

● Deaconesse

His Grace the set apart as Dea field, Th.L., and Sunday, March 1 Cathedral. His be set apart to s at "Gilbulla."

The Archbish pleased to make of those who hav ing at Deacones Dorothy Lennox, Girls' Home; Sist Silas', Waterloo; St. Saviour's, Re Michael's, Sydney.

Deaconess Rosa pointed to St. The ess Joan Ash to S

C.M.S. candidat Deaconess House, Miss Norma Farle ten Training Colle Adrienne Mocatta, Jean Parr, Miss Eli and Miss Ruth Sho

● Ordination.

On Friday, Dec Rev. Robert Willi bishop of Perth, W to the Priesthood:

Rev. Andrew W Assistant Curate at

Rev. Leslie Will stant Curate at Perth.

Rev. Henry Th remain Assistant C Hawthorn.

Chas. A. Bro
at Aba
alla

WORDS AR

Words can't tude you Wood Coffil and sympath when a love . . . your v out with res standing.



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THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People. CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

Vol. 16, No. 3

FEBRUARY 8, 1951

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THE MEANING AND USE OF LENT

(By the Rev. R. C. M. Long.)

It would appear that the observance of a period before Easter in the early days of the Church was for the purpose of instructing catechumens for their approaching baptism. From this beginning has sprung the special season that the Church has set aside as a fitting prelude to Easter with all its hallowed associations, and for the deepening of the spiritual lives of her people.

Attention is being focussed on the losing scenes of the suffering and triumph in our Saviour's earthly life. Hearts are stirred, and in contemplation on the wondrous love of God in Christ Jesus, and the significance of the Cross, opportunity is found for putting away the things which mar the Christian life, for growth in grace, and for coming to know Christ better, loving Him more dearly, and serving Him more faithfully. For surely there is no true follower of the Lord but must say with St. Paul, "I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3.13-14.)

Review.

First then comes the need for self-examination as seen from the Christian point of view. The standards of judgment must be Christ's. Measure yourself by His life and teaching. This is fundamental, for sin harboured in the life, is like the anchor to the ship, where can be no progress. "Create in me a clean heart, O God, and renew a right spirit within me." will be the cry of sincere repentance, wrung by conscience and the Word of God. Unconfessed sin is unforgiven sin! Follow the lead the Church has given in the words of the Lenten Collect,

"Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of Thee, the God of all mercy, perfect remission and forgiveness, through Jesus Christ our Lord."

Learn.

The basic requirement for members of Christ's Kingdom is teachableness, "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." Just as soldiers have special periods of intensive training, so in the Christian army Lent can be the gateway to the "riches of God in Christ Jesus," profound experiences, ennobling life with every Christian virtue, and flooding the soul with love, joy, and peace. Like Mary of Bethany, let us take our place at Jesus' feet, and respond to His gracious invitation. "Take My yoke upon you and learn of Me, for I am meek and lowly of heart and ye shall find rest unto your souls."

Correct.

Persistent doubt destroys peace of mind and heart, robs worship of sincerity, and service of enthusiasm. Against this attitude Christ ever set the simplicity of Faith. "Your Heavenly Father knoweth that ye have need of all these things." "Be ye not of doubtful mind." "Be not afraid, only believe." Doubts will arise, but they are to be overcome by faith. Trust Him! Rest in His Word and promises, and then the blessed assurance of Christ's saving and keeping power will banish the hampering and peace-destroying questionings that arise within the soul. He Who has wrought for us the greater blessing of salvation, will surely not withhold the less, so bring your doubts and difficulties to Him in prayer.

Return.

For some, Lent may be a time of settling old animosities, getting rid of rankling grudges, and starting afresh. How easily life can be soured, its sweetness lost like morning mist by happenings in daily life, often trivial but apt to linger, breeding bitterness and indifference to the higher values in life, and the call of God! Drift in the Christian life is dangerous. As Abraham returned to Bethel after his lapse in Egypt, seeking peace and forgiveness in restored communion with God, so may we resort to the trusting-place of prayer for light in our darkness, and pardon for our waywardness.

Here, then, are four ways by adopting which this Lent may prove a time of enrichment of life and growth in the Christian Faith. In the prevailing restlessness of these days God's people are being called to live on the highest plane of Christian experience, consistent in their witness, steady in adherence to principle, abounding in faith, hope and love.

A Warning.

Beware of a mere outward observance of Lent. It is possible to mistake the shadow for the substance, and the season of the Church's year we are entering offers some possibilities for so doing. In the matter of fasting there is need for caution, and the classic chapter on fasting, Isaiah 58, should be read in this connection. As a disciplinary measure, in fighting some recurrent temptation for instance, it may have value when used in conjunction with prayer and those other aids, which the Lord, through the ministry of His Church, has provided.

In the New Testament we find no command to fast. Jesus deliberately refused to enjoin fasting on His disciples. (Mark 2.18-20), but He taught that whenever fasting was undertaken it must be with purity of motive and intention. (Matt. 6.16-18.) Amongst the Homilies referred to in the Book

of Common Prayer, there is one on Fasting, where, amongst other things, it is clearly stated in the first part, that one of the purposes of fasting is "that the spirit may be more earnest and fervent in prayer." The Homily carefully guards against any idea of merit as a consequence of fasting, thus:—"That our fasting and other good works can make us good, perfect, and just men, and finally bring us to heaven is a devilish persuasion: and that fast is so far off from pleasing God, that it refuseth His mercy, and is altogether derogatory to the merits of Christ's death, and His precious blood-shedding."

The Prayer-Book lays down no rules for fasting, nor is it enjoined as binding on members of our Church. An extract from a letter by Bishop Perowne, a former Bishop of Worcester, is apropos of this particular point: "As I am not aware that our Church has prescribed a fast during Lent, much less laid down any rules for its observance, I think every individual is free to exercise such abstinence as he may deem best for his own spiritual welfare."

The Constraint of the Cross.

What captured Paul's heart and sent him throughout the then-known world with lips burning with the Gospel message? Surely it was the fact that Christ died for him that gripped and swayed him. No theory of the atonement, but the fact believed and accepted with gratitude and love, "He loved me, and gave Himself for me!" Like Bunyan's pilgrim it was the sight of the Cross, Blest Cross! Blest rather He.

The Man that there was put to shame for me!

and then the power of the living Saviour in his life! "I know Whom I have believed," "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." There lay the controlling factor, constraining him to ever-deepening consecration to his Lord, that he might share with others the fullness of life, joy and blessedness that he had found in Christ. Therein lies the essence of Christianity, and in that path we too may walk.

Let not reluctance, indifference, or wilfulness rob us of the opportunity this Lenten Season provides. "Now, the God of Hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." (Rom. 15.13.)

**DEATH OF BISHOP HUNKIN,
8th BISHOP OF TRURO.**

"The Church of England Newspaper," in reporting the death of Bishop Hunkin, in November, has commented on the high favour in which he was held:

"Dr. Hunkin, the first Cornishman to hold the see, was loved and respected throughout the diocese. He was a man of many parts, scholar, pastor, administrator, horticulturist. Of his scholarship his appointment to the chairmanship of the Committee of the Churches for the Revision of the Bible is sufficient evidence. As was said by Chancellor Roberts in Truro Cathedral on Sunday last, 'He carried his learning so lightly that one tended to forget how great was the store.'

"His engaging personality endeared him to all with whom he came into contact. A man of strong and independent views, with a marked capacity for leadership, he was withal of a simple and unassuming disposition. His friendliness was infectious and won for him a high place not only in ecclesiastical circles, both Anglican and Nonconformist, but also in the affections of all classes of the community throughout the Duchy to which he was proud to belong.

"Born and bred in nonconformist surroundings, Joseph Hunkin never lost interest in or sympathy with the Wesleyanism from which he migrated to the Church of England in 1913. In a county in which Nonconformity is strong, his early associations and his broad and tolerant outlook enabled him to do much to promote a happy relationship between Anglicans and members of other religious communities."

Mrs. M. B. Hordern, of Sydney, is a sister-in-law of the late Bishop.

THE CLERGY TO LEAD.

"Let us lead the people of our Commonwealth in recognising the good hand of God upon us during this first half century of our National life, in rendering thanks for all His loving kindness and in dedicating the years that lie ahead to His glory and His service. Only that Nation that seeks to honour Him, to find and do His will, to follow His guidance and to live in His strength, can be really great. Let us help the people of our land to realise this fact and let us give them a challenging lead."—The Archbishop of Sydney.

MOORE COLLEGE.

We offer to the Principal, Staff and Students of Moore College, Sydney, our congratulations on the recent successes in the examinations of the Australian College of Theology. The Hey Sharp prize was awarded to Mr. Harlin Butterley, who also completed his Arts Degree at the Sydney University. Mr. T. McCaskill secured first place in the first part of Th.L. Altogether some forty students passed in the two parts of Th.L., five of whom secured a second class in the second part of the examination.

A CHINESE BISHOP.

CONSECRATION IN PEKING.

On Sunday, Sept. 6, the Rev. Timothy Lin was consecrated bishop in the Cathedral Church of our Saviour, Peking. When the House of Bishops had accepted the resignations of the English Bishops of North China and Shantung, both dioceses, separately, had elected the same man to be their bishop, and by their mutual consent, confirmed by the House of Bishops and the other dioceses of the Church in China, Bishop Lin is Bishop of North China, with oversight, for the time being, of Shantung.

The consecrators were Bishop Ch'en of Anking, Chairman of the House of Bishops, Bishop Tseng of Honan, and Bishop Scott of North China.

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AUSTRALIAN COLLEGE OF THEOLOGY.

CLASS LISTS FOR 1950.

Scholar in Theology (Th.Schol.)
(In Alphabetical Order.)

Pass:
Bowak, Wenman Allison, Melbourne.
Kerdel, Raymond Leopold, Riverina

Passed in Single Subjects.
(In Alphabetical Order.)

New Testament:
Lawrence, Philip Sydney, M.A., Melbourne
Leslie, Earnest Kenneth, B.A., Newcastle
Spencer, Walter, Gippsland.

Dogmatics:
Bennett, Edwin James, Perth.
O'Brien, Thomas Joseph, Goulburn.

Christian Sociology:
Marshall, Robert Arthur, Th.Schol.,
Armidale.

Licentiate in Theology (Th.L.)
(All Classes in Order of Merit.)

First Class:
Butterley, Harlin John Lascelles, Moore
Coll., Sydney.
Marshall, Barry Russell, B.A., St. John's
Coll., Bathurst.
Moss, Stanley Charles, B.A., Trinity Coll.,
Melbourne.

Second Class:
Burrows, Leslie Hamilton, St. Francis'
Coll., Brisbane.
Marks, Ronald Edward, B.A., Dip.Ed.,
Trin. Coll., Melbourne.
Marshall-Wood, Leon, Ridley Coll., Mel-
bourne.

Charles, Adrian Owen, St. Francis' Coll.,
Brisbane.
Fellows, Arthur Gregory, St. Francis' Coll.,
Rockhampton.
Rymer, John Oliver, B.A., Rockhampton.
Reynolds, Rex Wonder, B.A., Moore Coll.,
Sydney.

Butler, Norman Barry, Moore Coll., Syd-
ney; and Nymán, Jack Richard, B.A.,
Moore Coll., Sydney; equal.
Warner, David Brooke, B.Com., Trinity
Coll., Melbourne.
Muston, Gerald Bruce, Moore Coll.,
Sydney.

Northrop, Miss Frances Jean, Ridley Coll.,
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Lindsay, St. John's Coll., Riverina;
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Richards, Harold George, Ridley Coll.,
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John's Coll., Newcastle; equal.

Shearman, Donald Norman, St. John's
Coll., Bathurst.

Donald, Andrew William, Perth.
Prentice, Peter Stanley, Ridley Coll.,
Ballarat.

Rich, Alan Berryman, St. John's Coll.,
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Johnson, Arthur Ernest, Brisbane; and
Madden, Jack, St. Francis' Coll.,
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Edwards, Harry Joseph A., Sydney.
Long, Leonard Wallace, Moore Coll.,
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Kimmerly, Arthur Maxwell, Moore Coll.,
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Bevan, Noel David, St. Francis' Coll.,
Brisbane; and Cracknall, Garth Young-
husband, St. Arnaud; equal.

Goldsworthy, Arthur Stanley, St. Columb's
Hall, Wangaratta.

Dent, Gordon Lloyd, Armidale.
Langdon, Lewis Samuel, Ballarat.
Black, David William, St. John's Coll.,
Goulburn.

Dowel, William Richard, Melbourne.

Passed in Part I. of the Examination.
In Order of Merit..

McCaskill, Trevor John, B.A., Dip.Ed.,
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Bomford, Raymond Joseph, Moore Coll.,
Sydney.

Gliddon Leigh Sabine, Ridley Coll.,
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Timbrell, Maxwell Keith, St. John's Coll.,
Bathurst.

Engel, Kevin Francis, Moore Coll., Sydney.
Day, Patrick Austin, S.S.M., Adelaide.

Sheumack, Colin Davies, Moore Coll.,
Goulburn.

Dunn, Paul Everley, Ridley Coll., Unat-
tached; Stuart, Ian Duke, St. Barnabas'
Coll., Adelaide; equal.

McGregor, Milton, St. John's Coll.,
Armidale.

Turner, Geoffrey Arthur E., Gippsland.
Chittleborough, Keith Stanley, S.S.M.,
S.S.M.

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dale; and Robinson, Norman Graham,
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Phillpot, Albert Edward, St. Francis' Coll.,
Brisbane.

Goggs, Leonard Russell, S.S.M., North
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ney; and Short, Kenneth Herbert,
Moore Coll., Sydney; equal.

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Sydney.

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Sydney.

Batt, Allan Keith, Ridley Coll., Melbourne.
Mansell, Henry Edward, St. Francis' Coll.,
Nth. Q'land.

Lewis, Hurtle John, S.S.M., S.S.M.; and
Paton, William Robin, S.S.M., Tasmania,
equal.

Woodwell, Francis Robert, St. John's Coll.,
Goulburn.

Hadrill, Hugh Francis, B.A., Tasmania.
Short, Brian David, Moore Coll., Sydney.

Evans, Robert Ernest, Moore Coll., Sydney;
and Hart, Frederick Arthur, B.A., Goul-
burn; equal.

Carter, William John, Ridley Coll., Unat-
tached; and Rich, Clifford William,
Bradley, Roy Algernon, Trinity Coll., Bal-
larat.

Gooderham, Daniel Charles, St. Francis'
Coll., Brisbane.

Coles, Miss Eileen Grace, B.A., Sydney.
Dooley, Brian, B.A., Moore Coll., Unattach-
ed; and Paul, John Wilfred, St. John's
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 In Order of Merit.

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 Unattached.
 McPhee, Bruce Malcolm, Ridley Coll., Un-
 attached.
 Butler, Thomas Richard, Moore Coll.,
 Sydney.
 Cohen, Vernon Leslie, St. John's Coll.,
 Melbourne.
 Mathew, Barry Charles, Riverina.

Prizes.

The Hey Sharp Prize:

Awarded to Butterley, Harlin John Las-
 celles, Moore College, Sydney.

Special Prize:

Awarded to Marshall, Barry Russell, B.A.,
 St. John's College, Bathurst, by the Dele-
 gates, as being prox. acc.

The John Forster Memorial Prize:

Awarded to Fellows, Arthur Gregory, St.
 Francis' College, Rockhampton.

The Frank and Elizabeth Cash Essay Prize:

No award.

On behalf of the Council of Delegates,
FRANK CASH,
 Registrar.

Christ Church, North Sydney.
 31st January, 1951.

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**THE COMMUNION OF THE
 CHRISTIAN MINISTER.**

"Who is sufficient for these things?"
 The Christian minister who ponders
 anew his high calling and the charac-
 ter demanded of him, may well reiter-
 ate this cry of St. Paul—a cry that in-
 troduces his great chapters on the glory
 of the ministry. Yet such a cry must
 not be a cry of desperation, but of
 humble confidence based on the assur-
 ance that the "will and ability is given
 of God alone" (Exhortation to
 Priests). "Such confidence have we
 through Christ to Godward; not that
 we are sufficient of ourselves to ac-
 count anything as from ourselves; but
 our sufficiency is from God, who also
 made us sufficient . . . We have this
 treasure in earthen vessels, that the ex-
 ceeding greatness of the power may be
 of God, and not from ourselves" (2
 Cor. 3: 4-6; 4:7).

Let every minister recall afresh the
 hands that were laid on his head at his
 ordination, and the words that were
 spoken by the Bishop, representing the
 whole Body of Christ: "Receive the
 Holy Ghost for the office and work of
 a priest in the Church of God . . ."
 The gift of the Holy Spirit is the gift
 of the Power of God.

But if the power is to continue, con-
 stant communion with God is essential.
 No minister can say, "we faint not,"
 unless he can also say, with Paul, "our
 inward man is renewed day by day";
 and the secret of this inward renewal
 is to "look not at the things which are
 seen, but at the things which are not
 seen; for the things which are seen are
 temporal, but the things which are not
 seen are eternal" (2 Cor. 4:16, 18).
 As Forbes Robinson said in a letter to
 one approaching ordination, "You
 may be eloquent and attractive in your
 life, but your real effectiveness depends
 on your communion with the eternal
 world." There is no doubt that the man
 of power in the ministry is the man of
 prayer. A minister's life, his influence,
 his all, depend on his daily commu-
 nion with God. It was after a whole
 night spent in prayer that "power"
 went forth from our Lord (Luke 6:12,
 19, Greek). How great the presump-
 tion of any minister (or any disciple)
 who thinks he can do the Lord's work
 without the Lord's power—the power

that can only come through a life of
 prayer. Let every minister, moreover,
 remember that the call is to a life of
 prayer, for every priest is called to
 stand on the godward side of his
 fellowmen, sharing in the intercessory
 work of our great High Priest, who
 "ever liveth to make intercession."

So then, may those of us who are
 called to the ministry safeguard our
 daily quiet times, setting aside regular
 times each day for our communion
 with God. John Wesley, probably the
 busiest Christian minister of his day,
 used to write on the first page of each
 diary: "I resolve, Deo juvante (1) to
 devote an hour morning and evening
 to private prayer, no pretence, no
 excuse whatsoever; and (2) to con-
 verse face to face with God." How
 many of us are put to shame by such
 a resolve!

The conscientious observance of our
 daily times for devotion will enable us
 to practise the Presence of God
 throughout the day, and live that life
 of prayer in which every thought, be
 it on the doorstep of a house which
 we are visiting, or in a sick room, or
 wherever our work takes us, is turned
 into prayer. We can only be ministers
 "working together with Him" (2 Cor.
 6:1) if we are moment by moment
 walking with Him. As the late Bishop
 Moule once said, "We cannot possibly
 be satisfied with anything less than —
 each day, each hour, each moment, in
 Christ, through the power of the Holy
 Spirit—to walk with God."

May we, ordained ministers and all
 Christian workers alike, hear afresh
 this Lent the call of God to a life of
 Communion, so that it may be said of
 us, as the ambassadors of Christ:—

Not merely in the words you say,
 Nor only in your deeds confessed,
 But in the most unconscious way,
 Is Christ expressed.

Is it a beatific smile?
 A holy light upon your brow?
 Oh, no; I felt His Presence while
 You laughed just now.

For me 'twas not the truth you taught,
 To you so clear, to me still dim,
 But when you came you brought
 A sense of Him.

And from your eyes He beckons me,
 And from your heart His love is shed,
 Till I lose sight of you—and see
 The Christ instead.

—S. F. Allison.

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NOTES AND COMMENTS

The various methods employed to
 mark this important occasion do not
 perhaps receive the
Our Australian unanimous commenda-
Jubilee. tion of the Australian
 public. Rumours from

the country, for instance, indicate that
 to some minds the re-enactment of the
 Sturt Expedition is merely a glorified
 holiday for some of our citizens and
 has little educational value. Evidently
 "Grannie" of "S.M. Herald" fame has
 her (or his) doubts, for in a recent
 issue it is noticed that amongst the
 various re-enactments of historic
 events there is no re-enactment of the
 hard toil of the foundationers of our
 great Commonwealth. It is like the
 shallow "building of sepulchres" to
 men whom in seeking to commemorate
 for their greatness, we have no will
 to emulate in the self sacrifice their
 greatness entailed. No doubt "Grannie"
 thinks it all wrong that we should be
 engaged in such celebrations at a time
 when the whole of our common life is
 disrupted by indisposition, manifest in
 strike after strike, to cultivate any sense
 of responsibility for the very life of
 that community they are supposed to
 be serving.

When on all sides there is the
 call for greater production, we are
 faced with that appalling institution,
 the "darg." It is quite commonly
 known that the labourer to-day is prac-
 tically forced to work below his best
 for fear of suffering persecution at the
 hands of men who are supposed to
 work in his interests. The moral, or
 immoral, consequences of this practice
 soon make themselves felt in the char-
 acter of the men who submit to this
 yoke. It tends to rob men of a sense
 of responsibility towards their fellow-
 men and is the instrument whereby the
 community life is gravely injured.

The recent politically-inspired
 action of the N.S.W. Chief Secretary in
 permitting the commer-
The Church cialising of Sunday sport
and Sunday. has drawn a quite
 justifiable protest from repre-
 sentative churchmen. Of course they
 have drawn upon themselves the criti-
 cism that is to be expected from men
 who have little time for spiritual reli-
 gion. The days are gone when the
 Church could confidently appeal to a
 Christian consciousness, practically
 nation-wide, for the due observance of

the Lord's Day. To-day a paganistic
 view of life, practically holds the great
 majority of men in its chains and the
 soul of man gets from them little con-
 sideration. If the common view of life
 as practically expressed in wholesale
 as expressed in the wholesale disre-
 gard of the sanctions of the Lord's
 insistence on the spiritual nature of
 man belongs to an ignorant acceptance
 of the superstitions of the past, then
 our critical friends would have some
 justification for their condemnation of
 the protests that churchmen make from
 time to time. Such protests are
 against a condition of things that pro-
 vide in their conviction stumbling
 blocks in the way of the people and
 especially the younger members of the
 flock. Although practical materialism
 is so rife and clamant in the commu-
 nity, it is to be questioned whether there
 is not deep down in the hearts of most
 people a consciousness of the reality of
 God, which would make them unwilling
 that the activities of the Christian
 church should be seriously impaired by
 an undue licence allowed to the down-
 right pagans who are wishful to exploit
 the Lord's Day, for financial or other
 considerations. They expect the Church
 to stand for the things that build up our
 nation's life and to fight against the
 things that tend to disintegrate it. As
 a writer in an English newspaper has
 recently put it:—

Christians can never accept the position
 that religion is only their affair. The God
 Whom Christians worship is the God of the
 whole earth and of all men whether they
 recognise Him or not. This means that
 Christians must interfere with their non-
 Christian neighbours for they are charged
 with the duty of reminding them that God
 loves them. Furthermore, Christians believe
 that there are moral laws which cannot be
 disregarded without dire consequences falling
 upon the lawbreaker. In virtue of their
 common humanity all men at all times are
 subject to these laws.

The Christian way of spending Sunday can
 be supported by some very strong arguments
 which may even appeal to the non-Christian.
 It is a use of time which witnesses to a fact
 about human nature which the non-Christian
 has forgotten. Man is not simply an intelli-
 gent animal who lives for work and pleasure.
 He can find no satisfaction in life without
 a purpose which goes beyond the temporal.

Sunday reminds us, by its very difference
 from other days, that man is capable of wor-
 ship and reflection. He needs to ask him-
 self what life is for; to stand back from busi-
 ness and pleasure and to look at things
 steadily and wholly. Increasing numbers are
 discovering this and to them the way in
 which Sunday is used will be of increasing
 importance.

The great earthquakes and explo-
 sions in New Guinea with the serious
 toll of human life may
A Terrible well draw out expres-
Catastrophe. sions of sincere sympathy
 from all sorts and condi-
 tions of men. What makes the inci-
 dent more poignant is the fact that a
 very large number of the sufferers
 share with us our faith in Christ Jesus
 as Saviour-God. Men well grounded
 in the Christian faith find it difficult
 at times to attempt any satisfactory ex-
 planation, especially as such happen-
 ings are described in legal instruments
 as "Acts of God." But it is sometimes
 hard to say how far these acts of God
 are conditioned by the doings of men.
 The Christian is sure of one great
 principle of life that Abraham's
 question, "Shall not the Judge of all
 the earth do right?" has only one
 answer. Otherwise we should have an
 inexplicable "Chaos," and not the
 "Kosmos" of which we are assured
 by our conviction, grounded upon
 Christ, "The Lord God omnipotent
 reigneth."

For those pastors and people who
 have so suddenly fallen upon sleep in
 Christ, we know that all is well. Those
 who remain alive, though in so many
 cases stricken, we can with confidence
 commit the keeping of their souls, as
 well as the welfare of their bodies, to
 a faithful and loving Creator and
 Saviour, seeking for them the faith
 which always overcometh.

DEATH OF MISS H. S. LANGLEY.

**HEADMISTRESS OF MELBOURNE
 SCHOOL.**

The death is announced of Hilda Sarah
 Langley, daughter of the late Bishop Henry
 Langley, first Bishop of Bendigo, and sister
 of Dean Langley, and Archdeacon Langley,
 of Sydney. After a few months illness she
 passed peacefully away, aged 77 years, at
 the home of her sister, Mrs. Aphra Pearce,
 in Olinda.

Miss Langley was Principal of St. Cather-
 ine's School, Toorak, succeeding her sister,
 Ruth, Founder of the school. She remained
 Principal for about thirteen years, until the
 school was taken over by a council in 1947.
 She was keenly interested in the Church
 Missionary Society and especially in the Medi-
 cal Missionary Society Auxiliary and was a
 member of C.M.S. Council. In her will she
 left £100 to St. Hilda's Training Home
 (C.M.S.) and also £100 to St. Christopher's
 Training Home for women workers in which,
 too, she had shown a keen interest. At one
 time she was an active worker for Y.W.C.A.

Dean H. T. Langley, preaching at St.
 Mark's, Camberwell, on the words "Thy
 gentleness hath made me great" referred to
 her as a strong character who won hearts
 by her gentle ways. She was full of grace
 as well as truth.

"I BUFFET MY BODY"

(By Bishop Donald Baker)

I. THE PICTURESQUE BACKGROUND.

The origin of the Greek games, those strenuous athletic contests, which made an undying impression on St. Paul's imagination, is lost in the haze of pre-history?

Our first fixed historic point is a treaty in 884 B.C. which called for a holy truce for the month of the Games. From 776 B.C. the records begin, the contests were open only to those of Greek blood, barbarians could look on, slaves and women were excluded.

The games continued until they were abolished by the ardent Christian Emperor Theodosios in 393 A.D. They lasted therefore for over 1100 years.

The training of the athletes was most exacting even if it were but for a corruptible crown. It lasted for ten or twelve months. For the first months the competitor managed his own training, but the last was at Olympia under strict supervision.

The contests were varied. There was a sprint race of 200 yards. This was followed by an "up-and-down" race, or "there-and-back-again," i.e., 400 yards. There was a "long" race length unknown. There was wrestling and there was boxing, and jumping, disc-throwing, and javelin-throwing events.

A race for men in armour sounds pretty strenuous. Horse races were followed by chariot races, many were the spills; and broken bones by no means uncommon. Competitors were placed by lot, heralds announcing their names. There were ten judges and a regular police. Five days were devoted to the Festival which attracted high and low from all over the known world.

The fifth and final day was one of feasting and merriment. The crown of wild olives marked success. Victorious competitors paid their vows at some altar, and were entertained at a banquet. Friends were waiting to share the glory of triumphant athletes

by accompanying them to their native state, where a public reception and a laudatory ode usually signalled the heartiness of the welcome.

This is some of the picturesque background of these great games, allusions to which are so frequent in the pages of the New Testament, and so we turn to

II. THE PAULINE METAPHORS DRAWN FROM THE GAMES.

The actual word "games" is not found in the Authorised Version, but appears twice in the Revised, in 1 Cor. 9/25, and 2 Timothy 2/5.

In Romans 15/30 St. Paul urges intercession in the following words: "... that ye strive together with me in your prayers to God for me." Here the word "strive" gives a most vivid picture of what our prayers really ought to be—striving with all the energy and effort an athlete uses in a race.

Both running and boxing are used to enforce such lessons as self-discipline and purpose. Regarding the former it is as if St. Paul said: "It is easy to talk about winning the prize, but everyone who enters the contest, in everything practises self-control." For emphasising the thought of purpose, St. Paul speaks of the boxer, "I so box as not smiting the air, but I bruise my body black and blue (I give myself a black eye) and lead it along as a bond-servant." I am here following the authors of the International Critical Commentary who point out that it is perhaps too much to say that St. Paul regards his body as an antagonist. Rather it is something which becomes a bad master, if it is not made to be a good servant.

One of the most outstanding passages in Philippians 3/13, etc. Here are the race, and the goal, and the supreme effort that required the runner putting forth every ounce of strength.

In 1 Timothy 4/10 the R.V. gives a better reading which is translated "strive" and alludes to the athletic contests. "I have fought a good fight

I have finished my course, I have kept faith" (2 Timothy 4/7), are words one can never read without emotion. For consider the circumstances. St. Paul is on the eve of martyrdom. Perhaps the ink on the papyrus was hardly dry before the last summons came. For the second time he is in prison in Rome. In no spirit of boastfulness but in humble thankfulness for what he has been strengthened to accomplish, and in calm serenity concerning the future, he likens his past not only to a warrior's fight, but also to the athlete's running the race along the allotted course.

And the message for us assuredly is—so run that ye may obtain.

There are numerous other references in the N.T. but lack of space forbids any detailed examination of these. However, Lent is a period for more intensive Bible-study, and some may care to examine the following where allusions are to be found to different aspects of our subject, Acts 13/25, 20/24, Romans 9/16, Galatians 5/7, Philippians 1/30, 2/16, 4/1, Colossians 1/29, 2/1, 4/12, 1 Thessalonians 2/9, 19, 2 Thess. 3/1, Hebrews 12/1-4, James 1/12, 1 Peter 5/4, Jude 3, Revelation 2/10, 3/11, 4/4.

Finally let us look at

III. SOME PRACTICAL APPLICATIONS.

Shall we not make it our aim this Lent to practise such self-discipline as shall lead to self-control which in turn shall become Christ-control?

Fixed resolution is another desideratum. These Hellenic competitors were in deadly earnest. Each one was altogether and entirely out to win. It is no sham fight in which we are engaged. No easy path lies before us. We need to be tough. Luxury saps the moral fibre and blurs the vision.

All that is represented by the word "fortitude" springs to mind. Probably before we are out of the present international mess we shall all have need of plenty of fortitude. But its moral value, its efficacy in building up character depends almost entirely on whether fortitude is forced upon us by external factors or cheerfully embraced because the love of Christ constraineth us.

Side by side with this is the subordination of the lesser to the greater. For the Grecian athlete, the subordination of personal comfort and ease, for the rapture of victory. For the Christian athlete, the subordination of the physical for the spiritual, the earthly for the heavenly, and the human for the Divine.

And so like the athlete of old we strain forward towards the goal. We count no price too great to pay. We even forget the things which are behind.

And what is the goal? As so often St. Paul gives us the answer: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of Christ.

O Saviour of the world,
Our light, our stay,
Give me the grace to take
This rugged way,
Not seeking smooth paths now
That I am free,
But only, always, Thy
Planned way for me.

PERSONAL

Mr. Fred Mitchell, Director of the China Inland Mission, London, and Chairman of the Keswick Convention, arrived in Sydney on Friday last. Mr. Mitchell will confer in Melbourne with various leaders of the C.I.M. to deal with the future of the Mission. Those expected at the Conference are: Bishop Houghton (the General Director of the Mission), the Rev. H. W. Funnell (N.Z.), Messrs. F. Mitchell (England), J. Robinson (South Africa), R. Sinton (China), Griffin (Canada), J. O. Sanders (Australia). It appears from the latest developments in China that under Communist pressure, missionaries will have to leave their work.

The King has approved the appointment of Dr. Edward F. Carpenter, rector of Great Stanmore, Middlesex, to the canonry of Westminster Abbey held by Dr. F. R. Barry until his appointment to the Bishopric of Southwell in 1941.

As a distinguished historian he will add weight to the Abbey's scholarship, having published two works of importance, "The Life of Bishop Sherlock" (Church Historical Society, 1936) and "Archbishop Tennyson" (Church Historical Society, 1948). He was a pupil of Professor Claude Jenkins and Professor Norman Sykes. In churchmanship he is distinctly Evangelical, with Liberal sympathies. He will also bring youth to the Abbey, since he is at least half a century younger than his oldest colleague. He was educated at King's College, London, and was ordained in 1935.

The new Bishop of Waikato, N.Z., is the Rev. Tristram Holland, M.A., Rector of New Plymouth, N.Z., and a son of the Bishop of Wellington.

The Archbishop of Melbourne writes in the "Messenger": "Since I wrote my last letter we have suffered the loss of the Rev. C. H. W. Clark, Vicar of Mentone and Parkdale. I have known him for twenty-five years and counted him as one of my friends. His wife, who died some time ago, was one of the gentlest and kindest souls one could wish to know, and her loss was hard to bear. I watched the children grow and marry. Here again the Vicarage House has given the community an example of gracious living and community service. Mr. Clark was near the retiring age and looked forward to fulfilling some service to the Church without the strain of full responsibility. He has been much beloved and will be greatly missed, but for him has come the better thing."

We offer congratulations to Dr. and Mrs. John Knox, of Sydney, on the birth of a son. Dr. Knox is a son of Canon and Mrs. D. J. Knox, of Gordon. Mrs. Knox is a daughter of Mr. and Mrs. D. T. Nicholson, of The Hermitage, Ryde.

The engagement is announced of Miss Barbara Knox, younger daughter of the Rev. and Mrs. T. Knox, of the Rectory, Rockdale, Sydney, to Mr. Andrew Hayman, son of Mr. A. Hayman, of the China Inland Mission. Mr. Hayman is a student at Moore College, Sydney.

The Rev. A. M. Paget Wilkes, formerly vicar of Spelsbury, Oxfordshire, England, and a graduate of Oxford University, was recently inducted as rector of Coraki. The service was conducted by the Bishop of Grafton (the Rt. Rev. C. E. Storrs). The new rector gained the Honours Degree at Oxford University in English language and literature in 1920. In World War I he served in the Royal Horse Artillery in France and was a prisoner of war in Germany in 1918. In 1921 he was organiser of the Oxford University expedition to Spitsbergen. This was the first expedition of a general scientific nature to the Arctic sent out by the university. In 1923, he travelled to Africa to become a farmer. He lived in the territory of Nyasaland, Northern Rhodesia, Kenya. In 1932 he returned to England to read for Holy Orders. He returned to Africa and continued mission work in the West Nile District of Uganda until 1937, when he left Africa to become a regular chaplain to the Royal Air Force. In 1939-40 he was senior chaplain to the advance air striking force in France and remained until the evacuation. For a time during the Battle of Britain he resigned from the Chaplains' Branch to become an active pilot. On resuming as a chaplain he became group chaplain of the Southern Reserve R.A.F.V.R., and vicar of Spelsbury.

News has been received from England of the death of Mr. R. H. Swainson, in Bristol. Mr. Swainson was the Secretary of the Y.M.C.A. in Sydney for some years before returning to England. He was a member of the Sydney Synod.

The death occurred suddenly on January 9th of the Rev. E. S. Robinson, of the Rectory, West Wallsend, N.S.W. Mr. Robinson had been rector of West Wallsend since 1941. He served in a number of parishes in the Dioceses of Newcastle and Goulburn. A funeral service was held in Newcastle Cathedral, at which the Bishop gave the address. Archdeacon R. B. Robinson, of Sydney, is a brother. We offer sympathy to those bereaved.

The Rev. L. L. Nash, from Djakarta, Java, writes: "You will want to share in good news—that the difficulties of my accommodation have been satisfactorily resolved for over a month now. I have a room, a verandah, and my meals with a kind Dutch family in the house. I can make many more contacts, prepare my work better, pray more intelligently. We have a fortnight's vacation and I am looking forward to the next semester beginning on January 8th with confidence and hope."

The Bishop of Singapore has appointed the Rev. Robert Wylder Woods, Vicar of South Wigston with Glen Parva, diocese of Leicester, to be Archdeacon of Singapore and Vicar of St. Andrew's Cathedral, Singapore.

The wedding took place on Saturday, Jan. 28, at St. Paul's, Chatswood, Sydney, of Mr. Ged Muston, to Miss Laurel Wright. Mr. Muston, who expects to be ordained Deacon shortly, has been working as Catechist at Concord West. He was trained at Moore College. We offer our congratulations.

Friends took the opportunity of joining in a service of Holy Communion at St. Paul's Cathedral, Melbourne, on Friday, 12th, with Mr. W. Gill, formerly of Holy Trinity, Surrey Hills, who is leaving for the New Guinea Mission. Mr. Gill will be ordained deacon at the Cathedral Church of St. Peter and St. Paul, Dogura, on Feb. 19.

The Rev. E. R. Baldwin, of Drysdale, has been appointed to St. Chad's, Chelsea, (Diocese of Melbourne), and will begin his ministry there in February.

The Rev. A. C. Yuill, Curate of St. Stephen's, Willoughby, Sydney, has accepted the Curacy of St. Kevin's, Dublin, and will leave Sydney in March by the "Largs Bay." Mr. Yuill expects to be away from Sydney for about two years.

The Rev. Canon J. H. R. Innes, Rector of Ayr, Q., has been appointed as Rector of Holy Trinity Parish, Mackay, in the place of the Ven. Archdeacon H. G. Robinson, who left Mackay in January. The Rev. Canon J. H. R. Innes has been the Rector of the Parish of Ayr since November, 1930.

We regret to learn of the death of Mr. J. C. Rickard, a prominent member of Sydney's Legal Profession and an active churchman. Mr. Rickard was for many years actively associated with St. Anne's, Ryde, and was also a member of the Council of the Home Mission Society.

(Continued on page 13.)

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CHRIST THE BREAD OF LIFE—(I)

We learn from St. John that the miracle of multiplying the loaves to meet the need of a great multitude of people who had followed Jesus to a desert place in the country led many of the Jews to compare this miracle with the giving of manna in the wilderness. Was not, they asked, the provision of manna for so long a time a greater wonder than this single act of multiplying the loaves? And so by inference was not Moses greater than Jesus?

This reasoning was not well founded. It was not Moses that gave the manna but God Himself. It was He who fed His people in the wilderness. Further the manna was material food, but was at the same time a type and prophecy of spiritual food.

This was also true of the multiplied loaves. The material provision in both cases typified a spiritual provision.

The Jews appreciated our Lord's provision of earthly food. Daily bread has never been plentiful in the East. The common people have always found it hard to come by as it is to this day. We do not wonder that the Jews were willing to receive earthly bread at the hands of Jesus. Indeed they asked for it. "Lord evermore give us this bread."

One Bread.

It was then that Jesus said to them: "I am the bread of life. He that cometh to Me shall not hunger and he that believeth on me shall never thirst."

This is the first of seven similar or related claims made by Christ recorded in this gospel and each beginning with the words "I am."

We notice that each of these claims is exclusive. Exclusiveness is a feature common to all. It is present here and it is of the first importance that we should keep that in mind. There is but one bread of life. Christ is that bread. There is no other. The bread is one, and only one, no matter when received.

In the New Testament story immediately following Pentecost we find the Apostle Peter under arrest because of his connection with the healing of the lame man at the beautiful gate of the temple. Peter, standing we may suppose in the very place where our Lord had stood at His trial, said to the Jewish Council: "He is the stone which was set at nought of you the builders which was made the head of the corner. And in none other is their salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."

This exclusiveness of the Saviourhood of Christ is to dominate the believer's life from beginning to end. We cannot say to ourselves too often "there is but one bread of life." There is a simple chorus that was often heard some fifty or sixty years ago:

"Christ is all, yes all in all,
Oh, Christ is all in all."

The words are simple but the truth is profound.

The words are taken from Holy Scripture. There we read "Christ is all and in all." Rightly understood, we are given here a whole body of divinity. We may expand this indefinitely. Christ is all for our justification; Christ is all in our cleansing from sin; Christ is all in our acceptance with God; Christ is all in our sanctification; Christ is all as our life. "For ye died [when we believed on Christ crucified and ye died to sin and self]—for ye died and your life is hid with Christ in God. When Christ who is our life shall be

manifested, then shall we also with him be manifested in glory." "That no flesh should glory before God for of him are ye in Christ Jesus who was made unto us wisdom from God and righteousness and sanctification and redemption." "Christ the power of God and the wisdom of God." "Christ, in whom are all the treasures of wisdom and knowledge hidden."

One Medium of Reception.

There is also but one medium whereby we partake of that bread. The medium is faith. How shall we describe faith?

Faith is a spiritual quality or gift of the soul which enables man who is a spiritual being to have fellowship with God who is Spirit. Or we might say that faith is the nexus or link between man and God. Faith is that faculty of the soul whose supreme function it is to trust God. From this trust springs all good for man.

Faith is personal. "He that cometh to me shall not hunger." This coming must be personal; we come because of our need. We hunger for the forgiveness of our sins and reconciliation with God. We hunger for pardon and for peace of conscience. We hunger for the assurance that we have been received and taken into the household of God. We hunger and thirst for the fellowship of our spiritual home.

In Christ man's spiritual need is met.

From Faith to Faith.

The cross of Christ is the Jacob's ladder set up by God's grace and that reaches unto heaven. It is faith that mounts that ladder to receive mercy and find grace to help in time of need.

In the first chapter of Romans we read: "The righteous shall live by faith." The margin points out that the Greek word translated "by" is "from." and "from" is here used in the sense of "out of." It is so used in the expression found in the same verse "from faith to faith." Faith in Christ

dying for us on Calvary passes to faith in the living Christ. The believer kneels in heart at the foot of the cross but faith rises from faith in that work of redemption to faith in the One who redeemed us. By means of faith in our completed redemption we rise to faith in the Redeemer himself. Faith then becomes trust, a living active principle in the life.

A Living Faith.

"The righteous shall live by (or from) faith." Faith is the medium by which (or from which) life is taken and received by the pardoned and justified sinner. By faith we take from God's hands through grace the enablement both for life and for service. "We walk by faith."

Faith not joined to Christ is dead: it is then a dead wire impotent and useless. "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."

This suggests a third fact of the greatest importance for us; there is one hand that gives the bread. The consideration of this we are compelled to reserve.

FAMOUS BOOKS.

Fires in Smithfield.—Jack Lindsay, famous Australian historian. A 200,000-word documented story of the martyrs of "Bloody Mary." Sydney "Sun" says: "Courage and endurance of the Martyrs . . . incredible barbarities of their torture . . . painstaking scholarship. Posted 15/6."

Ravens Wolves.—Monica Farrell, Record of the massacre of 1,700,000 Protestants in Balkans by Catholic Action led by Pavelich and Stepinac during last war. Taken from official reports. Posted, 2/3.

Priest, Woman and Confessional.—Ex-Father Chiniquy. Banned by Customs, just published here. The most damning exposure of priestly baseness ever written. Posted, 7/9.

History of the Popes.—Jos. McCabe, ex-priest, greatest living authority. A true shocker and thriller. Posted, 6/5.

Behind the Dictators.—L. H. Lehman, D.D., ex-priest. How the Vatican worked hand-in-glove with the enemy powers in the last war. Posted, 2/9.

Crux Ansata.—H. G. Well's last book. His scathing indictment of the Vatican in world affairs through the ages. Posted 2/9.

Life of Our Lord.—Dickens, written for his own children. Posted, 2/-.

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BISHOP OF RIVERINA.

The consecration of the Ven. Archdeacon H. G. Robinson as Bishop of Riverina took place in St. Andrew's Cathedral, Sydney, on Friday, Feb. 2nd. The Archbishop of Sydney was assisted by the Bishops of the Province. In the absence of the Archbishop of Brisbane, the Bishop of Goulburn preached the sermon, basing his words on Acts 20:28.

The Bishop spoke of the need of friendship in the Church of God which was more than ever desirable in this mechanical age. The Christian Church will grow on friendship.

Bishop Burgmann made feeling reference to the work of the previous Bishop of the Diocese (Bishop Murray) who had been so suddenly called away in an airplane disaster. He commended the Bishop to his new task in the words of the Apostle, "We commend you God and the Word of His Grace, which is able to build you up." The Bishop was entertained to lunch at the C.E.N.E.F. Centre at the close of the service.

A VOICE FROM KENYA.

The Rev. Neville Langford-Smith writes: "The revival is still by far the biggest thing of all to us here, as you will have gathered from our letters. There was deep and widespread blessing at Kako in April, and at Kikuyu in August. But we hope you will not think of revival as just something in Africa. One way of finding out the meaning of revival to each one of us, everywhere, is to read 'Calvary Road' by Roy Hession. Not everyone will like it, but it has a message for those who realise the need for revival."

"THE SILENT MINUTE."

A Christmas letter from a London friend says: "In this week's Radio Times there is a short article on the 'Big Ben Silent Minute.' You know that Big Ben near the Houses of Parliament sounds on the Air at 9 p.m., and during the war it was a very special minute for quietness and prayer. People are being asked to keep it in mind now, and two striking instances are given of reference to it during the last war, one by the French President, telling that the voice of Big Ben brought consolation and courage to millions suffering under the Nazi yoke; and the other from a one-time German prisoner, a high Nazi official. When asked why he thought Germany had lost the war, he said that during that time we had a secret weapon for which they had no counter-measure, and which they could not understand, but it was very powerful. It was associated with the striking of Big Ben at 9 o'clock each evening. I believe you called it 'The Silent Minute.'"

I'd like to make a suggestion to fellow-readers to use a minute or two in like manner after the News Session observed. Great is the need, and, as quoted, this weapon is "very powerful."—S. A. Dixon ("Melbourne Messenger.")

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CHURCH RELATIONS IN ENGLAND.

Report of the Conversations between Representatives of the Archbishop of Canterbury and Representatives of the Evangelical Free Churches in England.

A report entitled "Church Relations in England" has been issued by a body of Anglican and Free Churchmen who have met together for many sessions to consider the implications of the sermon preached at Cambridge by the Archbishop of Canterbury in 1946. In this sermon the Archbishop suggested that "a step forward in Church relations" might be achieved if the Free Churches would "take episcopacy into their systems" and then on this basis full communion might be established between them and the Church of England. The representatives who issue this report were appointed by the Archbishop and the Free Churches respectively to work out the implications of this suggestion in more detail, so as to make clear beforehand the points which would arise if formal negotiations were opened by any of the Churches officially.

The discussions are under three main headings: The Nature of the Church, the Faith of the Church, and the Ministry of the Church. Under the second heading there is no real disagreement to record, for all accept the Bible as the basis of their faith and assent to the doctrines in the Apostles' and Nicene Creeds. It is under the first, and more particularly the third that divergences arise, especially in connection with the Ministry and the Sacraments. The report notes that "there has been wide agreement by both Anglicans and Free Churchmen that in this country progress towards a united Church can only come if an episcopal order is accepted which can claim and maintain a link with the historic successions of the most ancient churches of Christendom. It is hoped that if a Free Church decided that it could accept episcopacy the Church of England would co-operate through its Bishops in the consecration of Bishops for the Free Church. No difficulty about the functions of Bishops need be felt, for "the Anglican episcopate has been steadily shedding autocratic pretensions" while the Free Churches are recognising the need for ministers who would be "pastors of the pastors." A Free Church might thus work out in its own structure a new appreciation of episcopacy in practice.

The Free Churches would not, however, accept the re-ordination of their ministers, and they would consider it essential to be free to maintain the relations of fellowship and intercommunion which they at present enjoy with non-episcopal churches. If intercommunion was agreed to, the Church of England would admit to Holy Communion members of the Free Church concerned who were communicants in their own church and would authorise its own members to receive Holy Communion at the hands of Free Church ministers who had been either consecrated to the episcopate (as mentioned above) or episcopally ordained. Should any churches wish to proceed further in the scheme, it is

proposed that negotiations should be opened between the Church of England on one side and any individual Free Church on the other which so desired. There might thus be a parallel series of negotiations. Such points as Infant Baptism (in the case of Baptists) and the question of Confirmation would need further discussion at this stage. Questions of the ordination of women and the occasional celebration of Holy Communion by laymen in certain of the Free Churches would have to be faced. These and similar difficulties are noted as requiring "full and careful examination in any further negotiations between the Church of England and individual Free Churches."

It is hoped that there will now be a minimum propaganda for or against the report, but that careful and dispassionate consideration will be given to it before it is formally presented to the Convocations for debate, which will be at least a year hence. The full text of the report is published by S.P.C.K. price 2/6d.

IN MEMORIAM.

LUCY EVELYN GREENWOOD,
DEACONESS.

The death occurred on January 11th at Parramatta District Hospital of Miss L. E. Greenwood, more familiarly known to her friends and to a numerous company of people in various parishes as Sister Lucy.

The illness which terminated in her death was of short duration so that the news of her passing came as a shock. On the last Sunday of 1950 when she attended Divine Service and visited friends she was in good health and showed her usual lively interest in current affairs.

Deaconess Greenwood was one of the many able women trained for work in the Church of God by Miss Pallister, whose wise and spiritual work as Head Deaconess is gratefully remembered.

After taking the Th.A. of the Australian College of Theology, Sister Lucy was ordained to the office of a deaconess in 1922 by Archbishop Wright. She had been greatly influenced in her preparation by the late Bishop Kirkby, whose ministry she always remembered with thankfulness.

During the years a faithful and untiring ministry was exercised by her in the parishes of Pymont, Darlington, Redfern, St. Peter's, Cook's River, Mortdale and Penshurst, all in the Diocese of Sydney.

For a time after her work at Darlington had finished she worked as a deaconess in the Diocese of Melbourne in company with her friend and co-ordinand, Deaconess Minna Taylor.

Her strong sense of duty, her remarkable loyalty to her friends and colleagues, her quiet forthrightness which went side by side with an ability and readiness to see other points of view all came from a personal piety which had its roots in the Master.

Under God she led many to a living knowledge of Christ and to active fellowship in His Church.

The funeral service was held at St. Thomas', North Sydney, on Friday morning, January 12th, and was conducted by the Reverends W. J. Siddens, and J. R. Le Huray, assisted by the Reverends N. B. Minty and H. W. Rogers, all of whom had been associated with her in the work of her ministry.—W.J.S.

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THE RECENT KATOOMBA CONVENTION.

Reviewing the messages from this last convention the following brief precis of their teaching might be made.

The earlier messages introduced us to the presence of the Lord Jesus Christ. He claims His own, they are His sheep by right of redemption, bought at such infinite cost that they can rejoice in such work and in turn have the assurance that they are His. So then can they claim Him as their Shepherd, and it should be their ambition to live for Him and to serve Him with grateful hearts. The missionary, returned from his work overseas, can tell how this has worked practically in his life and in the lives of those to whom he has been ministering. When the Lord comes into our lives there must be a change; and neglect of prayer and communion will cause that change to remain unseen and lead to defeat in a Christian life. Why then does temptation exist, it must exist as a testing ground of our will. There is an old sin nature, done away with in Christ, but still capable of having dominion over me, if I do not reckon it dead. I fall into temptation because I want to and because I trifle with the thoughts suggested by Satan which thoughts lead to sinful action and show I have allowed the sin nature its way instead of being ambitious to follow Christ. I must be occupied with Him, spend time with Him in prayer, and realise that He is coming again. The law of the spirit of life in Christ Jesus has set me free from the law of sin and death. The Lord is coming soon and if we were occupied with Himself and looking for His return much of Satan's advantage over us would be gone. "We have become dead to the law by the body of Christ that we might be married to another, even to Him Who is raised from the dead." The Holy Spirit longs to fill our lives that we might experience this freedom from defeat. The blessedness of the undefiled and of the meek is ours, it is the way to triumph and victory and leads us out into the depths of divine truth. We must personally know the Lord as our Saviour, that is the beginning, but the pathway He sets before us is the way of victory. Missionaries from the field tell us of the work of God the Holy Spirit, they have had practical experience of these things, seen them work in the lives of others, and been encouraged. Some in the homelands know this life of victory and glorious service for our Lord Jesus Christ. Do we know it? If not, let us search our hearts to learn why.

—E.H.P.

THE WORLD OF BOOKS.

A Primer of Christianity, Part II, The Furtherance of the Gospel, by R. W. Moore, Headmaster of Harrow School; Part III, The Truth of the Gospel, by G. B. Caird, Professor of New Testament at McGill University, Montreal. Oxford University Press, 1950; Australian price 10/- each part.

These two small volumes join Professor T. W. Manson's "The Beginning of the Gospel," which formed Part I. of this Primer. They make an interesting and valuable trio, attractively produced and printed.

In Part II Mr. Moore (who is also well known as a Christian writer and broadcaster) tells "the story, in outline, of the Christian Gospel in its operation in human history since Pentecost." It is well balanced, with a refreshing observance of many facts often missed in such manuals, and is not without challenge. But some doubtful matters should be noted.

In Chapter 3, after tracing the organisation of Elders and Deacons in the primitive church to the precedent of the Jewish Church (but see Lightfoot on the novelty of the diaconate), Mr. Moore advances a rather bald theory of Apostolic succession to account for the emergence of the single Bishop at the head of a Christian community. "It is likely that he was a direct outcome of the idea that lay behind Jesus's practice of sending out Apostles." (p. 32.) But what "idea" was this? We should avoid explaining obscurity per obscurum. The writer however shifts his ground somewhat and argues that it was natural that the Apostles would ultimately settle down in a Christian community. "When the Christian congregation met he would act as the presiding Elder or Overseer." And so, hey presto, "he became

a Bishop." The truth is, of course, that we just haven't the faintest idea what became of most of the Apostles. James was killed early, and what slight evidence we have in the case of Peter and Paul gives no support at all to the picture here conjectured. Neither of them ever became "the Bishop" of a local Christian community so far as we know. The case of John is equally uncertain, though at most it may be deduced that he was a kind of Archbishop—not a local bishop. Mr. Moore further informs us that during the 2nd century it came to be understood "that all bishops derived their authority as a trust handed down from bishops ordained by one of the original Apostles or St. Paul." (p. 32.) In contrast to this unprovable statement it should be remembered that Ignatius, the first and strongest advocate of the monarchical bishop in the 2nd century, nowhere claims pedigree of ordination as a ground for the authority of a bishop.

(On this whole subject T. W. Manson has recently provided a strong rejoinder to the point of view expressed by Moore, in "The Church's Ministry," H. and S. 1948, esp. Chapter III.)

In dealing with the Reformation in England, the author gives the impression, perhaps unintentionally, that the Communion Service in the first English Prayer Book of 1549 was nothing but the old Latin service of the Mass rendered into English (p. 94); nor is the true relationship of the 1552 Book to that of 1549, according to Cranmer's intention, in any way conveyed by the statement that "in 1552 the Prayer Book of 1549 was replaced by a strongly Puritan Prayer Book" (p. 95).

The place of the Bible in the Reformation is well emphasised by Mr. Moore, but it is regrettable that no clear indication is given of the importance of the controversy concerning Transubstantiation and the Sacrifice of

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The Bishop of Melanesia writes:—

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ANNUAL CONFERENCE OF THE INTER-VARSITY FELLOWSHIP.

The Annual Conference of the Inter-Varsity Fellowship which has just been held at Geelong Grammar School, was attended by some two hundred and fifty graduates and undergraduates from all States. The work of the I.V.F. in Australian Universities has now been carried on for twenty-one years. The Movement was initiated by the visit of Dr. Howard Guinness in 1930, and it was a great satisfaction that he was able to attend and take part in this Conference. The broadcast service of hymn singing from the Chapel of the Grammar School was greatly appreciated by many listeners in. The President appointed for 1951 is the Rev. Canon M. L. Loane, Vice-Principal of Moore Theological College.

the Mass in the English Reformation. Moreover, it is a little disconcerting to find that when all is said and done, the question of whether "spiritual salvation is to be achieved by good works, as the Roman Catholics held, or by faith in the redemption effected by our Lord" is "largely a matter of emphasis." (p. 101.)

Is it an accurate picture of reunion in the 20th century which devotes twice as much space to the sentiments of Cardinal Mercier and the Malines Conversations as to all the conferences of the Ecumenical Movement (p. 143-5)? On the other hand, a large charity includes Christian Science as a denomination of the Christian Church (p. 143).

In passing it may be noted that the "Latimer of Oxford" (p. 85), who was a friend of Erasmus, was not of course the great Bishop and martyr, but the little known William.

Part III of the Primer is apologetic in character, and it may be said at once that the treatment is fresh and vigorous, and contains much useful matter. The chapters on Jesus Christ and the Trinity are especially finely written. It is the greater pity, therefore, to find a somewhat cavalier attitude to some classic doctrines, prompted, one suspects, by a desire to conciliate the reader. (For whom, by the way, are Primers like this intended?)

Thus we are told (p. 78) that the idea "that all men are now sinners because they inherit the taint of the first man's 'original sin' . . . is now wholly discredited." Clergymen of the Church of England and others who assent to the 9th Article will be interested to know this.

Again, it is a new sort of apologetic which says "I do not think it matters a jot" whether or not the Virgin Birth is true. And it is a queer reasoning which asserts that the New Testament evidence is "very far from being decisive one way or the other," and yet immediately acknowledges that the two independent accounts of Matthew and Luke agree that Jesus was born of a virgin! The argument from the silence of Mark, John and Paul (if indeed, John is silent) is of no consequence at all beside this evidence.

When are we going to be delivered from the misinformed and misapplied tirade against the classic doctrine of inspiration which disfigures the books of even the most learned? The reviewer has met university men from many countries who hold the doctrine of the verbal inspiration and infallibility of Holy Scripture, but he has yet to meet one who makes the deductions from it here caricatured and criticised. We decline to take Professor Caird's word for "all the manifest mistakes and contradictions" of the Bible, and we cannot see why, rightly considered, it should be regarded as "an almost blasphemous error to suppose that God was directly responsible for every word of the Bible" (p. 59).

Like many another to-day, Caird forces a wholly unbiblical antithesis between the authority of the Scriptures, and the authority of the Holy Spirit. "It is through the Bible that God speaks to his people . . . but the final verdict rests always with the Holy Spirit, and to substitute for the guidance of the Spirit any lesser authority is to slip back from the realm of grace to the realm of law" (p. 146). It is sheer theological nonsense to say that "an infallible Bible is . . . a refuge from freedom." The infallibility of the Bible is a theological expression of the truth that "The word of the Lord standeth fast for ever," and if we have not that word adequately conveyed to us in human language, then we have no revelation of God.—D.R.

"Faith and Practice." Marcus Donovan. S.P.C.K. 10/6. 264 p.p.

There is, no doubt, a value in having a handbook to the teaching of the Catechism, which is a frequently neglected ministry; and the Church Union might well be encouraged to publish a book by one of its members as it has done here. The Prayer Book Catechism is, of course, a simple, straightforward enough account of elementary Christian belief and behaviour, but there are ways of teaching it interestingly as well as ways that must be insufferably dull. There is scope for ingenuity and imaginative handling of the instruction by means of illustration and up-to-date application and we are all ready to learn. But as loyal Churchmen we naturally ask that whatever is so produced, particularly under the auspices of a well-known Church organisation, should have some bearing upon and control from the Prayer Book Catechism itself. Looking through this volume one can see that it has a certain relation to what is contained in the Prayer Book Catechism, i.e., the Creed in its series of clauses, the subject of prayer, grace and salvation, the ten commandments and the sacraments. But on closer examination we find a lot in "Faith and Practice" that seems hard to deduce or extract from the Prayer Book Catechism or even the Prayer Book in its entirety. For example, in the Prayer Book Catechism, the section on the Sacraments teaches that "Christ ordained in His Church," "two only as generally necessary to salvation." Our author has remarkably contrived to find another five, which if not "generally necessary to salvation" are nevertheless important sacraments. Poking about in the Prayer Book to see wherein Donovan gets all this we at last came upon Article 25 that told us that these five not only "have not the like nature of sacraments," and in fact "are not to be counted for Sacraments of the Gospel" at all, but even further, some were "corrupt following of the Apostles." We wonder whether that goes to explain the fact that some of them, e.g., Unction have been scarcely heard of by Church of England people, of which Mr. Donovan complains; evidently the Church did not intend that they should. One can only so explain the lack of interest in the practice of Penance (or Auricular Confession as some describe it). Then this book has a lesson on angels, which although very interesting, instructs us to call upon them for help (by prayer to them)? It isn't clear here.) This too we could not relate to the Prayer Book not even in the collect for St. Michael and All Angels' Day. It's surely a little hard to tell loyal church people to pray, or at any rate "address," angels and also saints (in another lesson) when our Prayer Book contains no suitable prayers nor even hints that it is a good and salutary practice. We also found the circulation of the "Hail Mary" for frequent use a little odd—or at least, foreign. Mr. Donovan again laments the little observation given to the devotion to the Blessed Virgin in this country and advises the remedy of using her image or picture as a stimulus to prayer (to her?) Sensitively, he defends the devotion against objectors as that it is "Catholic" and also due to one who like our Lord was sinless. As to this first argument it sounds to us to go thus, "It is right because it is Catholic"; but doesn't that go round to its tail. "It is Catholic because it is right." So getting nowhere? The second assertion we believe was a doctrine determined by the Pope in 1854 in the doctrine of the Immaculate Conception; but we had always understood that it involved immense theological problems and had never been

accepted by all Roman Catholics at the time, still less the Church of England. Later on Mr. Donovan bids us believe in a state of Purgatory although it seems hard to reconcile with the Burial Service. When we turned from all these topics that seem quite unrelated to any of our Church's known formularies, to some that had a bearing on the contents of our Prayer Book, we were again somewhat surprised to see that the Holy Communion (or "Mass") is represented in this book to be a propitiatory sacrifice for the living and the dead; this is possible because, after consecration the elements are changed to become the body and blood of Christ. Moreover, it can be reserved because Our Lord is thus present the Sacrament can be worshipped. Putting it mildly this seems to be considerably at variance with the Communion Service and Articles. One could go on like this ad nauseam but enough! The book informs us that it is based on "The Catechism of Christian Faith and Practice." This we have not heard of: personally it is one that is not authorised in our Church in any general way. So different must it be from our Prayer Book one that we had a sneaking wonder whether it emanated from another communion of a foreign "Catholicism," and we preferred in our own minds to have our own Prayer Book Catechism rather than be brought up like little "R.C.'s." But as it was published for the Church Union we couldn't imagine that they would use an R.C. Catechism—at any rate not much!

—G. J. C. Marchant.

THE JOHN MASON NEALE SOCIETY.

(The Editor, "Australian Church Record.")

Dear Sir,

At the recent Annual Meeting of the John Mason Neale Society held at St. Thomas Rectory, Auburn, N.S.W., the Bishop of Willochra, Dr. Thomas presiding; it was very encouraging to report the increase in membership which now stands at twenty-eight. The Australian branch of the Society was formed in 1945 with two members. The Society began in England in 1942 with two or three members which has now increased to over seventy.

A great feature of the Australian Branch of the Society is its library, which is open to all who care to use it. The list of Dr. Neale's works in the British Museum numbers 140, and we are very proud to possess about 70 of those books which I have gathered over the past thirty-five years. Any who wish to, may have a list of these seventy books and may have the pleasure of studying them to the great benefit of their spiritual life, and the Bishop or I are always glad to hear of any who would like to apply for membership in the Society.

Through my own thirty-five years intense interest in Dr. Neale, his work and writings and the extensive correspondence which I have with the readers of Dr. Neale, I know very well what a blessing that servant of God still is to all types of churchmen, though he died in 1866 and was only 48 years old at the time of his death.

I am, etc.,

(Rev.) P. R. WESTLEY,

Hon. Sec. and Treas. and Librarian of the J.M.N. Society (Australia).

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PERSONAL—From page 7).

The Rev. and Mrs. A. E. Palmer, of St. James', Canterbury, Sydney, are rejoicing in the birth of a son—Geoffrey Bruce.

* * *

News has just come from England of the appointment of the Rev. Cyril Bowles, Vice-Principal of Ridley Hall, Cambridge, as Principal in succession to the Rev. S. F. Allison, who is to be consecrated as Bishop of Chelmsford on the 2nd of February. Ridley Hall was first opened in 1881 under the principality of Handley Moule, who later became Bishop of Durham. In the seventy years of its history there have only been five principals.

* * *

The many friends of Bishop Houghton, Director of the China Inland Mission, will regret to hear of the death of his father at the age of ninety-two in the influenza epidemic which has swept through England. Mr. Houghton only retired from parish work last year at the age of ninety-one, and continued as Editor for the Magazine of the Sovereign Grace Union right up to the time of his death.

* * *

The death of Miss Amy Wilson Carmichael, the founder of the Donnavur Missionary Fellowship, has been reported. Miss Carmichael was for many years confined by pain to her room, but her name will be a fragrant memory throughout the world for her missionary leadership and her many beautifully illustrated books.

* * *

We regret to learn of the death of Dr. Harry Ironside of the Moody Bible Institute in Chicago. Dr. Ironside was on a visit to his sister, Mrs. Laidlaw, of Auckland, New Zealand, and passed away in his sleep at the age of seventy-four.

* * *

The Rev. R. H. Pidgeon, curate at All Saints, St. Kilda, Melbourne, has been appointed to Drysdale, and will commence there in March.

* * *

Mr. Lionel Sawkins, of the staff of Church House, Sydney, has been appointed organist at St. Luke's, Mosman.

* * *

We are sorry to note that one of our supporters, Mr. S. G. Bidwell, of Dulwich Hill, Sydney, has been ill for some months and has undergone an operation. We trust he will soon be recovered.

* * *

Major-General the Rev. C. A. Osborne, Assistant Minister at St. Andrew's Cathedral, has returned from England. He will give special addresses in the Cathedral during Lent.

* * *

The Rev. and Mrs. J. P. Dryland, of the Rectory, Glebe, N.S.W., have returned from England. They have been absent for a year.

* * *

The wedding took place on Saturday, 3rd Feb., at St. Stephen's, Willoughby, of Mr. Douglas Lack, of C.M.S., Northern Territory, to Miss Ruth Short, eldest daughter of the late Rev. C. C. Short, and Mrs. Short, West West Ryde. The bride's grandfather, Archdeacon H. S. Begbie, officiated, assisted by the Rev. Donald Begbie. We offer our good wishes.

A UNIVERSITY-WIDE MISSION. SERVING THE CHURCH IN INDONESIA.

The Evangelical Union in Sydney University is planning a University-wide Mission, to be held in June this year. Intensive preparation is being made in the hope that every member of the University will at least have the opportunity to hear the messages which will be given. The chief Missioner will be Dr. Howard Guinness, but it is hoped that there will be a team of assistant Missioners. Church people are earnestly asked to join in prayer for this Mission.

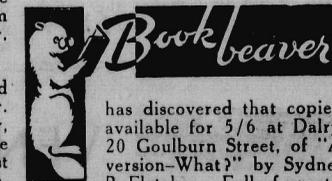
News from England tells of a Mission arranged by the Christian Union in London University last November, when a very large number of students registered their desire to become definite Christians. At the Sunday evening services arranged by the Christian Union at Oxford numbers have been so great in recent weeks that sometimes a hundred students have been turned away from the church doors. Altogether in the first term of the current academic year it is thought that I.V.F. circles in London, Oxford and Cambridge, have seen no fewer than one hundred and fifty students who have expressed a definite desire to accept Christ as their Saviour and Lord.

TWO PHILOSOPHIES TO-DAY.

Behind the conflicts and tensions which now threaten to destroy mankind, there are two different philosophies of life, incompatible with each other. The Bishop of Chichester comments, "The struggle is between those who believe that man is responsible to God and that truth and goodness are absolute, and those who resist divine authority, have no belief in truth and goodness, and are the slaves of earthly things."

As fresh problems arise, or old ones in a new form, it is the mission of the Christian Church to restore the balance by bringing the influence of the past and the future to bear on the present situation. It was the method of the Hebrew prophets; it was the method of our Lord himself; and it has been of real assistance to their fellows when used by His messengers ever since. The Christian interpretation of what was and what is to come will always be a real contribution towards the solution of the difficult questions that confront us here and now.

For the Christian philosophy of life is the one hope for the world, and if we are to help in its salvation, we must make the ruling purpose of our lives loyalty and devotion to Jesus Christ, whom God the Father sent to be the Saviour of the world, and the perfect Revelation of His love for all His children set here in Time between the two Eternities.—The Dean of Adelaide.



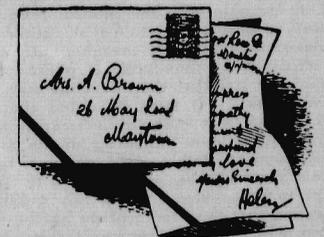
has discovered that copies are now available for 5/6 at Dalrymple's in 20 Goulburn Street, of "After Conversion—What?" by Sydney's Lionel B. Fletcher. Full of practical advice it's the very thing to place in the hands of every young Christian.

"Cut every throat." As Dr. Paul White was met by the Rev. Laurence Nash at the Customs Office in Djakarta, his attention was drawn to these words painted on the wall, "Cut every Dutch Throat." It did not make for the visitor's ease of mind to be told by a Custom's official that Australians were less popular than Dutchmen. That may have been an exaggeration, but it indicates something of the atmosphere in which our representative, Rev. L. L. Nash, is working in Java, as Theological Lecturer on the Staff of the Theological College, Djakarta, where Indonesian pastors are being trained to serve the Church scattered through that great Island Republic. In sending Christmas greetings to friends, he says, "The political situation here may be quite inflammable about that time."—Church Messenger (Melbourne Diocese).

THE PRICE OF EVANGELISM.

The Church to-day has somehow been manoeuvred to a position where it seems to stand against fallen men, judging, criticising them and alienating them. The Church has lost identification with the masses. In attacking sin it has alienated the sinner. The common people do not hear its message in gladness.

Here is a crucial problem. How does the Church take its stand against sin without driving the people it would save away from it? How, save by a long and costly process of identification? So often we only give the impression that we criticise the world. Christ loved the world and gave Himself for it. A middle-class Church, encased in the cultural pattern of its dominant class, complacent amid its security, can never reach the masses. The price of evangelism is the price of identification.—Rev. Alan Walker (Methodist).



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Edited by Alan Richardson, D.D.
S.C.M., 25/- pp. 290.

Here is a book that has long been needed, to gather together some of the results of the revival of Biblical Theology, and it may be said that the contributors have provided for the intelligent Bible reader a work of outstanding value. It combines an up-to-date estimate of the data and in many instances a depth of theological insight which has profited not a little from the influences connected with Karl Barth. The writers together form an impressive array of scholarship, and include some who are outstanding in English and American theological and biblical leadership. They are drawn from a number of different ecclesiastical traditions, but it would be almost, if not quite impossible, to allocate any individual to his "persuasion" from what is to be read in his contribution. The book has exhibited a valuable economy in treatment by the association of a number of allied subjects under the same general head—though we thought it strange that one or two little paragraphs treated separately were not included under larger articles (e.g., "cover" under "atonement"). It is to be expected that Kittel's great work—"Theologisches wörterbuch zum Neuen Testament"—should be referred to by a number of writers individually, but even so the work as a whole is independent and expressive of the best in English Theology for the most part. We welcome the inclusion of a number of contributions by Anglican Evangelicals—R. R. Williams, J. P. Thornton-Duesberg, F. J. Taylor and R. J. Hammer—out of a total of thirty writers. To Mr. Taylor was given the opportunity of contributing articles on Biblical soteriology and we gladly noted the valuable emphases he has made, rectifying some glaring errors of past biblical theology in this subject—as, for example, the significance of sacrificial blood. But in most of the writers it is encouraging to see their earnest endeavours to let the Bible speak for itself, to grapple with the Biblical revelation seriously in deep loyalty to Christ, rather than to constrict or twist its meaning into channels dictated by non-biblical philosophical categories. Not that they have all been successful in this. It must be noted that Dr. A. G. Herbert for example, in steering away from "transactional" theories in his article on "Atonement" fails to give any clear teaching on how sin has been dealt with at all except in some vague but surely unbiblical suggestion that the "root" of sin has been extracted which is the essence of justification presumably. Happily, most other articles on salvation are in Mr. Taylor's hands and this inadequacy is rectified to some extent. The same is true again in regard to Dr. Herbert's article on "Memory, memorial," where we are confronted by an ingenious (even if not ingenious) argument the whole object of which is to render "anamnesis" by "memorial offering"; here also Dr. Herbert is obliged to force the Bible to say what his theology demands it should say—but once again a corrective may be found in C. E. B. Cranfield's article on "Thank."

Another somewhat astonishing deduction which, we suggest, must be held to have been "read into" the Bible, is contained in an article on "Adam" by Dr. Richardson, the editor. Here he commits himself to the bald assertion of the eternity of God's creation, evidently involving also the eternal condition of man as a sinner. This, with all its great problems, is evidently deduced from regarding the stories of the Creation and Fall as timeless myths, rather than as expressing historical realities. One wonders whether the editor here has considered the usual implications of the word "eternal" and whether he is quite satisfied in involving his theology in either a fundamental dualism that holds out no hope of the victory of redeeming love or else in a minimising of the reality of evil in what must be a strong inclination to pantheism. To discount the time element in creation and human origins is to avoid one minor set of problems for immeasurably greater ones.

It would be tedious and impossible to comment on the many excellent articles in this book but we would single out Dr. John Marsh's brilliant survey of the Biblical concept of "Time." Apart from its thoroughness—it is one of the longest articles—it has an interpretative insight that makes the whole biblical process light up afresh. Among non-Anglicans C. E. B. Cranfield and Norman Smith have provided a number of most valuable articles, while Prof. G. Johnston, of Hartford, U.S.A., has given a first rate basis for study in his long and able article on "Spirit." Above all Dr. Richardson, the editor, has at obviously great labour, contributed considerably to the whole production.

It is inspiring to see recaptured at times in this volume a living and vital presentation of the truth that links up with those precious insights which we call "Reformed", and that were themselves derived from a similar Biblical revival. There is a refreshing loyalty for the most part to the great Biblical doctrines of salvation—justification by faith, the sacrificial offering once for all made on the cross—the sole mediatorship of Christ—as well as the Bible's eschatology which has not been restricted simply to a "realised" or spiritualised eschatology, but the full hope of Divine action in Christ yet to be manifested in the historical sphere is intelligently set forth. As might be assumed, the writers are fully aware of the whole modern critical approach to the Bible and to a great extent make use of this; but the main lines upon which the teaching of the different articles is based are not very often linked in any important aspect with conjectural theories involved in such critical methods. Details of these are often surprising in their acceptance—e.g., the attributing of Ps. 110 to the Maccabean period—but happily not vital in their implications.

There is an air of enthusiasm about many of these articles which relieves them from being dry academic disquisitions. There is an inspiration in Biblical Theology which has obviously affected some of the writers and works through their writings too. Learning is carried with a buoyant if restrained air of Christian conviction that makes the articles immediate fuel for preaching.—G. J. C. Marchant.

ARAB REFUGEES TO BE ARMED?

The current issue of the "Hebrew Standard" (N.S.W.) publishes the following:—

JERUSALEM (JTA).—The Arab League Political Committee at its forthcoming meeting in Cairo will consider a proposal for the military training and arming of Palestine Arab refugees, according to a broadcast from the Beirut radio.

The proposal was submitted by the Syrian Prime Minister, Nazem el Qudzi, the broadcast said, adding that the plan was intended to enable the refugees to "win back their former homes."

The refugee units are to be led by Arab military commanders and supported by Arab artillery as well as small contingents of regular Arab troops. The broadcast asserted that such an operation would not violate the armistice agreements since the Palestinians were no party to the agreements and not members of the United Nations. They would be fighting not on behalf of any Arab power, but simply for the recovery of their own homes.

At the same time, the Lebanese Parliament has voted large sums for a re-armament programme.

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GOVERNING AUSTRALIA.

Federation has its dangers, and attempts by different governments to enlarge their powers have generally met strong resistance. In a land of great distances, the State Parliaments can serve the Commonwealth best by managing those things which affect local government and the development of their natural assets. We often allow our tongues to run loosely about those who govern us; but the wise foresight which has given us irrigation systems, brown coal, water conservation, forestry, roads and railways, electrification and hosts of other public works, had its origin in political leadership which ought to make us thankful for those men who have served us in parliament, and the fine body of Public Servants whose work is often anonymous, but whose benefactions have been magnificent.—The Archbishop of Melbourne.

Diocesan News

SYDNEY

● Special Lenten Addresses.

Special Lenten addresses will be given in St. Andrew's Cathedral on the following dates:—

Mon., 1.15 p.m.—"Talks on Practical Christianity," by Dr. Paul White, commencing Feb. 12.

Wed., 1.15 p.m.—"Talks on the Christian Life," by Dr. Howard Guinness, commencing Feb. 7.

5.30 p.m.—"Hosea: Studies in the Love of God," by Dr. S. Barton Babbage, Dean of Sydney, commencing Feb. 7.

6.30 p.m.—"Characters in the Passion Story," by Dr. V. Venn Pilcher, Bishop Coadjutor, commencing Feb. 7.

Sun., 7.15 p.m.—"A Time for Decision," by Major-General C. A. Osborne, Assistant Minister, commencing Feb. 11.

● New Rectory—Beecroft.

A contract was signed in the last week in December under which the new Rectory is to be built on the land facing Chapman Avenue, at a cost not to exceed £5,070. The Architect is Mr. W. R. Laurie, of the firm of Laurie and Heath, and the builder is Mr. W. J. Ackroyd, who is already familiar with Econo-steel structures. Work has commenced, and we hope that it will proceed with speed to meet our urgent need. Mr. Alan Ferguson, of Hannah St., who is the manager of Tulloch's Econo-steel Company, has been of great assistance in the preliminary arrangements which took place during the past three months. The Parish Council has had numerous meetings, some at very short notice, and members have shown a great interest and a very wide measure of agreement.

MELBOURNE

● Lenten Observance.

(From the Archbishop's Letter.)

On the 7th February, we shall begin the observance of Lent. Day by day we should use the collect for Ash Wednesday, which begins with the thought of God's mercy, the conditions under which we are forgiven, then the reminder that there is abundant pardon for all our sins. It sets the intention of Lent in noble words and makes the prayer the keynote of our penitence and devotion.

It is a time of renewal and therefore of thanksgiving. In every parish the challenge will go forth day by day and week by week.

Those who can should make some special effort to make it a season of refreshment and consecration. It is a time when those who have been bound by sin and held by its chains can be shown the way of freedom. It is not a time for brooding, be our failures what they may. It is no time for morbid re-

morse, but instead the chance to begin anew, and to thank God and take courage. We should remember St. Paul's message to the Church folk in Philippi, "Rejoice! again I say, rejoice," but it should be a rejoicing that follows a dedication.

We may subject our bodies to some special discipline, but the true fast is spiritual and not material. Our acts of self-denial are the outward sign of an inward grace. Yesterday I saw a man who admitted that he had been foolish in action, his excuse being that he was much exasperated. We considered remedies and he promised to try and help to put things right. That for him was a real fast. To tell a neighbour what membership in Christ's Church has done for us can be the expression of one's love for Him Whose Life is brought very near to us at this time. Let us keep the fast! Then we shall be better able to enjoy the Feast. May God bless us all in the use we make of Lent this year.

● The Cathedral.

The Diamond Jubilee of the Cathedral was formally commemorated on Sunday, 28th January. The Consecration took place on 22nd January, 1891. Some may wonder why it was not held on 25th January, St. Paul's Day, but the 22nd happens to be a significant date for this Diocese. It was the date on which the first Bishop first sighted his Diocese as the ship which brought him entered the Heads. Secondly, it was the day on which the Council of the Diocese launched the appeal which resulted in the laying of the Foundation Stone in 1880, and the Consecration of the Cathedral in 1891. The real Diamond Jubilee feature for the Cathedral was arranged by the Archbishop when he invited Canon Bryan Green, of Birmingham, to give the Moorhouse Lectures in June and to conduct a Diocesan Mission in the Cathedral in July, to be prepared for by a Parochial Mission in St. John's, Camberwell in June. The next few months will be busily spent in making due preparation for this visit.

BALLARAT

● Wanted—A Dean.

Writing of the recent General Synod the Bishop of Ballarat says:—

In regard to the clerical members of General Synod I would point out that Ballarat was conspicuous for not having a Dean there. There were the Dean of Sydney, the Dean of Melbourne, the Dean of Newcastle, the Dean of Hobart, the Dean of Armidale, the Dean of Sale, but no Dean of Ballarat. The fact is that we have an act of Synod which prevents the Bishop from making the Vicar of Christ Church Cathedral Dean, unless he has been in full orders for at least 15 years and has served in the Diocese for at least 10 years. This provision was most unfair to the last two Vicars of Christ Church who did conspicuous service. It is my purpose to ask Synod to alter this act.

ADELAIDE

● C.M.S. News.

Canon Riley sends encouraging news of evangelism in the Sudan. At the opening of the first church at Nzara, only a mud and wattle building, they started with Holy Communion at 6.30 a.m., then a service in the Moru language, then another in Bari, then a large service in Zande attended by over

500 people. More than 100 people, won during the recent Week of Witness, stood as enquirers, and another 45 made their promises as catechumens. That service took two hours. "At the close, we invited the congregation to join us in an open-air meeting at the market about a mile away. They formed a procession and marched to the market singing hymns with great enthusiasm. The Zande police co-operated and in spite of the clamour and excitement of the market place, we had an attractive audience of well over 1000 people. After the message, the pastor and his people gave out tracts and did personal work, and several more made decisions for Christ. We finished up at 2 p.m. The services and meetings had been non-stop since 6.30 a.m., and although well-nigh exhausted, we came home full of joy at seeing so much of the power of God at work in the hearts of the people.

A new church is urgently needed for the industrial town rapidly springing up at Nzara. Friends in the Sudan and abroad can help by their donations. The Zande Church is young but virile, and the Christians know the church is largely their responsibility, but to them, twopence means as much as a pound does to us, hence the need to appeal overseas for help. For the people in Nzara there is a very serious danger of a swing over from the old tribal taboos and magical beliefs to a savourless and soul destroying materialism. The urgent need to arrange for their spiritual welfare gives pressing impetus to the challenge to build the new church. Australian friends can address donations to the Rev. Canon A. Riley, c/o Miss I. Jeffreys, 1 Beulah Rd., Norwood, S.A. Canon Riley is a South Australian, associated with Unley and Belair parishes, and is now Rural Dean of the Yambio area in S. Sudan.

Mrs. Cooper (well-known in Adelaide as Miss Dorothy Davis) writes from Tanganyika: "Very many thanks for the parcel; I was very thrilled to see the patchwork quilts; the cotton, safety pins, elastic and soap were all in use within 24 hours! We have just had a fortnight's holiday at Berega, which we needed as we had all been ill with malaria and dysentery. We were fortunate because while we were there all pastors, catechists, bush and village school teachers of the big district were at the main station for a couple of days. For years the church in this Diocese has been struggling towards self-support; one of the results is very low wages for pastors and evangelists, which tends to hinder the work because, it is hard for a man to work as an evangelist for 15/- a month if he is qualified to get, say, 70/- a month as a clerk." This emphasises the urgent necessity for us to increase our contributions to Tanganyika."

ARMIDALE

● Communion Set.

During the war one of the chaplains from the Diocese of Armidale came across a very beautiful Communion set (probably from one of the churches destroyed in Europe), and brought it back, giving it to the Bishop of Armidale (Dr. Moyes). It was in bad condition, and the bishop had it gold-washed again and has presented it to the cathedral for use. It is a very lovely piece of work, chalice having enamel miniatures round the base, and the paten also being similarly decorated. It is a very valuable addition to the cathedral and will be used on special occasions. It was first used there on the occasion of the first Communion of the newly-Confirmed.

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A. CORBETT, P.O., Church Point.

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NEW AIRFIELD AT SINGAPORE.

Britain is to build a new civil airfield at Singapore which will be one of the main ports of call for jet airliners travelling from London to Australia. The new airfield would be situated six and a half miles from the city centre and equipped with special facilities for handling jet propelled passenger planes.

Proper Psalms and Lessons**February 11. 1st Sunday in Lent.**

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

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

February 18. 2nd Sunday in Lent.

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

E.: Gen. xxviii 10 or xxxii 3-30 or Eccles v 1-14; Mark xiv 27-52 or 2 Cor. v. Psalms 119, 33-72.

February 25. 3rd Sunday in Lent.

M.: Gen. xxxvii or Eccles. x 12-14; Matt. xviii 1-12 or Heb. x 19. Psalms 119, 93-104.

E.: Gen. xxxix or xlii or Eccles. xvii 1-28; Mark xiv 53 or 2 Cor. v 20-vii 1. Psalms 119, 105-144.

S.A. BIBLE CONFERENCE.

The Bishop of Adelaide will conduct a Bible Conference at the Retreat House in the Adelaide Hills mainly for "the constructive purpose of helping Church people to know and understand and use the Bible more effectively." The dates are February 17 and 18.

MISCELLANEOUS. ADVERTISEMENTS

WANTED TO RENT, 2 Bedroom Flat, or Cottage. Any suburb. Church reference. Reply "546," C.R. Office.

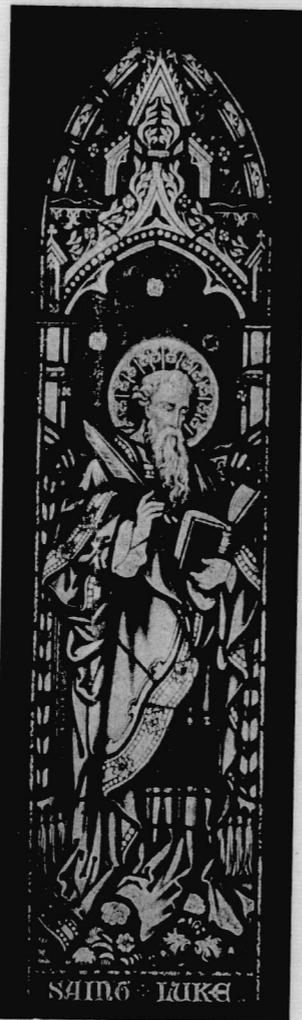
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