secretary, Sydney Dss. Fellowship,
Home of Peace, Petersham.
15th March, 1949.

HOUSE REQUIRED FOR HOME MISSION SOCIETY.

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

May I beg the use of your columns to bring before the notice of Church people the very great need which the Home Mission Society of the Diocese of Sydney has for a house in which I, as the newly appointed General Secretary, may live. Unfortunately

I am unable to take up my duties until a house is found, and the Society would very greatly appreciate any help in this connection that your readers may be able to give.

It would be appreciated if any information regarding a house which may be rented or bought could be passed on to me c/o The Home Mission Society, Diocesan Church House, George Street, Sydney, MA 5632 or at St. James' Rectory, 14 Mons Street, Canterbury, LF 1176.

With grateful thanks,

Yours sincerely,

R. G. FILLINGHAM.

"INFLUENCE OF THOUGHT."

(The Editor, "Australian Church Record.")

Dear Sir,

I was disappointed that your reprint from the "Brisbane Church Chronicle" headed "Influence of Thought" (A.C.R., 10th March 1949) was not modified in any way by editorial comment.

It is well known that there are many members of the Church of England who would have the Church be Catholic and Apostolic, but not Protestant and/or Reformed, but I suggest that whenever such people are quoted in your paper there should be no possibility of any reader's being misled as to the true facts.

In the abovementioned article Bishop Gore was quoted as follows:—

"Whatever her faults, the Church of England, more than any branch of the Church Catholic, holds together Church authority, Bible authority, and individual conscience. The Church of Rome makes much of one; Protestantism makes much of the other two. But the Church of England, like the Church of primitive days, holds these together."

It seems to me fairly clear that in the above statement the Bishop is disclaiming the Protestant character of the Church of England, which, to my mind, is one of her chief bulwarks.

It may be felt that such a statement, in the midst of such excellent matter, mars the whole article very slightly, but I feel that unless we are careful about these things the priceless benefits of the Reformation will eventually be lost.

Yours sincerely,

KENNETH HARRIS.

15 Enid Ave., Granville.
16th March, 1949.

[Thank you! An oversight in the make-up of paper.—Ed.]

"REVIVAL."

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

The following is an extract from the overseas mail:—
"London Churches launch great Revival Campaign."

A young man looking at the Cross of St. Paul's has opened one of the biggest Church revival campaigns ever held in London. He is to be seen now on posters at tube stations, posters which are the publicity forerunner of "Mission to London."

This great Church of England evangelical drive is being prepared for May, in 600 parishes in the Diocese of London, north of the Thames—Laymen from the churches will also help in the drive, which is to include big gatherings in Westminster Abbey and St. Paul's, Open-Air meetings in Hyde Park, and other centres, street meetings, and private house meetings.

What is the Church in Australia doing? The question of revival is urgent. A mighty spiritual revival in the church is the fundamental need of the hour—it is the only thing that will prevail. Is our beloved Church of England in Australia content to sleep on, or will it accept the challenge to lead a mighty spiritual revival campaign?

"Up, for this is the day"—God has not forgotten to be gracious—He still wants His Church arrayed in "fine linen" and "not having spot, or wrinkle, or any such thing." (Ephes. 5:27.) Let us arise and go forth to promote revival.

Yours faithfully,

ERIC G. NICHOLLS,

Secretary, United Revival Movement,
4 Lindsay St., Burwood.

Th.L. TEXT BOOKS.

(The Editor, "Australian Church Record.")

Dear Sir,

At present there is great difficulty in obtaining many essential Th.L. text books. Many of them repose on the shelves of the clergy, seldom to be looked at again.

To the owners of these books I make an appeal on behalf of the students of Moore Theological College, that they should either sell or give them to the students.

The following books are proving very difficult to procure — Cambridge Greek Testaments, "Ephesians" and "Philippians" or Robinson's "Ephesians" and Lightfoot's "Philippians"—"The Prayer Book"—Evan Daniel; "History of the Medieval Church," Deansely; "The Method and Technique of Teaching," Cole; "History of the Church of England," Patterson, "Atonement," Dale.

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Yours sincerely,

R. LOVITT,

Hon. Sec., Moore Theological College, Students' Union.

Moore Theological College, Newtown.
9th March, 1949.

INTRODUCING C.Y.C.S.O.

(Contributed.)

During 1947 and 1948, representatives from many of the different church youth organisations, departments and interdenominational organisations (e.g., Y.M.C.A., Christian Endeavour and Australian Students' Christian Movement), came together to form a Council. Its purpose was to create unity and co-ordination among the different youth groups which were concerned to make our social order reflect Christian principles. Thus its primary objectives would be to stir up our youth to the need for this work for our Lord Jesus Christ, and, above all, to set in action, if at all possible, groups or "cells" in factories among the working youth of secondary industry. This unifying and co-ordinating by the various Christian organisations would be to create worshipping and studying groups of Australian Youth which would become active evangelising cells in the place where they work.

As Dr. William Temple often stressed, an indispensable part of the evangelistic activities of such cells should be keen, well co-ordinated, social witness.

For this to be carried out effectively the "ecumenical" lead of the World Council of Churches has been followed. A similar type of co-ordinated activity and unified purpose is fulfilled in a particular sphere of our social order, viz., the Universities, by the I.V.F. and S.C.M.

The Council formed in 1948 in N.S.W. is called the Christian Youth Council on Social Order (C.Y.C.S.O.). It is only in its infancy and it has a difficult job ahead of it.

In the first place, full co-operation and unity will not always be achieved. Secondly, it will have to overcome much indifference within the Churches and many difficulties without the Church. But it will make possible a co-ordinated utilisation of the churches' resources for a task of vital importance. May C.Y.C.S.O. have your prayers and support as it goes on its way trusting and hoping in the power of our Lord and Saviour Jesus Christ.

THE RED BOOK.

Details of High Court Injunction.

A correspondent has sent us the following:—

On page 12 of "The Australian Church Record" of the 24th instant appears a short correction with regard to a prior article on the Red Book. As a matter of fact I had read the article referred to, and had noted what an excellent article it was, except for this one error. A supporter in Brisbane wrote to me expressing his satisfaction that the High Court had dismissed the Bishop's appeal, but regretting that the injunction against the use of the Red Book had been limited to Bathurst and Canowindra.

It appears that there is a widespread misunderstanding about the extent of the variation made by the High Court of the judgment of Mr. Justice Roper, so I am writing to give you the exact position. You may consider it useful to publish the information in "The Record."

The Bishop was restrained and enjoined from using and from authorising and encouraging the use of the Red Book and from making the Sign of the Cross and ringing or causing to be rung a Sanctus Bell during the administration of the Sacrament of Holy Communion in the following Churches in the Diocese of Bathurst:

All Saint's Cathedral, Bathurst; St. Barnabas', South Bathurst; Christ Church, Blayney; St. Barnabas', Coonamble; St. Paul's, Carcoar; St. John's, Cowra; St. James', Cudal; St. John's, Forbes; Holy Trinity, Grenfell; St. Luke's, Gulgong; Holy Trinity, Kelso; St. Mark's, Millthorpe; St. John's, Molong; St. John the Baptist, Mudgee; Holy Trinity, Orange; St. George's, Parkes; St. Peter's, Rockley; St. James', Rylstone; St. John the Baptist's, Warren; All Saints', Canowindra.

It will be noticed that this list includes the principal towns of the Diocese.

At the hearing of the case, it was either proved or admitted, that the lands upon which these Parish Churches are erected are lands vested in the Church of England Property Trust (Diocese of Bathurst) upon trust for the erection of a Church, etc..

As has been emphasised on numerous occasions the Red Book case was a civil suit for breach of trust, and it was necessary to prove the trusts of the lands, upon which the Churches in the Diocese were erected. This was a big job, and proof had to be by either evidence, or admission by the Bishop. It was felt that the above list was sufficiently comprehensive for all practical

purposes, and that it was quite unnecessary to go to the further expense of proving the titles of the lands upon which every Church in the Diocese was erected.

The important matter was the principle involved, and so far as that is concerned it would possibly have been quite sufficient to have alleged a breach of trust in one church, say the Cathedral, only.

CENSUS SHOWS STRENGTH OF CHURCHES.

The census returns for the whole of Australia just released disclose the present strength of the various churches throughout the Commonwealth.

Figures for the leading denominations are:—

Church of England	39.2 %
Catholic & Roman Catholic	20.7 %
Methodist	11.5 %
Presbyterian	9.8 %
Baptist	1.4 %
Church of Christ9 %
Congregationalist8 %
No admitted affiliation	10.8 %

The most interesting figure is the last which shows that the number of people who decline to admit any religious affiliation has fallen by 2 %.

The Methodist Church has increased its proportion of the population by 1.2 % since the last census in 1933. The Roman Church (if undefined Catholics are added, though not all these will be Roman Catholics) has increased its proportion by 1.3 %. The Church of England has increased .5 %. On the other hand the Presbyterians have fallen by .9 %, the Baptists and the Congregationalists have each fallen by .2 %, while the Church of Christ maintained the same figure.

A.C.R. SUBSCRIPTIONS.

The following amounts have been received. If amounts have not been acknowledged within a month kindly write to the Sec., Record Office. Rev. R. E. Sherlock, 10/-; Rev. H. F. L. Palmer, 10/-.

PERSONAL

The Rev. R. Palmer, formerly curate of Holy Trinity, Erskineville, Sydney, has been appointed rector of Robertson, N.S.W.

The Rev. and Mrs. Alwyn Prescott, of Penant Hills, Sydney, are rejoicing in the birth of a son. And the Rev. and Mrs. Gordon Smee, of Woolwich, Sydney, in the birth of a daughter.

The Rev. A. H. Edwards, Rector of Jambaroo, N.S.W., has accepted nomination to the parish of Kensington, Sydney.

The Rev. R. Sherlock, Curate of St. John's, Randwick, has been appointed to Glen Davis, N.S.W., the Oil Centre.

Mr. Brice Mutton, who has been elected as the new member for Concord, in the New South Wales Parliament is a prominent church officer in the parish of Holy Trinity, Concord West, Sydney. He has been a churchwarden and Synod Representative for a considerable period, and the members of his family are also prominent in the work of the parish. Mr. Mutton has four times been Mayor of Concord. Prior to his association with Concord parish he took a leading part in the parish of Christ Church, Enmore.

Dr. Harold Anderson, medical superintendent of the C.M.S. in Great Britain, and Mrs. Anderson, are expected in Australia shortly for deputation work in connection with the Society.

The Rev. J. S. Cowland, Federal Secretary of the Church Army in Australia, and Mrs. Cowland, will sail for England in the "Strathaird" on April 16th. They expect to leave England on the return journey in September.

The interesting announcement is made in a Sydney newspaper that Harold Blair, the leading Aboriginal singer, is engaged to Miss Dorothy Eden, of Camberwell, Melbourne. He met Miss Eden while they were both studying at the Melbourne Conservatorium of Music. Mr. Blair recently graduated with a diploma from the Conservatorium.

The Rev. W. F. Carter, of Wallerawang, was inducted last Tuesday, 22nd March.

The Rev. R. E. Davies, Senior Chaplain of R.A.A.F. in Middle East, 1943-46, has been appointed rector of St. John's, Canberra, in succession to the Ven. Archdeacon Robertson, who has been appointed Chairman of the A.B.M.

Mr. S. H. Song, the eldest son of Bishop Song, of Western Szechwan, had the degree of M.A. conferred upon him by the University of Sydney. Mr. Song's thesis was awarded the "A" grade.

Rev. A. R. A. Freeman, B.A., of Worcester College, Oxford, has been appointed Assistant Minister, St. Andrew's Cathedral of Sydney.

The Dean of Sydney preached the Ordination Sermon at Nelson Cathedral (N.Z.), on Feb. 24.

At the invitation of the Archbishop of Sydney and the New Zealand Council of Churches, the Bishop of Chichester and Mrs. Bell will visit Australia and New Zealand next autumn. They expect to leave England by sea early in August, spend six to eight weeks in Australia and New Zealand, and return by air, arriving home in November.

In connection with the C.S.S.M. Mr. Montague Goodman, a London lawyer, who has devoted the past 19 years of his life to full time Christian service is to take a series of meetings in the Assembly Hall, Margaret St., Sydney, for Wednesday, April 20, to Saturday, April 30.

IN SEARCH OF NOAH'S ARK.

News comes from London, through "The Daily Telegraph" Service, that Mr. Egerton Sykes, a retired Government official, will start looking for Noah's Ark in June.

He plans a two-months expedition to Mount Ararat, on the borders of Turkey and Russia, where the Bible states Noah landed after the Flood.

A party of eight will comb an area 40 miles by ten to the south-west of Ararat, where pieces of the Ark have been reported found.

Mr. Sykes is reported to have said: "The Bishop of Birmingham is wrong in saying that there was no flood as told in the Bible."

"I want to prove to the world that there was a flood and that some refugees, probably Noah and his family, landed on Ararat and left their Ark behind."

"Only a few months ago people in the locality reported seeing parts of what appeared to be a ship."

Proper Psalms and Lessons

March 27. 4th Sunday in Lent.

M.: Gen. xliii or Ecclus. xxvii, 30-xxviii, 9; Luke xv or Hebrews xii. Psalm 119 145-176.

E.: Gen. xlv 1-xlv 8 or xlv. 16-xlvi 7 or Ecclus. xxxiv 13; Mark xv 1-21 or 2 Cor. ix. Psalms 39, 40.

April 3. 5th Sunday in Lent (Passion Sunday).

M.: Ex. ii, 23-iii end; Matt. xx 17-28 or Heb. xiii 1-21. Psalm 22.

E.: Ex. iv 1-23 or iv 27—vi 1; Mark xv 22 to end; 2 Cor. xi 16-xii 10. Psalm 51.

April 10. Sunday next before Easter (Palm Sunday).

M.: Isa. lii 13-liii end; Matt. xxvi. Psalms 61, 62.

E.: Exod. x 21-xi end or Isa. lix 12; Luke xix 29 or John xii 1-19. Psalms 86, 130.

WHITE AUSTRALIA.

It is far from my desire to take sides with any party in our various Governments and the treatment of our own natives in the past from all sides has left much to be desired. Nevertheless it is hard to believe that so much callousness could be shown in these days as we have seen in respect of the Mulgoa half-castes and in the deportation of coloured people who were given shelter during the war.

Whatever reasons there might be for the White Australia Policy on economic grounds one could wish that at least a little Christian sympathy and understanding might be shown in bringing the policy into effect. Of course we realise that the White Australia Policy does not affect our own natives but there is a common link and that lies in the white man's enormous sense of superiority. Unfortunately, with all his boasted learning he has yet to learn that there is a world of difference between a white face and a white heart.

In the "Herald" of 19th February an article described the foundation and workings of a resident club in London which had 50 per cent. each white people and coloured. It originated in the desire of the founder to provide accommodation for the many coloured students who come yearly to England to study at the Universities or schools and who often have to find very inferior accommodation and be subject to the all too common criticism of the whites. So often these students, many having come from good and influential homes abroad, have gone home anti-British and embittered because of their treatment. The founder of the club aims eventually to have three six-storied buildings erected at a cost of not less than £2,000,000, and he plans finally to hand the whole over to a charitable trust. What a marked contrast this shows to the attitude which is so often the case. We have a colour bar. If it is not actually on the legislation books it is at least in human hearts. The day may yet come when the Africans and Asians will have a colour bar and the biggest part of the tragedy would then be the exclusion of missionaries. And yet that colour bar might never come for the educated Indian is not so little minded as many whites. — "Wentworth Falls Parish Paper.")

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TO AUSTRALIAN CHURCHMEN.

Agreements and Differences in Theological Thought

(By Canon T. C. Hammond.)

Sometimes we are tempted to overlook points of agreement when we direct attention to points of difference between our system of belief and those of others. This is natural because we tacitly assume that the points are well known. It is dangerous because, in point of fact, they frequently are not.

In addition, traditional historic divisions have been obscured by infiltration. In some points Roman Catholics coincide with Evangelicals against Modernists, in others Anglo-Catholics coincide with Roman Catholics against Evangelicals.

All this is due to the fact that all parties profess to hold a revelational religion but differ as to the nature and extent of the original revelation.

I may help to set out agreements and differences as they present themselves to an Evangelical.

(1) **The Bible.**—Both parties agree that as The Council of Trent puts it "One God is the Author of both"—the Old Testament and the New Testament.

The Roman Catholic Church has not anywhere closely defined the extent of inspiration, but on the whole supports the view that the record is historically reliable, as well as spiritually profitable. The pronouncement of Leo XIII condemning Modernism in the Roman Catholic Church lean strongly towards the Evangelical outlook.

Bishop Milner in his "End of Religious controversy" says something like this, "The difference is not concerning the fact that there is a Word of God, but as to what constitutes the Word of God." (I quote from memory but the substance is accurate.)

Three main differences emerge:—

(a) The Apocrypha is included. The Church of England says "The other works (i.e., the Apocrypha) (as Jerome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." (Article VI) The Council of Trent is the first council to impose the Apocrypha as of equal authority with the Palestinian Canon of The Old Testament.

(b) The same Council equates with Old and New Testament, Apocryphal and Ecclesiastical Traditions. Protestants say of the Canon of Old and New Testament, "Whatsoever is not read

therein nor may be proved thereby is not required of any man that it should be believed as an Article of the faith or be thought requisite or necessary to salvation." (Article VI.)

(c) The Creed of Pope Pius IV adds this qualification, "According to that sense which our holy Mother the Church doth receive them to whom it belongs to judge of the time, sense and interpretation of Scripture." Protestants maintain that the sense of Scripture must be gathered from Scripture and not from an external interpreting authority. They admit, of course, that a consensus of judgment carries weight, but even a single individual may, through independent research, discover grounds for a fresh interpretation.

(2) **Theology Proper.**—By theology we mean the deductions which have been made from the accepted standards of religious belief.

(3) **The Fall.**—All Christians, except the followers of Pelagius in the fifth century and some advanced Modernists to-day, believe in the fall of man from original righteousness. There are differences of opinion as to the effect of the fall, which reach beyond the traditional denominational divisions. The views of differing ancient writers have been stated as follows:—

Pelagian—Man is whole and needs only a Guide.

Semi-Pelagian — Man is sick and needs a Physician.

Augustinian — Man is dead and needs a Life Giver.

There is, of course, inevitable syncretism, but we may say that the doctrine of the fall is a point of agreement between the great majority of Christians.

(4) Following on the doctrine of the Fall, there is the doctrine of Original Sin, meaning that, previous to any individual act of his, man inherits a sinful nature. Pelagians of old, some Modernists and some comparatively small bodies of Protestants (e.g. some Quakers and some Disciples of Christ) refuse to accept the usual view of Original Sin. Roman Catholics subscribe to the doctrine.

Since the condemnation of the Jansenists and the rise of the Jesuits to a position of dominance in the Church of Rome, the prevailing Roman doctrine has been what Protestants call Arminian. But this is a difference that overlaps denominational boundaries. Aquinas and Calvin both follow the more rigid view of Augustine. Liguori and Wesley would lean to the mediating view of Vincent of Lerins.

(5) **The essential Deity of Christ.** Roman Catholics and Protestants accept the definitions of the Nicene Creed on this dogma. Unitarians and some Modernists reject it. There is a strong consensus of belief on this vital point.

(6) **The Incarnation.** (a) **The Mode.**—Roman Catholics and the great majority of Protestants accept the Virgin Birth. The early Socinians like the Mohammedans also accepted the Virgin Birth while denying the essential Deity of our Lord. Modern Unitarians deny the Virgin Birth. Modernists are divided in opinion. Some say that the Virgin Birth may be true, but it is not an essential Article of faith. Others reject it altogether as an unnecessary incumbrance. It is safe to say that the vast majority of Christians are united on the question of the mode of the Incarnation. (b) **The character of the Incarnation.** Such names as Monophysitism and Monothelism are seldom heard outside the schools to-day. But a new problem related to the word "Kenosis" divides Christians. Some seem to hold that the Incarnate Lord experienced a complete suspension of all His divine powers and lived and thought exactly as a Jew of the first century. His "thought-modes" are open to criticism and revision. Although God "in potentia" He was man "in actu." This opinion is not widely held. It could not be held by scholastics or Hegelians, both of whom regard God as the "Ens Entissimus." But modified views of Kenosis have weakened in some quarters the old belief in the dual nature of Christ. Still it can be said that the great body of Roman Catholics and Protestants accept the old view that our Lord, by virtue of the Incarnation, "took up the manhood into the Godhead" uniting two natures in the unity of a single Person.

(7) **The Trinity.**—Roman Catholics and Protestants accept the doctrine of the Trinity. Unitarians and some Modernists reject it. Western Protestants accept the "Double Procession" of the Holy Spirit. The matter formed no subject of controversy at the Reformation.

(8) **The Atonement.**—There are differences in all denominations as to the extent and effect of the Atonement. Augustinians and Vincentians in early times, and Jansenists and Jesuits in later days, differed from one another. These differences passed over to followers of the Reformation doctrine. But with the exception of Unitarians and some Modernists all are agreed that Salvation is procurable only through the merits of our Lord Jesus Christ. Roman Catholics and Protestants generally would agree with the sentiment: "There is no one can save you but Jesus; there is no other way but His way." The doctrine of a vicarious sacrifice of Christ for the sins of men is held by both parties in the controversy. Anselm's "Cur Deus Homo" is accepted widely in Protestant circles. The scholastic term "satisfactio" is used in the Articles of the Church of England. (Art. II.)

Differences in detail emerge, such as the precise meaning of "Substitution", but these were not unknown in scholastic days and cannot be said to be a wholly distinguishing mark of the Reformation.

(9) **The Church.**—At first sight it would appear that there are wide differences about the Church. But even here there is a substantial agreement. Roman Catholics and Protestants agree that our Lord founded a Church and only one Church. Here Modernists differ and say the Church is a later development, the theology of which was determined by St. Paul. They decline to accept Matthew XVI 18 and XVIII 16-18 as genuine sayings of our Lord. They point out

that in St. Mark and St. Luke the incident at Caesarea Philippi is recorded without the crucial words in Matthew XVI 18. But, if the tradition be well founded that Mark recorded Peter's teaching, we have a reason why a personal encomium should be omitted. It is noticeable that Luke omits the rebuke to Peter, Mark VIII, 32, 33, which finds full expression in Matthew and Mark. The evidence is not as convincing as some would assert. It is at least conceivable that Luke omits the two details as more immediately personal. Mark feels compelled to recount the rebuke because it was part of Peter's message. Matthew feels under obligation to record the favourable, as well as the unfavourable, reference to Peter. It is Luke who speaks of the Apostle's fellowship, Acts II, 43, and immediately after uses the word "Church" v. 47. Both agree that the Church of Christ has a visible aspect. It is known to men by the association together in worship and sacraments of its members. Quakers and some Unitarians differ from the main body on the use of Sacraments. Roman Catholics and Protestants unite in saying that admission into the visible body, the Church, is by means of sacramental initiation. Protestants, however, maintain that the Church can be divided. Roman Catholics apparently agree because they distinguish between heresy and schism. They are not always clear as to whether schism separates from the body of Christ completely. "Unam Sanctam" seems to make this inevitable. "It is necessary to salvation for every soul to be subject to the Sovereign Pontiff." But Roman Catholics, and frequently Anglo-Catholics, are hostile to the idea of an Invisible Church except in the sense that "those who have crossed the flood" are not visible to their comrades on earth. Still when pressed Roman Catholics come close to the idea of an Invisible Church. Bellarmine speaks of those who belong to the "soul" of the Church and includes "the unjustly excommunicated." Joan of Arc is a good illustration. She was burned as a witch and later canonised as a saint, so that even on this matter points of agreement may be traced.

(10) **The Sacraments.**—There are points of agreement here. Evangelicals would accept the Roman definition that for a sacrament there is required Matter Form and Divine Institution. They reject the five "commonly called sacraments" because "they have not any visible sign or ceremony ordained of God." Article XXV. Do Sacraments confer grace? Evangelical Protestants would say it depends on the meaning of the word "confer." Certainly they do not confer grace "ex opere operato" but only through the coincident work of the Holy Spirit applying the blessing to the soul. Grace is not "in" the Sacrament but "in" the relation between the outward sign and the perceiving recipient. Where the sign is understood and the spiritual significance accepted by faith, then grace is conferred. Instead of the usual distinction between "signum sacramenti" "Res Sacramenti" and "gratia Sacramenti" Evangelical Protestants prefer "The outward and visible sign" corresponding to "signum Sacramenti" or "Materia Sacramenti," and "The inward and spiritual grace" corresponding to "gratia Sacramenti." They do not hold that the grace is contained in the visible element or even in the consecrated elements so that it is effective unless an obstacle is imposed. They hold that the grace is communicated directly by God the Holy Spirit to the soul, the sacrament being a donative sign. They claim that Barnard and even Peter the Lombard held this view.

Why is there so much agreement? Because the deposit of faith was originally identical and much has been retained through the ages.

Why are there differences? Evangelical Protestants contend that the river of truth has been contaminated from time to time. Just as in the early days false opinions arose regarding the Person of our Lord and the work and Person of the Holy Spirit, so in later times false opinions grew up concerning man's part in Salvation.

The Council of Trent, instead of rejecting these false views, endorsed them and so the cleavage already existing was made wider and more permanent. The first battle was on Indulgences. It is now, I think, agreed on all hands that Tetzel said some intemperate things. The Council of Trent warns against making merchandise of Indulgence. But the idea of human merit was not wholly disowned. So men can remove some of the penalty due to sin and saints can accumulate merit that can be transferred to others. Salvation is a kind of Plus. "Plus what? Plus a little something the others have not got." Apart from our Lord Jesus Christ we could do nothing to earn our Salvation but with Him we can improve our standing, in some cases doing more than is required of us, and securing a credit balance that can be used for the benefit of others. We are "made righteous" in Baptism, and, when we fall from that state, again in Penance, and we improve our righteous position by fastings, prayers, almsgiving and all works of charity. That is the Plus for which we are responsible. The Evangelical Protestant prefers to say with the Church of England, "works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God, forasmuch as that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin." Article XIII. Perhaps the Roman Catholic would agree to this. But the Articles also say "Good Works, which are the fruits of Faith, and follow after justification, cannot put away our sins and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; inasmuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit." Article XII. There is no difference as to the obligation of good works "faith without works is dead being alone," but there is a wide difference as to their place in our Salvation. "They cannot put away our sins" not even the smallest part of them. Our Lord Jesus Christ alone must meet all our debt. He makes us to will and to do of His good pleasure, but we are never able, while in the flesh, to do God's will perfectly. Hence we never can get away from the need of the merits of Christ. This is a vital difference. It sweeps away human merit whether of the Pelagian or Semi-Pelagian sort. Super-abundant merit, the expiation by temporal punishment of a small quota of God's wrath against sin, Purgatory, are all negated.

(11) **The Apostolic Ministry.**—Roman Catholics and Protestants are agreed that our Lord, through His Apostles, established a regular ministry in His Church. Even Quakers have some form of ministry, though of a rather inchoate character. Anglo-Catholics hold the Three-Branch theory, making Episcopacy essential to a valid ministry. Roman, Greek and Anglican have preserved the true Apostolic Succession.

Evangelicals hold that an Apostolic Succession means rather that the principle of a regular ministry has been retained, but that the precise form is not so rigidly defined as not to admit of considerable variety. Most religious bodies preserve the Apostolic custom of "laying on hands."

The Roman Catholic and Anglo-Catholics, also the Greek Churches, contend that the ministry includes a true priesthood. Evangelicals contend that the priesthood is now common to all believers and is limited to offering what Cranmer called "congratulatory" sacrifices, i.e., prayer, praise, thanksgiving and personal consecration. They draw attention to the fact that the word "hiericus" translated by Jerome "sacerdos" is only used of our Lord, the priests of the heathen cults, and believers generally in the New Testament. The ministry is described always as deacons and presbyters or bishops, the latter term being used as an alternative to presbyters in some passages. Jerome preserved the distinction scrupulously in the Vulgate.

Etymologically neither "hiericus" nor "sacerdos" has a sacrificial import, but custom has attached this meaning to both of them. Cyprian seems to employ "Sacerdos" usually for a bishop, but there are a few ambiguous phrases which prevent a definite deduction to this effect. Tertullian uses "presbyter" and "sacerdos" interchangeably. This usage of the third century helped to obscure the careful distinction in the New Testament.

(12) **The Mass.**—Roman Catholics and Protestants are now generally agreed that the word "Mass" comes from the deacon's call to the congregation "Ite missa est." This was disputed for a long time. Bellarmine suggests a derivation from the Hebrew "Minchah." Here careful research has resulted in a wide agreement. But the wider term "sacrificium Missae" or "sacrificia Missarum" still divides us. Protestants hold that there can be no continuance or repetition of our Lord's sacrifice. It is "His one oblation of Himself once offered" (Prayer Book Communion Service). Roman Catholics go a long way towards this in exposition (see the Westminster Translation of the Epistle to the Hebrews) but they maintain that our Lord, by the hands of His priests continues to offer Himself in "an unbloody manner" in the daily Mass. Anglo-Catholics are divided on the point. Some speak of "a commemorative sacrifice" which is sufficiently wide to include the most Protestant conception. Others seem to hold the full Roman doctrine. Archbishop Usher long ago pointed out that the early Irish Church spoke of "receiving the sacrifice" which made it commemorative and not repetitive. The Council of Trent insists that it is a "true, proper and propitiatory sacrifice" which makes against the defences sometimes urged by Roman Catholic divines.

APOSTOLATE OF THE DANCE FLOOR.

Under this heading the Dublin "Standard" for 22nd October last gives an account of proselytising work going on in Liverpool. The Roman Catholic Archbishop Roberts, S.J., of Bombay, speaking in Liverpool, said: "He was convinced that the key to the conversion of England was held by the Catholic girl." The report goes on:—

"Every night in Atlantic House, general headquarters of the Apostleship of the Sea on Merseyside, a band of Catholic girls are playing an unusual part in that work of conversion. They are the hostesses, members of a special guild of the Apostleship of the Sea, who give their evenings voluntarily to what might justifiably be termed the apostleship of the dance hall.

"These girls, carefully selected from good Catholic families, act as dance partners to the seamen of all creeds and nationalities who now come in hundreds every week to Atlantic House."

THE BIBLEMAN'S CORNER.

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

"THE SPARK AND THE FLAME."

The new London Popular Report of the Bible Society, entitled "The Spark and the Flame" was written by Miss Mildred Cable and Miss Francesca French. In this report, the authors challenge Bible Society friends to strike a spark, give space to the winds of God, then watch for the flame. "Never," they say, "has the march of time led us through more exciting days than those we now see. Christian forces are no longer watching the chance to give the message to unwilling people. No longer has the missionary to take wearisome journeys to far-distant lands in slow and uncertain sailing vessels, no longer does the Christian message suffer the stern limitations of time and space. The report recounts the way in which the tiny spark spreads to the flame, until the Grace of God burns up the impurities of life, and the real gold is seen. Every man is brought within the cleansing flame, and every land is claimed for the healing power of God.

INDIA.

During the past year, the British Government has withdrawn from India, and the partition of the country into Pakistan and India has taken place. Turmoil followed with tragedy and with death for thousands. The Pandit Nehru has summed up, "Freedom came to us, and it came with a minimum of violence, but immediately after we had to wade through oceans of blood and tears. Darkness descended upon our land, and madness seized the people. The lights all seemed to go out—not all, for a few still flickered in the raging tempest.

These lights are now renewing their strength and there is fresh hope that friendly relations will prevail, and that time will bring the various parties into unity for which the great patriot Gandhi lived and died. One interesting thing has followed upon his death. He is likened to Christ, and one of the reactions to his martyrdom has been an appreciation of the Crucifixion of Jesus.

A large poster appeared in Calcutta a few days after Gandhi's death, which showed Christ on the Cross, while below stood Gandhi, Buddha and others. Underneath were the words, "They died for our sins. How can we continue to sin?" Those in charge of the Bible Society work in India and Pakistan feel the challenge of the hour. The report from North India says, "The Bible Society of India and Ceylon feels called upon to take a worthy part at a time of such momentous change."

BIBLES—MORE BIBLES!

One thing, however, confronts the organization of the Bible Society and that is the shortage of Scriptures. Every mission station raises the cry, "Bibles, Bibles, more Bibles!" The task of the Bible Society is to keep the flame alive, using every possible means for the grace of God to cleanse the life of India. One Secretary writes, "There is a real call for Scriptures among the intelligentsia—we cannot keep enough Bibles in stock, they are so much in demand. Some masters of Hindu schools have asked for copies of the Bible for the school library, and many prominent men have asked for a gift of the Book." A Christian Indian wrote

"The Bible is the best text book for the forming of men of character, so desperately needed in our generation."

Another secretary has written, "1947 will be remembered as the year in which our Motherland became free. We have attained freedom, now we must attain good government. To us Christians who have been brought from darkness to light, this means much more than good law and good houses. It means the Kingdom of Heaven, the Kingdom of love and peace and righteousness in our Lord Jesus Christ." The chief difficulty that has beset the Bible Society agency under his care has been the shortage of Scriptures. "But," he says, "there are signs of better days ahead and hopes that our empty shelves will soon be replenished." The Indian Secretary at Bombay asks for prayer, for as he travels, he has so many opportunities of personal work. "We do not travel in silence in this country," he writes. We always begin by asking a fellow traveller whence he comes and whither he goes; the place of his birth, the number of his children, the amount of pay he gets, and the nature of his work. After this is disposed of, there is generally an opportunity of witnessing for Christ." Let us imagine ourselves in a railway carriage in India and the fellow travellers, mostly Hindu, bombard the Indian Bible Society Secretary with questions. "When and why did you become a Christian?" "In what way does the Christian religion differ from ours?" "Why do you seek to convert people of other faiths?" "In what way is the Bible superior to our Hindu Scriptures, our Vedas, Gitas and Upanishads?" They will endeavour to include Christ among the saintly men of India with the question, "There have been many saints in India, and elsewhere, why then do you give a unique place to Christ?"

WITNESS OF BIBLE HOUSES.

The windows of the Bible House in Bombay are gay with displays of Bibles in different languages and the pages are turned every day. When the windows were being changed a Parsee entered the Depot to ask why the Book had been removed. "What difference does it make to you?" asked the depot keeper. "I read the Bible every time I pass," was the reply. A Hindu said the same thing on another occasion. The Secretary summed up, "We need in India, a great revival, that all professing Christians may become practising Christians, and we need a wide circulation of the Bible. There is a hunger for the Word of God in unexpected places, and to satisfy this hunger more Scriptures are needed in Marathi, Gujarati and in as many as twenty other languages." The same appeal comes from South India where the need for Bibles is tremendous. "Do all you can to get us the Books," wrote a well known missionary. "We have unprecedented opportunities, but no books," wrote another.

INDIA'S FUTURE.

Whatever the future of India may be with the responsibilities of self government and the working out of true citizenship, with the vast education scheme that confronts the leaders, this stands sure, that the Bible Society has, by the circulation of the Christian Scriptures, kindled a flame that can never be put out. Best of all, the Indian Government does not wish to extinguish it, but will permit continued distribution of the Word of God. As friends of the Bible Society we can help to guard the flame by prayer and gifts until India's Christ will not be one of many gods, but India's supreme Teacher, Saviour and Lord. So may the spark become the flame in the New India.

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Alliance Bulletin.—No. 3

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YOUTH PAGE

YOUTH FOR CHRIST RALLIES. SOUTH AFRICA.

"We feel that the business of our Church is to try and reach the people who do not go to Church, or read God's word," writes Rev. Stephen Bradley from Cape Town, Sth. Africa.

"We have therefore joined with others like-minded to try every means possible to reach these people. The City Hall has proved too small over and over again for the crowds that have come to the Youth for Christ Rallies which are held roughly every two months. I managed to get a permit from the Traffic and City Police giving us authority to hold meetings anywhere in the City, provided that we do not interfere with traffic, and by this means many people get the opportunity of being reminded that they must prepare to meet God.

"I have given a great deal of time and effort to a weekly Bible study group that meets on Wednesdays in the Y.M.C.A. immediately after work; the numbers go up steadily, and well over 100 young people are available to do anything that they are asked to do on any day of the week except Sundays, when we insist that they go to their own churches.

"We have just concluded our annual camps for the children of the Sunday schools. There were just on 100 in camp this year, and the camps lasted a fortnight.

"We are constantly seeking better ways of getting the Truth across to the people. In this country the radio is strictly government controlled, and up to date no commercial broadcasting has been allowed, so we have not got the use of that avenue which seems to be so well used in Australia."

LUNCH HOUR FILM SCREENINGS.

The C. of E. Youth Department in Sydney is arranging to screen Christian Films for young people in the Auditorium, C.E.N.E.F. Memorial Centre, at 12.15 p.m. and 1.15 p.m. commencing the first Wednesday after Easter. These will be screened every fortnight, and all young people are invited to come.

The Youth Department is also in a position to arrange for Christian films to be shown in the parishes at the request of rectors and youth organisations.

For further information please communicate with Rev. G. R. Delbridge, or Mr. D. W. Noble, MA 1942.

CHURCH OF ENGLAND FELLOWSHIP, DIOCESE OF SYDNEY.

We welcome two new branches into C.E.F. D.O.S.—Christ Church, Enmore, and All Saints', Woollahra, and trust that their association with this movement will prove profitable.

The houseparty held at "Rathane," Port Hacking, during the first week end in March was most successful and was rich in spiritual blessing. Approximately 30 young people were present, representing nine of our branches, and Rev. and Mrs. E. G. Mortley, were our houseparents. On Saturday and Sunday mornings we had group studies, and

endeavoured to define "What it is to be a Christian" and to find "Things which Help in the Christian Life."

On Saturday evening, Rev. Graham Delbridge told us of the "Second Coming," and on Sunday evening we had a Question Hour, which, owing to the number of questions, stretched into nearly two hours.

During the week-end we really felt the presence of the Holy Spirit, and some who did not feel sure of themselves spiritually came to depend more on Him. We do thank God for this time of real Christian fellowship. Those who were present are now looking forward to the Reunion.

"HEIRS TOGETHER," by W. MELVILLE CAPPER and H. MORGAN WILLIAMS.

This book on human love and marriage, its privileges and responsibilities, has been published by the Intersarsity Fellowship.

It is written by two doctors, one of whom worked in a V.D. Clinic during the war. This book is full of sound practical Christian commonsense, and deals with the spiritual, psychological and physiological aspects of marriage. It has certain information in it, and it tackles certain problems in a way that is different from any other book of its kind. In the last few pages there is a very useful book-list.

This book is obtainable at the C.E.N.E.F. Youth Centre or C.S.S.M. (3/2).

MORE HOUSES are needed for the people, the building of which gives employment to large numbers of workers, more playgrounds for the children, better roads in the country are also needed.

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ORIENTATION WEEK ACTIVITIES.

The first public meeting of the Sydney University Evangelical Union was held on 8th March, and was advertised as "Christianity—Force of Farce."

A Christian film, "Faith Triumphant," was shown, and Dr. Paul White, the Jungle Doctor, gave a short address.

In the evening a Squash was held for Freshers, and E.U. members, when Rev. J. Drakeford spoke.

WANTED TO PURCHASE.

Th.L. TEXT BOOKS, Cambridge Greek Testaments, Ephesians and Philippians, or Robinson's "Ephesians" and Lightfoot's "Philippians." "The Prayer Book," Evan Daniel; "History of the Medieval Church," Deansely, and "The Method and Technique of Teaching," Cole; Patterson, History of the Church of England, Balleine; History of the Evangelical Party—and other books on the Th.L. Course. Apply R. LOVITT, Moore Theological College, Newtown, N.S.W.

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIocese OF SYDNEY.

MOORE COLLEGE.

The first term of the Academic Year at Moore College commenced on Monday, March 7. Seventy-one students are enrolled, which is eight short of last year's total. The official opening was on Wednesday, March 9, when the Archbishop attended and distributed diplomas to the candidates who had been successful at the examinations held at the end of last year.

The College has received the gift of three pictures depicting religious subjects, for hanging in the Common Room. They are oil paintings on a photographic base. The craftsmanship and artistry is excellent. For the workmanship Dr. Cash has been responsible, while the cost has been defrayed by several students and other supporters of the College.

NEW CHURCH SCHOOLS.

The Archbishop writes:—

"Since writing my last letter I have dedicated the Preparatory School for Boys, which has been opened at Leura by our Church of England Council for promoting Church Schools. The purchase and opening of this school was made possible through the generous gift of £5,000 from Mrs. MacLaurin. During the three years that the Council has been established, Church Schools have been opened in Wahroonga, Beecroft, Parramatta, Kensington, Hurstville, Maroubra and Bellevue Hill, as well as Leura and 600 boys and girls are in attendance. The recent visit of Mr. Lyon, the former Headmaster of Rugby School, England, emphasised the importance of religion in education. During his ten days in Sydney, the Friends of the Cathedral entertained him one evening when he was able to meet and address many members of the Councils and Staffs of our own Church Schools, as well as those of other Churches.

DATE OF DIOCESAN AND PROVINCIAL SYNOD.

I am now able to announce that the Bishop of Chichester and Mrs. Bell will be arriving at Fremantle at the end of August. I hope to arrange for the Provincial Synod and for our Diocesan Synod to meet during the time when the Bishop will be in Sydney.

AUSTRALIAN MISSIONARY COUNCIL.

On 21st February, the first meeting of the Anglican Missionary Council was held, and almost all the representatives appointed by A.B.M. and C.M.S. were able to be present. Canon M. G. Hinsby was elected as Honorary Editorial and Survey Secretary. A Standing Committee was also appointed, including the three officers, the Chairman of

A.B.M., the Federal Secretary of C.M.S., Mr. R. Vine Hall, who will act as Assistant Treasurer, and Mrs. H. W. K. Mowll.

Estimates for the work of A.B.M. and C.M.S. were received and it was resolved that the figures, £51,601 for A.B.M., and £59,000 for C.M.S., be accepted as the estimated total Diocesan assessment for the missionary work of the Church in the coming year, and that the C.M.S. Diocesan allocations be increased proportionately to bring the total to £59,000, and that each Diocese be informed of the amount which, in the opinion of the A.M.C. of Australia, it should raise for all missionary work.

B.C.A. BROADCAST.

The Bush Church Aid Society's "Outback" session broadcasts through Station 2GB, Sydney, will now be heard on every Friday at 11.15 a.m. Formerly, this broadcast was heard on each Tuesday. On April 1st this well-known session which tells of the work of the Church outback will commence its seventh year with 2GB.

HOLY TRINITY, CONCORD WEST.

A Missionary Mission, entitled "The Cross in the World," will be held in Holy Trinity Church from Palm Sunday to Easter Day. The mission will be conducted by the Revs. R. C. Kerle and F. McGorlick. Mr. Kerle is General Secretary of the N.S.W. Church Missionary Society, and Mr. McGorlick has recently returned from work in the Diocese of Central Tanganyika. Other missionaries will also take part. Meetings will be held for children each day at 4 p.m., and for young people and adults each evening. There will also be special missionary young people's meetings.

ST. PHILIP'S, EASTWOOD.

The Parish Missionary Committee has arranged a special missionary evening for Saturday, April 2. The evening will begin with an "All Nations Tea," when each table will represent a different field of missionary service, and the ladies in charge of each table will, as far as possible, be dressed in national costume. The speaker at the Tea will be Miss Beryl Long, of Central Tanganyika, the parish's own missionary. Before the main evening meeting, a C.M.S. film will be screened in the church. A missionary play will be staged later in the hall, after which an address will be given by Mr. Angus Grant, who has recently returned from Japan.

CHRIST CHURCH, GLADESVILLE.

Farewell to Canon D. J. Knox: Tuesday night, February 15th, was indeed a night to remember. Over 300 people crowded into the Parish Hall, testifying to the respect and esteem felt for those being farewelled. After almost 50 years of service, of which 16½ were spent at Gladesville, Canon Knox re-

tired from parochial service. As a token of their esteem, the parishioners presented Canon and Mrs. Knox, with a silver tea and coffee service with a tray suitably inscribed, and two comfortable chairs. The Women's Guild presented to Mrs. Knox a similar tray. Each member of the family received a small gift in the form of a fountain pen. The Rev. George Tooth has been appointed Locum Tenens of the Parish, and Mr. Ralph Fraser, of Moore College, is now assisting him as Catechist.

ST. PETER'S, RICHMOND.

About 60 members of the Society of Australian Genealogists visited St. Peter's, Richmond, on Saturday, 26th February, and saw many spots of historic and genealogical interest.

In St. Peter's Sunday School Hall, Mr. G. A. King, Hon. Secretary of the Society, gave an address on how Richmond received its

REAL BOOKS.

"In His Steps."—C. M. Sheldon, D.D. Most popular religious novel ever written. What would Christ do to-day in slums, in business, etc.? Thirty million copies sold. New price, 3/6 posted.

"History of the Popes."—Jos. McCabe, ex-priest, greatest living authority on the Papacy. A revelation of oppression, forgery, fraud, massacres, and depravity. Posted 6/4.

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

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

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

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

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

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

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

"The Story of the Bible." By 65 world authorities. Four volumes magnificently bound and printed; 1200 colour and monotone photographs of Bible lands; maps, Biblical indices, geography, flora and fauna, archaeology; also social, political and economic, religious, and intellectual conditions of the times, Palestinian and Roman. The apocrypha and their history, both O.T. and N.T., seldom seen, included. Weight of the publication, 14 lbs. Posted, £9 11s. Prospectus 1/.

GORNALL THE PUBLISHER,
9-13 Bligh Street, Sydney.

name. He also informed the gathering that the National Trust of Australia had included St. Peter's Church in the list of historic buildings to be preserved.

The party then assembled at the entrance gate to St. Peter's cemetery, where Mr. P. W. Gledhill, Past President of the Society, gave an address on this historic spot, so full of genealogical information, where so many of the early pioneers of this part of the Hawkesbury have been laid to rest.

The members then assembled in St. Peter's Church where an official welcome was given by the Rector (Rev. R. G. B. Ashcroft) after which Mr. Gledhill gave an interesting address on the parish, which dates back to 1810. He also traced the history of the present historic church, which was consecrated on 15th July, 1841.

STRATFORD SCHOOL, LAWSON.

Our Diocesan Girls' School at Lawson opened this year under the direction of Miss Nina Brentnall, B.A., formerly in charge of the Students' Training College at Travancore, South India, Miss Gertrude Watkins having retired after a long term of honorary service. As it is now the only Church of England Secondary School for Girls on the Blue Mountains, those responsible for it are looking forward to an era of growth and expansion.

A number of well-wishers have started a Parents' and Friends' Association, representing parishes from Woodford to Blackheath, which all interested in the work of our Church Schools are welcome to join. The subscription is two shillings per annum, and meetings are held at the school at 3 p.m. on the first Friday, in the month during term.

The Council has started on improvements to the school premises, and hopes to extend the buildings in the near future.

Already accommodation has been found for the library, and arrangements are in hand to provide a sports field with space for hockey, netball and cricket, as well as a running track. Miss Brentnall is most anxious to develop the sporting side of the school, which means so much not only to the health of the girls, but also as a means of character training. With this in view she has engaged a resident sports mistress, graduate of the Swords Club, to be in charge of all games and physical culture.

The school is fortunate in securing the services of Mrs. Weat for music and Mrs. Tregloan for art, and Mrs. Wayne, whose work has been so helpful to the older girls during the past years, has returned, much to the satisfaction of parents and pupils.

At the recent Intermediate examination all candidates presented by Stratford passed in every subject for which they entered.—A. M. Parr.

DIAMOND JUBILEE OF CHRIST CHURCH, SPRINGWOOD.

The Diamond Jubilee of the Church was celebrated recently, and to mark the event special services were held, when we were privileged to have with us at Matins and Evensong Bishop G. H. Cranswick, the eldest son of Rev. E. G. Cranswick, the first rector of the parish, and also his mother and Mr. Hugh Cranswick. A largely attended service of Holy Communion was held yesterday, followed by a Women's Rally at which Mrs. Hughesdon was the speaker. On Saturday a re-union social was held at which a goodly number of past and present parishioners were present, and at which a Church birthday cake—complete with 60 candles—was ceremoniously cut by Mrs. Dawson, assisted by Miss Combes, both of whom have been connected with the church for nearly 50 years.

(Continued on page 14)

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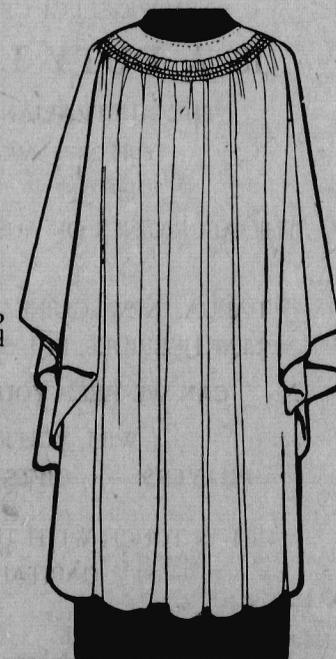
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MISS G. GORDON EVERETT, M.A.

The Diamond Jubilee concluded with special services on Sunday, 13th, the rector being the preacher and celebrant at the 11 a.m. Holy Communion; and at a Men's Tea at 5.45 and Evensong at 7.30 p.m., the preacher was Major General Rev. C. A. Osborne.

The Rector has published a small illustrated brochure of the History of the Parish at the easy price of 2/-, to be obtained from the Rectory, Springwood.

CHRIST CHURCH, KIAMA.

A service in memory of the members of the crew who lost their lives in the sinking of the S.S. Bombo, was held at Christ Church, Kiama, on Sunday, March 6th. The service was arranged after consultation with the Mayor of Kiama, who indicated that he would be present with a number of aldermen. The special preacher was the Rev. R. C. M. Long, Rural Dean of Wollongong.

The new fence at Christ Church has now been completed and a service of dedication was planned for Saturday, March 19th. The Archbishop of Sydney was to dedicate the fence. The gates of the new fence are dedicated to the memory of men from the parish who lost their lives in World War II. A panel of the fence is dedicated to the memory of the late Rev. J. W. A. Watkinson, a former rector of Kiama.

DIocese OF NEWCASTLE.

EVANGELISTIC CAMPAIGN.

Following the same lines as that proposed by the Bishop of London, the Diocese of Newcastle has entered upon a three year evangelistic campaign with this plan:

1949 to be a year of preparation;

1950 to be a year of parochial missions;

1951 to be a year of "follow-up."

The Synod of the Diocese last year suggested the campaign and pledged itself to support it.

BIG FELLOWSHIP CAMP.

About 60 young people from Fellowships within the Diocese gathered together recently for the Fellowship Week-end at the Grammar School, Morpeth. The Youth Director (the Rev. F. G. Standen) and Mrs. Standen were in charge, assisted by the Rev. D. R. Stewart, of Hill End, who conducted the studies. Services in St. John's Church were attended, the speakers being the Warden of St. John's College, and the Director. Many topical questions were discussed and the week-end proved most profitable.

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"Streams in the Desert." Compiled by Mrs. C. Cowman. A beautiful, as well as a helpful gift book. The writer as a missionary knew trials and testings, and God comforted her that she might impart comfort to others. Arranged in daily reading form. 14/-.

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VICTORIA.

DIocese OF MELBOURNE.

ST. MARY'S, NORTH MELBOURNE.

An evangelistic campaign was held in St. Mary's Church by the Church Army from Ash Wednesday to the second Sunday in Lent. The Crusade team consisted of the Rev. J. S. Cowland, Captains Young, Buckingham, Steep, Sister Parsons and Cadet Broadfield. It commenced with a Quiet Afternoon conducted by the Rev. Canon J. H. Dewhurst, and in the evening the team was commissioned by the Archbishop of Melbourne. The aim of the team was to contact everyone living in the area by means of house to house visitation, open air services, factory services, devotional, youth and children's services. St. Mary's Church is part of the Diocesan Centre Scheme, of which the Rev. G. Sambell is the Director.

DEACONESS ORDAINED.

On St. Matthias' Day Bishop Donald Baker, Warden of Deaconess House, ordained two deaconesses in St. Paul's Cathedral. They are Misses Hilda Kent and Hebe Martin. The Bishop was assisted in the service by the Bishop of Geelong, who had previously conducted a three-days' retreat for the ordinands and students at the Community House, Cheltenham.

HOLY TRINITY, BACCHUS MARSH.

The Bishop of Geelong inducted the new Vicar (the Rev. A. W. Singleton) recently. The Bishop was assisted by the Archdeacon of Geelong (Bishop Baker).

Wet weather on Sunday, February 27, modified the arrangements made to mark

the centenary of the death of Captain W. H. Bacchus, the pioneer after whom the town was named. The Pilgrimage to the grave was abandoned, and the service was held in the church. It was led by the Bishop of Geelong, and the speaker was the Lieutenant-Governor, Sir Edmund Herring.

DIocese OF ST. ARNAUD.

DEPUTATION TOUR.

The Rev. Frank McGorlick (C.M.S. Central Tanganyika) is at present touring the diocese on deputation. His tour will last three weeks, after which Mr. McGorlick will proceed to deputation work in New South Wales.

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DIocese OF ADELAIDE.

ST. MARY'S, BURRA.

The centenary of St. Mary's, Burra, was celebrated recently. Special gatherings and services were held, and the offertories for the day were £510.

ARCHDEACONS RESIGN.

Two Archdeacons of the Diocese have recently handed their resignations to the Bishop. The Archdeacon of Mt. Gambier, the Ven. D. L. Redding, has accepted an appointment as Vicar of St. Andrew's, Brighton (Diocese of Melbourne). It is also announced that the Archdeacon of Adelaide, the Ven. S. J. Housion, has resigned, as from a date yet to be fixed.

DIocese OF WILLOCHRA.

MOTHERS' UNION CONFERENCE.

The Diocesan Annual Meeting of the Peter's, Peterborough. Sixty-five members travelled varying distances from other parishes to attend the conference. The special speaker was Mrs. F. B. Hewitson, of the Rectory, Semaphore (Diocese of Adelaide).

POSITION VACANT.

Applications are invited for a full-time position as Verger for St. John's Church, Parramatta. Applicants must be a member of the Church of England. Free cottage available. For details apply by letter to Mr. W. S. Shackleton, 179 Hawkesbury River Road, Westmead. Date of closing, 8th April, 1949.

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ORDINATION.

THE REV. A. C. CLOUDSDALE.

At St. David's Cathedral on St. David's Day, Tuesday, 1st March, the Rev. A. C. Cloudsdale was admitted to the Priesthood. The service was conducted by the Rt. Rev. G. F. Cranswick. The candidate was presented by the Archdeacon of Hobart (The Ven. W. R. Barrett) and the occasional sermon was preached by Canon F. J. McCabe. Most of the clergy from the Southern Archdeaconry were present and joined in the "laying on of hands."

This was a happy day for his parents, the Rev. J. A. and Mrs. Cloudsdale who now have two sons in the ministry. We extend our congratulations and good wishes to Mr. and Mrs. Arthur Cloudsdale and hope that their stay in his parish will be joyful and profitable for them and for us all. May God's blessing be upon them and upon all their work in His Name.

SUNDAY SCHOOL TEACHERS' ASSOCIATION.

The Sunday School Teachers' Association held an extraordinary meeting in the Cathedral Parish Room, preceding the usual Annual Meeting, to discuss the problem of the poor attendance of its monthly meetings. Prior to the discussion, two speakers addressed the gathering on their impressions of the Deloraine Summer School held in January for Sunday School teachers and others interested in Religious Education.

The main discussion centred round a programme for the coming year. Suggestions of a Question Box for teachers' difficulties, and Bible Quizzes to sharpen up the teachers' general knowledge, were put forth with a view to practical assistance. It was also decided to give a certain amount of time to preparation of the month's lesson, breaking up into groups for the various grades.

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NEW ARCHDEACON.

The Rev. P. Kirkham, Vicar of Blenheim, has accepted the office of Archdeacon of Marlborough in succession to the late Archdeacon Haultain. His installation will take place at the Church of the Nativity, Blenheim, when the Bishop visits there for confirmation this month. More than fifty young people will be confirmed.

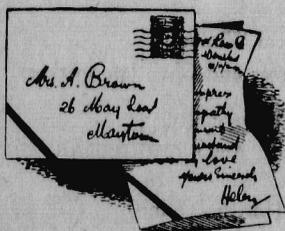
ORDINATION SERVICE.

On St. Matthias' Day the Bishop held an ordination service in Christ Church Cathedral, when the Rev. N. R. A. Graham, formerly of Sydney, was advanced to the priesthood. Messrs. R. D. Hughes and W. F. Wilkens, both of College House, Christchurch, were admitted to the Diaconate. The ordination sermon was preached by the Dean of Sydney (Dr. S. Barton Babbage).

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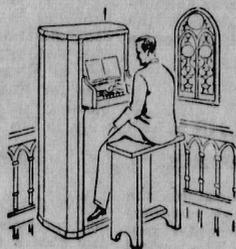
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