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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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THE MESSAGE OF WHITSUNDAY

(By Archdeacon H. S. Begbie)

Next to "The Tragedy of Good Friday" and our Lord's glorious Resurrection which followed, Whitsunday commemorates, without a doubt, the most fact in the world's history.

Let us briefly consider the inauguration of this great event, and its relation to the transforming influence of the Church of God, and in particular, God means it to be in relation to spiritual life and Christian activity.

Ten Days Waiting.

Ten days intervened between our Lord's Ascension and the Day of Pentecost. That waiting time was necessary for the little company of believers and served to discipline them into tranquility and restfulness. They lived through weeks of excitement and never-ending new surprises, beginning with our Lord's Resurrection, and ending during the 40 days prior to Ascension, in which period "He gave them commandments unto the apostles whom He had chosen; to them also He shewed Himself alive with many infallible proofs, being seen of them forty days, and speaking of things pertaining to the Kingdom of God."

A time of quiet and calm was needed in which to review these exciting events, and grasp the meaning.

They must also have made them keenly aware of their utter dependence on God. Although they had seen and conversed with their risen Lord, they were filled with joy because of this wonderful fact, they could do nothing until they were properly equipped for the great task which lay before them. They were to "tarry in Jerusalem" until they were "endued with power from on High." It was clearly indicated to them that it could

only be after the gift of the Holy Ghost had been received by them, that they could fulfil the charge given by their Lord, and bear effective witness for Him. His words were plain, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me . . . unto the uttermost parts of the earth."

They were utterly dependent upon Him for the spiritual power necessary in order to accomplish the task He had set them.

The Holy Ghost and the Early Church.

What wonderful co-operation we see between the early disciples and the Blessed Spirit of God! This is summarised by St. Mark when he states, "And they went everywhere, preaching the Word, The Lord working with them, and confirming the Word with signs following." Hear also St. Peter before the Sanhedrin, speaking of the Resurrection of Christ, "We are witnesses of these things, and so also is the Holy Ghost whom God hath given to them that obey Him."

Again at Antioch, we read, "As they ministered to the Lord and fasted, the Holy Ghost said, separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid hands upon them, they sent them away. So they, being sent forth by the Holy Ghost departed . . ." And then began those missionary journeys resulting in widespread conversions. Surely in these facts we see the fulfilment of our Lord's words, when speaking of the promised Comforter, "He shall testify of Me, and ye also shall bear witness." Now let us sincerely ask ourselves,

What Does Pentecost mean to Me?

Every true believer has been "born of the Spirit". "If any man have not

the Spirit of Christ, he is none of His." It was the Spirit of God Who convicted of sin, wrought repentance in the soul, and turned our eyes to the Cross of Calvary, to Him, Who was "crucified for our offences and raised again for our justification." The Apostle Paul could exclaim, "The Son of God loved me and gave Himself for me."

That word is true of us all; but those only can know the joy of sin forgiven, and the glad assurance of the gift of eternal life, who from their heart, looking at the finished work of Christ upon the Cross can say

I cannot tell the bitter woe
Thy love was pleased to bear;
O Lamb of God I only know
That all my hope is there.

And who thus, by faith, accept for themselves, God's "unspeakable Gift." It may be that a question arises in some one's mind,

Can this infilling of the Spirit be Mine?

Yes! God means every Christian to experience this blessing—in fact He commands each of His children "Be filled with the Spirit." How can a soul enter upon this experience? The conditions are very clear. Ponder them on your knees! Yea, do more than ponder—fulfil them, if you have not already done so, and your life will be transformed.

(i) There must be desire. "If any man thirst let him come unto Me and drink."

(ii) It must be a pure desire.

You seek to be blest, not that men may think much of you, but that "Christ may be magnified in your body, whether it be by death or by

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life." One thing the Blessed Spirit of God works in the individual life is, that He makes the Lord Jesus increasingly precious to the soul; and thus "constrained by the love of Christ" we earnestly strive to pass on the knowledge of that love to others, "buying up the opportunity because the days are evil."

(iii) We must then place ourselves at God's disposal in a full and glad surrender, fulfilling the exhortation "Yield yourselves unto God as those alive from the dead, and your members as weapons of righteousness unto Him" (Rom. vi, 13 (R.V. marg.)).

(iv) We must then ask for and humbly claim the infilling of the Spirit, for apart from this our witness will be ineffective. Our Lord has said, "If ye then, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him." This promise of the Holy Spirit is the warrant for prayer, and prayer is the condition of its fulfilment.

(v) Then believe. "If we ask anything according to His Will, He heareth us, and if we know that He heareth us, we know that we have the petition that we desired of Him."

Do not wait for some rapturous feeling to assure you that God has kept His Word! We accept in simple faith what He has promised. Repentance and faith are the conditions for pardon and life; surrender and faith are the conditions for the infilling of the Spirit.

(vi) Then go forth in simple reliance upon your covenant-keeping God, bearing your witness for Him as opportunity comes to you, looking to Him to do His part, and He will surely never fail you!

The following prayer, written by Frances Ridley Havergal, a daughter of the Rectory, is very appropriate at this Whitsuntide season.

Take me Lord, O take me truly,
Heart and mind and soul and will;
Empty me and cleanse me thoroughly,
Then with all Thy fullness fill.
Lord I ask it, hardly knowing,
What this wondrous Gift may be;
But fulfil to overflowing,
Thy great meaning let me see.

THE BRITISH EMBASSY CHURCH, PARIS.

(Where Bishop G. A. Chambers, at one time Vice-Principal of Moore College, Sydney, is now Chaplain.)

"Is it nothing to you all ye that pass by," was the question on the poster outside the Church on Palm Sunday, a question answered positively by the hundreds that found their way to the little street opposite the British Embassy in Paris to attend the services at the British Embassy Church during Holy Week and Easter. The new Bishop of Fulham, the Rt. Rev. George Ingle, preached at the morning service of Palm Sunday and confirmed 2 men and 3 women in the evening. Every parishioner had received a meditation for each day from our Lord's last experiences on earth. The Holy Communion was celebrated midweek when the Rev. Mordecai Kaizi — former Chaplain at Makerere College, Uganda, was present, staying a day with the Chaplain, on his way to Switzerland for a conference on Christian leadership. Good Friday began with Holy Communion as a "perpetual memory of His precious death." This was followed by Morning Prayer and Sermon at 10.30. The three hours service, followed from 12 to 3, and at night Handel's Cantata—The Passion—was rendered to a full church.

Easter Day established a record. There were Communion at 7, 8, and 11.30. A crowded church for matins at 10.30, when so many were unable to gain entrance that the police passing the end of the street wondered whether their help was needed. It might have been a quiet communion gathering before the storm, the galleries of the church were filled. Handel's "Alleluia" was sung as the anthem and the stirring Easter hymns were sung with thrilling effect. At the 7 o'clock Communion, the Rev. F. H. Hordern assisted the Chaplain. It was a return to the old days at Dulwich Hill when as Rector and Curate, the Chaplain and Mr. Hordern were together for 3 years. To the great relief of the Chaplain and to the great joy of the

people of Chantilly, 25 miles from Paris, the Rev. F. H. Hordern gave Communion on Easter Sunday at the 11 a.m. service when their sons were with them in the little village church of St. Peter. Mr. and Mrs. Hordern have been visiting Paris this Easter with John and Marsden and Douglas Spencer, and a real Australian atmosphere has pervaded the place. At the Chaplain's flat, Mrs. Chambers entertained them on several occasions, meeting others who were evidently enjoying a home away from home.

On Easter Sunday evening there was even-song in French at 6 o'clock, followed by an Easter carol service of great beauty and solemnity when Marsden Hordern had the honour of acting as sidesman. Next morning, Easter Monday, the Chaplain was at the British Hospital to give nurses and patients their Easter Communion. This was followed by two Easter Baptisms, a journey to Lille, in the North of France, on Monday night, for the funeral of a former warden there, a full church there, returning to Paris in the afternoon, to find a young couple waiting and seeking for words of advice on Christian marriage — which they received. To-day, Wed., in Easter week, found the Chaplain at the Crematorium for a short service and afterwards at a private communion with an aged artist making the 900th Easter Communion given by him this Easter. Laus Deo.

Proper Psalms and Lessons

May 21. Sunday after the Ascension.

M.: Deut. xxvi or Isa. lxiv; John xiv 1-14 or Eph. i 3. Psalms 93, 96.

E.: Deut. xxx or xxxiv or Isa. lxv 17; John xvi 5 or Acts i 1-14. Psalms 148, 149, 150.

May 28. Whit Sunday.

M.: Joel ii 28; Romans viii 1-17. Psalm 68.

E.: Isa. xi 1-9 or Ezek. xxxvi 22-36; Romans viii 18 or Gal. v 13. Psalm 104.

June 4. Trinity Sunday.

M.: Isa. vi 1-8; Mark i 1-11 or 1 Pet. i 1-12. Psalms 29, 33.

E.: Ex. xxxiv 1-10 or Num. vi 22 or Isa. xl 12; Matt. xxviii 16 or Eph. iii. Psalms 93, 99, 115.

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NOTES AND COMMENTS

In the ordinary course of political questions religion is not called upon to interfere. The governing of a country presents many problems and there are various ways and means in the mind of man by which those problems should be tackled. Sometimes the Church is involved when immoral methods are made use of to solve some of the problems. Consequently we have earnest Christian men of all political views who honestly differ as to the right method of solving our national problems. Both in the Commonwealth and overseas this has been frankly recognised and services of intercession have been attended by men of all parties in order to seek God's guidance and blessing in the election of men and women to serve in the councils of the nation. As one church leader put it, the intention of the service was not to hold a discussion on the political or economic situation but "to bring ourselves into the presence of God." Whatever differences in policy there might be, we should differ on these things as reasonable men. Unreasoning partisanship is an abomination as involving a repudiation of that freedom of thought with which God has endowed us as rational beings and often involving the dethroning of that sacred gift of conscience when moral questions are concerned in the policy under discussion. It has been truly said that moral ministry is the first fundamental truth upon which all our communal and social life must be built for God alone can rid humans of the spirit of greed, selfishness and lust of power.

"To talk of moral leadership apart from God is wishful thinking." And a truly moral leadership will make for the integration and not the disintegration of a people.

Over a hundred years ago, in 1824, the minimum annual stipend for a Church of England clergyman licensed in Sydney was £250 with house and glebe. At that time, the Archdeacon of New South Wales, who was in charge of the Church in Australia, thought this figure too low and recommended that the minimum should be £400. But his recommendation was not accepted. Nor has it yet been accepted. The minimum annual stipend of a parish rector in Sydney

as fixed by ordinance is at the present moment, £350 with house.

Penury saps efficiency. Furthermore the first claim on the parish funds should be the payment of an adequate salary to the minister for "the labourer is worthy of his hire." When Synod next meets it should recommend a proper figure for parishes to arrive at in payment to their minister; for there are many parishes which could do better than they are doing at present.

Those parishes which cannot reach the recommended figure, should do their best. This is all that is asked of them.

WEDDING FEES.

On the other hand the inequalities of stipends occasioned by numerous weddings in some churches, must be dealt with if lay folk are to be asked to put their hands deeper into their pockets in order to raise the general level of clergy stipends. Ways can be devised. It might be arranged that when couples are married outside their parish church, their parish minister should receive the fee. Another way might be that all fees should be paid to a central fund, the officiating minister retaining only a portion of the fee. A third way that has been suggested is that income from fees might be taken into account in calculating the minimum stipend; this is the method which Sydney Synod adopted in fixing a minimum salary of Bishops Coadjutor. At all events, the problem must be faced and solved.

A preacher, the other Sunday, pointed out very truly that there was a hesitancy in the Christianity of to-day to accept quite simply the certainty of the fulfilment of those great promises Christ has made to His disciples and by which Jehovah in earlier times had sought to strengthen His people's faith and witness. We know from the witness of history that there have been times of "twilight" faith such as George Mueller referred to when he claimed to have been called to prove to an unbelieving world and a half-believing Church that God really did honour his promises in response to His people's believing and therefore expectant prayer. Just as the Church of God in days of brighter faith experi-

ences "times of refreshing" from the presence of the Lord, so she experiences those less fruitful and depressing days when there seems to be no "open vision" because men's hearts are failing them with fear due to beclouded faith perilously akin to unbelief.

"Faith cometh by hearing and hearing by the Word of God," so that it is well for the Church throughout its membership to take care by earnest and prayerful Bible Study to keep their faith well proportioned by that revelation of God and His Christ which has come down to us in the Sacred volume of His Law.

The Church has been celebrating with appropriate services and messages the great mysteries of Christ's Incarnation, Temptation, Sufferings, Death and Resurrection. But there seems to come a halt and the further Fact and Mystery of His glorious Ascension receives a comparatively lesser notice and emphasis. Whereas the Day of Incarnation and the Day of the Cross are usually celebrated by worshipping crowds, the Great Day of Ascension finds itself with an 8 a.m. H.C. with a handful of communicants and perhaps a short service in the evening. Quite obviously the fact that Holy Thursday is no longer observed as a public holiday has had the sad effect of almost obliterating its celebration as a holy day among rank and file members of the Christian Church.

And yet what great truths it stands for! If there had been no visible Ascension, what would have happened to primitive Christianity? During the forty days after the Resurrection Christ appeared and disappeared at intervals to the company of disciples. What would have been their experience if He had just "not come" as they had learned to expect Him? Would there have been the deep joy of which we read when His bodily presence was finally withdrawn. Evidently, in the Divine economy, the visible Ascension of our Blessed Lord had a most important meaning for those first disciples, and the disciples of all following ages, because of the consistent witness of the men and women in whose presence this great event took place.

In that great Epistle to the Hebrews sometimes called "The Gospel of the Old Testament" and which might be rightly styled The Gospel of the Ascension — the Hebrew Christians in the midst of constant trial and suffering and the temptation to lose heart were to find comfort in the thought of their Jesus, Son of God and Son of man — the faithful and sympathetic High

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Priest, at the right hand of power — their reigning Lord Whose will in heaven and earth is paramount and whose purposes must find fulfilment. The same assurance and comfort are for us to-day. True, there still are the perplexities that the world provides for us; the open enemies who would kill our faith; the darkness of evil rampant on every side so apparently triumphant; the temptation to lose heart in fear of what may be coming on the earth. But in spite of all as Ascension Day reminds us, "We see Jesus . . . crowned with glory and honour; "we see with prophetic vision "The Kingdom of this world become the Kingdom of our Lord and His Christ and He shall reign for ever and ever."

Yes, "we see Jesus crowned": Jesus triumphant, when in work for "Thee, Sad and disheartened, no results we see. When gathered force of evil seems to win, And work for Christ seems lost in work of sin, Jesus triumphant all along the line; Triumphant Saviour, all Thy triumph mine.

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"LOCAL OPTION THIS YEAR."

STATE ELECTION MANIFESTO.

"Unless we get Local Option, through the State Elections, this year," says the N.S.W. Temperance Alliance in its Manifesto to all Churches, "we shall face another three years at least of the Brewers' arrogant policy of pushing liquor bars into every residential area.

Hundreds of new licences have already been granted since the iniquitous "Brewers' Bill was passed in 1946.

Local Option must, therefore, be the major issue at the approaching elections, overshadowing all Party considerations, and a majority favouring Local Option must be returned if the domination of Parliament by these liquor interests is to end.

The Alliance and its constituent Churches are, of course, always "non-Party," putting "the man," his character and his attitude towards moral issues as of primary importance at the ballot box. We cannot dictate "how to vote," but we can, and should, let all Christian voters know the attitude of each candidate towards these moral questions.

Immense Value of Floating Vote.

In many electorates, candidates are returned on less than a thousand majority; so then, 500 voters, influenced for or against a man can alter the result in such contests! It is here that the Christian Church can wield its influence for Righteousness. It holds the Balance of Power!

"It is this "Balance of Power," says the Alliance, "that we are depending upon in this campaign.

Need for Organisation.

Every centre is asked to organise a local committee, and to approach each candidate for their electorate.

The Alliance has prepared carefully the appropriate questions. These, together with Campaign suggestions and free literature for circulation among one's own people are available to such committees, the Ministers and workers generally.

The Alliance will also officially ask questions of all candidates. Where specific, satisfactory replies are not given or the issue

is "dodged," it will be assumed that the candidate is hostile.

Party leaders are also being pressed for a favourable pronouncement, or at least to leave their candidates, if elected, free to work and vote for Local Option in Parliament.

Simple Issues.

The issue is simple. At present three men (sometimes one) of the Licensing Court can grant licences—and have done—for a locality, though there be overwhelming opposition by residents wishing to protect their homes and families.

The Local Option polls being asked for provide: (a) For Regular three year Polls on the issues: "Licences" or "No Licences" for each electorate; and (b) for Local, District Polls wherever a licence is being applied for or removed to a particular site — the residents within half a mile Metropolitan or a mile in the country to decide. In all these Polls a simple majority is to decide the issue.

Years of Opportunity.

"We must speak with one voice," says the Manifesto, "and work as a unit," if we are to secure these Polls. It is the "Year of Opportunity" for sobriety, for safer and better community life, and for the welfare of our young people.

"Dare we, as Churches and Christian voters put lesser issues first on such an occasion?"

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ADELAIDE HOME MISSION APPEAL.

A Layman's Committee of business men has been appointed by Adelaide Synod to propound a scheme which would enable new cars to be purchased for Clergy without imposing an impossible burden upon them by providing that the Parishes concerned would bear a fair proportion of the cost in the form of payments for mileage covering the use of the car by the clergyman in his official capacity.

The Committee propose shortly to launch an appeal for £10,000 to enable this to be carried out. The Treasurer of the Scheme writes—

"In country districts a Priest has to travel many miles each week to enable him to carry on his ministry effectively. These distances vary with different parishes, but they are sufficiently great to render a car an absolute necessity. Religious instruction in schools also accounts for many miles each week.

"Hitherto the Bishop's Home Mission Society has loaned money to the Priest to enable him to purchase a car, up to some £320, carrying an interest rate of 3½% for five years. The Bishop's Home Mission Society has, in addition, made grants up to £40. The great increase in the cost of motor vehicles has rendered this limited aid totally insufficient. It always was inadequate when we consider the financial burden it puts upon the Priest. This system has great disadvantage in the fact that the burden of repayment falls only upon the Priest, who has to support himself and his family, and who under normal circumstances would not be able to afford a car at all. Many cars owned by clergy are now so old that they are both uneconomic to run and unsafe to drive."

Bishop Suggests Suppression of Australian Diocese

Large thinly populated dioceses are a problem to Australian Church administrators. Kalgoorlie Diocese is being administered by a bishop who is an archdeacon in the diocese of Perth. Recently the Bishop of Adelaide suggested that the Diocese of Willochra should be absorbed by his own diocese. He now suggests that the Diocese of Carpentaria should also be suppressed.

The Bishop of Adelaide has been visiting the Diocese of Carpentaria, which has been without a bishop for seven months. In his diocesan magazine, Bishop Robin hints that the diocese may be suppressed. He writes: "The task of the Bishop, when he is found, comes very near to being an impossible one. The Diocese of Carpentaria was one of those that were in my mind when I spoke of this general subject last Synod. A small committee of Bishops, of which I am the convener, has started to explore the whole Aus-

The Bishop of Ripon (Dr. G. A. Chase) draws attention to the fact that such a house cannot be run on the fees charged to those who use it; to make it pay that way would necessitate fees much too large, and he suggests that an Endowment Fund of some £20,000 should be raised, and already something like £5,000 has been promised.

"Dr. Chase says that the late Dr. G. C. L. Lunt, when he was Bishop of Ripon, was very anxious that a Diocesan House should be secured, and he himself feels that it will prove of great value. It is, he says, a dream come true."

ENDOWMENT FUND?

A Sermon Televised

The first sermon to be televised in England was preached by the Rev. C. B. Mortlock, on Easter Day (April 9) in the Royal Chapel of St. Peter ad Vincula in H.M. Tower of London. The service was attended by the Constable of the Tower (Field Marshal the Earl Wavell), who read the first lesson; and the Major and Resident Governor of the Tower (Col. E. H. Carkett-James, O.B.E., M.C.).

tralian situation, to discover what should be done, and then what can be done, to retrieve strategic errors which, well intentioned though they were, are yet proving now to be disastrous to the vitality of the Church."

CHURCH PAPERS INCREASE PRICE.

Two church papers published in Sydney have recently decided to increase their price. "The Sydney Diocesan Magazine" has announced that it will shortly be raising its price from threepence to fourpence per issue while the "Church Standard" has recently increased its price fifty per cent to sixpence per issue.

RIPON DIOCESE GIVEN CONFERENCE CENTRE "A Dream Come True"

Supporters of the Archbishop of Sydney in his efforts to acquire Gilbulla, Menangle, as a conference centre for the diocese will be interested in the report that the diocese of Ripon, England, has, through a generous gift, recently got such a Diocesan House.

"The Church of England Newspaper" reports: "The house contains good-sized rooms on the ground floor, which will be useful for conferences, a chapel and a library and bedrooms, together with lovely grounds and two cottages. It will be available for all sorts of purposes, such as conferences, retreats for clergy and laity, and is expected to be of great value to the bishop in the spiritual work of the diocese.

CHURCH WORK IN THE OUTBACK

INCOME TAX CONCESSION.

The Annual Meeting of the Bush Church Aid Society's Women's Auxiliary was held in Bible House, Sydney, on Friday, 5th May.

The Acting Organising Missioner in his remarks announced that all gifts to the medical work of B.C.A. have been granted as exemptions from Income Tax.

The Annual Report disclosed a year of great activity. The receipts of £211 17s. 7d. were disbursed over a wide field of interest and helped materially to maintain the vital work of the outback church.

The Ven. Archdeacon H. S. Kidner, of Tanganyika, who recently visited the South Australian Missions of B.C.A. gave his impressions of the work. He was loud in praise of the outstanding service given by nursing staff in the hospitals, missionaries in their large areas and hostel workers. His travelling throughout the B.C.A. missions had revealed the tremendous value of the work being done and the great need for consistent support and more workers to dare great things for Jesus Christ.

NEW VAN FOR DEACONESSSES.

The special effort of the Women's Auxiliary this year is to assist in providing a van for Deaconess B. Clarke and Deaconess M. Spry, who are stationed in the Far West of N.S.W. Their labours around Wilcannia, White Cliffs, and up to Tibooburra demand a reliable, suitable vehicle. In order to bring before the friends of B.C.A. the advantages of vans, the Rev. J. R. Greenwood, N.S.W. Secretary, was called upon to give his experiences with St. Patrick and St. Columba's vans during the past six years.

At the conclusion of this address the offertory was taken for the Deaconess Van and the total of £80 was added to the fund. The Rev. D. G. Livingstone intimated that £600 had been received from the Rev. T. Thomas as a gift from England for the Deaconess Van. The gift came with the stipulation that the van should be named St. Margaret.

It is hoped that within a few weeks the new member of the B.C.A. Van Family will be on her way to give valuable support to this most vital work of the Church in the outback.

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MR. F. P. J. GRAY.

The passing of Mr. F. P. J. Gray on April 15th removed from Sydney Church circles one who gave many years' service in church work. He was seen often at the Diocesan Church House where he attended many committee meetings which testified to his wide interest in Church activities. For many years he was Hon. Treasurer of the Home Mission Society of the Diocese and rarely was absent from its Finance Committee and Council meetings. At the funeral service at St. Bede's, Drummoyne, his parish church, the Archbishop of Sydney, who gave the address, paid tribute to Mr. Gray's Christian life and work and mentioned the large number of interests he had in the Church and in cricket.

Mr. Gray had been a member of many committees and had given generously to the funds of a number of church organisations and the Archbishop added he had knowledge of assistance given to individuals in need.

For a considerable period he had been Hon. Treasurer of St. Bede's, Drummoyne, and one of the last things he did before going to hospital was to prepare the Annual Financial Statement to be presented at the vestry meeting. The Archbishop also mentioned Mr. Gray's association with cricket and his desire to encourage young players. Mr. Gray just prior to his death had toured New Zealand with an Australian Eleven in an unofficial capacity.

The funeral service in St. Bede's Church was largely attended and included a number of clergy who were personal friends. The following Sunday evening a memorial service was held at St. Bede's, Drummoyne. Archdeacon R. B. Robinson, who had been associated with Mr. Gray in the Home Mission Society, gave the address and made reference to the contribution Mr. Gray had made in various ways in the Church and to good causes. One of the lessons was read from a Bible Mr. Gray had given to a young man, now a doctor, when starting out in the Christian life.

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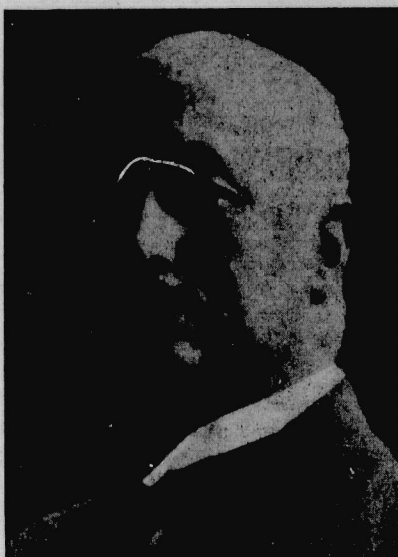
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Much sympathy will be felt for Mrs. Gray who for so long had co-operated with her husband in the spiritual and social interests with which he was connected.

Mr. Gray possessed a genial personality and made many friends. He will be missed particularly from his parish church where he worshipped so regularly and gave so much time in the Master's service. The beau-



MR. F. P. J. GRAY.

tiful rose window in the new Drummoyne Church was the gift of Mr. and Mrs. Gray. On the afternoon of the funeral it was resplendent with glory of the bright afternoon sun, and it seemed to speak of the glory to which our friend had gone.

"The golden evening brightens in the west,
Soon soon to faithful warriors cometh rest
Sweet is the calm of Paradise the blest.
Alleluia."

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PERSONAL

It is announced that the Metropolitan of the Church of India, Burma, and Ceylon, the Most Rev. G. C. Hubback, is resigning on June 30, 1950, and is returning to England. He has served in India since 1909, having previously served in India as a layman.

The question of moving the Metropolitan See to Delhi, has been mooted, but in accordance with the constitution of the Church of India, Burma, and Ceylon such a change could not be effected before all diocesan councils had been consulted and their decisions again brought before the General Council of the Church.

The Rev. R. T. Hallahan, Rector of Windsor, N.S.W., has accepted nomination to the Parish of Sans Souci, Sydney.

The Rev. G. Christopher of Abbotsford, Sydney, has been appointed to the Parish of St. Leonard's, Tasmania, and will act as Secretary to the Church Missionary Society in Tasmania.

The Rev. R. G. B. Ashcroft, Rector of Richmond, N.S.W., has resigned his parish as from the end of June. Mr. Ashcroft was ordained in Sydney in 1927 and has spent the whole of his ministry in that Diocese.

We are glad to report that a cable has been received from Central Tanganyika that Bishop Wynn Jones is now out of danger after his serious illness. The Archbishop of Sydney asked prayer for the Bishop at the Home Mission Society Festival in the Town Hall. The large gathering stood and prayed silently.

The Bishop of Tasmania has announced the appointment of Miss Beryl Sweetman to the position of Sunday School and Youth Organiser for the Diocese and intimated that she would take up her new duties early in June. Miss Sweetman was the West Australian delegate to the World Youth Conference at Oslo.

The Rev. W. J. Owens has retired from ordinary parochial duties and is now residing at 11 Barambah Road, East Roseville. He is available for Sunday and other occasional duties when requested. Tel.: JA 1029.

The Rev. Clive Goodwin, Senior Chaplain of the Missions to Seamen, has been offered and has accepted the rectorship of St. Mark's, Darling Point, which has been without a rector since the death, eight months ago, of the Rev. Canon H. W. Barber.

Mr. Goodwin has been Chaplain of The Missions to Seamen for the past seven and a half years and has recently returned from a trip overseas, when, accompanied by Mrs. Goodwin, he visited England, Scotland, France, Belgium, Holland and America. It is expected that he will be inducted to the parish of St. Mark's at the end of June.

We offer sympathy with the Rev. H. H. Davison, Rector of St. David's, Surry Hills, Sydney, on the death of his mother, which took place at Woy Woy, N.S.W., last month.

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

THE MISSIONARY CALL.

FOREIGNERS ARE SO QUEER.

(By Kung-Sam Lee.)

"Foreigners are so queer," we Chinese used to say to each other. While we use white to signify mourning, they use black. We use a pair of chopsticks to scoop our food into our mouths, and they daily practise the art of swordmanship as they cut and slash at the food which in China is already cut by the cook in the kitchen. No wonder that white men are such good fighters! We give our surname first, they put it last; we write vertically and they write horizontally. We read from right to left, and they read from left to right. To us indeed they seem very queer!

But the greatest puzzle to us is not in their custom, but rather in their actions at this time of opportunity.

From the very beginning Christianity was forced upon an unwilling China. We resisted the foreign importation and, headed by our shrewd Empress Dowager, Tsu Chi, we hated and opposed all that the foreign missionary was trying to teach us. But to our amazement, they came in greater numbers and multiplied their activities in our ancient land.

In the Beginning. Many Sowers.

We persecuted the natives who misguidedly believed, and slandered the foreign missionary. To resist us they had at times to call in the aid of the "foreign gunboat." Yet, from a few despised "rice Christians" they steadily built up a strong Church in almost all corners of our wonderful land.

Even as we suspected them and their medical practices, they built up large and helpful hospitals. When our upper classes sneered at their western learning, and we feared our children would be corrupted by their queer

teachings, they, on the other hand, steadily built schools, and then colleges and universities.

What could our people do under such relentless spiritual pressure? Our Empress tried many ways to drive them out, but they were unafraid and her plans failed. So finally, in 1900, she incited the famous Boxers to rise up and wipe out the missionaries. Many missionaries died. But to her astonishment and regret, she found that this persecution was exactly the thing on which Christianity grew and increased. In the places of martyrdom and persecution the Church moved forward. Instead of driving out the missionaries, hundreds and even thousands more came to preach about Jesus Christ.

By 1913 there were nearly 9,000 of these missionaries of the Cross here in China. They had poured money into our land till over 26,000,000 dollars was invested here. By 1930 our people had a complete change of heart towards Christianity. Instead of hostility was friendliness, we replaced resentment with receptive ears, suspicion became transformed into trust. Our leaders gladly recognised the debt we owed to the work of missionaries for anti-opium, anti-polygamy, anti-foot-binding reforms, equality for girls in gaining education, and more. The children of those poor "rice Christians" had become prosperous, well-educated and leading citizens, especially the sons and daughters of the first generation pastors.

So much so that the founder of our modern Chinese Republic was a Christian and many of the head men in our government to-day are Christians.

To-day those chapels built so long ago are crowded, the hospitals that excited much suspicion are thronged by the sick and suffering. Those despised colleges are sought out by Christians and non-Christians alike as the fountains to quench their thirst for

knowledge. Truly now is the time of great spiritual harvest!

At the Harvest . . . No Reapers.

But where are the missionaries? Why have they quit China? It can't be the war only, for even before Japan tried to crush us, the 9,000 missionaries had become only 2,000 strong. No longer were they coming in growing numbers. No longer was new and vital life being backed up with sacrificial gifts. Why?

To-day China is white unto harvest. But where are the reapers? Is this just another way the "foreigners are so queer?" Do they fear to come among us now they do not have gunboats to protect them? Or is it that the missionary vision for a lost nation has faded and the ardent love of many for their Master has grown cold? Has the missionary fire gone out in America and England? Are the Churches abroad lately so "unionised" that they are staging one long sit-down strike? Now when we of China would welcome these missionaries in thousands, they come by tens and twenties. Now when our people are crying for them to heal our wounds, to bind our broken hearts, why do they not come? Now when we will eagerly sit at their feet to learn of salvation, now of all times, why do they pass on to the other side?

Has the command of Christ been replaced? Has His "Go ye into all the world" been changed to "Just stay right here at home?" We of China are calling you to come if you have healing for our eyes and bodies, if you have enlightenment for our minds, or if you have light for the darkness of our souls. Would to God that all readers would ask themselves this question:

"Can we whose souls are lighted
With wisdom from on high;
Can we to men benighted,
The lamp of life deny?"



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TO AUSTRALIAN CHURCHMEN.

THE ASCENSION

The Fact of the Ascension.

Considerable prominence is given in the New Testament to the Ascension of our Lord and Saviour Jesus Christ. The narrative in the Acts of the Apostles demonstrates that it was a deliberate action on the part of our Lord intended to signalise His definite departure in bodily form from this earth. The fact that He had previously suddenly disappeared into the unseen world added point to His slow withdrawal in the attitude of blessing.

We think we are justified in connecting closely the act of Ascension with the New Testament teaching on the Session of our Lord. The closing verses of St. Mark's Gospel record "So then, after the Lord had spoken unto them, He was received up into heaven and sat on the right hand of God." Most commentators regard these closing verses as a brief summary of the Resurrection narratives and are disposed to refrain from attaching to them any great measure of independent authority. But we need to remember in this connection that the text in the Epistle to the Hebrews, "But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God" (x:12) is clear evidence that the Ascension and Session of our Lord Jesus Christ is part of the original deposit of Christian teaching. We are justified in regarding the deliberate Ascension as an incident of supreme importance. It removes our Lord definitely from the experiences of earthly life. His Resurrection had done that to a very great extent, but the necessary appearances to give satisfactory proof of His triumph over death might have left an impression that believers could look for a continuance of these manifestations. They might regard the occasional appearances as normal and not directly evidential and might indeed expect an assumption of sovereignty over earthly affairs comparable to the reign and control of human monarchies in direct contradiction to His own assertion: "My kingdom is not of this world." To obviate any such misconception our Lord ascended into heaven, giving clear indication that He would govern His Church from the realm of the unseen, His Session adds point to the fact that until His Second Advent His work on earth in bodily form is completed.

The Lessons of the Ascension.

The craving of the ill-instructed for some sensible manifestation of our Lord gives a supreme significance to this New Testament incident. Such startling records as "The Revelations of Saint Gertrude," in which the Son of God is represented as taking Saint Gertrude into His arms and presenting her to God the Father, may afford evidence of this innate tendency to express in sensible form spiritual experiences. The Ascension of our Lord Jesus Christ with its note of finality warns us against such excesses. The passage, the meaning of which is so much disputed, "Touch me not," addressed to Mary Magdalene, receives at least a very probable significance in the light of the Ascension. It is not by avenues of sense that our soul is opened to the deeper realities of the things of the Spirit. St. Paul seems to give utterance to the same conception when he writes: "Wherefore henceforth know no man after the flesh; Yea, though we have known Jesus Christ after the flesh yet now henceforth know we Him no more." (II Cor. v:16.) We need to learn this lesson. There is far too much insistence on outward organisation, on sensible experience, on earthly stimulus, in our spiritual life. The Master withdrew Himself from earth. He no longer walks and talks with His disciples. The very resurrection appearances that they earnestly sought are now finally withheld. He assures us of an abiding Presence which is remote from sense and cannot be conjured up by sense. We find Him in the intimate communion of spirit with spirit and not in any external manifestation, however helpful and necessary such manifestations may be.

We are impelled to direct attention in this connection to the emphasis which has rightly been laid on the sacramental life of the Christian lest in a desire to exalt sacred ordinances appointed by God we fall unconsciously into the error that the Ascension negatives. It is perhaps worthy of note that in the two sacraments appointed by our Lord the terminal point or the focus of the entire ceremony is made to consist in an act. The water is applied to the individual. There is no element of permanency such as attaches to most sensible representations. We rear a monument and it abides for a considerable period. We paint a

picture and it remains a permanent representation. Not so with the sacraments. In each of them the action is the culmination, and, according to our Church Catechism, "The Outward Sign or Form" and exhausts the significance of the external element. The water does not remain sacramentally; the bread and wine fulfil their purpose when they are consumed. In this symbolism we have a potent reminder that we must "Lift up our hearts." We are to ascend in mind and thought whither our Saviour Christ has gone before. We use the ladder of sense to climb to the non-sensuous, and eternal, and there face to face with our Risen Lord we enter into heavenly relations. It is not too much to say that if this great fact is adequately grasped we are given freedom from the thralldom of sense and delivered from the insistent appeals of superstition.

The Prayer Life and the Ascension.

It only remains to draw one further lesson from the great truth we are invited to contemplate. There is a tendency to regard prayer as a mere pious outpouring of spiritual sentiment remote from reality and only helpful, if at all, by the inspiration it gives subjectively to overt action. Instead of telling men they should pray as well as work we are tempted to remind them they should work as well as pray. The two should not be disjoined in thought at all. But prayer has close relations to the lesson of the Ascension. When we bow our knees to the Invisible we are, or ought to be, reminding ourselves that the inner secret of life lies beyond the material and the visible. St. Paul emphasised this truth when he told us "The things which are not seen are eternal." It is difficult for us to apprehend this great fact. We are so enmeshed with the things of time and sense that they become like the fowler's snare. Prayer is given to us that we might better realise that the eternal realities are operative in this life of ours and all the more operative because they are shut out from the purview of sense. When we remember that the approach to God is by the mental or vocal invocation of One Who cannot enter sensibly into our world, but governs us by the touch of His Spirit, then we realise more fully the exceeding Majesty of God and the exceeding greatness of eternity. The Master said, "It is expedient for you that I go away." The experience of Christendom adds force to the words. In every direction we are led to place reliance upon sensible appearances and as a result our prayer life languishes.

A FAMOUS PRAYER MEETING

(By Archdeacon G. T. Denham.)

The more we realise that our Lord has ascended and is seated at God's right hand the more we will seek in heart and mind thither to ascend. When we seek God in prayer He hears in heaven, His dwelling place, and we know that there is a power at work in the world that transcends the temporal.

The Ascension and Redemption.

We are reminded by the Ascension that our Lord has completed one great portion of His work for man. "He offered one sacrifice for sins forever." There can be no return to the victim-state. The popular but misleading phrase, "Our Lord is doing in heaven what His Church is doing on earth" when applied to the offering of sacrifice is contrary to the whole tenor of the Gospel. "Christ being raised from the dead dieth no more." Even Aquinas has some sense of the incongruity in repeating or seeking to repeat the Victim-state. Referring to the medieval practice of omitting the celebration of Holy Communion on Good Friday (a practice which is definitely abandoned in the Church of England which provides an Epistle and Gospel for that day) Aquinas writes: "The figure ceases on the advent of reality. But this Sacrament is a figure and representation of our Lord's Passion, as stated above. And therefore on the day on which our Lord's Passion is recalled as it was really accomplished, this Sacrament is not consecrated" (Summa Q. 83, Art. 2).

The Ascension ought to deliver us from seeking the Presence of our Lord in any other form than a Presence to our spirits of the One Who is seated at God's right hand.

But the Ascension has another side of equal importance. It tells us that our Lord "ever liveth to make intercession for us." As Bishop Westcott put it, "His very Presence is our intercession." Eternally seated at God's right hand He is our Representative. As "through His own blood" He entered into the Holy Place so His continual abiding is the sure earnest of our final reception into glory. Whatever happens on earth, our place is kept for us in heaven. The seated Christ is a perpetual token that His mystical body will one day reign with Him. These are the lessons which this solemn season presents to us. It is no mere incident, the Ascension of our Lord. It is the expression of eternal truth that should be dear to all our hearts. It is a guarantee of victory. It is a sustenance in days of conflict. It is a hope which as an anchor of the soul enters into that which is within the veil.

When we read the account of the Ascension as given in St. Luke's Gospel we find that after the Lord was parted from the disciples they "returned to Jerusalem with great joy; and were continually in the temple blessing God." The emphasis is on joy and praise, and attendance at the temple. In the story of the Ascension recorded in the first chapter of the Acts of the Apostles, we find that the emphasis is on the upper chamber and prayer. The two accounts are supplementary, not contradictory. There was what might justly be called a ten days' prayer meeting in the upper room, interspersed with frequent visits to the temple. For what did the Apostles pray? We are not told and therefore can only conjecture. But we know that the Lord had breathed on them and had said to them, "Receive ye the Holy Ghost," and that He had charged them not to depart from Jerusalem, but to wait for the promise of the Father, and that He reminded them that He had spoken to them of the promise before; and we know also that He assured them they would be "baptised with the Holy Ghost not many days hence." He told them, too, that they would receive power when the Holy Spirit was come upon them and that they were to be His witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth. "Behold, I send forth the promise of My Father upon you; but tarry ye in the city until ye be clothed with power from on high."

With all this information we shall probably be right if we decide that the disciples' prayers were all centred on the Holy Spirit. They prayed, surely, that they might be made fit to receive Him (Whom, indeed, they had received, as an earnest or pledge when the Lord breathed on them); that they might be guided aright in the work of preaching the Gospel which had been entrusted to them; that they might be made to understand better the meaning of Holy Scripture. There were, doubtless, many other prayers, but all were made with the promise of the Holy Spirit uppermost in their minds.

In the Upper Room.

It is not difficult to imagine the scene. The large upper room was crowded with happy, eager, expectant men and women, the Apostles who had been constant companions of the

Lord being regarded as leaders. Some one would say, "Tell us more of what the Lord said about the Holy Spirit." And Peter would answer, "John, Your memory is better than mine. Tell us what He said." And John would say, "Yes, I remember. Can I ever forget? Besides, I have it all written down." He then reads from his notes: "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth; whom the world cannot receive, for it beholdeth him not, neither knoweth him; ye know him for he abideth with you, and shall be in you. I will not leave you desolate" (orphans) "I come unto you."

"Oh, John! Did He really say that? Read it again, please!" And John reads it again, slowly, and then says, "Now, listen to this: 'These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.' And listen to this too:—'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me; and bear ye also witness, because ye have been with me from the beginning.'"

"Oh, John! How beautiful it is! How I wish I had been there to hear Him! Did you write down any more?" "Yes. He told us this: 'It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment; of sin because they believe not on me; of righteousness because I go to the Father, and ye behold me no more; of judgment, because the Prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak, and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine, and shall declare it unto you.' With what reverence and awe would

they listen to these words! With what eagerness would they ask the Apostles to tell them just what they meant! And how they would turn them into fervent and persistent prayer! "Thank you, John," said Peter. "I think we ought to pray about all this. Let us pray." We can easily imagine the stream of prayer that poured forth out of the hearts of those greatly moved people. "O God our Father, may the Holy Spirit come and abide with us for ever." "May the Holy Spirit teach us all things and bring to our remembrance all that the Lord Jesus said to us." "May the Spirit of truth help us to bear witness." Let the Holy Spirit convict the world of sin." "May the Spirit of truth guide us into all truth."

"With One Accord."

We can imagine, too, some of the wrong things that were put right. James and John: "Forgive us, brethren, we tried to put ourselves first and to seek the highest posts of honour in the kingdom for ourselves." The rest, "O James, and John. Do you forgive us. We pretended to be righteously indignant with you because you were ambitious, but really we were jealous and wanted the honour for ourselves." What a number of wrong things were put right! Here was a true prayer meeting! Prayer was made by men who knew that the Lord was a crucified Saviour Who was risen from the dead and had ascended into Heaven. Here were men and women who knew their sins were forgiven, who were right with God, with one another and themselves. Their prayers were based on the promises of God, they were offered in the mighty name of Jesus, they were full of faith because they were sure of the will of God. What a prayer meeting! Men and women "with one accord continued steadfastly in prayer." In prayer. All their separate and individualistic petitions seem to be merged into one great spirit of prayer. Men and women into whom the Lord had breathed Himself ("infused" is the

word) saying, "Receive ye the Holy Ghost," were now praying prayers inspired by the Lord Himself. I think that if the Lord had revealed Himself visibly to them He might have said, "Now you are where God wants you to be. Keep on praying and believing. All things are possible to you."

"It Shall be Done."

Consider now the outcome of this prayer meeting. "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the place where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." Here was the answer to their prayer. Here was the fulfilment of the prophecy of John Baptist, "He shall baptise you with the Holy Ghost and with fire." Here was the fulfilment of the Lord's gracious promise, "Ye shall be baptised with the Holy Ghost not many days hence." Now was there set blazing in their hearts a fire of love and enthusiasm that not all the waters of contempt, hatred and persecution could quench. Now were their tongues loosed and set free from the fear of man. Now were their words controlled by the Holy Spirit. Now were they able to speak to the hearts of all men of whatever race or nation.

"He shall baptise . . . with Fire."

Visions and dreams? Would to God we had more visions in these days. We are like to perish because we have lost the vision of God. We are in a dying world and we give people soft words without fire, easy words without power, words that often reach neither heart nor understanding. Have we no need to pray? Lord, teach us

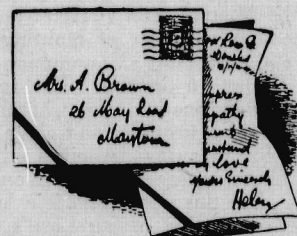
to pray, even as Thou didst teach Thy disciples before Pentecost. Make us right with Thyself. Make us right with one another. Make us right with ourselves. "How much more shall your Heavenly Father give the Holy Spirit to them that ask Him?"

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THE NEW CHURCH CONFERENCE CENTRE IN SYDNEY DIOCESE.

The Dioceses of Melbourne and Adelaide have long been fortunate in having conference centres at Cheltenham and Belair. The Diocese of Sydney has at last been able to procure one as a Memorial to the Clergy especially the Chaplains who served during the war. It is Gilbulla at Menangle, 43 miles from Sydney, a country property of 36 acres, part of the Camden Park Estate. The house was designed in 1899 by Sir John Sulman, for the home of Major General James Macarthur Onslow. He lived in it with his

ing-room capable of seating at least 60 people and the other an annexe, 92 yards in length, with 11 double and 6 single rooms and with extensive shower rooms, attached. This property has now been acquired by the Church Property Trust Diocese of Sydney with the help of the Bank of N.S.W. and the CENEF Board of Management. It has been fully furnished and can accommodate 40 people without any crowding. Conferences are already being held there, and, when not required for conferences, individuals are able to stay at Gilbulla as guests, paying £5 5s. a week. Mrs. Briggs, widow of Archdeacon Briggs, is the hostess.



The Church
of England
Conference
Centre,
Menangle

family until 1931 when he moved to Camden Park. His sister, Miss Sibella Macarthur Onslow then took up her residence at Gilbulla and lived there until her death. The property was then leased to the Red Cross who used it as a rehabilitation centre and added additional toilet rooms to the main house and also built two annexes—one a din-

Gilbulla is only 43 miles from Sydney and can be reached via Campbelltown through some of the most beautiful country in the neighbourhood of Sydney. There are also four trains a day each way to Menangle station which is at the entrance to that part of the Camden Park Estate and a mile from the house.

It is hoped that Gilbulla may not only be used as a Conference Centre but may provide for church people who are tired in mind and body a place where, for longer or shorter periods, they may have the maximum physical relaxation and spiritual refreshment. It is also hoped that a good library will be established and study circles will be conducted by qualified leaders to enable those who stay at the centre to keep abreast with recent developments in the life of the Church and to widen their outlook and deepen their prayer life.

Already those who have visited this beautiful property are finding the healing and stimulating effect of their stay there. **The purchasing and furnishing of the property has cost about £25,000 and any contributions towards the amount will be most gratefully received by the Archbishop.** Gifts are deducted from income tax.

It is anticipated that the vegetables and fruit in the grounds and the addition of poultry and cows will eventually enable the Centre to become self-supporting.

BOOKS RECEIVED.

"At One," by R. F. Palmer, S.S.J.E. (S.P.C.K. 2/9). A study of the atonement which reflects the merits and weaknesses of the Anglo-Catholic position. It should be spiritually profitable if it is continually corrected by scripture.

"The Meeting Place of God and Man," by Gilbert Hort (S.C.M. 4/6). Gilbert Hort was a grandson of the famous New Testament scholar, F. J. A. Hort. After only three years as a missionary in India, he died of infantile paralysis in 1944. The book is an exposition of the events of Holy Week. I would recommend it as a book for Lent. Its Christological emphasis is particularly impressive.

"The School Island," by Sister Veronica of the Cross (S.P.C.K. 3/-). A very charming and inspiring account of the work of the Melanesian Mission School on Bunana Island in the British Solomons. I don't think I can praise it more than by saying that my daughter, aged 8, who is just now greatly interested in missionary work, is reading it as I am writing, and says comprehensively that it is "good."

"Intinction and the Administration of the Chalice," by T. Grigg-Smith. (Privately printed by the Grosvenor Press, Portsmouth, 4/-.) Personally I prefer the old unhygienic and New Testament method.

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Bible House, Sydney.

THE BIBLE FOR THE ABORIGINES.

From the early days of missionary work among the Aborigines, attention has been given to the mastering of the language, in order to translate the Christian message into their everyday tongue. Their earliest Scripture printed by the Bible Society was a volume of selected portions in Narrinyeri translated by George Taplin of the Aborigines' Friends Association of South Australia. In 1859 he took his family to Point Macleay to commence work among the native people. His nearest neighbour was five miles away, and often the lake by which he lived, was so rough, that he might be isolated for several weeks. He camped with the Aborigines, he mastered their language, he entered into their life, and he sought to bring peace and harmony where there was fighting and brawling. Gradually one here and one there was won for Christ, and he slowly built up the Church. He was told by a white man in the neighbourhood that the Narrinyeri had no intelligent language; they made noises as do the beasts of the field, but Taplin, as he unravelled their speech found they had a highly organised system of grammar. He proceeded to translate portions of Scripture for them. To-day the Scriptures remain as a testimony to the work of George Taplin.

Also in South Australia were the Dieri people, who were evangelised by the Lutheran Church. The first German immigrants to South Australia arrived in 1838 and set themselves to the establishment of churches. Then they determined to go to the Aborigines to carry the Gospel and Missionaries J. G. Reuther and C. F. T. Strehlow were set apart for Cooper's Creek. As the cavalcade of German waggons set out for the field, they were sped on their way with the old Moravian hymn, "Jesus, Lead Thou on." Three months was occupied in covering a journey of 500 miles to Cooper's Creek where they established their mission. The work has long since ceased but an interesting memento remains in the Dieri New Testament which was printed by the Lutheran Synod at Tanunda in 1897.

More lasting, however, was the Lutheran work among the Aranda people at Hermannsburg Mission, which was founded in 1877. Looking back to that far off day we see Lutheran Missionaries setting out from Bethany, 40 miles from Adelaide, on a long trek into the interior, a journey which occupied eighteen months, and finally they came to the present site of the Mission near Mount Hermannsburg. No natives were seen for months, then a few came for an hour or two, and vanished. Missionaries Kempe and Schwarz and their lay helpers faced the question "Was the toil in vain? The nearest railhead was Port Augusta, 700 miles away, with freight charges for transport as much as £75 per ton. After thirteen years the two missionaries and their families returned to Bethany, broken in health. They had, among other things, learned the language, reduced the speech to writing, and begun translating the Scriptures. Then came a great soul, who was to do a monumental work in the person of the Rev. Carl Strehlow. For 28 years he toiled among the people learning their tongue, and translating the Scriptures for them. He completed the New Testament

but so far only the Gospel of St. Luke and the Four Gospels have been printed by the Bible Society. Strehlow died in the outback, and he lies buried at Horse Shoe Bend on the Finke River, but the work goes on. His son, Mr. T. G. H. Strehlow, M.A., of Adelaide University, born at Hermannsburg, speaks the language fluently. He has recently published a scholarly work entitled "Aranda Traditions," besides other studies on the language. During a recent visit to Hermannsburg Mr. Strehlow finished the revision of the New Testament and the Bible Society will soon bring it from the press. The work at Hermannsburg, to-day under the guidance of Pastor F. W. Albrecht, is regarded as a most successful venture for the uplift of the Aborigines. They have many avenues of occupation, flourishing agriculture, a healthy Church and they appreciate to the full the Holy Scriptures in their own speech. Soon the New Testament will be printed.

During the past month a parcel of small booklets reached the Sydney Bible House from the printer. On the cover is an unpronounceable name. It is the Gospel of St. Mark in Pitjantjatjara which is for the use of the Aborigines at the Presbyterian Mission Station at Ernabella, in the Musgrave Ranges in Central Australia. This small octavo book is the work of the late Rev. J. R. B. Love and the Rev. R. M. Trudinger. Mr. Love, who passed to his rest about three years ago, believed wholeheartedly in the translation of the Scriptures into the native speech. He had previously worked among the Worora away in the north west of Western Australia where he translated the Gospels of St. Mark and St. Luke. If any reader should question the wisdom of such work, read Mr. Love's account of receipt of the proof sheets of St. Mark. He took the printed proof into the Church and commenced to read. All eyes were directed at the little book, and when the missionary opened it and read the story of the crucifixion, the eager attention and wide-eyed interest of the hearers was full reward for the hours of toil in translating. By many elderly men among the native peoples, English will never be understood, but when the Gospel stories are told to them in their own language they receive them with eager joy and many gladly accept Christ as Saviour.

The Aborigines of Arnhem Land have come in for a good deal of mention of late because of the expedition led by Dr. A. P. Elkin of the Sydney University. With him was associated Dr. A. Capell, the outstanding authority on native languages. During a visit to Oenpelli, some years ago Dr. Capell translated the 1st Epistle of St. John into Gunwinggu and to this was added the Gospel of St. Mark translated by Mrs. G. R. Harris of the Church Missionary Society. The Gospel of St. Mark and the Epistle General of St. James have been translated by the Rev. L. G. Harris, also of the C.M.S. in Nungubuyu. One can understand the thrill of pleasure felt by Mr. Harris when a group of 60 natives came two hundred miles by canoe, travelling for two weeks to hear the "Good Story."

Such then is the tale of translations prepared for the Australian Aborigines, and the bare recital of the facts does little justice to the eager joy with which it has been received by the dark folk. It has come as veritable "Good News," in many cases being eagerly received.

As Missions to Aborigines are consolidated there is no doubt that the use of English will spread more and more, and this may, in some cases render translation work un-

necessary, but there still remains the responsibility of providing the Word of God for them as a preparation for their contacts with a civilisation, not always uplifting. Many requests come to the Sydney Bible House for English Scriptures, for the half caste folk, and no such request is refused. Compulsion is laid upon us, to provide the Word of God for the Aborigines of Australia, in their own tongue or in the English language.

THE ARCHBISHOP OF CANTERBURY ON THE HYDROGEN BOMB.

The Archbishop writes:

A word must be said about the Hydrogen bomb. As things are now, it would be almost impossible for a responsible statesman to forbid the scientists of his nation to pursue the production of this bomb, thus putting his own people at a disadvantage as compared with others who know or may know how to make this hideous engine of destruction. But the fact that this is so reveals how evil and insane things are, and how essential it is that they should be changed.

The nations of course ought to agree not to use atomic energy as a weapon. But again as things are, they will not trust one another's word. So long as that is so, each nation must be able to satisfy itself through an international system of inspection and control that all other nations are observing the condition not to produce atomic weapons. It is at this point of inspection and control that all negotiations among the United Nations have come to grief.

The Hydrogen bomb would be utterly destructive of all life over so great an area that it may stand as the final example of the suicidal possibilities of mankind; but no doubt still worse and wider-reaching examples can still be devised by the ingenuity of man, and will be, unless he repents. It is the requirement of sanity and decency as well as of the religious sense that the nations should outlaw the production and use of these powers as weapons. Either the United Nations or the Security Council or the two or three world statesmen with whom the ultimate responsibility lies, must take the new step required to secure world agreement and with it world confidence that the agreement will be kept. If once more a stalemate is reached, there must be a clear and objective statement made on which the world can judge where the responsibility for the stalemate lies. But this new attempt to secure agreement must be made in the near future.

If it fails, then all that remains is that the production of atom and hydrogen bombs and of every other monstrously evil weapon will go ahead, leaving us as our only security the hope that if any nation wished to begin the use of them it would be deterred by the knowledge that it could hardly avoid a devastation of itself as ghastly as that which it sought to inflict.

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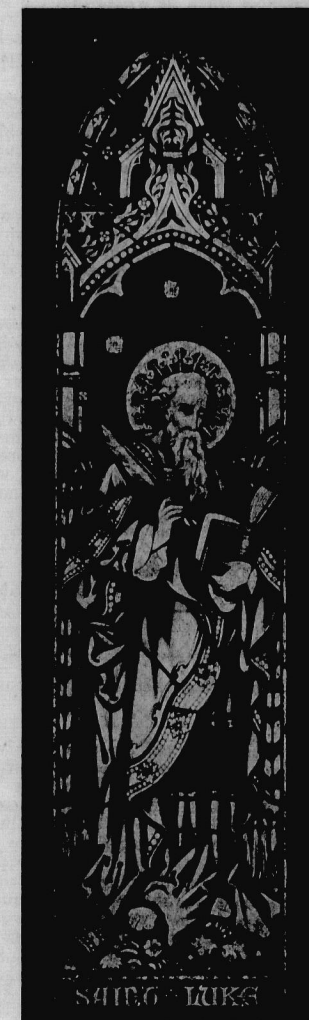
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CORRESPONDENCE

ARCHBISHOP OF SYDNEY.

(The Editor, "Australian Church Record.")

Dear Sir,

The Rev. H. E. S. Doyle raises an interesting subject when he writes that the Archbishop of Sydney is entitled to be called "Bishop of Australia". Mr. Doyle, is, however, mistaken when he seeks to correct the statement in your editorial comment that Bishop Broughton was the only Bishop of Australia; for the Letters Patent on which he relies and from which he quotes were revoked on June 25, 1849. Consequently Bishop Broughton had no successor as Bishop of Australia.

However, other Letters Patent subsequent to this date (and which have never been revoked) created the Bishop of Sydney and his successors in that see, Metropolitans of the Province of Australia. Part of the metropolitan's duties have by agreement been conferred on the Primate (who is not always the same person as the Archbishop of Sydney) but I know of no agreement by which the Province of Australia has been abolished, nor the metropolitan authority of the see of Sydney extinguished. The Archbishop of Sydney still remains metropolitan of all the dioceses of Australia and a portion of those dioceses, such as Adelaide and Tasmania, which have not formed themselves into any smaller provincial unit. Denial of an authority lawfully established does not abrogate that authority.

Yours faithfully,

D. B. KNOX.

PAROCHIAL ELECTIONS.

(The Editor, "Australian Church Record.")

Dear Sir,

"First Past the Post" is now widely recognised to be a crude and an inefficient system of election. It has long since been superseded by preferential voting for our legislatures and should be so replaced in our parochial elections wherever such are held in meetings of a score or more; particularly is this necessary for the office of churchwarden. In smaller parishes there is frequently no question as to the most desirable two persons to appoint as people's wardens; an election often being unnecessary. Not so in the larger congregations, and even for councilors, parochial nominators, etc.

In cases where several persons are commonly nominated for, say, appointment as wardens it is paradoxical that the greater the number of nominations the greater are the chances of lesser desirable candidates being elected under the old and inefficient current system. A simple, but recent, illustration should suffice. In a meeting of about 100 parishioners 4 nominations were accepted. H. K. and L. were almost equally popular, but M had a number of relatives in attendance but few other supporters. In the voting H secured 28, K secured 22, L 24 and M 26. Now, H and M are appointed wardens; clearly M's appointment by merit is of less than a decade of electors. Actually an unpopular and erroneous choice, probably productive of no little future strife in the parish.

Had there been preferential voting K's first preferences would have been distributed, probably mostly to H and L, M being unpopu-

lar; So we might have then had, say, H 38, L 34 and M 28. In this case M now being the lowest on the list, would be eliminated from the election. H and L would then have become wardens for the year.

In the case of a greater number of nominations M's second, and in last vote, 3rd preferences would next have been distributed, and so on until only the requisite number of candidates remained. This process secures a true determination of the meeting's choice.

The election of Councillors would follow on similar lines.

It is high time the necessary steps be taken to implement this reform for all elections by meetings of a score or more.

Yours truly,

WYN.

SYDNEY YOUTH NEWS

EVANGELICAL LIBRARY.

In the CENE Memorial Centre Library is housed the Evangelical Library, with some 150 volumes. We are continually receiving additions to this section from England, and included among these books are works of important theological character. These should prove of particular interest not only to youth leaders, but also to theological students and to clergy.

GIRLS' FRIENDLY SOCIETY.

The second meeting of the Commonwealth Council of the Girls' Friendly Society, was held at "Gilbulla," Menangle, from 28th April to 1st May. Delegates representing dioceses from all parts of the Commonwealth—from North Queensland to Perth—were present, only two affiliated Dioceses being unable to send representatives.

Representatives of C.M.S. and A.B.M. were also invited to assist with the discussion of missionary activity in parish branches. A representative from the Mothers' Union was also present.

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will be welcomed

CHURCH OF ENGLAND BOYS' SOCIETY.

Annual Meeting.—The 18th annual meeting of the Council of the C.E.B.S., Diocese of Sydney, was held in the Chapter House on Tuesday, 2nd May. Election of officers and executive committee for the ensuing year resulted as follows:—

President, Most Rev. the Archbishop of Sydney; Vice-Presidents: Rt. Rev. C. V. Pilcher; Rt. Rev. W. G. Hilliard; Rev. L. S. Richards; Mr. J. E. Paynter; Chairman, Rev. H. Dixon (re-elected); Clerical Vice-Chairman, Rev. R. S. R. Meyer; Lay Vice-Chairman; Mr. N. W. Moin (re-elected); Hon. Secretary, Mr. W. R. Bailey (re-elected); Hon. Treasurer, Mr. R. G. Hawkins (re-elected).

Executive Committee (in addition to the officers): Messrs. E. Barker, J. Brook, B. Burgess, K. Daniels, O. Laws, G. Lucas, J. Shawyer, A. Thomas, K. Warton, Rev. C. R. Delbridge (Chaplain for Youth); and Messrs. W. De Courcy-Browne, R. Row, J. Hall, and A. Vitnell are also members ex-officio.

C.E.N.E.F. ANNUAL FETE

in the

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Official opening by Lady Walder at 2 p.m.

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Come and meet the Friends you worked with
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Proceeds for the reduction of the
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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

UNUSUAL MISSION IN GRAMMAR
SCHOOL.

At the invitation of the Headmaster, the Director of Youth Work, Rev. G. R. Delbridge, conducted a mission at Barker College, Hornsby.

The mission took three days and covered boys in the classes from third year to the Leaving Certificate. Questions were welcomed and the broad outline of the subjects taken was—

"Does God matter?" "Who is Jesus Christ?" and "What is a Christian?"

On the last day of the mission all the boys from each year came together in the Assembly Hall for a service, and the missionary spoke on the subject, "Our response to God's promise and challenge."

STANDING COMMITTEE

The following are some of the matters dealt with by the Standing Committee at its meeting held on Monday, 24th April, 1950.

1. Mr. H. R. Minn, and the Rev. A. A. Langdon were elected, ad interim, members of the Sydney Diocesan Educational and Book Society.

2. The Archbishop-in-Council pursuant to the provisions of the St. Alban's Five Dock Ordinance 1942, re-appointed Mr. Breden as a Churchwarden who shall also be Treasurer of the Parish of St. Alban's, Five Dock.

3. The St. Swithun's, Pymble, Mortgaging Ordinance 1950 was passed through all its stages.

This Ordinance provides for the mortgaging of certain lands for the purpose of rebuilding a new Parish Hall to take the place of the old Hall which was destroyed by fire.

4. The St. Luke's Mascot Mortgaging Ordinance 1950 was passed through all its stages.

This Ordinance permits the borrowing of certain moneys for the purpose of building a Clergyman's residence.

5. The Christ Church St. Lawrence Sydney Church Rectory and Parish Hall Ordinance 1950 was passed through all its stages.

6. Approval was given to a loan of £250 out of the New Housing Areas Church Building Fund Ordinance 1947 for a period of 10 years, interest at 2 per cent. per annum to be applied in and towards the building of a new church at West Pymble.

7. Approval was also given to a loan of £500 out of the New Housing Areas Church Building Fund Ordinance 1947 for a period of 20 years, interest at 2 per cent. per annum to be applied in and towards the building of a new church at Blakehurst.

8. Owing to ill health Mr. R. C. Atkinson has resigned as a member of the Glebe Administration Board.

C.E.N.E.F. ANNUAL FETE.

The Annual Fete of C.E.N.E.F. will be held in the Auditorium, 201 Castlereagh Street, on Friday, May 26th, commencing at noon.

THE OLDEST FELLOWSHIP.

The Young Peoples' Fellowship of St. Paul's, Chatswood, is celebrating its 21st birthday this month. This was the first Young Peoples' Fellowship to be started in the diocese. There are now three hundred fellowships.

SOUTH COAST FESTIVAL.

This year the South Coast Festival will be held on Tuesday, 30th May. This will be the 25th Festival, the Silver Jubilee of this annual event which has become part of the Church life on the South Coast.

At a recent chapter meeting of the Rural Deanery, it was decided that an emphasis be placed this year on the work of the Home Mission Society, and that the main part of the credit balance on this year's effort be sent to this important work. The Archbishop of Sydney will be one of the speakers.

DIOCESE OF GRAFTON.

YOUTH CONFERENCE.

The Bishop writes:—

Our Easter Youth Conference at Grafton has come and gone. We owe a great deal I think to Mr. Don Noble and Mr. Don Lawrence for their coming from Sydney to lead the Conference. Mr. Don Noble is an expert in this and is able also to inspire others with his own enthusiasm.

COMMUNITY CENTRE NEEDED.

I think one of the lessons which is driven home for us once again (and rather more than usual) by this Camp is our urgent need for a Community Centre.

I have seldom been to a conference which showed such evident signs of enjoyment and profit. We are very grateful to all who helped to bring this about.

The official opening by Lady Walder will take place at 2 p.m.

Lunch, Afternoon Tea, and the Evening Meal may be obtained at the Refreshment Stall which is being undertaken by St. Augustine's, Neutral Bay.

All S.D.C.A. Members are specially invited.

In the evening, commencing at 7.45 p.m. a programme of pictures will be presented, entitled, Will Britain go hungry, Nmaatjira the Painter, India, Jacaranda Festival, St. Paul's Cathedral. Admission to the pictures by Donation.

All proceeds will go to the reduction of the Debt on the Building.

ARCHBISHOP VISITS WEST.

The Archbishop recently dedicated a new B.C.A. Hostel for boys at Broken Hill. He writes:—

"This fine building, so conveniently situated, will accommodate 20 boys, and is in charge of Mr. and Mrs. McLaughlin, formerly C.M.S. missionaries in Arnhem Land. Deaconess Spry will also make her headquarters at the Hostel."

YOUNG PEOPLE SUPPORT CATECHIST.

The Youth Movements of the parish of St. John's, Campsie, sponsor the stipend of the parish catechist. At the recent vestry meeting they renewed this undertaking which they have successfully discharged in the past.

DEACONESS HOUSE.

A gathering of clergy wives met at Deaconess House on 28th April, to have lunch and hear about the work of the Deaconess Institution.

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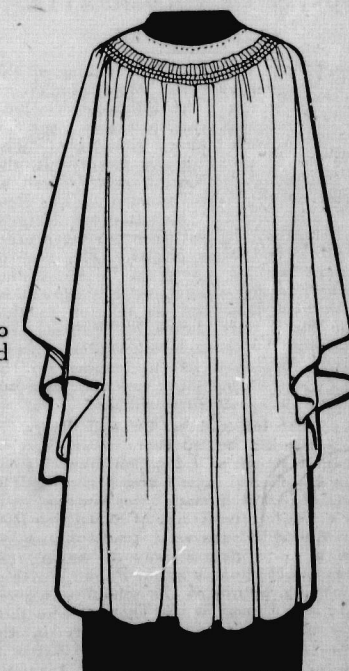
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VICTORIA.

DIOCESE OF MELBOURNE.

HOMES FOR ELDERLY WOMEN.

The Archbishop recently dedicated "Ellerslie", Auburn, as a home for elderly women. This is the second home of this sort in the diocese. Plans for a third home are well advanced and already house in Camberwell has been purchased.

DIOCESE OF GIPPSLAND.

SUNDAY SCHOOL DEVELOPMENTS.

Entrants in the Diocesan Sunday School Examinations have been increasing but perhaps the most encouraging feature of all is the increase in the Mail Bag Sunday School. In 1942 there were only 100 scholars receiving Mail Bag Lessons; this year the number was 1200, of whom 880 receive their lessons direct, by post, and the others through small, isolated, school groups. The work involved in sending out and correcting these lessons, and in maintaining contact with the children, is very great. Deaconess Koska has been greatly assisted by a number of voluntary workers in Sale, as well as by Miss James, whose work with the Van in the bush areas of the Diocese is closely linked with the Mail Bag.

Proposed Book Room.

Certain plans for the development of this work, in connection with a proposed Diocesan Book Room, have been discussed and it is hoped that an announcement on this matter will shortly be made by the Bishop.

DIOCESE OF WANGARATTA.

CLERGY SCHOOL.

The Bishop describes the holding of the recent clergy school as "More than justified." He writes, "The Bishop of Geelong made an excellent chairman and kept the school to a well planned time-table. The Bishop was responsible for lectures in the First Epistle of the Corinthians, as well as a series on the Old Testament. The Rev. J. N. Falkingham, in his afternoon lectures on "Pastoralia," helped us in our more practical work as parish priests. The first of the night lectures was given by Mr. Finlay Patrick, Barrister-at-Law, on the growth of Ecclesiastical Law and its relation to that of the State. Mr. Louis R. Williams, the well-known Church Architect, addressed us on "Church Art," and left us longing for the more artistic arrangement and design of our churches and their surroundings.

The Director of the General Board of Religious Education, spoke to us on the vital subject of Religious Education from his experience both in England and Australia. The subject of "Church Music" was undertaken at short notice by the Rector of Euroa, the Rev. C. M. Kennedy, who very vividly introduced us to a more natural way of singing the Psalms and Responses in our Public Worship. The closing lecture of the school was given by the Rev. Canon W. R. Thomas, who took as his subject, "Our Responsibility in the Pacific."

I have written at length on the school, because I believe that all of us can benefit from such a movement as this.

AN ANALOGY.

There were fifty eventful days between the inauguration of the Passover Feast and the giving of the law on Mount Sinai as recorded in the Old Testament; God then wrote "the ten words" on tables of stone. And there were fifty days between the time when "Christ our Passover was sacrificed for us," and the day of Pentecost when the Holy Spirit was given, who now writes God's law "in fleshy tables of the heart."

—Contributed.

Take our hands in Thine,
Take our hands and come,
Lead Thy children home.

—F. T. Palgrave.

ABOUT ENGLAND.

A NEW ROADWAY OVER THE RIVER THAMES.

Work is to begin this month on the building of a new roadway over the River Thames in the heart of London. This bridge will be 1150 feet long and supported on seven spans, the largest of which will measure 180 feet.

This new river crossing will provide a direct link from the Thames Embankment on the north side to the main exhibition site for the Festival of Britain near Waterloo Station. It is being constructed on the same principles as Bailey Bridges which did so much during the war to speed the allied advance into Europe.

THE COLDSTREAM GUARDS.

The Coldstream Guards, renowned throughout the world, celebrated their tercentenary last month. This famous British regiment is considered by Fortescue, the historian of the British Army, to have a unique history. The Coldstreams' first colonel was General Monck, who was responsible for the restoration of Charles II to the British throne. Men from General Monck's headquarters at Coldstream, a small town on the English-Scottish border, formed part of the returning monarch's escort into London.

CLASSIFIED ADVERTISEMENTS

POSITIONS VACANT

THE REGISTRAR, the Diocese of Tasmania invites applications for the position of DIOCESAN REGISTRAR and SECRETARY at a commencing salary of £625 p.a. For particulars of, appointment apply to the Registrar, P.O. Box 155 C., Hobart, Tas.

NURSES required for "Scarba," Welfare House for Children, Bondi, Sydney. Award wages. 40-hour week. Experience unnecessary. Apply Matron. FW 3087.

WANTED

WANTED copies "Daughter of Jairus." Particulars of number and price to Organist, St. Augustine's, Neutral Bay.

WANTED.—Active elderly Companion Help. Miss W. Watkins, Wentworth Falls.

ACCOMMODATION WANTED

Veterinary Students. 2 brothers, require BOARD & RESIDENCE with private family. Reply: D. Fenwick, Veterinary School, Sydney University.

TENDERS INVITED

TENDERS are invited and will be received until 3.0 p.m. on 30th June, 1950, for the PURCHASE and DEMOLITION of the large three-storey stone building, "Strathmore," Glebe Point. Apply for inspection and forward tenders to Secretary, Homes & Hostels Committee of the Home Mission Society, St. Andrew's Cathedral, George St., Sydney. M.A. 4137. Highest or any tender not necessarily accepted.

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THE KING'S BIRTHDAY HOLIDAY

MONDAY, 12th JUNE

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OUT

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

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Copies of "Daughter of Jairus"

TENDERS INVITED FOR DEMOLITION OF STRATHMORE

REGISTRAR, DIOCESE OF TASMANIA

C.E.N.E.F. ANNUAL PETE

2 VETERINARY STUDENTS REQUIRE BOARD AND RESIDENCE

NURSES WANTED

LIBRARY-LOUNGE

ACTIVE ELDERLY COMPANION WANTED

ALTERATIONS

BUSH CHURCH AID SOCIETY

CHATSWOOD CONVENTION

DEACONESS INSTITUTION

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