

THE AUSTRALIAN CHURCH RECORD

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

Vol. 15, No. 2.

JANUARY 26, 1950

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

NOT FIGS OF THISTLES: A LESSON OF CREATION

(By the Rev. J. A. Dahl, M.Sc.)

When our Lord reminded His listeners that every tree is known by its own fruit, it was to point out that the same was true in the spiritual life. The fig must produce figs and the thistle must produce thistles. This is inherent in their very existence as declared in the story of creation. "After its kind" is the fiat of creation. Plants, fish, birds, animals and every living creature must reproduce its self after its kind. This we learn in Genesis, Chapter 1. Yet the truth that life comes only from a like life remained unnoticed by scientists for thousands of years.

Science Changes Its Mind.

Louis Pasteur, seeking to prevent the destruction of the silk industry by disease in the silkworms, found that certain microscopic bodies were always associated with the disease. Then he found that anthrax could be prevented by inoculation with dead anthrax organisms. He declared that these bacilli were the true cause of the disease and that they reproduced themselves. The result was a storm of protest. The age-old theory was repeated that these things occurred spontaneously in all decaying matter, and that it was impossible for them to pass on any characteristics to their descendants.

At the Sorbonne before Napoleon III and a large gathering of scientists, he vindicated his theory. He showed two flasks each containing beef soup, one was clear, the other turbid. The clear one had been filled and sealed six months before; the other, filled that day, was unsealed. Why was one clear and not the other? If spontaneous generation took place in one in a few hours why did it not take place in the other in six months? "It is clear because I have kept it from the only thing man cannot produce, from the germs which float in the air, from

life, for life is a germ and a germ is life. Never will the doctrine of spontaneous generation recover from the mortal blow of this simple experiment. No, there is now no circumstance known in which it can be affirmed that microscopic beings came into the world without germs, without parents similar to themselves."

The Modern Age Develops.

This was a turning point with far-reaching consequences. Like a blind being pulled up in a dark room many other things were soon discovered in this new light. Modern surgery and medicine and bacteriology developed. A contemporary of Pasteur was an Abbot of Brunn, Gregor Johann Mendel who showed how life reproduces itself after its kind. The mendelian laws of heredity explain that within the living cell are chromosomes which have a fixed number of genes. These genes are responsible for every detail of the living organism and cannot be changed.

Certain characteristics which are dependent on recessive genes may lie dormant for several generations and then appear, seemingly violating the law of descent, but actually so in accord with it as to be capable of exact mathematical treatment. This new science of genetics revolutionised agriculture and animal husbandry. A very recent example is the production of an hybrid corn in America that will produce as much in two years as required three years before, and is reckoned to be worth a thousand million dollars a year to the U.S.A.

The Basis of Modern Science.

Many of these discoverers were professing Christians, but this concerns the scientist and does not tell us of his science. Modern science has only developed where the Christian

world view has been accepted — a universe governed by law and order possessing an inherent unity. This rule of law requires more than a mere theism like Mohammadanism and is impossible under the irrationalism of polytheism. While at times the Christian church, through conservatism, has supported false scientific theories, the Christian faith is the one faith in the world which promotes true science. Religion and science in the modern age have ignored one another, but so far as they are true they must be in harmony.

The Communists' Theory.

An entirely new departure is being made in Russia to build science on a different basis—dialectical materialism or diamat. This may be illustrated by the Soviet approach to genetics. In 1915 Micurin claimed that new characteristics could be created or destroyed by the intelligent capacity for adaptation of every living organism in the struggle for existence. This was an advance on the ideas of Lamarck, a predecessor of Darwin. After the revolution Micurin was honoured by Lenin. Marx and Engels had endeavoured to apply diamat to science and were followed later by Lenin, and particularly by Stalin. The champion of this new approach is Lysenko, who has received the highest honours the Soviet bestows, is a director of the Institute of Genetics and a vice chairman of the Supreme Soviet.

Lysenko denies in toto that genes are responsible for heredity. The fact that parents and offspring resemble one another is explained by the principle of "conservatism" which is supposed to be a property of all living matter. Each organism has the power

IN THIS ISSUE.

	Page
Christian Giving	5
Atom Control	7
Pastoral Problems	13

of selecting from its environment just those materials which will be of the greatest benefit to it in the course of its development. Lysenko uses the whole power of the state to support his views. The leading geneticist, Vavilov, is reported to have died in Siberia.

Antitheological Prejudice.

The text book of soviet science is Darwin and seven heresies of science are proclaimed—metaphysics, vulgar materialism, capitalism, theism, facism, abiologism and Lamarckism. Mendel is accused of trying to replace the materialistic system of his contemporary Darwin with one more in keeping with theism. The root cause of their attack on western genetics is that it leaves room for theism, and religion in any form can have no place in diamat. The gene is supposed to be a relatively stationary affair, diamat says all nature is in a state of flux. It is claimed that the gene is a metaphysical entity and so outside the range of materialistic science. If it is allowable to believe in invisible genes, then it may be allowable to believe in an invisible God. It is said to be a dualistic theory, the chromosome and the body of the cell are two different and essential parts, all nature must be a unity; there can be no room for a God-world dualism. Lysenko places an immense stress on the supposed self-creating powers of nature—there must be no need for the creative power of God. Also mendelianism gives no explanation as to how genes first came into existence and so leaves room for creation.

That every tree must bear its own fruit, must fit all the facts or fall by the wayside. In these days when scientists as specialists and through UNESCO are claiming the right to order the world we see how deeply the science is influenced by the philosophy of the scientist. Can thistles produce figs, or a false philosophy produce a true science?

A.B.C. RELIGIOUS BROADCASTS.

AROUND THE CHURCHES.

During the coming quarter the regular 9.30 and 11 a.m. services will be broadcast from Churches of the various denominations in the cities and towns of all States.

On January 29th members attending the conference of the Australian Institute of Political Science are invited to the historic St. John's Church of England, Canberra, when the Bishop of Goulburn, the Right Reverend E. H. Burgmann will be the preacher.

On 26th March at 9.30 a.m. the A.B.C. hopes to broadcast an interesting service from the famous Mill Hill School in North London. The preacher will be the famous theologian, Dr. Whale.

"PLAIN CHRISTIANITY" SESSIONS.

These Sunday evening studio services at 7.30 p.m., following fifteen minutes of hymn singing on the National programme, are planned to meet the needs of the man in the street, in his home; they are intimate talks to people seeking for truth and are helped by good religious music clearly sung. The next broadcasts in this session are:—Rev. J. Newton Bagnall of Queensland (29th); the Right Reverend John S. Moyes, Bishop of Armidale (5th February); the Reverend Professor John McIntyre, professor of Systematic Theology at St. Andrew's College, Sydney (12th); Miss Myra E. Roper, Principal of the Women's College at Melbourne University (19th); the Right Rev. F. de Witt Batty, Bishop of Newcastle (26th); Professor A. Boyce Gibson, of Melbourne (5th March); Rev. John Alexander of Queensland (12th); Father Leo Dalton

"THE AUSTRALIAN CHURCH RECORD."

Editorial Matter to be sent to The Editor, A.C. Record, Diocesan Church House, George St., Sydney.

Advertising and Business Communications to be addressed to the Secretary, A.C. Record, Diocesan Church House, George St., Sydney, N.S.W.

Victoria.—Melbourne: Rev. A. Law, D.D., Widbury Ware, Mount Eliza, Victoria.

Tasmania.—Hobart: T. A. Hurst, 14 Dynnyrne Road, Sandy Bay.

Issued Fortnightly.

Subscriptions: 10/- per year, post free; 4d per copy.

Telephone: MA 2975.

of Sydney (19th); the Right Rev. Christopher Storrs, Bishop of Grafton (26th).

On February, 26th, at 3.30 p.m. the Very Rev. W. R. Matthews, Dean of St. Paul's Cathedral, London, will commence a series of recorded talks on "The Language of Religion." So many people complain that religious speakers and writers use a specialised vocabulary unintelligible to the plain man. These talks will reveal clearly, in simple speech, the depths of meaning in such great words as "holiness, sin, sacrifice, Heaven, hell, salvation."

"THE WORLD IS CALLING."

A series of six Wednesday night talks under this general title is in progress. On 1st February the speaker will be the Right Rev. F. de Witt Batty, Bishop of Newcastle ("To Constructive Humility"); and on the 8th the Rev. Professor John McIntyre, Professor of Systematic Theology at St. Andrew's College, Sydney ("To Clearer Spiritual Values").

COMMUNITY HYMN SINGING.

In Great Britain the B.B.C. has found that the Sunday half-hour of community hymn singing still retains by far the largest audience of any religious broadcast. It has proved to be just as popular in Australia when many listen to the refreshing singing broadcast from Churches at 6.30 p.m. each Sunday on the Interstate programme. These broadcasts are taken from here, there and everywhere; many country churches are included in the present roster. The Welsh have long been famed for their excellent and melodious singing, and it is interesting to note that the hymn singing on 12th Feb. will come from the Welsh Presbyterian Church, Sydney.

Many other brief religious interludes are to be found within the span of each week's broadcasting—all calculated to minister to the various needs of all kinds and conditions of men.

"Facing the Week" each Monday at 6.40 a.m. by the Rev. Gordon Powell of Melbourne should not be missed. As also the daily readings "From the Bible" at 7.10 a.m. being given at present by Mr. Alec King, Lecturer in English at the University of Western Australia, and from 6th February by the Rev. Stephen Yarnold, Secretary of the Religious Films Society, Melbourne.

Every Sunday morning two half-hour sessions of specially selected sacred music are broadcast, the first on the National Programme, commencing at 7 a.m. and the second on the Interstate Programme, from 7.30 a.m. onwards.

Every week-day at 10 a.m. housewives have a time they may keep when they can listen to some of the best of our broadcasters in "Daily Devotional."

NOTES AND COMMENTS

Disciples of Christ are learners in the school of the Master, and owe the Great Teacher complete

Discipleship. obedience. Every apostle who wrote canonical epistles acknowledged Christ's claim to this complete obedience by styling himself "A slave of Christ"; because a slave as such had no rights as against his master. If it be true of the rank and file Christian that he is not his own because he has been "bought with a price," and consequently is under the obligation of a responsive love to do the will of his Lord from the heart, how much more true must it be of the Christian minister who has been specially called, as he admits, to that sacred service which aims at "perfecting the saints for their work of ministry," as well as seeking to bring home to Christ's flock those who are straying from Him.

Surely such a call implicitly demands that he seek to "say no" to himself and to earnestly desire so to follow Christ's bidding that he may be found always in the place of the Lord's will for him. He will deem his call not a vocation to a means of livelihood, but a vocation to a service, and that service the most wonderful and demanding of all services, a service for the Lord's sake to the souls of men. Such a disciple will shrink from placing any limitations on his obedience to his Master. He will long that Christ may choose his inheritance for him. He will know that he has no right to choose for himself. He will not limit his sphere of ministry by some self-regarding feeling that he is better adapted to city work rather than country work. He will not shrink from "hardness" in weighing the calls that may come to him. Least of all will he think himself justified in limiting his hours of work after the pattern of men of other avocations in life.

"The Northern Churchman" cannot be congratulated upon its publication of its English Letter, nor Ecclesiastical its correspondent who Courtesies. surely with his tongue in his cheek, sheds crocodile tears over the disgraceful personalities in "The Church Times." Our episcopal fathers may make mistakes like other people or they may do things straightforwardly which may not always please Anglo Catholics. But men, who affect to hold the Episcopal Order in high regard, to descend

to the kind of personality the Rev. Ian Shevill regretfully publicises is to contradict the sincerity of their claims to a true Catholicism and cultured churchmanship.

We are accorded a leading article in our contemporary in order to administer a rebuke to an enormity of inference to which we must plead not guilty. We are very impenitent —

"The Church Standard" and South India. The Archbishop of Canterbury did say, quoting from the C.E. newspaper, that it would be an "Act of Treachery" to cause the withdrawal of the Anglican element from the Church of South India. All we said was "The S.O.S. is an appeal to all loyal Anglicans in order to avoid what the Archbishop has described as an Act of Treachery, the withdrawal of the Anglican element from the South Indian Church."

We hope our readers will give attention to the article we reprint from the C.E.N. in this issue by one who was formerly Archdeacon of the much discussed Nandyal Church. It will give them a clear idea of the kind of spirit that has been at work in opposition to the South India Church venture.

In close connection with Anniversary Day, the General Missionary Council calls the Church to prayer for the original denizens of this great land of ours and theirs. Time was

when the impression was abroad, and supported strongly by some anthropologists, that our native people were about the lowest in the scale of humanity, and quite incapable of being raised to take any true share in the civilised life of the country. We may thank God that we have as a church and people been getting a new outlook. We say as a church as well as a people because there has been something very lacking in our appreciation of what our coloured brethren are capable of being and doing. The Church of England has over a long period now been working amongst the aborigines. We started off well with the great-heart, John Gribble, followed by a son who had a similar passion for the well being of the aboriginal, and James Noble was a great testimony to their wisehearted love. But the remarkable thing is that in spite of the

years since James Noble was called to his rest, no other member of his race, not even a half caste, has been deemed good enough to be set apart for the Sacred Ministry. Whose is the fault? Can it be that we still doubt the capability of these people, that, like the Boers of South Africa, we are still held by an unworthy impression of the limitations of these native people. The Church generally needs to pray more earnestly for a right judgment in this matter in order that we may be able to tackle this important job with eyes wide open to the potentialities of our darker brethren and the unlimited power of the grace of our Saviour God. The well-known story of Charles Darwin and the Patagonian should be a constant reminder to Christians everywhere of the power of God unto salvation irrespective of race or colour.

FIRST CHRISTIAN SERVICE IN AUSTRALIA.

162nd ANNIVERSARY.

It is recorded that on the 3rd February, 1788, the Rev. Richard Johnson, the Chaplain to the First Fleet, held a Church service under a large tree in close proximity to Sydney Cove.

A monument has been erected at the corner of Hunter and Bligh Streets as a reminder of beginnings of organised Christian work.

The holding of the service of public worship by the Rev. Richard Johnson was an act of public worship and thanksgiving for the safe arrival of the fleet in Australia and the establishment of the Colony for he chose as his text, "What shall I render unto the Lord for all His benefits towards me! I will take the cup of salvation and call upon the name of the Lord." Psalm 116: v. 12 and 13.

It is therefore fitting that the thoughts of Christian people be turned to this historic occasion in the religious life of the community and the Archbishop of Sydney has arranged for the holding of a service in St. Philip's Church, Church Hill, Sydney, at 3 p.m. on Sunday, the 5th February, 1950, to commemorate the 162nd Anniversary of that original service of thanksgiving.

The service will be conducted by the rector of St. Philip's (Ven. Archdeacon T. C. Hammond) and he will be assisted by representatives of the Presbyterian, Methodist, Baptist and Congregational Churches. The address will be delivered by Archdeacon H. S. Begbie.

An invitation is extended to all Church people to be present to pay a tribute to the beginnings of Christian work in our land.

ORDINATION IN IRAN.

On St. Luke's Day the Rev. Hassan B. Dehqani-Tasti was ordained Deacon by the Bishop of Iran in the Church of St. Luke Isfahan, in which he had also been baptised and confirmed. Mr. Dehqani completed last year two years of residence at Ridley Hall, Cambridge, when he passed his General Ordination Examination.

Sydney Church of England Grammar School for Girls

FORBES STREET, DARLINGHURST

Under a Council appointed by Synod.

Founded July, 1895.

The School stands in its own grounds on the heights of Darlinghurst.

Religious Instruction throughout the School. Chaplain: The Rev. C. A. Lucas.

BRANCH SCHOOLS AT MOSS VALE AND NORTH SYDNEY.

For further information apply to the Principal, Miss B. M. Chisholm, B.A.



SYDNEY CHURCH OF ENGLAND DIOCESAN SCHOOLS.

A RECORD OF PROGRESS.

(By the Rev. R. A. Johnson, Hon. Sec.)

For many years the late Archdeacon Johnstone had realised that if education was to play its rightful part in the life of the nation it must be based on firm foundations, and the spiritual side of this important science must not be neglected. We may train the mind and exercise the body until both are fit, but without character they can easily go astray. It is the function of religion and religious training to prepare the character and soul to fulfil its proper function in life, that of using the mind and body in the way that God intended them to be used to His Glory and the benefit of mankind.

With these thoughts in mind the Archdeacon realised that Church Schools still have an important part to play in the training of the young. He therefore sought out those who were interested and having made inquiries from clergy in charge of parishes, he saw the opportunity to start kindergarten schools in parishes. A committee was formed and the first school was opened at Beecroft in the church hall. A gift of £130 was given to the Committee and it was not long before other schools were opened. The meeting of the first committee was held in the Diocesan Church House on Wednesday, 2nd May, 1945. The Archdeacon became its first chairman, the Rev. A. W. Prescott, Secretary, and Mr. G. W. L. Hirst the Hon. Treasurer. The movement made steady progress and an ordinance was promoted and passed at the session of Synod held in December, 1947. The Committee had established four schools up to that date at Beecroft, Parramatta, Kensington, and Wahroonga. The New Council, known as The Council for the Promotion of Sydney Church of England Diocesan Schools, met under the chairmanship of the late Ven. Archdeacon S. M. Johnstone, and the Rev. A. W. Prescott continued as Secretary, and Mr. J. Williams became Hon. Treasurer.

Many inquiries came to the Council concerning the opening of new schools, and about this time a munificent gift was received from Mrs. E. E. MacLaurin and her son for the purpose of opening a school on the Blue Mountains and for the purchase of a school known as Danebank, at Hurstville. £5,000 was made available for these projects. The Council bought a property at Leura, and also the Danebank School at Hurstville. The Rev. A. W. Prescott found that owing to the pressure of other work he was obliged to resign as Hon. Secretary to the Council, and the Rev. R. A. Johnson, of Kingsford was appointed. In due time a boys' boarding school was opened at Leura, and is making steady progress under the capable leadership of Mr. C. H. Lloyd, M.A. (Camb.) as Headmaster; the country home of Mr. MacLaurin, at Wentworth Falls has been made available to the school for extra boarding accommodation on terms of great advantage to the Council, and with this fine site it is now possible to expand the MacLaurin School

at Leura. The Leura site will be retained as the teaching site and the boarding establishment and staff residence removed to Wentworth Falls which is not very far from the School. The MacLaurin School, Leura, is already becoming well known on the mountains, and further afield.

The School at Hurstville is making headway and caters for girls to the Intermediate Standard, and will develop as a fine girls' school. Schools have been opened at St. Stephen's, Bellevue Hill, All Saints', Woolahra, St. John's, Maroubra, St. Luke's, Concord. In the new year schools will be opened at Earlwood, Cabramatta, and possibly at Harris Park. The growth of this movement from one school in 1945, and with an amount of £130 at the committee's disposal to ten schools in 1949 with an annual income of £10,000, and over 600 pupils is very gratifying. The schools have developed in four cases to something beyond the kindergarten stage. Tara at Parramatta now caters for the full primary course, likewise Arden at Beecroft, MacLaurin, Leura, is a preparatory school, Danebank goes to the intermediate certificate, the rest are kindergarten.

The work has grown to such proportions that it is now necessary to consider the question of a full time director, and secretary, with an office in the city. This is not possible at the moment as the Council lacks funds for such a development, especially in view of the fact that our schools are in need of equipment, and new buildings. An appeal is being prepared and it is hoped that church people will be seized with the importance of this work and will give liberally to the funds of the Council so that it may meet all the demands made upon it, and encourage others to do the same. We have at present at least two very fine schools offered to us. When the time comes for the Council to accept the offers we shall need the finance to secure these schools for the Church. It would be a tragedy if these private schools went out of existence because we were unable to take them over; they at present feed our older and well established Church schools and the Council is anxious that they should continue to do so. It is not the policy of the Council to set up schools in opposition to our already well established schools but rather to feed them, and only to open larger schools in areas not served by the larger church schools. The experience of the Council is that church schools are wanted by parents, and as a church we must meet that need. If we are to do this we need your help.

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

SYDNEY'S PREMIER CATERER, MISS BISHOP

Specialising in Weddings, Luncheons,
Tea Meetings.
Reception and Ball Rooms—
221 ELIZABETH STREET, CITY.
Extensive Catering plant for Hire. Tel.: M 6351

"ABBOTSLEIGH" WAHROONGA

CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS.
Pupils prepared for all Public Examinations.

For Prospectus, apply to the Headmistress,
MISS G. GORDON EVERETT, M.A.

Stained Glass



John Ashwin & Co.

(J. RADECKI)

Studio and Works:

Off Goulburn St., near Trades Hall

Established 1870. Tel.: MA 3467

Artists in Stained Glass
31 DIXON ST., SYDNEY

CHRISTIAN GIVING, A GRACE

In the second epistle to the Corinthians two whole chapters (the eighth and the ninth) are devoted to Christian giving. The object of the appeal in that instance was the relief of poverty amongst Christians. We know that from time immemorial the bulk of the population in the East have been on the breadline or what we in Australia would consider below the bread line. A bad season or a social dislocation would soon bring acute distress to many.

Some Christians in Palestine had been thrown into prison, others on leaving the unbelieving synagogue to follow Christ, would lose their ordinary means of livelihood.

From whatever cause there was now much distress amongst Christian believers at Jerusalem.

Corinth was quite a long way from Jerusalem. In point of fact it was in another continent. But these Christians were nevertheless most earnestly entreated to help their brethren in the mother church across the seas.

There is a striking parallel between that appeal of long ago and the appeal that now comes in from the distressed Christians in broken Europe. It would be appropriate for us to read these two chapters through again. Indeed they seem to be written for this present moment.

And the first thing that impresses most readers of these chapters is that Christian giving is spoken of as a grace. In this connection the word grace occurs no less than eight times.

PRIMARY.

The word grace as it is used in the New Testament is a very rich word. It takes us back to the love of God. For us its primary meaning is the unmerited favour of God. The grace of God is the love of God in action towards sinners. One passage will be sufficient to illustrate this. "By grace have ye been saved through faith; and that not of yourselves; it is the gift of God; not of works that no man should glory."

Dr. James Moffatt in his book "Grace in the New Testament," writes "when the apostle sought to transmit the light of the knowledge of the glory of God in the face of Jesus Christ which had dawned upon him outside Damascus his good news may be described as a message announcing that . . . is of grace and grace is for all . . . when he began and ended his let-

ters with a prayer for grace as he did from first to last he was recalling Christians to their standing before God, and this relationship with its privileges and its obligations was conceived as due to nothing else than God's free favour. The first note struck by Paul is always that of indebtedness to God . . . the Christian is not to be saved because he is good; he is to be good because he is saved" (p. 131). "Thus Paul sees in the world not a God who stands sternly aloof from his creatures but One who seeks to atone for their evil and enmity with the full power of His own being. This utterly selfless will of grace and mercy is for the Apostle a revelation, and a revelation due to the Lord Jesus Christ in whom God takes effective action on behalf of men" (p. 405) and here is at once our standard and example. This is to be our constant inspiration. "For ye know the grace of our Lord Jesus Christ that though he was rich yet for your sakes he became poor that ye through his poverty might become rich."

SECONDARY.

But the word grace is also used of the help that God gives us in our daily lives. When Paul was troubled with an affliction called by him "a thorn in the flesh," he prayed three times for its removal. This petition was not granted, but an answer was given. The form used suggests that the answer was accepted as final. "He hath said unto me, My grace is sufficient for thee for my power is made perfect in weakness."

God's power exercised on behalf of his servant is here spoken of as his grace. That power we may think is the power of the indwelling Spirit of God. This help had been promised by our Lord in the upper room. He there said, "I will pray the Father and he shall give you another Comforter that he may be with you for ever . . . he abideth with you and shall be in you." We notice that the word Comforter is rendered in the margin of the Revised Version "Helper."

This promise was renewed on Olivet and fulfilled at Pentecost.

The writer to the Hebrews also uses the word grace in the sense of Divine help. He writes, "Let us therefore draw near with boldness to the throne of grace that we may receive mercy and may find grace to help in time of need."

TERTIARY.

The use of the word grace is extended still further and applied to the fruits of God's grace in the believer's life. It is so used in the two chapters we are specially considering. Christian giving is a grace. "As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also."

The generosity manifest in the churches of Macedonia was an evidence of God's grace and was itself a grace. The deep secret of their Christian giving is disclosed when the apostle writes, "first they gave their own selves to the Lord." It was God who wrought in them this care for others, this unselfishness, this generosity. Their giving was Christian giving and was a Christian grace.

If our giving is really Christian, if we give in faith and love, this grace becomes the flowering of the Christian life. "God so loved the world that he gave . . ." "For ye know the grace of our Lord Jesus Christ, that, though he was rich . . ."

PRESENT ILLUSTRATIONS OF THIS GRACE.

Thank God we can see this grace still in exercise. It is wonderful what is being given by those who attend our churches. This grace of Christian giving is part of the Christian's response to the grace of God given to him.

Christian Missions testify to this grace. On the field we see those who have given themselves to a sacrificial giving for their support. Wherever hearts are surrendered to Christ there will be evidence of this grace.

A NEEDED WARNING.

We read in our Lord's parable that it was the unorthodox Samaritan and not the orthodox Jew who in that instance had pity on the man lying half dead. This should stimulate heart searching on the part of those of us who profess an orthodox loyalty to Holy Scripture and to scriptural religion.

Orthodoxy is no substitute for grace. Grace is ever active. And grace is sacrificial.

It happens that we have just finished reading "The life of Albert Schweitzer," by George Seaver. This book might serve as a footnote to our Lord's parable.

And in view of the above discussion it is interesting to find these words

written by Schweitzer himself: "That in an age when so many whom we need as free personalities get imprisoned in the work of a profession, I, as such a free personality . . . can through a happy combination of circumstances serve my age as a free man, is to me an act of grace that lightens my laborious life" (p. 333).

PITJANTJATJARA.

ST. MARK'S GOSPEL, 1949.

The Gospel of St. Mark in Pitjantjatjara will always be associated with that distinguished missionary and linguist of the Presbyterian Mission at Ernabella, the late Rt. Rev. J. R. B. Love, M.C., M.A., who, together with the Rev. R. M. Trudinger, B.A., B.D., Dip.Ed., translated this Gospel. St. Mark is the first portion of Scripture translated into this aboriginal tongue.

Pitjantjatjara is the language of the Australian aboriginal tribes occupying the country of the Musgrave and Mann Ranges in the North-western corner of South Australia and extending over the border into the Warburton Ranges of Western Australia and southwards to the East-West railway, notably at Ooldea. Very little has been published concerning this language. Some lists of words were recorded by early explorers. In recent years Professor Elkin, of Sydney, was the first to give any scientific account of these people.

Mr. Trudinger, who, besides the above, prepared a Grammar in Pitjantjatjara, believes "that in various dialectical modifications it is spoken over a wider area in Australia than any other aboriginal language. The people are most certainly the most primitive and simple living of all Australian aboriginals; as the people, so their tongue. Both the vocabulary and grammar are of a very simple nature. Irregularities as in inflex systems, complexities in construction and multiplicity in vocabulary, are unknown. Yet there does not appear to be confusion; the economy of word and form is not illogical; for the need of the native in his own environment, the language is sufficient."

YOUNG WOMEN

desiring to be better equipped for the service of God

Have you considered training at

DEACONESS HOUSE, Sydney

in order to be prepared for whatever work God is planning for you?

Students are trained for work in Our City

The Outback of our Country Overseas.

For further enquiries apply to—

THE PRINCIPAL,
Deaconess House,
Carillon Avenue,
Newtown, N.S.W.
(Phone: LA 1172)

Proper Psalms and Lessons

Jan. 29. 4th Sunday after Epiphany.

M.: Amos iii; John iii 22 or James iii. Psalms 60, 63.

E.: Amos iv 4 or v 1-24; John vi 41 or I Cor 1-25. Psalm 74.

Feb. 5. Septuagesima.

M.: Gen. i 1-ii 3; John i 1-18 or Rev. xxi 1-14. Psalm 104.

E.: Gen. ii 4 or Jer. x 1-16; Mark x 1-16 or Rev. xxi 15-xxii 5. Psalms 147, 148.

Feb. 12. Sexagesima.

M.: Gen. iii; Mark ix 33 or I Cor. vi. Psalm 139.

E.: Gen. vi 5 or viii, 15-ix 17 or Eccles. xv 11; Luke xvii 20 or I Cor. x 1-24. Psalms 25, 26.

A.C.R. SUBSCRIPTIONS.

The following subscriptions have been received. If amounts of 10/- and under have not been acknowledged within a month kindly write to the Secretary, C.R. Office. Miss M. Mills 10/-; Mrs. W. J. Levick 10/-; Mr. N. Cullip 10/-; Mr. R. McGregor 10/-; Mr. R. J. Young 10/-; Mr. D. Blunt 10/-; Rev. J. R. Le Huray £1; Mr. J. Matthews 5/-; Mr. A. T. Shaw 10/-; Mrs. Burley 10/-; Dr. A. L. Webb £1; Rev. R. Gee 10/-; Mr. Legerton 5/-; Mrs. A. F. Davis 10/-; Miss Haslingden 10/-; Rev. R. F. C. Bradley £1; Miss Williams 10/-; Mrs. Sherwood 10/-; Mr. E. H. Face 10/-; Mr. R. E. Peters 10/-; Rev. R. Dillon 10/-; Mr. W. N. Howlett 10/-; Rev. H. J. H. Lofts 10/-; Miss E. Dickenson 10/-; Rev. A. Prescott £1; Rev. N. Woodhart 10/-; Deaconess Best £1; Rev. J. F. G. Olds 5/-; Mr. T. W. Wyre 10/-; Mr. E. J. Stanbury 10/-; Rev. B. D. Jameson 10/-; Rev. A. G. Halliday 10/-; Miss Thame 10/-; Mr. R. Roberts 10/-; Mrs. C. Chase 10/-; Canon H. W. G. Nichols 10/-; Mrs. T. R. Sage 10/-.

THE CHURCH OF ENGLAND
EVANGELICAL TRUST OF VICTORIA.
Established 1910 and Officially Registered.

Public Officer of the Trust and Honorary Treasurer:
MR. A. G. HOOKE, F.C.A. (Aust.)
400 Collins Street, Melbourne.

Members:
REV. W. T. C. STORRS, M.A., Warrigal Road, Surrey Hills, Melbourne.
REV. K. HAMILTON, St. Clement's Church, Elsternwick.
REV. C. W. T. ROGERS, St. Barnabas' Vicarage, Balwyn, Vic.
MR. H. J. HANNAH, 23 Warrigal Place, Heidelberg, Melbourne.
MR. F. L. D. HUMAN, Victoria Rd., Camberwell.
MR. A. G. HOOKE, (Honorary Treasurer), 400 Collins St., Melbourne.
MR. W. M. BUNTINE, M.A. (Honorary Secretary), 181 Kooyong Rd., Toorak, Melbourne.

Property left by Will, or Gifts towards Christian Work may be placed in the hands of the Trust for Administration.

SYDNEY MISSIONARY AND BIBLE COLLEGE.

41 Badminton Road, Croydon, N.S.W.
Principal: Rev. J. T. H. Kerr, B.A.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an inter-denominational institution.

The Curriculum includes study of the text of the Bible as a whole with detailed study of Gospels, Acts, Epistles; Bible Doctrine, Historical Background of the Old Testament, Prophetic Movement, major movements in Church History, English, Homiletics, Comparative Religion, Evangelism, Practical Psychology, and Apologetics. N.T. Greek is optional. Tropical Medicine and Hygiene may be taken at the University for one term a year.

Visiting speakers from many parts of the world keep students in touch with present day needs and movements in Christian work. Ample provision is made for practical work.

Fees are £60 a year. Students can undertake part-time work.

Useful correspondence courses may be had. Past students are working with many societies, including the C.M.S.

BOOKS FOR THE CHRISTIAN WORKER.

"Conversational Evangelism," by Geo. Brown. 1/3.
"Vest Pocket Companion," by R. A. Torrey. Best texts for personal work. 4/9.
"Conquering Evangelism," Lionel Fletcher. 4/6.
"Revelation and Evangelism," F. W. Dillstone. 11/9.
"Winning the Children for Christ," W. Guildford. 17/6.
"Personal Work," R. A. Torrey. 19/3.

(Postage Extra)
KESWICK BOOK DEPOT,
For Everything Evangelical
315 Collins St., Melbourne

SPEND YOUR NEXT HOLIDAY ON
THE MOUNTAINS!

At "COOBIJA"

87 North Mall, LEURA, Blue Mountains
Quiet Christian Home.

Book Early! Miss E. Ransom.

LADIES . . .

Why not spend your holiday
at the

GIRLS' FRIENDLY SOCIETY
HOSTEL,

29 Arundel Street, Forest Lodge, Sydney.

There will be vacancies between 19th Dec., 1949, and 13th Feb., 1950.

For further information apply

The Warden,

Tel. MW 1466.

Archbishop's Scheme for Atom Control

KATOOMBA CONVENTION.

The Archbishop of York makes these comments on the atom bomb:—

"The sense of world insecurity has been intensified by the invention of the atomic bomb. For a time the fears caused by its use were lulled by the knowledge that this terrible weapon was possessed exclusively by a peace-loving State. It is now known that Russia as well as the United States is making the bomb, and it is only a matter of time and money before other nations possess it. If this weapon is used in a future war it will probably destroy our civilisation. We are deceiving ourselves if we think that no nation will ever dare to use this deadly weapon, for it has already been used by two of the most civilised nations, and its uniquely destructive powers will encourage a warlike nation to use it before it is directed against its own cities. There is time to recover from a treacherous attack with gas, but in the first half hour of an atomic war a nation might find its towns and ports laid in ruin beyond all chance of recovery. No antidote has been discovered, or is likely to be discovered, which would save a nation from an atomic attack when suddenly launched by an unscrupulous foe.

WORLD PACT.

Since the bomb was used on Japan repeated attempts have been made to reach some international agreement which would save the human race from the appalling danger which now threatens it. There is general agreement on banning the use of the bomb in warfare, but Russia at first demanded as a preliminary condition that all existing stocks of the bomb should be destroyed, and still refuses to consent to effective international inspection which would detect any nation secretly making the bomb. It would be folly for the United States to surrender its bombs before a firm agreement has been reached, and international inspection is vital if the nations are to feel secure from treachery. With Russia in possession of the bomb another attempt must be made to secure international control, negotiation should be renewed on the highest level, neither the failure of past attempts to reach agreement, nor amour propre should stand in the way. If, however, it is found that all agreement with Russia is at present out of the question, then the only course open will be for as many of the democratic nations as possible to bind themselves with a covenant of two main clauses—first, that they will neither individually nor collectively be the first to use the bomb against a possible enemy; secondly, that they will take im-

mediate and collective action against any nation which in the future should use it.

GLOBAL AGREEMENT.

If individual nations promised never to use the bomb, they would be at the mercy of a hostile State which had no such scruples; on the other hand if a considerable number of nations declared they would never be the first to use it they would encourage confidence, and if they went on to declare that they would act collectively against a rogue nation which had used it, they would take from it all hope of gaining decisive advantage by a sudden and treacherous blow. This would be a powerful deterrent against its use. If such a covenant were made, it would always be possible for Russia and any other nation to adhere to it on accepting the essential conditions of international guarantees and inspection. The matter is of the greatest urgency, there should be no delay in making another attempt to reach an agreement which might save mankind from unimagined suffering and loss. The time is short, the sands are fast running out. If the United Nations Organisation fails to secure an agreement, then the United Kingdom and the United States should take the lead in calling the peace-loving nations to unite against the use of the bomb by any aggressive State. The Christian must support all efforts to control atomic energy, to ensure its use only for peaceful purposes, to eliminate from national armaments all atomic weapons, and to secure that they should be possessed only by an international organisation."

Fair weather Christianity is a contradiction in terms. Do you realise that the Saviour was crucified in the blazing heat of the Syrian sun? Think of that when Sunday weather is not the best

Very often our feelings on Sunday are conditioned by the way we spend Saturday Evening. . . .

Govern your conduct by an expectation of our Lord's Return.—Glen Davis (N.S.W.) Parish Paper.

FAMILY, with 3 Children, two of school age, want part house with widower or elderly couple. Would pay rent and give services in return. Family Service Centre. MA 9620.

WANTED, Second-hand Furniture, 2 double beds, 1 single bed, 1 table, 5 chairs, ice chest. Family Service Centre. MA 9620.

What is considered the most largely attended convention at Katoomba was held from December 26th to Jan. 3rd. One of the interesting features was the predominance of young people, many from country districts, who gathered in house parties and camps.

The inspirational addresses were greatly appreciated and proved of value to those privileged to gather on the "Mountain top." It is estimated that at some of the meetings no less than 800 people were present.

The speakers included Archdeacon T. C. Hammond, Dr. Howard Guinness, Rev. C. H. Nash, Principal Morling, Revs. W. P. Nicholson, and N. Horne.

Archdeacon R. B. Robinson was chairman. The Archbishop of Sydney presided on Missionary Day and dedicated the W. H. Dibley Memorial Gates.

GREAT HYMNOLOGIST HONOURED.

At the recent annual meeting of the Australian Branch of the John Mason Neale Society, at Auburn, N.S.W., at which the Bishop of Willochra presided, the Secretary presented the Annual Report which showed a large increase in the number of members during the year and informed the meeting that about seventy members are enrolled in England, including members in U.S.A., India, Ceylon and Africa. It is indeed a most unusual tribute to the memory of a clergyman, that seventy-six years after his death in 1866, a society should be founded in 1942 bearing his name and beginning with three or four members, which has now grown to nearly 100 members.

Little would Dr. Neale have ever dreamed how his hymns and sermons and extensive writings would be read by so many in this century and be the means of such spiritual blessing. The President, Dr. Thomas, or the Secretary, Rev. P. R. Westley, St. Thomas' Rectory, Auburn, N.S.W., would be glad to hear from any interested in the Society or desirous of borrowing books from the John Mason Neale Library.

It is very interesting to know that during the time of the recent visit of the Bishop of Chichester to Australia, a memorial window bearing the figure of Dr. Neale was unveiled in the Chichester Cathedral.



STERLING PREPARED PAINT

AUSTRALIA'S BEST

Sterling Paint & Varnish Co.

ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

SOUTH INDIA: THE REAL TRUTH
ABOUT NANDYAL

Propaganda Among Illiterate Villagers

By the Venerable P. G. EMMET (Formerly Archdeacon of Nandyal, Dornakal Diocese)

In the controversy over S.P.G. action as regards the Church of South India references have been made to the Indian Christians of the Nandyal area who stood out of the scheme. Sympathy has justly been asked for them and also respect for their consciences. The following article describes the manner in which they came to stand out and it can be seen what "respect" for conscience has been displayed by the opponents of reunion.

I have been invited to tell the real story of what has been happening in the Nandyal Archdeaconry of what was formerly the Dornakal Diocese, guided for so many years by the wise administration and evangelistic zeal of Bishop Azariah. It is now divided between the Diocese of Kurnoolah Amantapur and the Diocese of Cudapah in the Church of South India.

It numbers a Christian community of about 45,000, drawn almost entirely from the poorest section of the people. There are about 34 Indian clergy with an Archdeacon. There is a large High School at Nandyal, which probably educates more Christian boys and girls than any other in India, a Higher Elementary Girls' School, and two Training Schools, all these with their Christian Hostels. There are Hospitals at Nandyal and Gidalur. There are over 400 village congregations, in the greater number of which there are elementary Christian schools.

The work has been carried on in the past by an Administrative Committee, responsible to the Dornakal Diocesan Council, and under it a Church Council, an Education Committee and a Hospital Committee.

Unanimous for Reunion.

When the writer left Nandyal in the spring of 1946 it was with the confident assumption that when the Union of the Churches was consummated the whole of the Dornakal Diocese would be to all intents unanimously behind it. The Scheme of Union had been discussed many times in Diocesan Councils and other gatherings, and Bishop Azariah had spoken and preached about it in Nandyal for years past. Translations of the main sections of the Scheme of Union had been published in Telugu. There had been scarcely a voice raised in opposition to or even in criticism of the Scheme of Union among the Indian clergy or laity of the Diocese.

Nor was there any expectation

otherwise than that the Society for Propagation of the Gospel would continue to give to the Nandyal Archdeaconry the support which it had generously given for a hundred years. The Society was continuing to send out missionaries and though it was known that it had appointed an Advisory Group to review the situation no hint was given that grants would be entirely withdrawn.

Scheme Accepted.

The General Council of the Church of India, Burma and Ceylon accepted the Scheme of Union in 1945, and again, discussing the particular issue of the interpretation of the Pledge, passed a further Resolution of acceptance in January, 1947. The General Assembly of the South India United Church gave its approval in 1946. The South India Synod of the Methodist Church had formally approved the Scheme three years earlier. But the Advisory Group appointed by the S.P.G. in April, 1945, did not hand its final report to the Standing Committee till May, 1947.

It contained a Majority and Minority Report. The former recommended that until further orders should be taken grants should be continued at the discretion of a S.P.G. representative sent out to administer such funds as should be entrusted to him by the Society. A Sub-Committee on the legal position of S.P.G. under its Charters also presented a Report, which has been held to rule that grants to the Church of South India would no longer be legitimate. It is difficult to see how the wording of the Report justifies this view.

In any case the Standing Committee which met on May 8, 1947, accepting the stricter interpretation, and, following largely the recommendations of the Minority Report, passed a Resolution cutting off all grants from the end of the year, beyond the giving of an honorarium of one year's emoluments to the clergy and lay workers. There

is no doubt that the Society was faced with a very difficult decision. It was threatened by many of its supporters with the withdrawal of their subscriptions if grants were still given to the C.S.I., and it had to face the possibility that its work in many parts of the mission field might actually suffer.

First Opposition.

To what extent this would actually have occurred if a bold line had been taken it may be difficult to say.

It was when this Resolution of the S.P.G. Standing Committee was made known in India that opposition to the Union first began to be heard of. It was in August, 1947, that a letter was printed in a Church paper from K. J. Samuel, an ex-elementary mission school teacher, who is described by the paper as "Secretary of the S.P.G. Telugu Mission" (sic.). The letter states: "We are convinced beyond doubt that the faiths and creeds agreed upon by the Scheme of Union in South India differs (sic) substantially from the established faiths and creeds of the Holy Catholic Church, and that we cannot conscientiously join this Union from September next."

With some others in Nandyal and elsewhere, including several graduate teachers in the High School, these formed what they called the "Orthodox S.P.G. Telugu Christian Union." It did not appear how the Apostles' and Nicene Creeds as accepted in the Scheme of Union were unorthodox, but the declaration contained in this letter served for a vigorous and indiscriminating propaganda in the village congregations. According to a long pamphlet issued in Telugu by the "Orthodox Union," the doctrines of the Virgin Birth and the Resurrection were not accepted by the C.S.I. and the necessity of Infant Baptism was disregarded.

Disregard of Facts.

If such statements were publicly printed in complete disregard of the Scheme of Union it is not difficult to imagine what the propaganda was that went on among the illiterate villagers, who were asked to give their thumb impressions that they wished to remain in the Church of India.

They would also correctly be told, and this they would readily understand, that if they joined the C.S.I. grants from England for their clergy and teachers would be cut off, that their schools and hospitals would suffer, and that they would no longer be given scholarships for the education of their children.

Besides this they would naturally grieve that the beloved Society which for generations had been their spiritual mother was relinquishing all interest in them and in a sense cutting them off from its communion. The wonder is not that so many refused

to join the union Church, but that some remained faithful to it, and that these included many of the clergy, who would have no security for their future salaries.

It has been reckoned that of the 45,000 Christian adherents in the Nandyal Archdeaconry, between 75 per cent. and 80 per cent. remain in the C.I.B.C. and 20 per cent. to 25 per cent. are in the C.S.I. Of the clergy just more than half of the total number of thirty-four were loyal to the C.S.I.

Unworthy Methods.

The tragedy has been that where in old days there was a real harmony of Christian endeavour, there has now been a great betrayal of Christian charity, villages and even families divided, and unworthy methods of persuasion employed.

It would be wrong to say that the fault had all been on one side, but time after time there came the report that the so-called orthodox party had refused to allow the members of the C.S.I. to use the churches and schools, and had refused to worship with them, in some cases even declaring that their presence polluted the buildings. This spirit, we hope, is gradually passing away. There have undoubtedly been some who have been conscientiously glad to avoid the Union, and others who have taken the line of least resistance. There is no doubt also that personal and political differences have added to the confusion. The "Orthodox Union" has been greatly encouraged by support received from Anglo-Catholics in England.

Towards the end of 1947 a Joint Commission appointed by the Metropolitan and the Church of South India to inquire into the position of those in the Nandyal Archdeaconry who had not joined the C.S.I. recommended that they should remain outside its jurisdiction under a Commissary appointed by the Metropolitan.

The Lambeth Conference Committee on the Unity of the Church, while learning with deep regret that in the Nandyal area there had been a grievous breakdown of Christian fellowship and earnestly hoping that such fellowship might be restored, reaffirmed the decision expressed by the Lambeth Conference of 1930 that no Church of the Anglican Communion should set up dioceses or congregations in the area of the Church of South India. They noted the appointment of the Commissary, and recommended that the Metropolitan should arrange for such episcopal ministrations for the members of the C.I.B.C. as should be necessary. The Metropolitan and the Moderator of the C.S.I. (the Right Rev. Bishop Hollis) and other leaders of the two Churches have visited the area and made many attempts to bring the Christian congregations back into fellowship.

One of the chief bones of contention has been the management of the Nandyal High School, of the village elementary schools, and the Holy Cross Girls' School. And here unfortunately there has been a rift in the C.S.I. itself. In view of the large number of Christians who have remained in the C.I.B.C., the S.P.G. has not been able to hand over possession of schools and property to the Dioceses concerned, and has asked that the management of the schools should be handed over to the Commissary.

Grounds for Hope.

Moderator and Synod of the C.S.I. accepted this decision and asked Bishop Joseph (the Bishop in Kurnool and Amantapur) to hand over the management of the

High School, to which he had been temporarily appointed. This he refused to do and he has been supported in his refusal by the Archdeacon of Nandyal, the Headmaster of the High School and other followers.

What is there to give hope in so gloomy a situation? We may be deeply thankful that the S.P.G., on advice from the Archbishop of Canterbury, has opened its Separate Account for all its work in the South India Dioceses, and has been able to remit a considerable sum to India. We may be thankful also for the sympathy and support of the Archbishop and many bishops of the two Provinces.

It is well to remember that the S.P.G. has consistently left the door open for a change of policy. Its decisions "are expressly stated to be subject to any future pronouncement of the Church of England." "They are qualified by the deliberate intention to seek ways and means by which the S.P.G. might without sacrifice of principle render service to the Church of South India." It has, in fact, on several occasions so acted.

We Must Not Fail.

Our first duty is to those who, in spite of all persuasion and all uncertainties with regard to their future, have remained loyal to the Church of South India to which they had pledged themselves. Are we to allow these Indian clergy, these missionaries, these teachers and evangelists to be starved out of existence? We in England made promises that the Church would stand by them and support them. We must not fail them.

(From "C.E.N.-The Record.")

THE REVIVAL MOVEMENT IN KENYA.

THE KABETE CONVENTION, 1949.

In August, 1948, a Convention of African Christians was held in the Embu district; it was attended by over 1800 Africans, almost all of them Kikuyu. This year, the Convention was held at Kabete, just near Nairobi. Thousands came from the Central Province as well as considerable numbers from Nyanza, the Coast and the Rift Valley. And there were smaller delegations from the Northern Frontier, Uasin-Gishu and Trans-Nzoi. During the five days of the Convention a very considerable number of Europeans also attended. The almost complete absence of Asians this year presented a challenge for the future.

A committee of just over 40 representing those from all parts of Kenya who are seeking spiritual revival met in April. It was then decided to go ahead with an all-Kenya Convention. A sub-committee consisting of eight Africans and one European was chosen to invite speakers; and other local committees at Kabete were commissioned to make the arrangements necessary for accommodating and feeding a crowd which, it was thought, might well be around 5000. The full co-operation of the Church authorities of the A.A.C. at Kabete was already assured.

From then on the whole thing developed in a remarkable atmosphere of confidence, simple reliance on God's guidance and provision, and unflinching teamwork.

The size of the crowds meant that amplifiers were essential: these were provided by the gift of a friend and their working supervised by an African electrician. Finally, a great deal of clearing up had to be done afterwards. Those concerned worked with a will and a song; the weather helped for all the tents were struck dry, and, only about half an hour after the last load left Kabete, a heavy storm came so that the trodden grass began to recover. Somebody who visited Kabete two days after the Convention ended remarked that it was hard to see by that time that it had ever taken place.

The primary aim of the Convention was to bring together from all over Kenya those who had begun to find for themselves new life (revival) in Christ. The teaching and fellowship in such a big gathering would help them and encourage those who were lonely or meeting opposition in their homes, schools or churches. But as well, it was realised that the Convention would in itself be a vivid demonstration of the reality of its message; and it would draw many from the Kiambu district and from Nairobi who might only be Christian in the most superficial sense. To use the technical terms—it was to be for testimony and evangelism, edification and fellowship.

When the Committee met to choose the speakers, they had first to decide on the theme for the Convention. All of them had been asking God for guidance about it; and when all had said briefly what they had been led to think there was no further need for discussion—the theme was clear. It was the Call of God—to be made clean, to receive New Life, to go out in His service. Two verses from the Bible expressed it—the words of Isaiah (i, 18), "Come now and let us reason together (in the Bantu vernaculars this is rendered, "let us make a decision") saith the Lord; though your sins be as scarlet, they shall be as white as snow," and the words of Christ (Mt. xi, 28), "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Each morning a Bible reading was given on the subject for the day and the later speakers added their teaching and the witness of their own experience. In the choice of these speakers the Committee felt it right to make the list a very exclusive one—Europeans and Africans, men and women, ministers and laity. As somebody said, it would have been hard to find any standard by which they were chosen. In fact, there was none, except that the Committee invited only those whom they believed God would have speak at the Convention.

Teaching from the New Testament (there is no Old Testament yet in Kikuyu) and testimony were the keynotes of the Big Convention meetings. It was a memorable thing to see the great crowd sit quietly and listen attentively. All the addresses had to be interpreted; Kikuyu and Swahili enabled most present to understand. But English, Luo and Boran were also used. Many arranged for their own interpreters to whisper to them sufficient of the gist of what was said. As the Convention went on its main challenge became more and more clear—it was to the multitudes of nominal Church members, ministers, elders, teachers, women and others to make their decision with God, so that the faith which they professed should become a living reality in their daily living. There was much frank speaking about sin—the New Testament is very frank about it. And again and again the teaching was given that those who accept Christ find in Him a completely sufficient cure for their sins. Those who spoke told enough of their own experiences to prove that this was so,

but they were careful not to go into detail in the big meetings in any way that would cause unnecessary offence. Lust, drink, dishonesty, lying, anger were all dealt with—and the answer was demonstrated. It can be, and was, best summarised by the Bible teaching on the Blood of Christ. And so during the Convention the Revival chorus was often heard in different languages. It is a translation from the English.

"Glory, glory, Hallelujah,
Glory, glory to the Lamb,
For the cleansing Blood has reached me,
Glory, glory to the Lamb."

This emphasis puzzles Europeans sometimes. But to the African who still remembers, even if he does not practise, much about sacrifices to atone for and cleanse from sin, the lesson strikes home at once. For there is no more perfect sacrifice or more complete cleansing than that which issues from the shed Blood of Christ on the Cross. And the secret of true Christian living is there; it is the answer to those who want to know the cure for sin and the way to daily victory over temptation.

As well as teaching there was testimony—nobody was allowed to get up and speak impromptu without the Convention leaders knowing what he would say. And most of this testimony was given in the course of their addresses by the speakers who had been invited previously. A trader told how he had to make his decision for Christ in face of the mockery of those who told him it would be a certain way to go bankrupt; but he was not deterred. He had to give up certain of his former practices with false weights and other dishonest dealing. But his shop was still prospering and he still represents the traders on his Local Native Council. A contractor told how accepting Christ as his own Saviour and how he had to join up with Christians whose enthusiasm he had despised. A minister of the Church who had been bitterly critical of the Revival told how he had been convicted of his sin about this and spoke of the amends he would have to make (We already have news of what he has been doing; it has not been at all plain sailing). Several women told of how their anger had spoiled all peace and happiness in their homes and how in Christ they found the cure. And so it went on through the five days—the up-to-date story of a living faith in Christ as Saviour, Master and Guide that works in all the situations of every-day life.

MEDITATION.

FOURTH SUNDAY AFTER EPIPHANY.

It is very significant that, in the Gospel of the 4th Sunday after the Epiphany we have two incidents in the life of the Lord Jesus Christ. Both teach the lesson that there is no need of being afraid when the Saviour is present and that He has power to bring calm and peace, to the elements in the first case, and to human lives in the second. Two entirely different sets of circumstances, and factors—one dealing direct with nature and the other with human souls. Yet His gracious presence brings calm and peace in both cases.

In the first instance we see the Saviour with His disciples in the boat and going across the lake. He is so exhausted that He falls asleep in the stern of the ship, lying on the boat's cushion as a pillow. Then comes the storm and the cry, "Lord, save us we perish." What! perish with the Master in the boat with them? Why be panic stricken and fearful with the Lord Jesus Christ actually with them? Yet it was true and is true to-day. How many people get into a panic and are broken down with cowardly fear in the troubles of life—those stormy problems and difficulties, they seem so dreadful, it looks as if we will perish under them. Yet why are we disturbed and fearful? "Lo, I am with you always." He is with us, by our side always standing by to guide our ship of life—look to Him in quietness and confidence and He will be your strength. "Why are ye fearful, O ye of little faith?" He can quell these tempestuous troubles and say, "Peace, be still."

Look now at the second incident. They cross over the other side and meet two men who are demon possessed. Again the Saviour uses His Divine power and brings calm and peace, not this time to nature's elements, but to something far more important—to the souls and lives of

two human beings, who were made in the image of God, yet marred by sin and possessed by the Devil—a worse state, it is impossible to find. Yet see Him restore and heal, quell the storm and tempest in their lives and put them in their right minds. They are now reasonable, rational souls with Christ as their Saviour.

In the case of the storm at the lake, the disciples were brought closer to the Master in reverent awe and fear. In the case of the incident at Gadara, the people were repelled and they cry, "Go away." In effect they say, we have lost material wealth—it does not matter that these two men are changed and now have calm and peace and can take their rightful places in the community, this does not interest us—we do not want You and Your way of life, "go away."

This is very typical of to-day. Many are willing, as they say, "to take the risk," and strive to build up and keep material things as the "all in all" and not think of the deeper things which make for calm and peace in life. They are saying in effect, "go away." Let us see to it that we do not tell Him this and let us strive to win people to seek Him and take Him as Lord of their Lives that they might have calm and peace to face the complex life of to-day.—H.H.D.

The Australian Board of Missions

NOTABLE ADVANCE IN NEW GUINEA

The appointment of the Rev. Geoffrey David Hand, M.A.

AS ASSISTANT-BISHOP OF NEW GUINEA

means FURTHER ADVANCE into NEW TERRITORY.

PRIESTS AND MISSION WORKERS

are required for the NEW VENTURE

Apply to—

THE CHAIRMAN

AUSTRALIAN BOARD OF MISSIONS

14 SPRING STREET, SYDNEY

THE ADVANTAGES OF A COUNTRY PARISH.

(By "Andreas.")

"The advantages of a country parish? Are there any?" the young Rector asks. "Give me a metropolitan parish every time, where one is within easy distance of the city and can take part in and be inspired by the many great central services and meetings of the various Church societies, where one is near to the large city stores; where one can take his day off in the summertime by the sea; where one can see that his children are educated at the best schools, and then find work with excellent prospects within easy distance; where one can readily obtain the services of retired and non-attached clergymen when required; where one can —, but why go on? Can there be any advantages in a country parish?"

The writer, who has sampled both, looks back with real pleasure on the years he has spent in the country. Yes, indeed, there are real advantages and in each of the physical, intellectual and spiritual realms a goodly number may be found.

The peace and quiet of rural life with the surrounding beauties of nature cannot but benefit the physical well-being of a clergyman. Nervous tension becomes relaxed, and the fresh, sharp air of an early morning countryside filling the lungs, brings with it the glow of good health. One is reminded of this great boon when, on occasional visits to the city, you are plunged into an overwhelming rush, and noise and bustle, and the smell of factory smoke and dust make you long for the return trip when the trees and paddocks and far distant hills will replace the monotonous sea of corrugated iron and tiled roofs. Back in the country the pace of life is much reduced, and the hours of rest at night can be spent in the quiet of real silence. The cost of living may be somewhat higher in certain commodities, but it is lower in others, and compensations can be found in the rectory vegetable patch, the natural generosity of the "farmer" parishioners, and even sometimes the spoils which come from a rectory cow. It is specially advantageous to live in the country when the children are young, for there is nothing like the rural life for laying a solid foundation of health in these vital early years.

The very fact of being more isolated in a country parish, proves to be a blessing in disguise when the intellectual life of the clergyman is consid-



Australia's first Church, built in Sydney by the Rev. Richard Johnson, B.A., the first chaplain. Opened August 25th, 1793. Destroyed by fire, 1st October, 1798.

ered, provided, of course, that he is sufficiently wise and conscientious to maintain an active mind. He is almost entirely dependent on his own books, and is forced to study in order to keep abreast of intellectual thought. The Rural Deanery and Fraternal meetings become more necessary in rural areas, and the country clergyman's turn to read papers and lead in discussions is more frequent, once again creating the urge for study. Further, the output of one's intellectual life is more satisfying, just as is the intake, for generally speaking country congregations are more appreciative and responsive than their city counterparts, and this goes too for the children in the schools.

But it is in the realm of the spirit, of the personality, that the recommendations to life in the country are so strong. One has the time and opportunity really to get to know people and to feel one's self becoming woven into the life of the community. This is made easier by the fact that the actual number of people in the parish is so very much smaller as a rule, and therefore after a little time, it is possible to put a name to almost everyone whom you pass down the road, which cannot be said for the countless thousands of endless humanity in the city streets. One has time to make friends with every section of the community, and often to take active part in community interests. The number of homes where the rector is not welcome is very small indeed, and in most cases he is accepted into the family circle to share alike in its joys and sorrows. How much more conscious is one of the never-failing presence of God in a country rather than in a city environment! That is, at least, the experience of the writer. Many a night, just before retiring to bed, when physically weary, it was a wonderful experience to wander out into the paddock adjoining the rectory under a brilliant

starry sky, and there to talk out aloud to the Father of all, and there, like the disciples of old, tell Him all things whatsoever had been done that day. God is very near, of course, in the great cities as well; but somehow it is much easier to "practise the Presence of God" amidst the unspoiled beauties of His world.

There often comes a stage in a rector's life, when his children, fast growing up, look for the secondary and tertiary education which a great city offers; but before that time comes or after it has passed, a period of years in the country part of the diocese should be welcomed with eager anticipation by the clergyman who wants to be able to look back upon a joyous and well-balanced ministry in the service of His Lord and Master.



WORDS ARE NOT ENOUGH

Words can't express the gratitude you will feel towards Wood Coffill for their quiet and sympathetic ministrations when a loved one passes on . . . your wishes are carried out with restraint and understanding.

WOOD COFFILL LTD

Head Office: 810 George St., Sydney
Phone: M4611, Newcastle B1782,
Katoomba 41
Chapels in all Suburbs

CORRESPONDENCE.

DEPENDANTS OF THE CLERGY.
The Layman's Responsibility.

(The Editor, "Australian Church Record.")

Dear Sir,

The dependants of the clergy are the responsibility of the whole Church.

The present monetary inflation has sorely distressed all those dependent on fixed annual basis with no provision for adjustment to varying costs of living, and those provided by the Clergy Provident Fund are no exception to this generalisation. In effect, this means that such incomes are only half what they were pre-war.

Though the Fund was doubtless originally planned to provide a reasonable standard of subsistence for its beneficiaries, prevailing conditions have now produced cases of hardship or alternatively, of dependence on relatives; a most undesirable state of affairs and reprehensible to the Church as a whole. The management of the Fund is in no way to blame for this; with the resources at their disposal they have doubtless done their best, but the need remains and it is urgent.

So far the Church has relied on the income from investments of the Clergy Provident Fund and the annual premiums of the Fund's membership to provide its revenue. The former source has tended to decrease over recent years, while contributions cannot be increased in face of present costs of living.

In such case is the position hopeless as regards relief?

The writer contends that it is not. It is high time, and an appropriate one, to vary the system of provision for aged clergy and for dependants of those deceased. He maintains that there is a considerable body of the laity eager to further a scheme to assist those worthy people whom they recognise to be their responsibility as much as are the clergy on active service.

By all means retain and extend the present Clergy Provident Fund; but there should be no bar to the inauguration, preferably in the hands of an entirely lay committee, of an auxiliary fund based on direct contributions by way of retiring or of special offertories.

This suggestion has not been sponsored nor approved by the executive of the C.P. Fund, nor yet has it been disapproved.

OUR RESPONSIBILITY.

One can appreciate that clergy on the committee of the C.P. Fund are diffident about sponsoring such a scheme and would scarcely be expected to launch such, though to do so would not appear to the writer to be unethical.

Should this suggestion arouse sufficient approval from the laity such an auxiliary fund could be inaugurated; to which end the writer invites comment c/o the A.C.R.; it would surely then be not unreasonable nor unethical on the part of the existing C.P. Fund to furnish the committee of such an auxiliary fund such statistical information as would permit the latter to distribute funds received from direct giving in ratio to the pensions already approved and being paid by the C.P. Fund. This proposal for direct contribution by the laity is logical and sound. The Church is a perpetual body and such a proposal, properly publicised, should avail the laity of a channel to provide a substantial and enduring source of revenue

to afford comfort and relief to those who have fought a good fight throughout their lives and to those of their dependants left to battle with the world.

This we recognise to be the responsibility of us, the laity of the Church.

Yours, etc.,

"LAYMAN."

PERSONAL

The Rev. Rex S. R. Meyer, Rector of St. Thomas, Rozelle (Dio. of Sydney) has completed his second year in the Faculty of Arts, University of Queensland. Mr. Meyer secured passes in history, philosophy and English literature.

Matron M. H. Jones, who for many years has been matron of "Arleston" Young Men's Hostel at Petersham, Sydney, relinquished her position at the expiration of extended leave during 1949, owing to ill-health. It is gratifying to know that her health has improved to such an extent that she has now taken up the position as matron of Wallaroi College, Orange.

The Rev. A. W. Moore, Rector of Dunggog, N.S.W., and Rural Dean of the Paterson and Mrs. Lloyd Jones of Barcaldine, Central Western Queensland have been elected members of the Australian branch of the John Mason Neale Society, Camb., Eng.

A farewell service of Holy Communion will be held in St. Andrew's Cathedral, Sydney, at 11 a.m. on Thursday, 2nd Feb. to commend the Rev. and Mrs. Geo. Fuhrmeister and Mr. and Mrs. MacLaughlin, as they leave Sydney to continue work with the Bush Church Aid Society.

The Rev. H. M. Arrowsmith has now commenced his duties as Associate Commonwealth Secretary of the British and Foreign Bible Society. In order to study at first hand the Society's work at London Headquarters and on the Mission Field, Mr. Arrowsmith will leave for England via America, on 26th inst., travelling on the Aorangi to Vancouver. Whilst in America Mr. Arrowsmith will confer with Dr. Nida, of the American Bible Society, on the matter of Scripture translations and their editing. He will be absent from Australia until February, 1951, when he will succeed the Rev. W. H. Rainey as Commonwealth Secretary.

Mr. Arnold Mote, who died recently at his home at Cremorne, Sydney, was well known as a Church organist. He was the first Australian to receive the degree of music at Oxford. For a number of years he was organist at St. Jude's, Randwick, St. Clement's, Mosman, and later at St. Peter's, Neutral Bay. Mr. Mote was a composer of a number of Chorals and was deeply interested in choir work. Also he was a generous giver to church activities. The funeral service was held at St. Peter's, Neutral Bay, and conducted by Dr. Frank Cash, an old friend, in the absence of the rector, Rev. R. P. Gee, who was away from Sydney. We extend to Mrs. Mote and family our deep sympathy. Mr. Arthur Mote, a son, is deputy organist at St. Stephen's, Willoughby, and choir secretary.

A cable message has been received from Miss Rhoda Watkins, C.M.S. Missionary in China (S.A. Branch) reading, "Well—greetings." Miss Watkins' friends are relieved to have this news.

The Council of St. Catherine's School, Waverley, announced the appointment as Headmistress, to take effect at the beginning of 1950, of Miss Una Fitzhardinge, M.A., B.Litt., Senior Mistress of S.C.E.G.G.S., Forbes Street. She is an "old girl" of St. Catherine's, and Honors Graduate in Arts of the University of Sydney, and holds the degrees of Master of Arts and Bachelor of Letters of the University of Oxford. Miss Fitzhardinge is a member of a well-known Sydney family, being a grand-daughter of the late Mr. Justice Fitzhardinge. Her father is Dr. John Fitzhardinge.

The Rev. R. F. Gray, Curate-in-charge of St. Anne's, Hammondville, has accepted nomination to St. Peter's, Cook's, River, Diocese of Sydney.

The Rev. Dr. A. W. Morton, who arrived from Oxford last week preached at St. Andrew's Cathedral on Sunday morning last and in the evening at St. Stephen's, Willoughby.

We are glad to note that the Rev. D. B. Knox, who had been in hospital for an operation, has been able to leave and to resume his duties.

The Rev. R. P. Gee, rector of St. Peter's, Neutral Bay, has made an exchange for the month of January, with the Rev. J. L. Sullivan, of Armidale.

KNOW the Bible — and LIVE it

Nothing can take the place of a COMPREHENSIVE course of SYSTEMATIC, PRACTICAL Bible Study to equip Christians for personal victory and effective service.

THE SYDNEY BIBLE NIGHT SCHOOL

supplies such a course in six terms (3 nights a week), spread over 2 years for £1 per term. Next term commences Feb. 7, 1950.

Enrol now. The same course can be done in your own time (£1/10/- per term) through the

AUSTRALIAN BIBLE CORRESPONDENCE SCHOOL

Adequate course of Bible Study for intending missionaries, etc.

Write for Prospectus of both schools to the Principal Mr. T. R. Ford, B.A., 242 Pitt St., Sydney, N.S.W. The prospectus includes application form, which is essential for joining.

Board of Reference—Mr. E. J. Daley (Editor, "New Life"), Rev. A. I. Davidson (A'sian Sec., W.E.C.), Mr. R. Edgar (Aust. Sec., Mission to Lepers), Mr. R. H. Gordon (Sydney Evangelistic Crusade), Rev. J. Hendry (Broome Hill, W.A.), Rev. R. M. Leghorn (Burton St., Baptist Tabernacle, Sydney).

SOME PROBLEMS IN PASTORAL WORK.

(Communicated)

The problem of empty churches is not a new one and suggestions and plans for the solving of the problem have not been lacking. One wonders, however, whether sufficient emphasis has been laid upon one of the main reasons for the churches being empty.

Lack of visiting on the part of the Minister; poor preaching through absence of any real conviction; the general atmosphere of the material age in which we live, the crowded lives of those who seem to have little time for anything which they regard as not essential; all of these reasons and many more have been suggested and many of them have at least an element of truth. Put very simply the problem will often show that those who never darken the church door except for the usual occasions of Baptism and Marriage remain away because they have absolutely no consciousness of any need of the Church or its ministry except on those occasions. They know nothing about the doctrine of Baptismal regeneration but they were taken to a church when they were children and were "done" and they take their children, in their turn, to be "done." Evangelical ministers quite as much as many other accommodate them almost without question and therefore are part and parcel of the deception which allows these people to ever more regard themselves as "Christian." In the case of Marriage and Burial the same deception is practised. It is useless to condemn the outsider as hypocritical in calling himself by the name "Christian," though he has no personal love for the Lord Jesus, when the church condones his attitude by giving him Christian Marriage, Christian Baptism to his children and Christian Burial.

Some time ago a series of letters appeared in the English "Record" on the matter of the general laxity in the administration of Baptism in the Church of England. Writers of all shades of churchmanship were completely agreed on the seriousness of the present condition.

For those who believe that the "ex opere operato" result of Baptism is spiritual regeneration there is at least some justification for baptising all and sundry with or without preparation. For evangelicals there is no reason whatever except that it is the line of least resistance. They do not like to say "no." They cover their neglect by often quoting the verse, "Judge not, that ye be not judged," as though the Lord Jesus Christ meant thereby that all discipline, all agreement with accepted standards, all questioning were to be completely abolished. To be logical, the evangelical will therefore never dare to question the grocer who gives 15 ounces for the pound or the tailor who gives 33 inches for the yard. We must not judge our fellow man?

And what is the result? The churches at large remain empty. Even in districts (Continued on page 16)

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.
ST. MATTHEW'S, BONDI.

The rector, the Rev. R. A. Pollard, wrote as follows in the December issue of the Parish paper:—

Last month I was called upon to take the funeral service of the late Mrs. Emily Johnson, one of the pioneers of Bondi. Mr. and Mrs. Johnson and family have resided in Simpson Street since the very early days of Bondi. They were the first to be married in St. Matthew's Church, and a Bible presented to them on that occasion by the Rev. J. W. Pope, the curate in charge of St. Matthew's Church in the year 1890. A further interesting fact brought to light was that the first religious service in this district was taken by the Reverend H. W. Mort (afterwards Canon Mort), Rector of All Saints' Church, Woollahra, in the home of Mr. and Mrs. Johnson. Sons have served in the Great War, one of whom paid the great price of giving his life. The various descendants are looked upon as part of that section of the community which is stable and worthwhile, and of great value to our land.

ST. THOMAS', ROZELLE.

At the Temple Day held in December the record offering of £80 was received, a cause of deep thankfulness. During a recently-held Tract Drive, 40 keen Christians from all parts of Sydney visited some 1500 homes in the parish and a number of definite decisions for Christ were made and many children linked up to the Sunday School. The Weekly Envelope System has increased and also gifts to C.M.S.

MISSION AT MALABAR.

Captain David Young, of the Church Army, will conduct a Mission at Malabar and Matraville beginning on the 18th February and continuing to the 26th. The rector writes and asks—

"I was wondering if you would be so kind as to make an appeal to the readers of your journal to support this effort with their prayers. I am sure that many who know the power of prayer would be glad to unite with us in this effort and thus, while sharing in the work, be also partakers of the blessing.

MEMORIAL TO EX-RECTOR.

A special service to dedicate a memorial to the Rev. C. C. Short was held last month at St. John's, Campsie.

Before a large gathering of relatives and parishioners the Bishop Coadjutor Rt. Rev. W. G. Hilliard, M.A., unveiled the Consecration Stone which was set in a prominent position on the North wall of the Church. The stone is inscribed as follows: "This Stone records the gratitude of the parishioners to Almighty God for the Consecration of this Church on 21st October, 1945 by the Right

Reverend C. Ven Pilcher, D.D., Bishop Coadjutor of Sydney and for the memory of the Rev. Cecil Charles Short whose faithful Ministry in this Parish was largely responsible for this achievement. Unveiled by Right Reverend W. G. Hilliard, M.A., Bishop Coadjutor of Sydney on the 11th December, 1949."

To the singing of the Hymn "For all the Saints," the choir and congregation processed into the Church for the continuation of the service. After the Second Lesson the Bishop preached an inspiring sermon and paid a splendid tribute to the magnificent work of the late Rector. The Memorial Plaque reads as follows: In loving memory of the Reverend Cecil C. Short for nine years rector of the Parish. This sanctuary was remodelled by thankful parishioners, 11/12/1949.

DIOCESE OF NEWCASTLE.

NEWCASTLE MISSION APPROACHES.

The Newcastle Diocesan Mission, planned for next May, will be the biggest effort in the history of the diocese to bring the Church and her message to the people.

Thirty missionaries from all Eastern States will take part, and, in addition, all the clergy of the diocese are pledged to rally to a tremendous effort.

A Guild of the Cross has been inaugurated to bind clergy and people together for service in the common effort.

The clergy will visit each other's parishes in teams to issue personal invitations to the people. The lay people will also share in this work of visitation. Clergy and laymen and women will hold house-meetings, not to preach sermons but to tell those who assemble what Christ and the Church means to them, personally. Another team of clergy and laymen will hold themselves in readiness to visit parochial organisations, works, factories and open air witness. Others again, will become a band of witnesses in the field of "Invitation," for they will distribute literature wherever an opportunity occurs. Various other methods will be used to publicise this great effort.

Then comes the time for the actual missions. The mother Church of the Diocese will hold her special effort a week before the parochial efforts are timed to commence, viz., April 28th to May 8th, thus freeing her to welcome the missionaries in conferences and from drawing people from parochial efforts.

DIOCESE OF NEWCASTLE.

MARRIED COUPLE

required to take charge of
A HOME FOR BOYS
aged six to fifteen.

Must be communicant members of the Church of England and able to furnish references.

Apply Registrar, Box 459E, Newcastle.

Repairs and Installations.

City or Suburbs.

PROMPT ELECTRICAL SERVICE

AJAX ELECTRICAL Co.

45 PITT STREET

Electricians to St. Andrew's Cathedral Chapter

Phone:

BU 3456

After Hours: XY 2339

On Friday, May 5th, there will be a civic reception to the missionaries in Newcastle, followed by a Procession of Witness to the Cathedral where the missionaries will be received by the Bishop of the Diocese and the Bishop of Adelaide will address the assembly.

There will also be a civic reception in Maitland on Saturday, May 6th, and a procession to St. Mary's, West Maitland, where the missionaries for that area will be received by the Bishop of Newcastle and he will address the assembly.

On the following day there will be a mass meeting for men in the Newcastle City Hall at 3 p.m. and a mass meeting for women in Tyrrell Hall at 3 p.m. The missions in each Church will commence on Friday, May 6th and will continue daily until May 15th.

Special meetings for youth, men and women will also be held according to programme on the following weekend.

Special conferences for missionaries will be held during the mission work.

The final service of the mission will take place in the Cathedral on Tuesday, May 16th, at 8 p.m., when the final message will be given by the Very Rev. the Dean of Newcastle.

NEWCASTLE Y.P. CAMP.

The Fellowship Weekend is to be held at Morpeth again at the end of January, and large numbers of Fellowshipers are expected. The Rev. W. G. Coughlan, B.A., Th.L., formerly President of the Sydney section of C.E.F., has consented to lead the studies and the Rev. J. C. Vockler, Th.L., has promised to act as Camp Chaplain.

The week-end will be under the leadership of the Youth Director and Mrs. Standen. A varied and interesting programme has been arranged.

VICTORIA.

DIocese OF BALLARAT. CHRISTIAN RE-UNION.

The Bishop of Ballarat, Dr. W. H. Johnson, in a recent statement on the subject of Christian reunion, said that one of the important things that was happening in Protestant circles was what was called the "re-discovery of the Church."

Thirty years ago, the Bishop said, interest was centred in the authorship of the books of the Old Testament, the authenticity of the Gospel narrative, the credibility of certain clauses in the Creed, the comparative study of religion and the bearing upon Christian faith and life of the findings of psychology. While all this was going on, little attention was given to the Church. In fact, there were some who seemed to think that the Church had no part in the original Gospel of God's saving act in Christ. Of course there were eminent Protestant divines who did not hold this view. But those who did found it difficult to appreciate the Anglican position.

However, things have changed since then; and one of the encouraging things happening to-day is the sincerity and earnestness with which men are re-discovering the truth revealed in the New Testament, that Christ called men not to a detached, individual life, but to be baptised into the Church as fellow-citizens with the saints and members of the household of God.

Furthermore, said Bishop Johnson, while men were re-discovering the truth that the Church was not a man-made institution but

an intrinsic part of the Gospel, an experience came in the war in Europe, in Asia, and in the islands of the Pacific, that reinforced the conviction that the Church and the faith which the Church proclaims are the instruments of God's saving purpose for the world and for the individual soul. This was seen in the exploits of the native Christians in New Guinea and in the experience that came to such men as Pastor Martin Niemöller, to mention only two of many instances that might be quoted.

These things are drawing Christians together, as is seen in the work of the World Council of Churches. But Christians are not only working together, they are learning to pray in the spirit of the prayer to be found in the Prayer Book which is used throughout the Anglican Communion—That God who has built the Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone, will draw us together in unity of spirit by their doctrine, through the same Jesus Christ our Lord.

DIocese OF WANGARATTA.

Four churches in the Diocese of Wangaratta have recently been reconstructed or restored.

The Bishop (the Rt. Rev. T. M. Armour) writes:—

"Although we are deterred for the present, from building new churches, it is still possible to do a great deal in the way of restoring existing ones. Within recent weeks it has given me real pleasure to take part in the re-opening for worship, three churches in which reconstruction work had taken place. They were, St. Paul's, Avenel, All Saints', Bright, and St. Paul's, Milawa.

"At Avenel a new concrete floor had been laid and covered, and the church re-decorated.

"All Saints' Church, Bright, has been re-decorated and the Chancel most fittingly carpeted. The church grounds have been improved with the erection of a new fence with memorial gates.

"At St. Paul's, Milawa, there has been considerable work done in re-plastering and re-painting. Here also the Altar has been enlarged, and the Sanctuary and Chancel covered with most suitable carpet.

"In the near future a fourth church will be re-opened, that of St. Paul's, Chiltern, one of our oldest and best designed churches. Workmen have been busy for some weeks. The work of interior decoration has still to be undertaken, and when complete, will make this church one of the most attractive in the Diocese.

"It is always encouraging to see congregations and vestries interested in the fabric of their church buildings. It is one of the best signs of life in a parish. Where buildings are well kept, one usually finds that numbers of Confirmees and Communicants are maintained."

SYDNEY YOUTH NEWS

CHRISTMAS AND SUMMER HOLIDAY ACTIVITIES.

South Coast Bike Tour.

Designed after months of careful planning to provide a different and attractive holiday for teen-age boys, the South Coast Bike Camp has established a new stage in the field of Christian Camps.

From the first day, when cyclists came from many different directions to a pre-arranged meeting point, to the last, the programme of riding, swimming, surfing, sight-seeing, factory inspections, and eating was full and varied.

The route chosen allowed for some 40 miles riding each day through magnificent scenery with stiff mountain climbs, and the chance of a swim every now and then. In the evening stops were made at selected halls for preparation of meals, and sleeping.

Towns passed through included Sutherland, Stanwell Park, Wollongong, Port Kembla, Burrawang, Kangaroo Valley, and Nowra on the forward journey, and on the return Gerringong, Port Kembla, Bulli and back to Sutherland.

It was pleasing to experience the warm welcome and practical help given by rectors and others en route. A possible exception was the public spirited citizen who reported to the Police that a number of people had commandeered a Church hall, unloaded gear off a truck, and were camping there for the night. The police arrived at 2 a.m. in three patrol cars, and were highly amused at the "fictitious call."

Two other aspects deserve special mention—that of food, and the spiritual side of the camp. Special attention was given to the planning of menus, partly on medical advice, and no sickness or accident occurred. From the spiritual point of view, some time was spent each morning in short Bible readings specially planned to present fundamental Christian teaching, and in the evenings some of the leaders gave short practical talks.

CRUSADER CAMPS HELD AT THE GRANGE, MT. VICTORIA.

The camp for the Senior girls was held from the 12th-19th January. The Commandant was Dr. Roslyn Ormiston, honorary staff-worker, and the House Mother Mrs. R. Roberts; they were ably assisted by a team of six leaders. The studies were conducted by the leaders in study groups on The Children of Israel. The evening talks were given by the House Mother on Hebrews xii. 1 and 2.

Excursions for the girls included a visit to the Jenolan Caves and a trip to the Blackheath swimming pool. All returned home safe and in good health with the camp chorus still ringing in their ears.

The Junior Camp was held on 19th to the 26th. The Commandant was Miss Margaret Dawkins and the House mother, Mrs. Ridley. The excursions for the junior girls were similar to those arranged for the seniors. Hobbies were being arranged by the leaders as a new occupation for the girls while at camp.

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

The Annual Conference of Leaders and Friends of the Y.P.U. is to be held on Friday, the 10th February, 1950, commencing at 7 p.m. in St. Andrew's Cathedral Chapel with a service of Holy Communion. This will be followed by the Annual Meeting in C.M.S. House, 93 Bathurst Street, Sydney, at 8 p.m. when reports will be presented and the Committee for 1950 elected. This year's programme will also be decided upon, and details of the work, written and branch competitions finalised.

An invitation is extended to all who are interested in work amongst girls and boys to be present at this gathering.

THE NEW 60-MINUTE SOUND MOTION COLOUR FILM

"THE MISSING CHRISTIANS"

HAS ARRIVED — IT'S EVANGELICAL — IT'S A SOUL WINNER!

The Gospel Film Ministry

TELEPHONE: LW 5662

R. J. MOULTON, Director
Dr. F. C. SCHWARZ, Chairman
10 MARGARET STREET, SYDNEY

THE ONLY PROTESTANT HOME OF ITS KIND IN THE STATE.

It embraces all and refuses none who are eligible for admission.

THE HOME OF PEACE

(Deaconess Institution)

ADDISON ROAD, PETERSHAM. Phone LM 4803

It is supported by voluntary gifts. Kindly send yours to the Hon. Treasurer (above address)
YOUR HELP IS NEEDED Have you the WILL to give? "Where there's a WILL there's a way."
Remember the Home in your WILL.

The MacLaurin School, Leura, N.S.W.

(A CHURCH OF ENGLAND SCHOOL)

Under the control of the Council for the Promotion of Sydney Church of England Diocesan Schools, appointed by the Synod of the Diocese of Sydney.

Kindergarten and Primary, Boarding and Day School, for Boys. Owing to expansion, more boarders from seven (7) years can be taken in 1950.

The next Term begins on the 8th February, 1950.

Applications to be addressed to—

THE HEADMASTER,

The MacLaurin School, Gladstone Road, Leura

Phone: Kat. 772.

C. H. Lloyd, M.A. (Camb.), Headmaster

GET YOUR

- ★ CASSOCKS
- ★ SURPLICES
- ★ SCARVES
- ★ HOODS
- ★ BANNERS

From the CHURCH DEPOT

Every attention will be given to the Orders which may be submitted from CLERGY, CATECHISTS, CHORISTERS and Church-people generally.

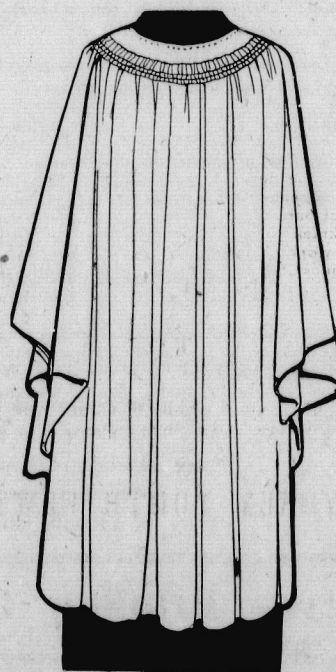
Price Lists will be forwarded on Application.

Enquiries to—

CHURCH DEPOT,

80 Bathurst Street, Sydney.

Telephone: M 3479.



THE WORLD OF BOOKS.

"The Cross," in History and Experience, by F. Noel Palmer, M.A., B.D. Our copy from the Church Book Room Press Ltd., London. English Price, 4/6.

The author in his Foreword states his belief, "That it is essential to any right understanding of the Cross to take in both the Sacrifice made there and the Salvation which is the fruit." As St. Paul wrote: (1) "There is now no condemnation to them that are in Christ Jesus," and (2) "If any man be in Christ Jesus he is a new creation," or again to the Galatians, "I have been crucified with Christ Jesus, nevertheless I live, yet no longer I but Christ liveth in me." The Blood of Christ which avails for the remission of sins, also cleanses our consciences from dead works in order that we may serve the living God. In the words of a well-known hymn, "He breaks the power of cancelled sin. He sets the captive free" — free to be His slave. This is the great theme of Mr. Palmer's essay. In working it out he draws freely on Old Testament worship and type, for he rightly claims that "the Old Testament must not be regarded by Christians as the hobby of a few, but as the God given vocabulary of the Gospel according to our Lord and His Apostles. That is why the Bible was given, and why the Old Testament is read in Church, and should be intelligently studied by every Christian."

This is a brief study of an all-important subject and should be read and studied with Bible at hand.

"Papuan Pages," by Rev. W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society. Our copy from the Commonwealth Council of the B. and F.B.S.

This brochure of some 82 p.p. contains an account of a journey made in Oct.-Nov., 1947 by Mr. Rainey in Papua-New Guinea in order to gain information of the place of the Bible in those missions. In his introduction the author says: "During our stay in New Guinea we visited, in the order mentioned, the areas occupied by the London Missionary Society, the Kwato, Methodist, Anglican, and Lutheran Missions." A very good summary of this report is the following paragraph: "When an old-timer at the airport heard that we were visiting missions he said cynically—'Missions are the only business that pays in New Guinea nowadays.' In the course of our tour we were to prove again and again that missions pay, although not in the sense he meant it; they pay good dividends in the imparting of knowledge, the alleviation of suffering and the replacing of fear of evil spirits by a calm confidence in a living God. Indeed the lifting of whole peoples from unspeakable degradation to the dignity of Christian living." In his practical review of the various missions visited, we were specially interested in our own Anglican mission. Mr. Rainey gives a most interesting description of the people and the Christian work going on in the various centres and pays a gracious and worthy tribute to the men and women who to-day "are carrying on the tradition of selfless service proving that the Gospel has not lost its ancient power." The booklet indicates the great part the Bible Society, "the handmaid of all Christian Missionary Societies," is playing in the New Guinea Missions.

WANTED URGENTLY, CHURCH BELL, for country Church. "XYZ," this office.

(Continued from page 13)

where they are filled the number inside is a very small proportion to the masses outside. That in itself is serious enough but it is open to question whether it is not still more serious that the major part of the masses outside the church regard themselves as Christian and feel that they have every claim upon the church when they need her services.

They have a claim insofar as they are souls for whom Christ died and they need to know the Gospel of His love and grace but they have no claim as children of the King. It seems to me that the Church, in its anxiety to avoid offence, confuses the two with dire results. The line of demarcation between the world and the Church is not so well defined in these days that each knows where the other stands. In fact the very opposite is sometimes the case and the man of the street is inclined to feel that the only difference is that, on Sunday, some of his friends—not many—change their clothes and add a few pious phrases to their vocabulary for a brief period in an altogether unreal atmosphere. After all, "It's his way of spending his leisure hours. I spend mine in the garden." And that is as deep an impression as is generally made. The man outside is, in his own mind, a Christian. He has been baptised and confirmed. He will ask you quite frankly, "What more can I do?" And the Church encourages him in his attitude. He doesn't go to church because he doesn't want to but if he wants to be married well, that is a different matter. The

building is so much nicer than the Registry. The trappings are all in the church, the organ, the carpet, the place for flowers, etc. Is he a hypocrite? Perhaps he is but the Church has encouraged him in his hypocrisy and not only him but every one, he knows.

The whole significance of Baptism, in one direction at least, is lost in the semi-private services held in most evangelical churches to-day. If it would unduly prolong Morning or Evening Prayer to follow the rubric and have the baptisms during the service they could be at least arranged immediately before or after. As it is the only way in which the "Public" part of the name can be justified is that the church is at least left open. The service is not a witness and the spirit as well as the letter of the Prayer Book is broken. The same, of course, applies to the rubric on "Dipping" the child though it has little to do with our article here.

No one will question the absolutely necessity of using discretion in the matter of the whole of our Christian witness and services in these days. He that would win souls must be wise but are we wise in treating men and women as Christians when we know full well, and often from their own confession, that they are not? Would a doctor, in parallel circumstances, suggest that all was well with his patient when by an honest report he might save a life? I think not. Perhaps if the Church spent less time in trying to get an unconverted world to live according to Christian standards and more time in trying to convince the world of its lost condition its witness would be more honoured of God.—H.R.S.

THE WORLD OF BOOKS.

"The Purpose of God," By Charles H. Murray (4/6).

The Moorhouse Lectures for 1949, by the Bishop of Riverina have just been published locally. The theme of the lectures as the title indicates, is "The Purpose of God." The Bishop traces God's purpose from its first explicit declaration in the covenant with Israel to its consummation in the calling of the Church of God. In the concluding chapter the Bishop shows how the purpose of God, in the creation of the Church, is being fulfilled by the Anglican Church in Australian life.

Such a wide range of subject matter has inevitably compelled condensation. But this compression has been done skilfully, and while there is little in these lectures that could be described as original, the lectures themselves are factual and eminently readable.

It is the last chapter that will probably arouse the most interest: "The Anglican Church in Australian Life." The Bishop has some incisive things to say about the materialism of our contemporary society. He pleads for the Church to give a faithful witness.

The Bishop is to be congratulated on a useful and competent contribution to the Annual Series of Moorhouse lectures.

CLASSIFIED ADVERTISEMENTS

WANTED. — By active lady, unfurnished room with kitchenette or use of kitchen. Phone MA 9620, Family Service Centre.

FLAT OR PART COTTAGE.—Lady wants to share flat or part cottage with another. Active and pleasant. MA 9620. Family Service Centre.

COUNTRY CLERGYMAN requires accommodation for daughter attending Abbotsleigh, from 7th February. Ring XB 3542.

WANTED URGENTLY.—To purchase, two bedroom Brick Cottage, close transport, for retired clergyman. Kindly reply to "HOPEFUL," c/o Church Record Office.

LADY, who has had great experience in coaching, would help backward girls or adults in French or English. MA 9620. Family Service Centre.

MOTHER with Young Baby wants live-in domestic position with child. MA 9620. Family Service Centre.

WANTED, Temporary Accommodation for 3 girls, ages 6, 11, 13. Reasonable board. Family Service Centre. MA 9620.

Know Your Bible!

JOIN THE

CRANMER BIBLE COLLEGE

A CHURCH OF ENGLAND BIBLE COLLEGE which provides a comprehensive Diploma Course covering the whole Bible.

Lectures are given by a distinguished Staff of Teachers on Mondays and Wednesdays at 6.30-8.30 p.m. in CENEF building, 201 Castlereagh Street, Sydney.

Next Term begins on March 13.

Correspondence Courses are available for those who cannot attend in person.

Full particulars and enrolment forms may be obtained either from —

The President,

THE DEAN OF SYDNEY,

St. Andrew's Cathedral, Sydney.
MA 2927

Or from—

The Supervisor of Studies,

THE REV. E. K. COLE, M.A., B.D., Th.Schol.
St. Philip's Rectory, Sydney. BU 1071

Confirmation Service

As Approved by the Archbishop of Sydney.
Price 1/- per dozen (Postage extra).

See us when requiring — — —
Induction Services, Parish Papers, and all classes
of Church, Commercial, or General Printing.

William Andrews Printing Co. Pty. Limited
433 KENT STREET, SYDNEY. 'Phone MA 5059

Printed by Wm. Andrews Pty. Co. Pty. Ltd., 433 Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

THE CHURCH RECORD LTD.

ADVERTISING 9th. FEBRUARY 1950

IN

HOME MISSION SOCIETY (Usual & Stenographer)

CHURCH FURNITURE

BARKER COLLEGE

G.C. SINGLETON & CO.

BUSH CHURCH AID SOCIETY

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL

ABBOTSLEIGH

STERLING PAINT & VARNISH CO.

JOHN ASHWIN & CO.

WOOD COFFILL LTD.

C. OF E. EVANGELICAL TRUST OF VICTORIA

MISS BISHOP

CHURCH MISSIONARY SOCIETY

KESWICK BOOK DEPOT

A. B.M.

WM. ANDREWS PRINTING CO. PTY. LTD.

MACLAURIN SCHOOL LEURA

COOBIJA

CRANMER BIBLE SCHOOL

SYDNEY MISSIONARY & BIBLE COLLEGE.

FAMILY SERVICE CENTRE (2-Advs.) (3 Advs.)

BATHURST RITUAL CASE 3" D/C

EXPERIENCE IN TEACHING

WIDOW DESIRES ACCOMODATION

WANTED UNFURNISHED FLAT

Communion Hall

OUT

S.C.E.G.G.S. D'HURST

AJAX ELECTRICAL

HOME OF PEACE

DEACONESS INSTITUTION

GOSPEL FILM MINISTRY

G.F.S. HOSTEL FOREST LODGE

NEWCASTLE DIOCESE MARRIED COUPLE REQUIRED

SYDNEY BIBLE NIGHT SCHOOL

ACCOMODATION REQUIRED FOR GIRL ATTENDING ABBOTSLEIGH

WANTED TO PURCHASE TWO-BEDROOM BRICK COTTAGE

FAMILY SERVICE CENTRE 4 ADVS.

ALTERATIONS

KESWICK BOOK DEPOT.

We turn
to learn w