

THE AUSTRALIAN CHURCH RECORD

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

Vol. 15, No. 5

MARCH 9, 1950

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

WHERE CAN REST BE FOUND?

There are several Hebrew words in the Old Testament which in our English Bible are translated rest. The first of these takes us back to the story of the flood. When Noah sent forth the dove she "found no rest for the sole of her foot." This word is used subsequently in a number of connections. Two of these are specially interesting and suggestive.

Canaan is spoken of as God's provision of rest for his people. There they would find safety and peace.

And Naomi, bidding farewell to her two daughters in law, said "The Lord grant that ye may find rest, each of you, in the house of her husband." His prayer was fulfilled for Ruth when she found the rest of contentment and security in the home of Boaz.

REST PROMISED.

In the New Testament the first use of the word rest is by our Lord in an invitation of which it has been said no sublimer words exist. "Come to me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

There is here a two-fold promise of rest—a rest that is given and a rest that is found. And these are evidently distinct. Let us enquire into this.

A GIFT TO BE RECEIVED.

First, what is meant by a rest that is given? To an awakened conscience the heaviest burden of all is the consciousness of sin. A man may see the Ten Commandments printed on a panel before him in church; he may hear them read from the lectern, or cited in the communion office and yet remain unconvinced of sin. He may not realise that he himself is a sinner. But when the Holy Spirit

awakens his conscience his feelings change. He begins to realise the meaning of God's law. A veil is removed. He hears, he sees, he feels.

In this matter, incidence varies according to the personality. Bunyan's conviction of sin began with the fourth commandment, but that conviction deepened as he saw more clearly into his own heart. Every man is by nature a blind Bartimaeus. "Except a man be born again he cannot see the Kingdom of God."

He came to regard himself as a Jerusalem sinner. By that he meant one who was equally guilty with that who crucified our Lord.

It was at the tenth commandment that Saul of Tarsus' conviction began. This may have been due to the great renunciation which he beheld in Jesus on the cross, and which he saw renewed in Stephen's case. Stephen had stood before the Council as his Master had stood. His feet probably occupied the very same spot. And like his Master he showed indifference to the world both in its threats and its promises. The conviction of sin which then began in the heart of Saul of Tarsus widened and deepened. Thirty years later we find him say: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

In this heart-cry, "The Chief of Sinners" we hear an echo from the past as well as the expression of a present consciousness. Saul of Tarsus was led into Damascus. Where did he find release? He found it at the foot of the cross. "Being justified freely by his grace through the redemption that is in Christ Jesus." It was the nail-pierced hand of Christ crucified that removed the "bond written in ordinances that was against" the Apostle. That hand had "taken it out of the way nailing it to the cross."

When Luther was in deep soul distress the Head of the Reformed Augus-

times at Erfurt, Dr. Stanpitz, counselled him to cease looking for peace but instead to look away to the cross of Christ and read in the wounds of Jesus the assurance of God's mercy and forgiving grace.

The Apostle Peter writes: "Christ also suffered for you . . . who his own self bore our sins in his own body on the tree." The margin of the Revised Version points out that the word bare used here means carried. Now it is obvious Christ carried our burden that we might be released from it. He carried our burden of guilt that we might in Him find forgiveness and cleansing. This we receive as a gift. "I will give you rest."

Man's first response should be, "I will take the cup of salvation."

A GRACE TO BE FOUND.

But there is still a rest to be found. "Take my yoke upon you and learn of me and ye shall find rest to your soul."

When our Lord says, "my yoke" does he mean the yoke that He Himself bore or the yoke that He gives us to bear? It includes both. Christ says "take my yoke upon you and learn of me." The yoke that Christ bore was the yoke of the Father's will. "I came not to do mine own will but the will of him that sent me." It is this yoke that Christ calls us to take up and to put on. In doing this we yield our life into God's hands to be ordered and directed by Him. Here we find rest from the burden of fear and care. Many who are conscious of pardon are still burdened and anxious about the future. This ought not to be. A life of full surrender should be a life of

IN THIS ISSUE.

	Page
Infant Baptism	11
The Holy Communion	8
Churches of Australia	5

rest. Jesus said, "be not anxious . . . for your heavenly Father knoweth."

And long ago the Psalmist wrote: "Rest in the Lord and wait patiently for him; fret not thyself."

A full faith means a full surrender, and a full faith is the cure for worry. "Let not your heart be troubled: ye believe in God, believe also in me." There is no other cure for worry but this.

A REFUGE AND A HOME.

In Christ there is thus a double rest. There is the rest of security from danger. We need not fear condemnation and eternal death. He has already answered for us. In Him we are safe. This is God's provision.

And there is the rest of security from want. As Billy Bray used to say, "a king's son need never be anxious about daily bread." We have been received into the King's household as Ruth was received into the house of Boaz, who was himself of the royal line. Our wants will all be met and not one of them forgotten. We are taken out of the cause of our anxieties.

"Thou will keep him in perfect peace, whose mind in stayed on thee; because he trusteth in thee." The margin of the Revised Version reminds us here that the word peace is repeated. The promise rendered literally is "thou will keep him in peace, peace." There is the peace of reconciliation and forgiveness to meet the needs of the past. There is the peace of His presence and guidance to meet the needs of the future. "For himself hath said, I will in no wise fail thee neither will I in any wise forsake thee. So that with good courage we say, the Lord is my helper; I will not fear."

The believer has by faith entered into the promised land of God's provision, and in that land he has found a fellowship and a home.

"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., Wimbury Ware, Mount Eliza, Victoria.

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

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

Telephone: MA 2975.

STEPS TOWARDS REUNION.

THE CHURCH OF ENGLAND and THE CHURCH OF SCOTLAND.

Members of the Church of England, appointed by the Archbishop of Canterbury, met with delegates appointed by the Inter-Church Relations Committee of the Church of Scotland at Durham from January 4-5, 1950, to open a series of discussions on the relations between the two churches. These conversations were in resumption of those held from 1932-1934 and were resumed on the basis of proposals contained in the Archbishop of Canterbury's sermon at Cambridge on November 3rd, 1946, and the Statement and Report to the General Assembly of the Church of Scotland on that subject in May, 1947. The recent conversations were inevitably of a preliminary character and were conducted in an atmosphere of cordiality and understanding. Other conversations are contemplated.

Those taking part were:—

Church of England.—The Bishop of Derby (Chair), the Bishop of Durham, the Bishop of Manchester, Canon A. M. Ramsey, Canon S. L. Greenslade, and the Rev. F. J. Taylor.

Church of Scotland.—The Rev. Dr. William Manson, the Very Rev. Dr. John Baillie, the Very Rev. Dr. Matthew Stewart, Sheriff J. R. Philip, K.C., the Rev. Dr. J. H. S. Burleigh, and the Rev. Dr. T. F. Torrance, (the last two being alternates for the Very Rev. Dr. John White and the Rev. Dr. C. W. G. Taylor, who were unable to come). The Bishop of Brechin and Dr. H. Burn-Murdoch took part in the conversations as observers on behalf of the Episcopal Church in Scotland, and the Rev. Professor R. D. Whitehorn acted similarly for the Presbyterian Church of England. The Rev. R. R. Williams and the Rev. Dr. W. S. Tindal acted as Secretaries of the Anglican and Scottish delegations respectively.

Proper Psalms and Lessons

March 12. 3rd Sunday in Lent.

M.: Gen. xxxvii or Eccus. x 12-24; Matt. xviii 1-14 or Heb. x 19. Psalms 119 73-104.

E.: Gen. xxxix or xlii or Eccus. xvii 1-26; Mark xiv 53 or 2 Cor. v 20 - vii 1. Psalm 119, 105-144.

March 19. 4th Sunday in Lent.

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

E.: Gen. xlv 1-xlv 8 or xlv 16-xlv 7 or Eccus. xxxiv 13; Mark xv 1-21 or 2 Cor. ix. Psalms 30, 40.

March 26. 5th Sunday in Lent.

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

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

PROVIDENCE IN HISTORY.

Professor Butterfield, of Cambridge, likens humanity to an orchestra playing a piece of music for the first time. No single player on any of the varied instruments can comprehend the tune or his own proper relationship to it. It is for each of us to play as well as we possibly can what is before us and trust that the great Leader of the Orchestra knows and controls the whole movement. But the Professor adds, "Even this analogy is not sufficiently flexible to do justice to the process of time; and to make the comparison more authentic we must imagine that the composer himself is only composing the music inch by inch as the orchestra is playing it. So that if you and I play wrong notes he changes his mind and gives a different turn to the bars that come immediately afterwards." He may even change the key.

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.

THE CHURCH OF ENGLAND EVANGELICAL TRUST OF VICTORIA.

Established 1910 and Officially Registered.

Chairman:

REV. W. T. C. STORRS, M.A., Warrigal Rd., Surrey Hills, Melbourne.

Members:

REV. K. HAMILTON, St. Clement's Church, Elsternwick.

REV. C. W. T. ROGERS, 11 New Street, Surrey Hills.

MR. H. J. HANNAH, 23 Warrigal Place, Heidelberg, Melbourne.

MR. F. L. D. HOMAN, Victoria Road, Camberwell.

MR. A. G. HOOKE, F.C.A. (Honorary Treasurer), 400 Collins Street, Melbourne.

MR. W. M. BUNTINE, M.A. (Honorary Secretary), 181 Kooyong Road, Toorak, Melbourne.

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

NOTES AND COMMENTS

It is only right, in view of the Dean of Newcastle's article and letter, to show that the Editor of

The Opponents of the C.S.I. Scheme. the C.S. Newspaper, had grounds for his

straight-forward statement concerning the movement of the Church of South India. In his Life of William Temple Dean Iremonger writes, "The opposition of the Superiors (of certain Anglican Religious Communities) was carefully organised under the auspices of the Church Union. Their 'Open Letter' to the Archbishop of Canterbury declared that the Church of India, Burma and Ceylon would be 'condoning an Act of Schism' if it approved of four of its dioceses being included in the scheme; and the letter ended by declaring that 'many hundreds, we might say thousands of loyal clergy, with strong lay support,' if they were

driven to choose between 'their conscience and their present ecclesiastical allegiance,' would receive 'not only sympathy but aid in re-establishing a body which could claim with justice to be the legitimate heir of the authentic principles of our Church of England.' This threat was too much even for Temple." He refused to confer with them unless they withdrew their threat of secession but they remained obdurate. Some people may think that it would be no bad thing for our beloved church if the threat were carried out as these opponents of the C.S.I. scheme do not display much loyalty to the great conference of Anglican bishops and others who are in communion with them. An illuminating letter appears in the English papers indicating the line of sweet reasonableness in this matter. It reads as follows:

Sir,—In his life of Winnington Ingram, the Dean of Exeter quotes words spoken by Dr. Creighton, when Bishop of London, which might well be considered by the Governing Body of S.P.G. in the unfortunate position they have taken towards the united Church in South India.

"I am very sorry indeed for every departure that was ever made from the Church of England in this country, and that I would have wished that those who regulated the destinies of the Church at each of such crises should have made many more concessions than they did, and should have been even willing, if it were necessary, for a time to depart from the assertion of principles which were of great importance, trusting that those principles, if they were really as important as they appeared, would have reasserted themselves in view of the experience of the coming time; because we can always recover things, and if things are eternally true, then the eternal truth must inevitably prevail."

Would that Creighton could have lived to give such advice to the Governing Body

of S.P.G. when they considered what should be their policy towards the United Church in South India.

We are glad to note that the C.S.I. received sympathetic attention at the Menangle Conference of the World Council of Churches and that a motion was passed, sponsored by the Bishop of Newcastle and the Archbishop of Brisbane, establishing a fund in support of the C.S.I. under the auspices of the Council. This will relieve the minds of some A.B.M. supporters and will widen the appeal to the Christian Church for help in this hour of need.

We can hardly wonder at the bewilderment of Christian people as to the righteousness or unrighteousness of gambling. One speaker at the recent Methodist Conference in Sydney

referred to the inroads of gambling in their own Church people. The "highly respectable" State Lottery with its alluring prizes has proved too much for a Christianity that has been ridding itself of the stringency of the claims of the Great Master and compromising with the materialism and humanism that surround our life to-day. The short cuts to wealth, or to the means of supplying some felt need, whether it be in the individual life or in some part of our community life, are so often made in defiance of moral principle and so the plane of living is lowered. It is little by little that most downward trends are implemented. Who that well remember the first Great War could have foreseen the wholesale moral descent that was being inaugurated by small raffling devices in aid of a worthy cause that had the cross as its emblem? Numbers of earnest Christian people were beguiled into making use of such methods because of the worthy object, not foreseeing the tremendous loss in moral tone that the whole community was going to suffer. The great example of our Lord in His very real temptation ever urges us to let the Word of God be our true nourishment in life, the clear will of God be our guide, and the way of the cross the only worthy path Christians to walk in. We require to learn that the kingdoms of this world can only become Christ's Kingdom as His followers refuse any short cut to success that transgresses His will and deviates from His way.

In the way of all these devices which promise us riches in life, in which the

majority are called to lose, let us see the word of our God "Thou shalt not covet anything that is thy neighbour's." Coveting is that selfish desire to possess what is another's to his detriment. Let us add to our Lenten prayers the earnest petition "Cleanse and defend Thy Church."

It is a thought producing title. The book is, we hope, well known. It is in a series for "God's Adventurers," young people and contains brief sketches of a few of the heroes of the mission field who have followed the gleam of the Crucified in self-sacrificing service. They were great men and great women, some still with us, who went forth in a simple faith in God's calling asking nothing save to serve Him and bring the joy of His love into the desolate lives of those dark places of the earth which were "the habitations of cruelty." The story of their ministry reveals the fact, that always will be revealed, they found "Him faithful that had promised."

Theirs was an age that produced heroes and heroines. It was an age of faith. The great C.M.S. put into working a policy that meant the acceptance of every candidate who came forward as a volunteer of missionary service and was found suitable. "The Students' Volunteer Movement" (S.V.M.), comprised of university students definitely pledged to foreign missionary work, in 1902 had enlisted in its ranks four per cent. of the students of the Universities of Great Britain. They were days of faith in which many of God's adventurers went forth, men like George Pilkington of Uganda, Douglas Hooper of Jilore, Louis Byrde of Hunan in China, Maynard Pain of Old Cairo, Mackenzie of China, John Cain and his devoted wife of Dumagudem in India, Pennell of the North Western Border of India, and scores of others; "A Cloud of Witnesses" pointing to the worthwhileness of utter devotion to Christ and the self-denying life that asks nothing in return except some "fruit of their toil" in adding souls to Christ's Kingdom.

Why is it that to-day there seems to have set in a lull in the response to Christ's call and the world's need! The Bush Church Aid Society urgently needs a doctor and other workers for the wide stretches of our hinterland; C.M.S. proclaims its great needs, a cry comes from Persia where doctors and nurses, as well as clergymen, are urgently needed. Is not the Divine call clamant? Who will reply, "Here am I, send me"?

THE WORK OF THE BIBLE SOCIETIES.

(By the Rev. A. W. Stuart.)

Here is the task which the United Bible Societies faced recently as they conferred in New York. During the past one hundred and fifty years, over one thousand million copies of the Holy Scriptures have been distributed by the twenty national societies which constitute the United Bible Societies. These Bible Societies have helped considerably in the translation and printing of the Holy Scriptures in over 1100 different languages and dialects. At the present moment, an average of ten new versions per year is being added. Each month sees some tribe or people receive a printed copy of God's Word for the first time. To them is opened the wonder of the printed word, and being their first book they regard the volume with an awe amounting to reverence. For them the Book speaks. It is indeed the voice of God, coming to them in the language of their mother tongue.

In the pre-war years, 1930-1939, the national Bible Societies published each year approximately 24 million copies of the Holy Scriptures, embracing 2 million Bibles, 2½ million New Testaments and 19½ million portions, being smaller selections of Scripture, but nothing less than a single gospel.

World production is not back to the pre-war standard of 24 million volumes. Materials for producing the Scriptures are being sent to-day to Germany, Japan, Korea, and to war-broken areas in Europe. The American Bible Society has sent 340 tons of paper to Japan, to commence the production of ten million New Testaments, over the next three years. In Germany, gifts of material are making possible the production of 600,000 Bibles and 840,000 New Testaments. The representatives of the United Bible Societies, who met in June of this year, planned to meet the world shortage. The ideal is to provide annually at least 4 million Bibles, 5 million New Testaments, and 26 million portions, a total of 35 million volumes for the whole world. This does not take into consideration the sales of commercial agencies which account for about 8 million copies annually. Such figures will indicate that the United Bible Societies have accepted the challenge of world brokenness, and of the battle of ideas that is raging everywhere in the minds of men. The Bible Societies feel the task is so pressing, and so colossal, that only by world-wide co-operation can the goal be reached. There is a call for fellowship in prayer and gifts, and those who care for these things will respond to the appeal of the Bible Societies.

The Voice of Japan.

One of the delegates at the Conference of the United Bible Societies was the Rev. Shiro Murata, of Japan. He spoke of the three-fold problem of present-day Japan, the economic, the over-population, and, thirdly, the moral and spiritual conditions of his people. The Japanese have nurtured their life on the myth of the Emperor's divinity, but the results of the war have given their beliefs a severe blow. Confusion of thought and action is widespread. Mr. Murata says that many have turned to the writings of Karl Marx, and many have sought guidance in the Bible. He says "Japan to-day stands at the crossroads. It is a critical hour. It is time for all Christians in Japan to stand up vigorously for the Kingdom of God."

Soon after the war closed a marked change towards Christianity was evident. The attendance at Church services increased, in some cases up to five times the usual number. Many Christians were elected to the House of Representatives, and Christian men were appointed to the Cabinet. Important government offices were opened to Christians. All this has influenced the younger generations of Japanese to consider Christianity as a basis for democracy.

Reception of the Scriptures.

Mr. Murata spoke of the earnest desire of many to possess a New Testament, but the Japanese Church could not afford printing facilities. The American Bible Society gave timely aid, and the Church of Japan hastened to produce several million copies of the Japanese New Testament. "All over the country," says Mr. Murata, "we see Bibles being sold in book stores, in Churches, even in the waiting room of railway stations. People may be seen in queues waiting for New Testaments, as they would wait for bread. In the trains, or in trams, people may be seen quietly reading a Testament. Such was never seen before the war or during the days of strife." But the question may be asked, how are the people using the Scriptures? The Churches are specialising in Bible Study classes, but outside the Church, in banks, in government offices, in police headquarters, in municipal chambers, and in private homes, people are meeting to study the Holy Scriptures. These classes in business places are usually conducted by a Christian minister, at the luncheon recess, or immediately after work hours. But perhaps most remarkable of all is that a Japanese woman minister, Madame Uemura, goes to the Royal Palace three times each week to teach the New Testament to Japanese princesses. It is said that the Emperor and Empress also attend the classes.

Mr. Murata closes by saying that more Bibles are needed in Japan. The planning for the distribution of the New Testament

in the next three years is, 1949, 2 million copies, 1950 three million, and 5 million volumes in 1951. The campaign is in full swing, and this Christian Japanese makes his appeal, "We want the Japanese not only to read the Scriptures, but to understand clearly what the Gospel is." He pleads for Christian people to pray for the Church in Japan in the day of their spiritual struggle.

THE LATE REGINALD (REX) SLATER HUGHESDON.

Readers will remember that we recorded recently the sudden and tragic death of Mr. Rex Hughesdon, on 4th February, as the result of an explosion at his place of employment. He was the son of the late Rev. C. and Mrs. Hughesdon, who were at one time missionaries in India; and who for many years occupied rectories at Croydon and Wairoonga.



Rex Hughesdon was born at Hastings in England, and came to Australia as a child. He was educated at Bowral High School, and afterwards graduated as Bachelor of Science at Sydney University. On graduation he was employed as an industrial chemist in N.S. Wales, and in 1927 was accepted for missionary service with C.M.S., proceeding to St. George's Grammar School in Hyderabad, South India. During a furlough spent with his parents in England he obtained the Diploma of Education at Hull University.

Rex Hughesdon rendered splendid service at St. George's Grammar School for twenty years, being in charge of the Science Department. He also did excellent work in the development of the Boy Scout Movement there. Soon after his retirement, in 1947, he married Miss Daisy Webster, who had been on the staff of the Girls' School at Hyderabad for twenty years. They went to reside at Strathfield, and he was employed as an industrial chemist at the time of his death.

At the Funeral Service at St. Anne's, Strathfield, the Rector (Rev. W. G. Nisbet) spoke of the splendid contribution in service that Rex Hughesdon had made to the life of the parish, and to the missionary cause, at home and abroad. He was buried in the Woronora Cemetery.

We extend our deepest sympathy to his wife, mother, brother, and sister, and to all other relatives, and pray that they may experience the comfort of our Heavenly Father.

CHURCHES OF AUSTRALIA.

St. Andrew's, Summer Hill, Sydney

St. Andrew's, Summer Hill, with its tall spire has been a landmark over the years to all surrounding suburbs. It has been a guide to many strangers. As a church it is outstanding and has a most interesting history. Owing to the foresight of the late Bishop Barker the area comprising Summer Hill and parts of Ashfield and Dulwich Hill was created a separate district between the parishes of Ashfield and Petersham. He invited the Rev. John Vaughan, Rector of St. Stephen's, Penrith, to undertake the organisation of this very important district. Mr. Vaughan was a man of experience and had extended the work in every parish over which he had presided. He was a forceful preacher and an enthusiastic and faithful pastor. The choice proved to be a wise one. Mr. Vaughan's acceptance of the Bishop's offer was dated 6th November, 1880. Ever since the parish has maintained the principles of the Protestant and Reformed faith of the Church.

A meeting of Church of England people of Summer Hill was held in the Odd Fellows' Hall, Liverpool Road, Ashfield, on 3rd November, 1880, Bishop Barker presided. There were also present: Rev. Dr. Corlette, of St. John's, Ashfield; Rev. J. D. Langley, Messrs. Robison, Badger, Lloyd, Dunn, Seaward, Bartlett, Vincent, Harris and two others. The following motion was passed unanimously: "That this meeting regards with great satisfaction the steps that have already been taken towards the provision of a Church for Summer Hill and engages to sustain the effort in every way." A subscription list was immediately opened, and a committee appointed to purchase a site and to erect a Church. The site chosen is at the corner of Smith and Henson Streets. Messrs. Blackman and Parkes were appointed architects. They presented a plan for a school church which is the present parish hall. This was accepted and passed by the Bishop. The architects were requested to call for tenders. Whilst waiting for the erection of this building the Rev. John Vaughan engaged the Odd-fellows Hall in Liverpool Road and held the first service there on 23rd January, 1881. It has been frequently stated by some of the aged parishioners that services were held for a time in a tent on the present site of the Parish Hall.

Tenders of Mr. G. W. Lander, builder and contractor were accepted for the school church for £1360 and the rectory £1512.

The church land, 200ft. x 150ft. cost £1417 7s. 3d., which also included the verger's cottage.

Mrs. Barker, wife of the Bishop, set the foundation stone of the school church on 12th February, 1881. It was dedicated and opened for divine service by the Very Rev. Dean Cowper on Saturday, May 7, 1881. The rector and his wife took up residence in the new rectory on 1st November, 1881.

The rector's stipend was fixed at £400 for the first year, and shortly afterwards increased to £500, which was an excellent stipend at that time. The expenses of a rector are now much greater and salaries have combined to raise the cost of living into heights unthought of in these days.

The first annual vestry meeting of parishioners was held on Easter Tuesday, 11th April, 1882. A vote of appreciation and commendation of the enthusiasm and zeal of the rector was carried unanimously. It gave him great confidence to continue his efforts particularly as the population of the district was rapidly increasing. The seating accommodation for worshippers was taxed to the utmost limit. Temporary additions were added in wood to the east end of the church building. They have remained up to the present but will be demolished when the new Memorial Hall is erected.

Consideration was given to building a new and much larger church, the first portion of which was to seat 450 people. This was to be part of a plan for a completed church estimated approximately to cost £6000. Plans for the new church were prepared by Mr. A. L. Elphinstone, who was engaged as architect and eventually the tender of Mr. George Dowling for £5350 was accepted. The contract included the east end of the church, chancel, vestry, organ chamber, two side porches and 64 feet of the nave. The width being 60 feet. The foundation stone of the new St. Andrew's Church was set by Mrs. Alexander Stuart, on 8th December, 1883. Offerings placed on the stone amounted to £276 7s. 7d.

The building is constructed of light cream coloured bricks with stone facings. The east window is a memorial to Bishop Barker, given by a few friends and parishioners, because of his fatherly interest in the new district which was the last one created by him during his term of office as Bishop of Sydney. The window is magnificent and is the work of Ward and Hughes, of London. The centre panel is St. Andrew. The other two panels—the miracle of feeding the five thousand and the Miracle of the Draught of Fishes.

The pulpit is white stone beautifully and delicately carved by Mr. A. E. Garratt, who died very soon after its completion.

This first part of St. Andrew's, including furniture and window cost £8000. It was opened by Bishop Barry on 5th September, 1885.

A 3-manual organ was placed in position in 1898 at a cost of £1000, the money for which was given in three special collections for the purpose.

The completion of the Church began with the setting of the corner stone by Archbishop Saumarez Smith on January 28th, 1905, and the additions were completed and dedicated on September 30th, 1905. The wonderful spire has ever since stood as a monument to Rev. Canon John Vaughan.

The plans had been prepared by Mr. J. Reid, architect, and the work was undertaken by Mr. W. Noller, contractor and builder. A very beautiful font was placed in position as a memorial to Gertrude Louisa Westcott.

Many windows are gifts in memory of past parishioners, the last one being Annie Vaughan, wife of the first rector.

There are several fine mural tablets, amongst them being one in memory of John Paton, V.C., who died 1st April, 1914. His daughter, Miss Isabella Paton, is still a worshipper at St. Andrew's, where she has attended for well over 50 years.

The Church was declared free of debt by Canon Vaughan on 24th August, 1913, and it was consecrated by Archbishop Wright on October 18th, 1913.

Eight Tubular Bells were presented in May, 1907, and are faithfully rung by a group of young men before all services, calling people far and wide to worship.

Canon Vaughan was a most remarkable man. During his incumbency of 35 years, a remarkable spiritual work was carried on here, besides which he raised in co-operation with his church officers and parishioners almost £30,000 for land and buildings. He was elected Canon of St. Andrew's Cathedral in 1902, and retired from the Parish in 1916, at the age of 76 years. He died in December, 1918. He was succeeded by one of his previous curates, Rev. S. E. Langford Smith, who was inducted by Ven. Archdeacon Boyce on 3rd May, 1916. In 1919, he was elected Canon of St. Andrew's Cathedral, rendered vacant by the death of Canon Vaughan. In 1932 he was appointed Archdeacon of Cumberland by Archbishop Wright but resigned in 1934, owing to his state of health.

In 1918, while Canon Langford-Smith was in charge, the fine property now known as St. Andrew's House, was secured and has been constantly used for general church purposes.

BUSH CHURCH AID SOCIETY

TUNE IN to the

B.C.A. Outback Session through 2GB

ON

Every FRIDAY at 11.15 a.m.

STORIES OF ADVENTURE FOR GOD INLAND

GOOD MUSIC

NOTE THE NEW TIME

INTERESTING TALKS



STERLING PREPARED PAINT

AUSTRALIA'S BEST

Sterling Paint & Varnish Co.

ALEXANDRIA

poses, especially Sunday School classes and devotional meetings. It has proved itself most valuable in the general work of the church.

During 1949, another fine property known as "Bona Vista" in Henson Street, was purchased. This is a valuable addition to the Church property, and we congratulate the present rector and his office bearers. For many years it was the home of the Cape Sisters, who had been regular attendants at St. Andrew's Church.

The present rector is Ven. Archdeacon John Bidwell, B.A., L.Th., who was inducted on 30th June, 1937. He was made Rural Dean of Petersham and Archdeacon of Parramatta by Archbishop Mowll on 1st July, 1942.

The Rev. Neville Langford-Smith, M.A., has been supported as "Our Own Missionary" over a very long period. He worked for some time under Bishop Chambers in Tanganyika. He is now stationed at Weithaga in the Kenya Colony. The late Rev. Canon Vaughan was very missionary-hearted and he made St. Andrew's a missionary parish. Missionary enthusiasm has been cultivated ever since and has progressed under the succeeding rectors, all believing that what is given to God for the extension of His Kingdom in the foreign field does not detract from the finances of the home church. Over the past few years £600 per annum has been raised for C.M.S. alone.

St. Andrew's, Summer Hill, has so far had but three rectors. We would express the hope that this may still be true for many years to come.

THE BOOK OF BOOKS . . . THE THOMPSON CHAIN REFERENCE EDITION.

Containing Thompson's original and complete system of Bible Study, including chain references, text encyclopedia, analyses of books, outline studies of characters and unique charts.

French Morocco, £8/15/6; Deluxe Leather, £9/18/6; Blue Morocco, £11/1/6; Black Morocco, India paper, £12/16/6. (Postage extra.)

KESWICK BOOK DEPOT,
315 Collins St., Melbourne.

Braeside Church of England Maternity Hospital - - -

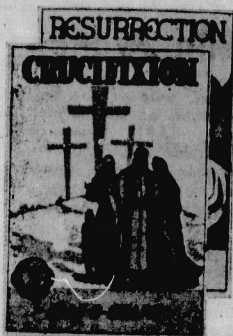
(Under direction of the Deaconess Institution)

129 Cambridge Street, Stanmore

Applications for admissions and all enquiries may be made to
The Matron,
Tel.: LM 3408; LM 4672

Donations are invited and Legacies may be made payable to the
Hon. Treasurer,
Braeside Hospital

Funds specially earmarked for
"New Building for Nurses Fund"
will be welcomed



SOLVED!

The problem of how to present
to your
SUNDAY SCHOOL SCHOLARS
the Easter Story in a new and
effective way.

Choose from the three
"FLAN-O-GRAPH"

Easter Stories

- HOSANNA
- THE CRUCIFIXION
- THE RESURRECTION

7/6 each (P. 6d.)

"Flan-O-Graph" Lessons contain
Brightly-Coloured figures — ready
backed — full lesson notes

Obtainable from your local Book
Depot

Published by

CHRISTIAN PRESS, 20 GOULBURN ST., SYDNEY

A.C.R. SUBSCRIPTIONS.

Amounts received during the last month
will be acknowledged in the next issue of the
"Church Record."

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

CHURCHES' APPEAL TO PEOPLE

WORLD COUNCIL OF CHURCHES IN AUSTRALIA.

"Gilbulla," Menangle, is a large country house in pasture land near Camden, New South Wales. Here the Sydney Diocese of the Church of England has established a Conference Centre, and here during the third week of February, forty church leaders from all over Australia met to shape the policy of the rapidly developing Australian Council for the World Council of Churches.

In the eighteen months since the inauguration of the World Council of Churches at the Amsterdam Assembly the Australian churches have found a common voice and a common meeting place in the Australian Council. The Council's President, the Primate of Australia, the Most Rev. H. W. K. Mowll, in welcoming the Council to Gilbulla, described how at last we were coming to the point where we could worship together, address ourselves in unity to tasks like approaching and assisting the growing Indonesian churches and nations to our near north, and preach the gospel together to the whole nation. He revealed the Council's plan to support a nation-wide Christian campaign surrounding the visit of the Archbishop of York in 1951.

The new desire of the churches to speak together to the Australian people was expressed in the Message the Council prepared for publication in all States. The text of this message shows the touch of the Australian church leaders who were at Amsterdam in what it has to say on Communism, Capitalism, Socialism, the International Arms Race and Evangelism. Many of the Churches' delegates to the Menangle meeting doubted whether they could reach a single mind on such important questions, but when the group that had been commissioned to prepare the text reported back to the meeting, there was astonishing unanimity on the general tone and the main contentions of the statement. The Spirit had been at work.

One of the highlights of the meeting was the induction of the new General Secretary, Rev. John Garrett, to his office. Mr. Garrett was formerly minister of the Congregational Church, Summer Hill. It is significant that the churches are already in a position to call a man to such a post as full-time secretary. The work preparatory to the appointment has been done largely by the outgoing honorary secretary, Rev. C. Denis Ryan, and by Bishop G. H. Cranswick, the Council's Commissioner, who visited several States during 1949 inaugurating World Church Fellowship. The small blue and gold badge of the World Council of Churches is worn by members of World Church Fellowship, who are committed to saving a minimum of a guinea every year to help the work of the Australian Council.

Outstanding among the decisions of the Menangle meeting were these points:—

The Churches have committed themselves to an extensive campaign to aid the Commonwealth Government in the friendly reception of New Australians.

They have adopted a Statement on the making of peace with Japan, prepared by a group of Christian experts in Canberra, and submitted to Canberra as an authoritative guide to Christian conviction on this matter.

They have approved steps to form a Youth Department of the Australian Council for the World Council, which will draw into a fellowship of nation-wide concern for youth the representatives of Church Youth Departments. The Youth Department will probably consist of two main sections, one for Youth activities and the other for Christian Education.

The Commission set up by the Australian Council to deal with education is considering the possibility of making a united Christian contribution to the life of the universities through the growth of "Christian Centres," where students will have opportunity to explore the diversity of Christian Worship and relate their studies to the Christian Faith.

The Faith and Order Commission of the Council will ask its associated groups in all states and local branches and Ministers' Fraternals to join in a study of schemes for Church Union from South India, Ceylon and Canada. The aim of this study is to compare what has been done in other parts of

the world with the proposals of the Australian Intercommunion Group and with other Australian suggestions for closer unity. The hope is that out of this study the Australian Churches will be able to find a new approach to the solution of their own differences.

The Churches International Relief and Rehabilitation Commission has been established by the Australian Council and this Commission in turn has set up a Central Appeal Committee to conduct a campaign for funds. Appeal Committee office works under an Organising Secretary, Mr. G. A. Wilson, at 155 King St., Sydney, G.P.O., Box 1921, to which office contributions may be sent.

Perhaps the most remarkable feature of these meetings at Menangle was the quality of the fellowship between the representatives of the churches. Anglicans, Presbyterians, Methodists, Congregationalists, representatives of the Churches of Christ, the Salvation Army and the Society of Friends, were able to worship together with the four observers sent by the Baptist Union of Australia and the representatives of the United Lutheran Church, and to discuss problems and differences in the frankness and freedom of their common allegiance to Jesus Christ. Through the promise of Amsterdam new life is coming to our churches. It is for the lay men and women of the churches to respond and play their part as fully as they can in what is taking place. They can do this by writing to the General Secretary, the Australian Council for the World Council of Churches, 242 Pitt Street, Sydney, asking how to join World Church Fellowship. Our own Church is fully committed to the World Council. She asks for the same response from all her members.

OVER 350 COPIES ALREADY ORDERED!

"The Bathurst Ritual Case"

The Principal Evidence and the Judges' Decision.

Published Price - - £1 1s.

ADVANCE COPIES TO READERS OF "THE RECORD" AT 15/-

Please fill in details and return to "Australian Church Record," Church House,
George Street, Sydney.

Please supply me with copy/ies of "The Bathurst Ritual Case,"
for which I enclose £

Name.....

Address.....

THE HOME MISSION SOCIETY

(Diocese of Sydney)

IS YOUR AGENT FOR MANY ASPECTS OF PRACTICAL CHRISTIAN SERVICE

Needy Parishes are helped, especially those in the mission Zone Area. Chaplaincies at the Hawkesbury, Herne Bay, Glen Davis, Lord Howe Island and Norfolk Island are maintained. The Society is also responsible for the work of the Children's Court Chaplaincy, the Archdeacon Charlton Home, and the Avona Hostel, the Parish Nurses and the Family Service Centre. In many other avenues of Christian Service, help is given.

WILL YOU PLEASE HELP AND SEND A DONATION TO—

REV. R. G. FILLINGHAM, Gen. Sec.
SIR GEORGE MASON ALLARD, Hon. Treas.

THE HOME MISSION SOCIETY,
Diocesan Church House, George St., Sydney

CALL OR WRITE FOR A PRAYER CARD AND BECOME A PRAYER PARTNER

TO AUSTRALIAN CHURCHMEN.

EVANGELICALS AND THE HOLY COMMUNION

(By the Rt. Rev. J. R. S. Taylor, D.D.)

[At its last session Sydney Synod restricted the terms used for announcing services of Holy Communion to the titles of found in the Prayer Book. This ordinance has caused not a little discussion both in Australia and overseas. In the following article, the Bishop of Sodor and Man, in the Province of Canterbury, England, explains why Evangelicals consider the two Prayer Book titles, "The Lord's Supper" and "Holy Communion," as expressing the true doctrine of this service.]

It seems to me that I should use this as an opportunity of expressing some of the great positive insights of our faith as Evangelicals, as we find them enshrined in the Prayer Book service of Holy Communion, and thus of showing why we hold fast to so precious an heritage, and resist those innovations—or rather retrogressions—that would rob us of it.

In this endeavour I take as my text the title which Cranmer gave to the Reformed Service in 1549, "The Supper of the Lord and the Holy Communion, commonly called the Mass." From the first the keynote was stuck. The last phrase was intended to make it clear that this Service was taking the place of the old Latin rite.

In 1552 it was changed to the present title, which has remained ever since, "The Order for the Administration of the Lord's Supper of the Holy Communion."

The twin phrases of this title summarise, as I believe, all that we hold dear in the doctrine of this great Sacrament of the Christian Church.

First, then, the Lord's Supper.

This is the earliest name that is given to it in Scripture, St. Paul's great phrase in I Corinthians xi, 20. It takes us back straightaway to the Upper Room, where our Lord so greatly desired, and therefore planned, to eat the paschal meal with His disciples. It reminds us that all our interpretations of the Sacrament must be submitted to the test of the Upper Room and the circumstances of the Institution.

The paschal meal was a memorial of a great deliverance: so is the Lord's Supper. Sacrifice was the price of that deliverance, the blood of a lamb

sprinkled upon the lintel and the doorposts. Sacrifice is the price of ours, "blood of the New Covenant," through which we have entrance into the very presence of God. The Israelites were to eat it with unleavened bread, prepared for a journey. The Lord's Supper reminds us that we are pilgrims and sojourners here, but citizens of heaven, where we shall sit down with the redeemed at God's Board.

But the real emphasis is not on the Supper, but on the Lord, as it is in "the Lord's Table," "the Lord's day," and "the Lord's people," which is the literal meaning of our word "Church."

Alas, too often we advertise the Church instead of manifesting Christ. We talk about the services of the Church, the growth of the Church, the achievements of the Church. Of course the Church is (at least ideally) the Body of Christ, but the Head of the Body is Christ. And the *raison d'être* of a body is to express the character and purpose of the person who inhabits it. There is no Church apart from Christ, and "where Christ is, there is the Church." So there is no Lord's Supper unless the Lord Himself is there, presiding over it as Host. That is why Evangelical Churchmen believe in the real Presence of Christ throughout the service. The Prayer Book makes no suggestion whatever that His Presence becomes real or more real at any point in the service. And that is because the Prayer Book is scriptural. Nowhere does Scripture attach a special presence of Christ to the Holy Communion. There are only two promises of Christ's presence in the New Testament, namely where two or three are gathered together in His name, there He is in the midst (St. Matt. xviii, 20); and wherever His servants go into all the world, in obedience to His command to "make disciples of all the nations," there He is with them all the days, even unto the end of the world (St. Matt. xxviii, 20). In both cases it is a spiritual Presence, i.e., in the Spirit. "(The Father) shall give you another Paraclete, that he may be with you for ever . . . for he abideth with you and shall be in you. I will not leave you as orphans: I come unto you."

Of course it is true that many worshippers are specially conscious of Christ's Presence in the Lord's Supper. That is easily understandable, because in that rich many-sided service there are gathered together, I suppose, all the conditions which facilitate such consciousness. But we are going beyond the warrant of Holy Scripture if we constitute our special consciousness into a special Presence.

We are on sure ground when we state our Evangelical belief in the Presence of our Lord, at once in the heart of all believing recipients of the sacrament, and (more objectively, if you like) in the midst of the worshipping congregation; but we recognise no distinction in time between the beginning of the service and the end, and no differ-

ence in space between the sanctuary and the porch.

In the vestry of the new Chapel at St. Lawrence College, before its dedication in 1927, I hung a copy of a German picture called "The Presence." It shows the interior of a great church, in which the Holy Communion is being celebrated with brilliant ceremonial. Near the west door kneels the figure of a woman afar off, who does not so much as lift up her eyes unto the high altar. And behind her stands the compassionate figure of Christ. A visiting preacher, a diocesan bishop, looked at it and remarked, "I like that picture, because it denies nothing." Being a humble headmaster, I did not reply, but the retort sprang to my mind, "Yes it does, it denies a monopoly to the East end."

But it is one thing to score a debating point. It is quite another to believe in that Presence from the commencement of every celebration—especially when there are only two or three there—and to show that belief in every posture and word.

Particularly it is our glorious privilege as Ministers of the Word and Sacraments to exhibit in the Lord's Supper the perfect combination of word and dramatic action in this Sacrament of the Gospel. The climax, of course, comes in the words of Institution, which are expressly ordered to be accompanied by the manual acts and to be visible to the congregation—"that he may break the Bread before the people," as the rubric directs.

For it is here that we have vividly represented the great acts of our Redemption in Christ Jesus.

First, He took the loaf and called it His Body—the body which He took in the womb of His Mother at the Incarnation. "When he cometh into the world he saith—'Sacrifice and offering (of bulls and goats) Thou wouldest not, but a body didst Thou prepare for me . . . Lo, I am come, to do Thy will, O God.'"

Secondly, He blessed it by giving thanks. That represents His life and ministry on earth, when He recognised all that came to Him as the gift of God, and blessed it by seeing God in it, and by revealing Him through it.

Thirdly, He brake the loaf, signifying His passion, the sacrifice of Himself for the sins of the world.

And lastly, He gave the life, thus broken, for the sustaining of the souls of men, representing His resurrection and ascension, when He gave gifts unto men, and supremely gave Himself in and through the Spirit.

To illustrate the intimate and vital connection between the Word and the sacramental action in the Lord's Supper, it is well to notice how the Comfortable Words, which first appeared in the short English "Order of the Communion" in 1548, emphasise in the same way the acts of our Redemption thus:

The Incarnation—"His only-begotten Son," "Christ Jesus came into the world to save sinners."

The Life and Ministry—"Jesus Christ the righteous," "Come unto Me . . . and I will refresh you."

The Passion—"He is the Propitiation for our sins."

The Ascension—"We have an Advocate with the Father."

Time forbids me to develop the interdependence of Word and Sacrament further than to remind you that in this service the sermon or one of the homilies is directed to follow the Nicene Creed.

What I must, however, emphasise in the presentation of the Gospel contained in the Comfortable Words, and in the manual acts of the Institution, is that the central focus of it all is the Cross. Hence one of the earliest names for the sacrament was "the breaking of bread" (cf. Acts ii, 42 and Luke xxiv 35).

The Lord's Supper is "the sacrament of our redemption by Christ's death." As the wonderful Prayer of Consecration expresses it, in words which show little change from the original form of 1549, He "made there by His one oblation of Himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Is it not this once-for-allness of the finished work of Christ which makes us repudiate any re-introduction of the doctrine of the Eucharistic Sacrifice into the Prayer Book, with the same downright thoroughness as that with which Cranmer cut out in the 1552 Revision all those passages in the 1549 Book which Bishop Stephen Gardiner said were patent of such an interpretation?

Our abhorrence is based upon two strong scriptural grounds.

(1) That the conception of Christ presenting His blood and pleading His sacrifice before the throne of heaven is blasphemous to the Father. Did not "God so love the world that He gave His only-begotten Son"? Did He not "send His Son to be the propitiation for our sins"? And was not God "in Christ reconciling the world unto Himself"? Why then does He need to be entreated for mercy? No, as Bishop Westcott wrote in his commentary on the Epistle to the Hebrews, "Christ pleads by His Presence on the Father's throne," seated on the right hand of the Majesty on high.

(2) Our second objection is based on the doctrine of Justification by Faith, or as it is more fully stated in the Prayer of Oblation, "by the merits and death of Thy Son Jesus Christ, and through faith in His blood." The New Testament makes it abundantly plain that we have no part or parcel in the work of our redemption; we must trust wholly in Christ and in Him alone for salvation. Therefore the oft-repeated "sacrifices of masses in which it was commonly said that the Priest did offer Christ for the quick and the dead . . . were blasphemous fables and dangerous deceits." So says Article xxxi, and it still holds good.

Little space remains for the second phrase in the title of the Prayer Book, which is more commonly used and therefore more familiar—The Holy Communion. It is doubtful, however, whether the proper significance of the word "Holy" is usually understood. The Prayer Book is not lavish in its use of gratuitous adjectives. Unlike some modern clerics, it avoids the unctuous application of the word "holy" to anything and everything connected with the Church. The "holy gospel" for instance, is a technical term for the passage from the Gospels which is appointed to be read after the Epistle. Nowhere in the Prayer Book (as far as I am aware) do we find "Holy Baptism" because in the New Testament it is simply called Baptism. Communion or fellowship, however, is a fairly common term in the New Testament with a wide range of use. And so the Communion of the Body and Blood of Christ is distinguished by the prefix "Holy."

It is therefore primarily communion or fellowship with Christ that it meant. It is with Him that we meet in this service, and are strengthened by His fellowship. Such a privilege is not to be reserved for the few. Holy Communion is sometimes in danger of becoming

"the gentlefolks' service," whereas it should be available for all, whatever their circumstances.

We rejoice that this is becoming increasingly recognised by different types of churchmen, and that the practice of Evening Communion is growing. We must encourage this movement by helping people to see that fasting is only useful if it makes for alertness and receptiveness, not if it hinders these. We want quite rightly to give God our best, and some people find that they can do this most readily at the end of the day, and particularly after the quiet preparation of Evensong.

And sacramentally communion with Christ is focussed in the act of Communion. Our Lord broke the bread, in order to give it to the disciples. And the service is incomplete without reception by the worshippers. That is certainly the intention of the Prayer Book, which expressly forbade non-communicating attendance down to 1662, when such an order was no longer necessary. And that was certainly Cranmer's intention in breaking up the ancient Canon, and bringing the communion of the people right into the middle of the central part of the rite, so that it followed immediately after the communion of the priest and before the Prayer of Oblation, on the principle that we have nothing to give to God until we have first received from Him.

First, "Take, eat and drink this," then, "here we offer and present unto Thee ourselves, our souls and bodies." It is the same principle that we find in the 116th Psalm—"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." Then, and only then, "I will offer to Thee the sacrifice of thanksgiving." Similarly our Lord said to His chosen Apostles, "Freely ye have received, freely give" (St. Matt. x, 8).

But there is a further reason for the Prayer Book insistence on the participation of at least two or three communicants at every celebration. It is that the Holy Communion is a feast of fellowship for Christians. "Drink ye all of this," Christ said to His disciples. His broken body is the bond of union for the living body of His Church. Is not that the most potent argument for inter-communion? For in the Holy Communion we find the fellowship of humility, kneeling all on the same level before Him—young and old, learned and unlearned, rich and poor together.

We find the fellowship of joy also, joy in the assurance of pardon knowing, as we receive in turn the consecrated bread and wine, the handshake and the kiss of His forgiveness; joy, too, in the assurance that "we are very members incorporate in the mystical body of His Son, which is the blessed company of all faithful people."

And here, in passing, I would make a strong plea that the lovely Prayer of Thanksgiving, from which I have just been quoting, should not be left as a rarely heard alternative to the Prayer of Oblation, but that both should be used regularly together as they were in the great service of Holy Communion during the Prayer Book Commemoration in York Minster on May 19th last.

And finally we are united in the joy of our Lord's triumph, as we lift our voices in the "Gloria in Excelsis", that great psalm which blends the praises of Christmas and of Easter, in adoration of the King of Heaven and of the Lamb that sitteth upon the throne. "For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen."—"The Churchman."

THE MESSAGE OF LENT.

(By the Rev. W. Pyke.)

"In this age of Moral confusion, where Idealism is baffled by the inertia of convention and political problems, there is an Imperative Call to all professing Christians to think out afresh prayerfully and earnestly the implications of their beliefs for themselves and others."

We are observing to-day in the ever changing scene of human life a Divine Discipline. The generation which has arisen since 1918 seems to have no structure of Belief. The problem seems to be, whether God exists at all, whether He does anything, whether it is possible to build a social or international community according to Christian principles or whether there is any destiny for mankind outside the few fleeting years of his physical existence?

The younger generation has not started in the light and moved to darkness. It has started in darkness and has not yet moved into the light. A large majority seem to have come to despise and reject a social order which permitted goods to be destroyed in one part of the world, while men hungered in another. They are becoming impressed with the social experiment of Communist nations. They seem to care less for liberty—either their own or other people's and more for efficiency.

They have grown up in a far greater ignorance of the elementary truths of the Christian religion than did their fathers. They have an enthusiasm for science and a zeal for mechanical mastery. They are not bothered much about religion, or they do not assume its necessity or its importance.

We are told that we have entered a new age of evolution, an era of "conscious control." We are now responsible for our own destiny. So the challenge comes to this: whether man can put his faith in this life—this temporal, changing, developing life which in the end is perishable, or whether we can still hold to a supernatural faith in a transcendent God, who changeth not, perfect in perfection, the inexhaustible Giver of all good things, the Father of our Lord Jesus Christ.

This breaking away from the old tradition has left our modern world very largely without any definite trend or principles of thought or action. Civilisation has no common world view. About eternal things it suspends judgment. We find ourselves in

a great moral chaos. Once, man was held responsible before the bar of morality, now, morality has to justify itself before man. Christianity is being challenged to-day not only as a Body of Doctrine revealed by God, but as a way of life.

Christianity is not so much opposed as ignored. We have sown to the wind and reaped a whirlwind. Life with its cynicism of an Omnipotent Power, has a contempt for moral restraints and social bonds, and has invaded the home and family. Home is fast becoming "the dormitory next door to a garage." A constant life of pleasure has no spare moments in which to be bored. We can judge the result of this belief by its fruits. Pleasure is not happiness.

And yet there is a sign that men are not as happy and comfortable as they once were. There are signs of depression and disillusionment, many men are coming to feel that we are living in an unfriendly world where chance and luck are supreme. All this reveals surely a desire for something that will give meaning to life and offer some hope of salvation. Coercion in either Church or State is unconvincing. This modern cult of self expression, this indulgence of our desires and passions only makes us slaves. Man can only be unified around an Ideal—an adequate Ideal. Something to live for—Someone to follow. Something to

dominate this swarming confusion and save us from the black misery of wounded and exploded pride, of thwarted desire and futile conclusions.

How can we revive the moral and spiritual health of our people? The task calls for courage and faith. Where can we lay hold of this power and inspiration? To-day God is speaking to His church. Again and again God has saved the world from itself by a re-animated church. The call is for fervent, believing prayer that God will give His people greatness of mind and spirit for the public and private tasks awaiting them. Let us not be disheartened by present evils or perplexity but have joy and courage in the opportunity to make "all things new" in His name.

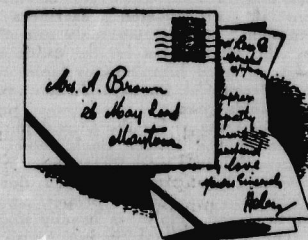
The erection of a soulless order of society which menaced us in the first war and which we are now resisting in the Soviet mentality challenges Christ and His Church. We turn to the New Testament conception for Christ's authority and His power to save men's souls and mend their broken lives and give victory over evil and death. The future of mankind is in His hands. "In Him all fullness dwells, to reconcile all things unto Himself whether things on earth or in heaven." We must look to God and find that His will of righteousness will give unity of spirit and the bond of peace that will bind us together in mutual service to others.

In Plato's "Republic" there is a story of a ship's crew who thought their Pilot mad because he took observation of the stars at night. They put him in irons and sailed the ship themselves to shipwreck. This story has an urgent message for our own day. We may be "at sea" in these tempestuous times, but not without a fixed star as a guide through the storm. In God's will we have an absolute Standard, a Stay and Anchor by which we can ride out the storm. If we refuse to look beyond the earth and try to find our standards amid the tides and winds of human life, we shall surely find shipwreck, with no anchor to hold us.

ST. ANDREW'S CATHEDRAL CHOIR SCHOOL.

Day School for 120 Boys.

Primary to Intermediate Certificate. Staff of 11 part- and full-time teachers. The Secondary School subjects include: Divinity, English, French, Latin, History, Geography, Mathematics, Chemistry and Music Theory. Woodwork (class of 5 only), and Business Principles are extras. The Probationers' Choir is trained by Mr. K. Noake, L.R.S.M., L.T.C.L. The Cathedral Choir receive their musical training under the direction of the Cathedral Organist, Mr. H. Hugh Bancroft, Mus. Bac., F.R.C.O. Choristers receive special Scholarships. Sport is held at St. Paul's Oval, Sydney University. For prospectus and further particulars apply to the Headmaster, the Precentor of St. Andrew's Cathedral, the Reverend M. C. Newth, B.A., Th.L.



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.



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

THE QUESTION OF INFANT BAPTISM

Article XXVII of The Church of England closes with the following paragraph: "The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ."

A considerable body of earnest Christian people disputes the validity of this declaration. Whenever an earnest body of people questions a practice those who adhere to it are under obligation to consider the objections urged and to offer reasons for a continuance of their former custom.

It is neither wise nor honest to ignore serious criticism.

In this article we will endeavour to meet the Scriptural objections to Infant Baptism and to supply Scriptural grounds for its observance.

The most important argument is the argument from silence. We read frequently that there is no instance in the New Testament of an infant or indeed a child of tender years being baptised. This argument impresses a great many, and stated in the form quoted above it appears very formidable.

But a close study of the New Testament references to Baptism does something to abate its force. We have first to notice that the cases of baptism recorded in the New Testament are not as large in number as a general reference, like that which has been quoted, might suggest. Omitting references to John's baptism and confining ourselves to baptism as practised after our Lord's commission, we have twelve specific instances, or if we separate the case of Crispus from that of the other Corinthians mentioned in Acts XVIII: 8, thirteen. There are references to the baptism of others, but no specific circumstances concerning their baptism are given to us. When we bear in mind that the Acts of the Apostles covers about thirty years it will be seen at once that the references are not very extensive for such a formative period in early Church history.

But when we examine the references the fact is borne in upon us that many incidents are recorded for a specific purpose other than describing the act of baptism. The story of Pentecost illustrates the great blessing attending the preaching of the disciples and particularly Peter's sermon. The account of Samaria records a new advance beyond the borders of Judaism and so, even more markedly, does the visit to the house of Cornelius. The record of Simon Magus occupies much the same place as the story of Ananias

and Sapphira, warning us that all professed believers were not genuine believers in the full sense of the word. The conversion of the Ethiopian eunuch is important as carrying the Gospel into Africa. The conversion of Paul is the keystone of the greater part of the structure of the Acts of the Apostles. Lydia was the first convert in Europe and by her hospitality gave the Apostle Paul the opportunity of continuing his work in Philippi. The story of the Philippian Jailer is a remarkable instance of God's power and grace exercised on behalf of Paul and Silas. Crispus was the ruler of the Synagogue and so his conversion was of note. The twelve disciples of John give us a hint of the widespread influence of the Baptist whose disciples are found at Ephesus. The remaining instances of Gaius and Stephanas with a second mention of Crispus occur in Paul's defence against those who would accuse him of exalting himself and creating a sect in the name of Paul. It will be seen that in most if not all the cases the record of baptism is subsidiary to a wider historical purpose. This does not detract from the value of the accounts as witness to the recognition of the obligation to be baptised, but it makes against a rigid interpretation that makes the accounts

set out the mode and subjects of baptism in a complete manner.

But let it be conceded that this is a system of minute investigation that may carry conviction to everyone. There is yet a further remarkable circumstance which must be considered. The recorded instances fall into three groups. We have: 1. Baptisms in the mass. The case of Pentecost, Samaria, and possibly the twelve disciples of John at Ephesus, come under this category. 2. Baptism of households. The household it must be borne in mind included dependents and might represent several families (for a wide use in the Old Testament, see Job 1:3. In Gen. xiv:14 we have a different word from that used in Job and the more usual to describe a retinue of retainers or a group of descendants, e.g., Gen. xlv:27. A similar use in the New Testament is found in Heb. iii:6, and a different form of the same word in Phil. iv:22; compare John xiv:2). Of this we have instances in the case of Cornelius, Lydia, the Philippian Jailer, Crispus and Stephanas. Gaius mentioned by Paul cannot be placed definitely in this category, yet the fact that Crispus is mentioned in the Acts as having believed in God with all his house makes it probable that as in the case of Crispus and Stephanas the reference is to a household.

The Gospel Cannot Wait

Needed at once for NATIVE EVANGELISM

NEW GUINEA - - Priests — Agriculturalists.
TORRES STRAIT - Priest — Superintendent Engineer — Marine
Engines — Carpenter — Builder.

Opportunities for Missionary-hearted Men to work for CHRIST.

Apply to the Chairman (Archdeacon C. S. Robertson)
THE AUSTRALIAN BOARD OF MISSIONS
14 Spring Street, Sydney

3. Baptisms of individuals. Simon Magus is singled out for special mention in the record of a large number of baptisms in Samaria for a special reason. The Ethiopian eunuch and St. Paul are definite instances of baptisms of individuals. The case of Crispus establishes that there were households included, as we might expect, in what we have called mass baptisms. We have, then, four baptisms of considerable numbers, five or six cases of household baptisms according as we include or exclude the case of Gaius, and three or four instances of baptism of individuals. It is remarkable that the number of households baptised should form a clear majority over the number of individual instances of baptism. In modern households, even in the more restricted use of the word which is now usual, the baptism of every member of the family at the same time is unusual where a credible confession of faith is demanded as a condition, rendering the person fit to receive public baptism. In a family of four if the eldest were thirteen it often happens that two of the children would be so young that parents would not like to bring any pressure on them to make a public profession. Also it has to be borne in mind that where this difficulty does not arise it is rare that conviction impresses every member of a family at or quite close to a given point of time. St. Luke, certainly in one instance, seems aware of that circumstance. In recounting the story of the Philippian Jailer he writes, "He set meat before them and rejoiced greatly with all his house having believed in God." (Acts xvi:34). The Greek participle for "having believed" is in the singular and refers only to the Philippian Jailer. Had it been the intention of Luke to indicate that faith was in all cases a pre-requisite of baptism we might have expected the passage to read: "He set meat before them and rejoiced greatly with all his house, they having believed in God." There is no difficulty in Greek Syntax in so rendering the verse (compare Titus iii:8). Had Luke felt it necessary to enforce the need of conscious faith in all baptised persons we would expect that it should be emphasised here, or at least that the opposite conjecture would be ruled out by the form of language adopted. Considerations like these modify considerably the force of the argument from silence.

It ought to be noted further, in connection with the fact already mentioned, that although a period of thirty years is covered in the Acts of the Apostles, and the Epistles of the New

Testament, there is no instance of a child of believing parents receiving baptism at a later age on profession of faith in our Lord Jesus Christ. Let us assume that about five hundred of the three thousand who were baptised on the day of Pentecost consisted of young married people. That would give a nucleus of two hundred and fifty families. Out of these there would be at least five hundred children who would reach the age of discretion before the narrative concluded. When we remember the increase to the Church after Pentecost and the success especially of Paul's missionary journeys, the complete silence of the story becomes highly significant.

In addition we have the fact that children are regarded as members of the congregation. Parents are advised to bring them up in the fear of the Lord. Yet there is complete silence as to the obligation on such children "to confess Christ in baptism" as the popular phrase would have it.

These considerations go far to neutralise the argument from silence.

(To be continued)

PERSONAL

The Rev. C. S. Begbie, Rector of Sans Souci, Sydney, has accepted nomination to the parish of St. Barnabas, Chatswood, in succession to Archdeacon Denham.

The Rev. L. J. Cohn, formerly in charge of Broadmeadows, has been inducted to the parish of St. Matthew's, Geelong, and the Rev. N. R. Glover has been inducted to the charge of the Belgrave district, Diocese of Melbourne.

Much sympathy will be felt for Dr. G. H. Anderson, C.M.S., London, on the death of Mrs. Anderson, who passed away in England in February, after returning from Australia. Dr. and Mrs. Anderson had been visiting Australia in the interests of C.M.S. Mrs. Anderson took ill in Melbourne after Dr. Anderson had set out for a survey for C.M.S. in India and Pakistan. Dr. Anderson returned to Australia and they returned to England together, by air. Mrs. Anderson died soon after arrival. Mrs. Anderson was a very gifted speaker and did vital work on this in the Missionary cause.

Mr. C. P. Taubman, a well known Sydney churchman, was married on 18th Feb. to Miss Honor Betty Wilson, of Croydon. Both bride and bridegroom have for some years been associated with the parish of St. James, Croydon. The Archbishop of Sydney officiated. We offer our congratulations to Mr. and Mrs. Taubman.

News has been received of the safe arrival in England of Canon M. L. Loane, Vice-Principal of Moore College, Sydney. Already he has been able to visit Cambridge, where the Rev. Leon Morris, the Vice-Principal of Ridley College, Melbourne, is in residence at Tyndale House, where he is preparing a thesis for a doctorate in philosophy. There are several students from Sydney studying at Cambridge, including Messrs. Alan Trist, of Roseville, Ken. Mackay, of East Willoughby, D. W. B. Robinson, of Willoughby, and the Rev. B. D. Reed, formerly curate of St. Clement's, Mosman.

The Rev. F. Slater, Chaplain on the Hawkesbury River, N.S.W., has accepted nomination to the Parish of St. Peter's, Burwood East.

We offer our congratulations to the Rev. and Mrs. W. Warron Brown on the birth of a daughter.

Very much sympathy will be felt with the Rev. W. Kingston, of Lakemba, Sydney, on the death of Mrs. Kingston on Friday last. Mrs. Kingston was well beloved throughout the whole parish and her death will be keenly felt by parishioners and other friends.

The Rev. L. J. Harris, Th.L., rector of Blacktown, N.S.W., has been appointed Assistant Secretary to the General Secretary of the N.S.W. Branch of the British and Foreign Bible Society. He takes up his new duties on May 1.

ROBERT A. LAIDLAW.

AUTHOR OF "THE REASON WHY."

For more than a year now, a visit to Australia by Mr. Robert A. Laidlaw, M.B.E., of New Zealand, has been promised, planned and prayed for.

His position and influence as a leading business executive of the Dominion; his splendid war record of 5½ years of voluntary Christian service with H.M. Forces in Britain, France and Belgium make his Christian ministry outstanding in this generation. Millions have read his booklet "The Reason Why" in 33 different languages, and multitudes have been helped and blessed by its sincere gospel message.

Mr. Laidlaw is a keen Bible student and an accepted Keswick convention speaker and associated with Brethren Assemblies.

The centrally placed Assembly Hall in Margaret Street, Sydney, has been engaged for two weeks, and other suburban meetings in important centres provide excellent opportunities for you to hear this talented preacher and his "message for the moment."

It is your opportunity, too, for bringing friends or business associates or workmates under the ministry of a forceful, acceptable preacher. Christian or non-Christian alike will profit by his challenging talks.

Mr. Laidlaw feels the urgency of the times and invites the co-operation of all who by personal effort and prayer can assist in making this campaign a united Christian witness, a time of spiritual revival and a record of saving grace.

"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.

CORRESPONDENCE.

THE ROYAL SCHOOL OF CHURCH MUSIC.

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

The Royal School of Church Music, Canterbury, England, is raising a fund in memory of Sir Sydney Nicholson, Mus.Doc., M.V.O. Sir Sydney was an Australian, his Christian name being given him in memory of the great Australian city.

In England he was appointed Organist of Westminster Abbey, and became the Founder and Director of the Royal School of Church Music.

His visit to Australia 16 years ago will be remembered by many of the choirs who responded to his appeal and became affiliated with the School of English Church Music.

The Governors of the School in Canterbury would be very grateful for subscriptions from Australia as a token of Australian interest in the work which was so dear to Sir Sydney's heart.

Subscriptions may be sent direct to the Treasurer of the Australian Branch—

Mr. Colin Sapsford,
N.S.W. Institution for the Deaf and Dumb,
11 Pacific Hwy., Wahroonga.
Yours faithfully,
C. VENN PILCHER, Bp.

FRIENDSHIP CIRCLES.

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

Because of the alarming increase in the number of homes and families suffering from the liquor curse, Good Templary in this State is reviving its reclamation and preventive work for which it was famous fifty years ago—but in a new way—through what are called "Friendship Circles."

In England and on the Continent these "Circles" are proving very popular and effective as counter attractions to drinking, and we would be grateful if, through your columns they can be made known to interested Christian people, in the hope that they will assist in the establishment of such in their localities.

From these "Circles" it is, of course, hoped to assist the established Temperance Societies and the Churches, and, where practicable, to establish Good Templar Lodges, but the primary objective is to help homes and individuals where drink is overshadowing them, and to provide Christian Fellowship and Social interests that will take the place of all that liquor drinking leads them into.

The question is frequently being asked, What is Good Templary? It is a century old International Order that works through Juvenile and Adult Lodges, and whose slogan is—"Total Abstinence for the individual or Prohibition for the State." In Australia it is affiliated with the various State Temperance Alliances.

If any of your readers are interested in either the Lodges or the "Friendship Circles" we would be glad if they will (without any obligation) communicate with me for further information.

Yours faithfully,
H. E. JACK,
Grand Secretary, I.O.G.T.

92 West Street,
Crow's Nest, N.S.W.

"DOCTORS NEEDED IN COUNTRY."

(The Editor, "Australian Church Record.")

Dear Sir,

I feel that I cannot allow the letter from the Rev. David Livingstone in your issue of the 9th February, 1950, on the above subject, to pass unchallenged, and I am deeply grieved that a respected member of a sister profession should so demean himself by attacking the B.M.A. and the whole profession in such terms. However, it is obvious that he is labouring under ignorance of the true facts, and I hasten to correct him.

The fact is that the British Medical Association, and for that matter the medical profession as a whole, has nothing to do with the registration of doctors to practice. This duty is a statutory one, and in the case of New South Wales is under the Medical Practitioners Act, 1938-45, the administration of which is in the hands of the N.S.W. Medical Board, a statutory registering and disciplinary body, which in the case of appeals sits with a judge. This body has no connection whatever with the B.M.A., nor has the latter any powers relative to registration or discipline of doctors.

The relevant Clause in the New South Wales Act is Sec. 18, subsection (6), which states:—

"The Board shall not in any one year grant the applications of more than eight persons who are not natural-born British subjects."

and in each case these doctors with foreign qualifications must have attended the courses and passed the examinations for the Fourth, Fifth and Sixth Degree at the University of Sydney. However, there is also a proviso that this does not apply to any such persons who have obtained registrable degrees from any University in Australia or the British Empire which is recognised for the purpose. Also, in the particular case mentioned of the Wudinna Mission Hospital in South Australia, the South Australian Act does not allow the registration of any foreign graduates whatever.

It is regrettable that your correspondent chooses so to attack the Association of which I have the honour to be a member, albeit in ignorance, but I am sure that the Association will still continue to assist in any possible way to fill this vacancy. The work of the Bush Church Aid Society is held in high regard, and I fail to understand why such a "very attractive" position—and it is truly that—should fail to be filled.

Yours faithfully,
(Dr.) J. H. PRIESTLEY.

135 Macquarie St., Sydney.

BROADCAST SERVICES.

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

As one who was brought up in the Sydney Diocese, but who has been residing in South Australia for the past six years I always look forward to the Anglican Church Service broadcasts from the "home" Diocese.

The 9 a.m. S.A. Time service is about the only one relayed to this State and when Anglican it is invariably broadcast from St. Andrew's Cathedral. I feel that this early service, as different from the 11 a.m. and 7 p.m. services, is primarily intended for the radio audience and so it has been with no little regret that I have noticed the St. Andrew's broadcasts become more and more such that it is most difficult to join in as a

member of the congregation. The broadcast service can all too easily become an item of entertainment and I find that I am left with a feeling that I am a member of the audience, whose musical tastes the choir is endeavouring to stimulate and satisfy and that a lead in corporate worship is a secondary consideration.

Perhaps the service broadcast last Sunday, the 12th February is a classic example for with the utmost spiritual effort I could not enter into the service. The singing of the choir sounded to me as though one of their members had recently passed away and not necessarily to the joy of a higher life. There was lacking the tenor of overflowing joy that comes from the worship of a vibrant living God. Although I confess to a hankering after the old chants and canticles I admit that the new tunes should have a place, but as an exception rather than the rule in a service of this nature.

We have much to be thankful for in that the Sydney Diocese is distinctive in so many ways and since my departure I have come to appreciate more fully the grand heritage of its churchmanship and simple yet dignified form of worship. That distinctive trait is lacking from the tenor of St. Andrew's broadcasts for they are such as may be heard from practically any other Diocese of the Commonwealth. What a golden opportunity the broadcasts present for making many others conscious of the value of worship in the evangelical way.

I sometimes wonder if that grand heritage of Sydney churchmen is fully appreciated by those who enjoy it. To progress, any movement must evangelise and expand, but the trend seems to be for Sydney churchmen to contain themselves to the boundaries of their diocese. Are we Evangelicals not convinced that we have some contribution to make to the Anglican Church thought as a whole by active work among others of not quite the same school of thought?

There is at present greater opportunity than at any time past for service in other dioceses, but these opportunities seem so neglected, and yet by accepting them Evangelicals may bring a leavening influence to bear on other schools of thought and do much to overcome the present rifts and divisions.

I have written in a friendly spirit of what is intended to be constructive criticism so that every possible opportunity may be taken whereby others will be afforded the means of finding and appreciating the deep joy of love for Christ through the Evangelical beliefs.

Yours sincerely,
ALBAN KIRKBY.
7 Ruthven Av., Glandore, S.A.
16th February, 1950.

SIR S. CRIPPS, THE FIRST LAYMAN TO PREACH IN ST. PAUL'S.

Sir Stafford Cripps, Chancellor of the Exchequer, preached recently at the Sunday evening service in St. Paul's Cathedral, London. It was the first occasion on which a layman had been invited to preach in the Cathedral.

"There is nothing that matters so much in the world to-day," said Sir Stafford, "as that we should get back to the standards that Christ set for us by His example and by His teaching in our public as well as in our private life. The whole future of humanity depends, I believe, upon our being able to make them the common factor throughout our whole national and international life."

YOUTH PAGE

C.M.S. LEAGUE OF YOUTH.

All ex-League of Youth Members and friends are invited to the Twenty-First Birthday Gathering of League in Sydney, and grand re-union of past and present members, in the C.E.N.E.F. Auditorium, 201 Castlereagh Street, on Monday, 20th March, at 8 p.m. The speaker will be Rev. C. H. Nash, who was connected with the formation of the C.M.S. League of Youth, 21 years ago.

Members are also reminded of the League house party, to be held at the W.E.A. Home at Newport, from Friday, 24th to Sunday, 26th March. The houseparents will be Rev. J. B. and Mrs. Montgomerie. Please send in your application to the Hon. Secretary, C.M.S. League of Youth, 93 Bathurst Street, Sydney, by 17th March.

On 13th February, the former League of Youth President, Rev. Ronald Ash, left Sydney for North Australia, where he has taken up duties as a chaplain with the Church Missionary Society on Groote Eylandt. We welcome Mr. Brian Short, the new President, who is on furlough from Groote Eylandt, for twelve months, and who will shortly be taking up residence in Moore Theological College.

Will all members please note the alteration in the Central Meetings at 93 Bathurst Street, as from April, 1950. 5.45 p.m. tea. 6.30 p.m., singing, and 7 p.m., meeting. All are welcome.

The following is a report of the Third Inter-State League of Youth Conference held at Woodlands Hostel, Hobart, from January 11th to 18th, 1950.

Theme—"Youth Called to Serve."

"Thirty members attended from all States of the Commonwealth except Queensland and meetings were well attended by visitors from surrounding parishes. On Wednesday evening, the Conference was opened by the Rev. L. L. Nash, Tasmanian Secretary for C.M.S. Greetings were received from representatives of each State, and a letter was read from the Bishop of Tasmania, the Right Rev. G. F. Cranswick, in which he expressed the opinion that there are great opportunities for the League of Youth to work in the Anglican Church in conjunction with other youth organisations. It was found that all members do take an active part in their own parishes.

Business sessions, usually lasting two hours, were held each morning, and at the first one the Chaplain, the Rev. C. D. Maling, C.M.S. missionary, on furlough from Tanganyika, was elected chairman of Conference. Reports were received from delegates of each state, telling of activities during

1949. As yet there is no branch in Queensland, but a letter was read from a member of League in Brisbane asking for our prayers concerning the formation of a branch in that State. The main topics discussed were "Methods of Evangelism To-day," "The Missionary Call and Training," "How A League of Youth Member can most effectively serve Christ," "The Christian Vocation," and "Vocational Guidance." A proposed Constitution discussed and accepted by Conference will be submitted to all League Branches for adoption.

Because prayer was the basis of the whole conference, each day began and ended in prayer. Bible Studies were led each morning by the Rev. Canon F. J. McCabe, who developed the theme of the missionary purpose of God as contained in the Bible. At the evening meetings the theme of the Conference, "Youth Called to Serve," was enlarged upon by the Rev. L. L. Nash, who spoke on Calling, and Mr. Maling, who spoke on Youth and Service.

One evening an official dinner was held, and amongst the visitors were the Archdeacon of Hobart, the Ven. W. R. Barrett, Canon and Mrs. McCabe. Canon McCabe is the local rector and the State Secretary of the Australian Board of Missions.

On Saturday evening, an evangelistic rally was held at Holy Trinity Parish Hall, at which a number of young people were introduced to the Christian Gospel and to the League of Youth. The film "Faith Triumphant," depicting the trial of St. Paul, was shown. The Rev. T. E. Doyle, a Tasmanian member of the League of Youth, addressed the gathering.

On Sunday, services were taken at seven Hobart Churches by Conference members. In the evening, a special conference service of thanksgiving was held at Holy Trinity, when members conducted the service and Mr. Maling preached, and a Tasmanian League member sang a solo.

During the afternoons, delegates were taken to various places of interest, as many of the interstate delegates were seeing Hobart for the first time, and greatly appreciated the hospitality of Tasmanian friends.

At the final meeting thanks were given to God for the many blessings received at the Conference, and proof was given that the Conference text "To-day the Lord will appear unto you," is as true to-day as it was in Old Testament days.

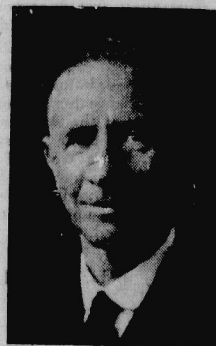
The next conference is to be held in Sydney in January, 1952.—Communicated.

WORLD-WIDE YOUTH EVANGELISM.

Unprecedented Opportunity in Japan.

The call for evangelism in Japan to-day is clamant and challenging. For the first time in their long history, the Japanese are having to live with the disastrous consequences of defeat, and they have decided that there are only two centres around which the new Japan can be built—Christianity or Communism. Thousands have expressed their desire to know Christ. In Tolia alone, nearly 2000 enquirers' cards were signed in three days during Dr. Stanley Jones' tour.

General MacArthur has said that the Christian Church had never met such an opportunity in 500 years as it is now facing in Japan. He estimated that the door would be open for another ten years, and therefore 100 missionaries for every one missionary now working there should be sent out immediately.



COMING TO SYDNEY APRIL
IN

R. A. LAIDLAW

AUTHOR OF REASON WHY

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

AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

RECTOR OF WEST MANLY PARISH RETIRES.

REV. W. J. OWENS' FAREWELL.

Under the chairmanship of Right Rev. Bishop Pilcher, over 200 well-wishers gathered at Balgowlah Church Hall, on Friday, 24/2/50, to bid farewell to Rev. W. J. Owens on the eve of his retirement from the Parish of West Manly after 15 years of devoted service, and from active ministerial work after 46 years of faithful work.

Judging by his record of achievement it would be appropriate to call him the "Building Parson."

Bishop Pilcher said he was at Oxford at the same time as Mr. Owens and that they were ordained by Bishop Gore at Worcester Cathedral within three months of each other.

Canon Cameron (Rural Dean of Manly and Mosman) said Mr. Owens had shown foresight beyond most rectors by buying blocks of land for Churches in areas about to be built on.

He hoped Mr. Owens would have a well earned rest and then come back and help his brethren in the Church.

CLERGY WIVES ASSOCIATION.

The next meeting of the Clergy Wives Association (Sydney) will be held at St. Philip's Church Hall on Friday, 17th March.

Bishop Hilliard will speak at 12.30 p.m. and H. T. Edwards, Esq., will speak at 2.30 p.m. on some difficulties in the production of religious films.

All wives of clergy and clergy widows residing in the Diocese are invited to join the Association.

ST. THOMAS', ROZELLE.

An open-air meeting is held each Sunday before Evening Service outside St. Thomas' Church, Rozelle, Sydney. The church is situated at a busy intersection and in the midst of a large population. A Catechist, Mr. Ron Coady, and a Deaconess, Sister Jean McDonald are now assisting the Rector.

MOORE COLLEGE, SYDNEY.

The official opening of the College year will take place on Monday, March 13th, at 8 p.m. His Grace, the Archbishop of Sydney, will distribute the Moore College Diplomas and the S.P.T.C. Certificates. All friends of the College are invited to this function.

S.P.T.C. classes re-commence on Tuesday, 14th March, at 6.30 p.m. The subject for the first term is the Gospel of St. Luke. Lectures are given in the Deaconess Hall, Carillon Avenue, Newtown. Intending students may enrol on Tuesday, 14th March.

MISSION AT WOOLLOOMOOLOO.

St. Peter's, Woolloomooloo, is arranging a parish mission from March 11 to March 16. The missioner will be the Ven. Archdeacon F. O. Hulme-Moir.

BOARD OF EDUCATION.

(Diocese of Sydney)

The Rev. A. A. Langdon, B.A., B.D., commenced duty as the Organising Secretary of the Board of Education, Diocese of Sydney, on Wednesday, 1st March, 1950.

He has recently been ordained, and comes to the Board as a trained teacher, with a wide knowledge of educational problems. Mr. Langdon will be available to preach at services, or to speak at meetings and Sunday Schools. He will also supervise the Board's important work of special teachers' conferences, and generally supervise the work of religious education under the Board's direction. For further information, contact the Board of Education, Third Floor, C.E.N.E.F. Memorial Centre, 201 Castlereagh Street, Sydney. Phone MA 5605.

DIOCESE OF NEWCASTLE.

PARISHES PLAN FOR MISSION.

Many parishes throughout the Diocese are now planning for the Diocesan Mission in May.

The Rector of Dungog (the Rev. A. W. Moore) writes:—

Simultaneous Missions are to be held throughout the Diocese in May next. The year 1950 can be your Holy Year. The year in which you heard God's Call and obeyed. It is a call to holiness, a call to forsake the sinful ways of this world. A call to walk Christ's way of life, which is no futile way, has no dead-end and no frustration. We believe that men, women and children with big hearts, big minds, and big souls are ready to enlist and serve in the army of the King of Love. This year 1950 will be the year of decision—the greatest decision a man can make, when he realises as never before that he really needs God and that God needs him—that he needs God's Church and that the Church needs him. A Word to Communicants—Will you pray daily as from now for God's blessing, help and presence at the May Mission. Can we depend upon you to do this—we believe we can. An extra few minutes daily will mean power from on High for the Mission.

"The Mission has for its aim the Evangelisation of all people who call themselves 'Church of England.' We have been fortunate in securing for our missioner the Rev. Alan Begbie, of St. Matthew's, Manly, who is one of the Mission Evangelists of the Diocese of Sydney. Pray, work and look for a soul-moving experience in May. You will not be disappointed."

The Rector of Adamstown (the Rev. L. Stibbard) writes:

"Very soon you will be invited to attend a meeting at which detailed preparations for the forthcoming Mission will be placed before you. You will remember that Archdeacon Hardie, Principal of St. John's College, Brisbane, is to be our missioner; many of you have already made his acquaintance, for he paid us a short visit in December last year. No missioner, no matter how competent and zealous he may be, can conduct a successful Mission without the co-operation of the faithful of a parish. You are going to be invited to pray and work for the conversion of the whole parish."

The Bishop of Newcastle writes concerning the Mission in the Diocesan Magazine:

"Our preparations for the General Mission in May are proceeding apace. I hope you will all continue to pray daily for God's blessing on the Mission; without that all our efforts will be in vain. I have been finding inspiration lately from the story of Elijah and the prophets of Baal which is told in the eighteenth chapter of the First Book of Kings. There we read of the people making the most elaborate preparations for a great sacrifice to God. And when they had done all that was in their power "then the fire of the Lord fell." If the fire had not fallen, the preparations would have been in vain; if the preparations had not been made the fire would have had nothing on which to feed. In all great adventures for God we ought, as has so often been said, to work as though everything depended on us, and to pray as though everything depended on God, as in the long run it does."

WEST AUSTRALIA.

POSSIBLE SUPPRESSION OF KALGOORLIE DIOCESE.

It has been announced that Bishop Elsey is shortly to retire. Dr. Elsey has been in charge of his diocese since 1919 and is the senior on the episcopal bench. Because of the decline of mining and of its sparse population, the future of the Diocese of Kalgoorlie seems doubtful. The Diocese of Perth, which has been considering provision of episcopal assistance for its archbishop (Dr. Moline) has empowered its diocesan council to make such arrangements as it shall think fit with the Diocese of Kalgoorlie for the appointment of a bishop or administrator of that diocese, including payment of all or part of his stipend.

NEW ZEALAND

DIOCESE OF NELSON. FAREWELL TO DEAN.

Dean of Nelson and Vicar of the parish for 16 years, the Very Rev. P. B. Haggitt will retire next month. He and Mrs. Haggitt were honoured at a meeting in the Cathedral Sunday Schoolroom recently. The room was packed. The Dean's work for the Cathedral, for his parishioners, for the colleges and for the community as a whole was eulogised by several speakers, and presentations were made.

Mr. T. E. Maunsell presided. Mr. Maunsell said that when he himself retired the Dean had referred to the sadness of a man retiring from his occupation, and he would recapture that remark that evening. But it had been remarkable how unanimous his friends had been in saying that their years of retirement had been the happiest of their lives. The greatest benefaction a man could receive when the shadows lengthened in the west was good health. He himself enjoyed good health and he understood that the Dean did too. The speaker said that he had enjoyed the Dean's catholicity of view. They had all found his sermons and the conduct of the services generally most inspiring. His ministry would long be remembered by those who had sustained illness or bereavement, because of the sympathy and comfort which he had extended to them.

Mr. Maunsell made special reference to the Nelson College services which the Dean had

founded and said they were well known throughout the land. That night the Dean was passing a milestone to which he would look back as he pursued his journey. Now that the Dean was entering the harbour the speaker hoped he would experience smooth seas and that before he reached the quayside he and Mrs. Haggitt would have many happy years and the enjoyment of good health.

"When the Dean goes we will all lose a friend," said the Bishop, the Rt. Rev. P. W. Stephenson. He had seldom heard Dean Haggitt preach but when he had he had derived profit from it. As he moved about in Nelson, said the Bishop, he heard how the Dean had helped people in their need, and what the Dean had done in this city had left its mark in the lives of the people. The Dean's ministry would live. The Dean had been in Nelson for 16 years but that long ministry did not seem to have worn him out, which was a testimony to its quality. In the Synod Dean Haggitt had always made his contribution to debates and had often enlivened them with his wit and humour. The Bishop wished the Dean and Mrs. Haggitt Godspeed and good health in the years that lay ahead.

GIRLS' FRIENDLY SOCIETY.

The Modern Theatre Players, under the direction of Miss Edna Spilsbury, will present a 3-Act Comedy, "A Play for Ronnie," in the Macquarie Auditorium on Thursday, April 13th. Proceeds for G.F.S. Funds.

G.F.S. throughout the world is at present making plans for the 75th Anniversary celebrations, which will be held from 4th to 10th June, 1950. Details of plans for Sydney Diocese will be published in a later issue.

SPEND YOUR NEXT HOLIDAY ON
THE MOUNTAINS!

At "COOBIJA"

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

Book Early!

Miss E. Ransom.

Applications are invited for position of

D. C. MATRON (Christian)

Copy credentials to

Secretary,

Braeside C. of E. Maternity Hospital,

Cambridge Street,

Stanmore

Applications close April 12th, 1950

WANTED.—An Organiser, part or full time. Apply by letter to the State President, Office, Daking House, Rawson Place, Sydney. Woman's Christian Temperance Union

RETIRED TEACHER wishes accommodation in return for light duties. Family Service Centre. MA 9620.

REFINED ELDERLY LADY, active, wants furnished room. Family Service Centre. MA 9620.

VACANT, Holiday Cottage, near ocean, baths, fishing, and golf links. Particulars: M. Rainsford, Gerringong.

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 8351

ORGANISER WANTED

A part-time vacancy in the Metropolitan Area occurs for a person (gent or lady) with knowledge of the Temperance Question, having good address and interviewing ability. Good remuneration.

For further particulars write to:

THE GRAND SECRETARY,

I.O. Good Templars,

92 West Street,

Crow's Nest.

LOUNGE-SUITE DRY-CLEANING

Phone

FA 8171

Carpet

Sewing

Laying

Repairing



CARPET SHAMPOOING

and

BUILDING VACUUM CLEANING

by

G. C. SINGLETON & CO. PTY. LTD.

104 Bourke St., E. Sydney.

Melb. F 9084 — Adelaide C 2154

Theological Student, Wife, 2 Children, require suitable HOUSE in or about Sydney. The matter is urgent as term commences in March and we are still in the country. G. Bingham, c/o 20 Kissing Point Road, Turramurra. JW 1927.

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

BARKER COLLEGE, HORNSBY

President of Council—THE MOST REV. THE LORD ARCHBISHOP OF SYDNEY

The School receives DAY BOYS and BOARDERS, and provides a thorough education of the highest class at moderate fees. Every facility is offered for a healthy outdoor life. Prospectus, etc., upon application to

Mr. H. G. WILKINSON, Watson House, 9-13 Bligh Street, Sydney; or to

W. S. LESLIE, M.A., Headmaster.

THE CHURCH RECORD LTD.

ADVERTISING 23rd. MARCH 1950

S.C.E.G.G.S. D'HURST
AJAX ELECTRICAL
HOME OF PEACE
DEACONESS INSTITUTION
GOSPEL FILM MINISTRY
BUSH CHURCH AID SOCIETY (SPECIAL 4" D/C)
ch CHURCH FURNITURE
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
FAMILY SERVICE CENTRE (2)
C. OF E. MATERNITY HOSPITAL
MATRON WANTED FOR MATERNITY HOSPITAL
OPEN AIR CAMPAIGNERS
1 SHELTON PROJECTOR FOR SALE
NEW OR SECONDHAND CLOTHES NEEDED FOR JAPANESE CHRISTIANS
House required for Gen. Sec. E.M.S. 20 or 21/2/6

OUT

HOME MISSION SOCIETY
BARKER COLLEGE
G.C. SINGLETON
BUSH CHURCH AID SOCIETY (Usual)
SYDNEY MISSIONARY & BIBLE COLLEGE
BATHURST RITUAL CASE
W.C.T.U. (ORGANISER)
THEOLOGICAL STUDENT REQUIRES HOUSE
GERRINGONG HOUSE TO LET
CATHEDRAL CHOIR SCHOOL
GOOD TEMPLARS
CHRISTIAN PRESS
REFINED ELDERLY LADY
RETIRED TEACHER.

TERATIONS

BUSH CHURCH AID SOCIETY
MATRON FOR MATERNITY HOSPITAL (Copy OF Credentials, 129 Cambridge Street)
EDITORIAL MATTER (Please delete Rev. A. Law's name, just leave a blank)
DEACONESS INSTITUTION.