

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

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

Christ changes the individual. We might if we chose digress here and give many illustrations of this from our own knowledge and experience. Thank God the church both at home and in the mission field abounds in such instances. This change is most striking when it takes place suddenly, but is equally a work of grace when it comes in infancy and is growingly manifest as the years pass.

And this gives us the secret of a changed home. When Christ reigns in the heart of each member of the family the home is changed. There is now a new centre and a new Master.

The word of God is read and the Holy Spirit obeyed. Each prays for grace to do the thing that is right and to do it in the right spirit.

The Christian home is still a sign: it is perhaps the greatest Christian apologetic of all. In this matter we can agree with Professor John Baillie. "In spite of all that may and must be said about the remaining corruption" of human nature even in the souls of the saints, I have myself been privileged to see shining examples of household Christianity such as must have melted a heart of stone." (*Invitation*, etc., p. 14.)

In this way Christ changes the community and the nation. He changes to the degree in which the hearts and lives of men are surrendered to him.

The new social order of the gospel is the social order of men made new in Christ Jesus.

Briefly we might summarise Christ's social order for the world in seven short words, "a new heart and the narrow way."

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gives emphasis to this fact: "This as a beginning of his signs did Jesus in Cana of Galilee." Many have asked why did our Lord begin his ministry in that way?

Why was this his first public work? And why did St. John place this miracle first in his selection? The answer to the last question seems clear. This miracle illustrates and symbolises Christ's present work for men. At the time when John wrote his book Christ's work of redemption had been completed. The cross was in the past. But the work of changing men was still in process as indeed it is to-day. Changing men is now Christ's great and primary work. Till men are changed in heart no lasting good can be done for them. Man's first and greatest need is to be changed. It is absolutely true to say that wherever Christ comes he changes.

The Apostle Paul writes: "If any man is in Christ, he is a new creature; the old things are passed away; behold they are become new." Saul of Tarsus had found this true in his own experience. His whole life had been changed both inwardly and outwardly, and we notice here that the expression "A new creature" is rendered in the margin of the Revised Version, "A new creation." Every truly converted person is a new work of God. A new life is imparted. The old nature remains but it is continually subdued by the grace of God, and subordinated to the new. The Holy Spirit continually renews the heart that is daily and habitually surrendered to Christ. Grace reigns.

Long long ago Ezekiel saw this as the ultimate and only hope for his own nation, "a new heart also will I give you and a new spirit will I put within you; I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them."

Much is still being spoken and written about the need to Christianise the Social Order. But the only way to Christianise the social order is by making individual men and women Christian. The only way to wheatize a paddock is by sowing and growing wheat in it. This may seem a slow hard way but we believe it is God's way and the only way. And does not history both past and present attest this?

CHANGE WITHOUT CHANGING.

It might properly be said that Christ changes without changing. The working of his Spirit is as the working of heaven. The water remained the same water but now it was made new. The water had now a new flavour, a new content, a new colour, and a new use. And yet it was the same water only changed. Our Lord did not come to destroy the old relationships except where they had become intrinsically wrong. He came to sanctify. He sanctifies every natural and proper relationship by sanctifying the hearts and minds of the men and women so related.

The first and primary human relationship is that of husband and wife; the first and earliest community is the home. Where the hearts of the husband and wife are sanctified by the indwelling Holy Spirit their relationship is sanctified; and when added to that the hearts of the children are sanctified by the same Holy Spirit the home is sanctified. The old relationships remain but they have been changed by the grace of God.

And we may justly infer that our Lord did not come to destroy nationhood as such but to so change mankind that every nation would wish to pour of its own peculiar riches into the common treasury of the world's good.

LOCAL OPTION AND THE ELECTIONS.

URGENT NEED FOR PROMPT ACTION.

With only a few days remaining before the State Elections, the Temperance Alliance is stressing the need for prompt action in every centre to ensure that Church people shall know the attitude of each candidate to Local Option.

Local Committees or Fraternals are being depended upon to interview the candidates. Having ascertained their attitude to this vital issue and the Liquor menace generally, the Committees should, by the quickest possible means, pass on the information to all church members and sympathisers urging them to make it widely known, and act upon it.

Individual interviewing should also be encouraged.

It is strongly urged that blind party ticket voting be avoided and that no Christian give his or her vote to a candidate siding with the Brewers by refusing their support for Local Option.

A United Front on this occasion can end the power of the Traffic in Politics—Hence the Alliance slogan for the Elections: "Vote as you would pray."

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THE BURRAGORANG VALLEY.

The Oaks, formerly part of the parish of Picton (N.S.W.) is now a separate parochial district. There are a number of small centres in the neighbourhood of The Oaks each with a public school. But the minister's greatest problem is the immense Burragorang Valley some miles away entered by a rather narrow winding road down the side of the mountain. The surface of this road is much broken by the incessant wear of coal trucks. These are constantly passing backwards and forwards—and always in a hurry. When met on the mountain side they do not add to the pleasure of the journey!

The church building in the Valley is across the Wollondilly River. Last Sunday the river was still running over the bridge to a depth that made crossing impossible for ordinary motor vehicles. The Minister-in-charge, the Rev. Norman Woodhart, knowing this, had arranged for a service (weather permitting) on the river bank. No service had been possible in the Church since January last. An improvised Holy Table was set up covered with a fair linen cloth. Mr. Woodhart conducted the service. A clergyman from Sydney, visiting the parish in connection with its Anniversary Services preached the sermon.

It being Trinity Sunday the collection was for the Home Mission Society of the Diocese of Sydney. The H.M.S. gives £100 per annum towards the travelling expenses of the Minister-in-Charge.

This is a large sum to find, but even this does not cover the wear and tear and fuel expenses entailed by incessant travelling in this District. The roads are rough and the distances considerable. Last Sunday the Minister travelled some forty miles in taking services. School work and visiting keeps the car on the road all the week. But no one can estimate the value of sincere and loving Christian witness and faithful patient Christian work carried on amongst the people, old and young, day in and day out.

The minister's car happens to be an old tourist model with some of the side curtains missing. (This is trying in cold and wet weather.) Its rattle can be heard in the distance but a visitor's impression was that the sound of that car is welcomed there by all who love the Saviour.

HELICOPTER CALLS AT AN OXFORD COLLEGE.

The first regular helicopter passenger service begins in Britain this month. A foretaste of its benefits for busy people was recently enjoyed by the Dean of Christ Church College at Oxford University. The helicopter landed in the quadrangle of his college to take him from Oxford to a conference at Torquay. This is the first instance of what might be called a helicopter taxi-service.

CHURCH PLEA TO RUSSIA IS SUGGESTED

The possibility of sending a strong deputation of Church leaders to Russia in an attempt to relieve the world situation is suggested by the Bishop of Grafton.

The Bishop comments on the present world crisis in the latest issue of the "North Coast Churchman."

He writes: "What troubles me most personally (I speak of myself alone, and am not pretending to represent the Anglican Church in this) is that so far as one can judge from the newspapers, from the public speeches and actions of our leaders, we have given up altogether any kind of expectation or hope of coming to an understanding of any kind with either the leaders or people of Soviet Russia.

"The alternative of which the papers speak is simply between a 'cold war' or a 'shooting war'.

"The only kind of bulwark that we are building up against an atomic war seems to be a bulwark of physical force, with fear as the only permanent motive for keeping the peace.

"I believe myself that we are perfectly justified in strengthening our defences, our alliances, and preparations in case of aggression.

MERE WAR DELAY.

"But I feel strongly that if this is all that we are doing, and if we have surrendered all hope of some more positive approach and understanding with Russia, then the outbreak of the 'shooting war' is only being delayed for a few years.

"If all else fails, I am not at all sure whether the World Council of Churches should not send to Russia the strongest possible deputation of Church leaders to see if the Power of the Spirit could break down the Iron Curtain.

"It is not likely that the Roman Catholic Church would join in sending such a deputation, but they would naturally be invited.

"Such an attempt might well be smiled on by many as futile.

"It would at least make clear to the world—if the worst came to the worst and the Last World War should break upon us—that the Church had not been prevented by fear of derision from taking extreme and unusual steps to save the world from catastrophe."

New Canberra Church Consecrated

A further indication of the rapid growth of Church life in Canberra is provided in the recent consecration of the Church of St. Michael and All Angels, Hall.

The attractive new church is in the Parish of St. John's, Canberra.

The consecration was performed by the Assistant Bishop of Canberra and Goulburn (the Rt. Rev. K. J. Clements).

The special preacher for the occasion was the former Rector, Archdeacon C. S. Robertson, now Chairman of the A.B.M.

The church was crowded, and the overflow congregation was able to join in the service because of the amplification provided.

Recently, another distinct advance in Canberra Church life was made in the inauguration of the new parish of St. Paul's, Canberra.

BIG MEN'S GATHERING HEARS EX-COMMUNIST SPEAK

An audience of one hundred men heard a former Communist Party Secretary speak at Holy Trinity, Concord West, on the subject, "I was a Communist."

The speaker, Mr. T. McGillick, addressed a Men's Tea gathering as part of the church's festival on Trinity Sunday.

Mr. McGillick is a former General Secretary of the South Australian Communist Party.

At the Evening Service following the tea, the preacher was the Archbishop of Sydney.

At this service the church was overcrowded, and emergency seating accommodation was arranged.

The Archbishop spoke of the ties of Christian fellowship which should exist between the Australian Church, and younger churches, particularly in Pacific areas.

Japanese Bishop Arrives For Australian Tour

The Presiding Bishop of the Church of England in Japan (Dr. Michael Yashiro) arrived in Sydney last week for his Australia tour.

The Bishop will remain in Australia for two months.

He is the first Japanese to receive permission to enter Australia since the war.

Dr. Yashiro, who had been to the New Zealand Church Congress at Christchurch, was met at the Rose Bay Flying Base by the Primate (Dr. H. W. K. Mowll), the Rev. Alan Walker (representing the World Council of Churches), and Canon M. A. Warren (Secretary of the Australian Board of Missions).

The Bishop will first visit Church centres in N.S.W. Last week he attended a clergy conference at Gilbulla, Menangle, the Sydney Diocesan Conference Centre.

Next Sunday he will be the preacher at St. Andrew's Cathedral, Sydney (11 a.m.) and St. James', King Street (7.15 p.m.).

Later he will visit other States.

On his arrival in Sydney, Dr. Yashiro said that the Christian Church in Japan had doubled its numerical strength since the end of the war. Christians now totalled 400,000.

Conditions in Japan were so bad, however, that clergy were forced to earn a living in a secular position, as well as attend to their clerical duties.

The Bishop said that he hoped that his visit to Australia would help to bring reconciliation between the two countries. He wished to express the sincere regret of the Japanese people for the war.

CHRISTIANS NEED TO MEET RED CHALLENGE

The present challenge of Communism in Australia can be turned to good account by an essentially Christian approach, says the Bishop of Goulburn, in the current "Southern Churchman."

The Bishop discussed the legislation to ban Communists now before Federal Parliament, and says it "needs most careful scrutiny."

He says that it is possible that the legislation may be necessary, but this needs to be clearly proved.

The Bishop adds: "The methods of preserving the integrity of the state are what need most careful consideration."

"The danger of such legislation is that it will give a false sense of security. Legislation can give no sure protection against an invasion of ideas."

"We shall never be safe from Communist infiltration until our people are made immune by fuller knowledge."

"We must show also that by faithfully developing our own social traditions, we can immeasurably improve our conditions and retain our personal freedom as well."

"It is along these essentially Christian lines that our truest and fullest development can take place."

"The challenge of the Communist can be turned to good account if it stimulates us to develop an economy impervious to his most subtle and skilled insinuations, and a cultural and moral strength and conviction that confidently seeks to convert him from the error of his ways."

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THE BURMA ROAD SIGNPOST.

A few years ago I was escorting a small party of newly arrived English missionaries from Kunming, West China, to Chungking, the war-time capital of China. We were travelling in a lorry piled high with luggage. Two of us squeezed in beside the driver, and the other three sat on boxes, or, if lucky, on bundles of bedding, and made ourselves as comfortable (save the mark) as possible. One day we reached a small town on top of a mountain, and had lunch while minor repairs were made to the truck. When we had finished, as the lorry was still not ready, I suggested that we should walk on for exercise and let the driver overtake us when repairs were done. We came to the outskirts of the town where, I noticed, to my great astonishment, a signboard pointing back in the direction which we had come, but bearing the name of the city, Kweiyang, towards which we were walking. I felt sure I had taken the right direction, but there was a board, plain for all to see, telling me I was wrong! I was confused and wondered if I had made a mistake, so I spoke to a man standing near and asked him the way to Kweiyang. He pointed down the road, the way we were going. "But," said I, pointing in turn to the signboard, "that board says the opposite way!" "Oh," he laughed, "that board used to be on the other side of the road, but the wall tumbled down, so we put the sign up here." I have often chuckled at the thought of those happy-go-lucky villagers who imagined that if they had a sign up somewhere it did not matter which way it pointed!

Are you travelling the right way? Traveling you are, and you cannot help it, for travel you must. Each day sees you nearer your eternal destination. Which way are you travelling? One way to Heaven; the other is Hell. One way is Life; the other is Death. One way is joy and peace and pleasures for evermore; the other way is weeping and gnashing of teeth.

The wisest man the world has ever seen said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." "A way which seemeth right." Obviously this is not the way of drunkenness or gambling, or lying, or idolatry, or adultery, or deceit, or pride, or jealousy. We all know that these things are wrong, and agree that the end of them is death. The way that seems right to a man is to lead a decent life, to be moral, not to be extreme, and to pay twenty shillings in the pound. There are men like this in every community, and their fellows speak well of them. But God is left out of their lives. Some may render Him nominal allegiance on Sundays, but He is not allowed to interfere in the home, or in business, or in the art of daily living. With most He is ignored.

Now the Bible says plainly that the heart of unbelief is an evil thing, and that without faith it is impossible to please God. Do you believe? Have you faith? When the Lord Jesus was asked by the Jews what they ought to do He replied, "This is the work of God; that ye believe on Him whom He hath sent." Do you believe on Jesus sent by God to be the Saviour of the world? He said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." Jesus is the Way and there is none other.

Friend, make up your mind. Go the way of life. Have faith in God. "They are all gone out of the way," says the Word of God, but Jesus stretches out nail-pierced hands and calls you back—"Come unto Me." It is the end of the road that counts. "The end,"

warns Solomon, talking of sin, "is death." "The end," proclaims Paul, talking of faith, "is eternal life." God pleads with you, "Turn ye, turn ye, why will ye die?" Turn your back on darkness and sin, and walk with the Lord Jesus towards eternal light and life.—G.T.D., for A.C.R.

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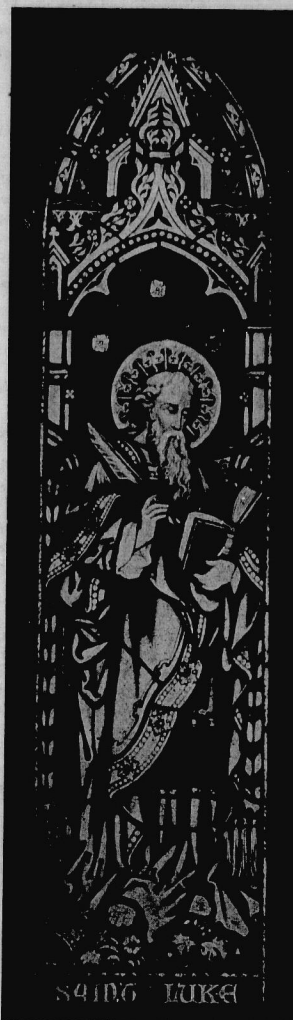
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THE LATE BISHOP WYNN JONES.

The passing of the Bishop of Central Tanganyika came as a great shock to all who knew him. The news of the Bishop's accident when meeting Bishop Stephen Neil and of his subsequent removal to hospital by air to Dar-es-salaam stirred many to pray for his recovery. His grave condition caused much anxiety—but a reassuring message that "he had turned the Corner" was received with thanksgiving. Then came a sudden collapse and the Bishop passed peacefully to the Eternal Home on May 28th.



The Church has been bereft of a leader in a missionary diocese where his work had been of inestimable value. He had been Bishop in Central Tanganyika since 1947, and prior to that date had been Assistant Bishop, for four years, to Bishop Chambers. Altogether he had served as a missionary in East Africa for some 23 years with the Church Missionary Society.

Bishop Wynn Jones came to Australia many years ago from Wales and received part of his education at Trinity Grammar School, where his brother, the present Dean of Armidale, was on the staff.

He graduated in Arts at the Sydney University and as an undergraduate and afterwards he took an active interest in the evangelical union. His passing is a great loss to the African Church where his outstanding pastoral ministry was such a success. The

Archbishop of Sydney and Mrs. Mowll, who visited the Diocese of C. Tanganyika in 1948 have testified to the love and esteem in which the Bishop was held and the untiring energy he displayed in carrying out his many duties. It was no exaggeration to say that the Africans loved him. Much sympathy will be felt for the Diocese where he had been its second Bishop, in being deprived of their leader and we trust earnest prayer will be offered that God will give wisdom and judgment to those who will be responsible for choosing his successor.

A memorial service was held in St. Andrew's Cathedral, Sydney, on Monday, June 5th, at 5 p.m.

A very large congregation assembled, which included the late Bishop's brother, the Dean of Armidale, who read the lesson; Mr. Minton Taylor, his father-in-law, many clergy and C.M.S. supporters. The Archbishop of Sydney in his address gave an interesting account of the Bishop's life and made reference to his early contacts with Sydney and his subsequent enthusiastic work in East Africa. His friendliness and earnest desire to pursue the task of preaching the Gospel and teaching the faith of Christ, were features emphasised by the Archbishop. He gave details of his visit to Bishop Wynn Jones and the Diocese of Central Tanganyika on the way to Lambeth Conference in 1948.

The Bishop had been unsparing in the tasks appointed him by God. Many will remember the occasion of his last visit to Australia when the news of his appointment as successor to Bishop Chambers was announced, how unceasing he was as he travelled far and wide through the Continent and New Zealand in advocacy of the missionary task of the Church.

Although a considerable strain on him we believe his labours were blessed of God and fruitful.

We offer our prayerful sympathy with Mrs. Wynn Jones and family, the Dean of Armidale and others who mourn because of his passing.

"Until the day break
And the shadows flee away."

THE GOSPEL INVITATION.

Salzmann's beautiful painting of "Christ Knocking At Heart's Door" is a glorious message in itself. In Revelation, chapter 3, verse 20, we read

the Scripture which the artist had in mind: "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him."

A DIVINE PROMISE.

This is one of the most gracious promises in the whole of God's Word. If,



by a simple act of faith, we open our heart's door and let Christ come in and rule our lives, He becomes our own personal Saviour and lives within us; He strengthens us day by day to truly follow and serve Him. By His coming in, the sin which has previously dominated our lives and actions, goes out. The only dealing Christ has with sin is to save us from its dread power and its terrible penalty. "The wages of sin is death."

A CERTAIN SALVATION.

Each one of us needs to be certain—we can be, we must be certain—that we have accepted Christ as Saviour and Lord. What a joy it is to have God's Eternal Son as our Saviour and Lord and Friend; but oh! the consequences of rejecting Him and believing that we can be acceptable in God's sight because of our own goodness or effort. God has said in His Word: "There is none other name (i.e. Christ's) under heaven given among men whereby we must be saved."

Even now as you read, you may just breathe a silent prayer that your heart's door might be open to let such a grand Saviour in.

"Hallelujah! What a Saviour!
Hallelujah! What a Friend!
Saving, helping, keeping, loving,
He'll be with me to the end."

—R. S. R. Meyer.

PERSONAL

We express sympathy with the Rev. J. P. Dryland, Rector of St. John's, Glebe, on the death of his mother at the age of 87. The funeral service was held at St. Mark's, South Hurstville.

The death took place recently of Mrs. Bootle, the wife of the Rev. R. H. Bootle, at Katoomba. Mrs. Bootle had been in poor health for a considerable time. We offer sympathy with Mr. Bootle and family in their bereavement.

The Rev. R. E. Sherlock (Glen Davis, N.S.W.) and Mr. J. A. Webb (Exeter, N.S.W.) have been elected members of the John Mason Neale Society.

The Rev. W. S. McLeod, who has been acting Locum Tenens at Clarence Town, diocese of Newcastle, at the end of his ministry there was the recipient of monetary presentations from all centres, and expressions of regret at his leaving them. Mr. McLeod has returned to Sydney.

The Most Rev. The Archbishop of Brisbane, assisted by other Bishops, will consecrate the Ven. David Hand to be the Coadjutor Bishop of New Guinea. He will be the youngest Bishop in the Anglican Communion. The Bishop of Adelaide is arranging to be present at the consecration.

The Bishop of Ballarat has appointed the Rev. R. Richards, Vicar of Warrnambool, to be Archdeacon of Ballarat in succession to Archdeacon J. Best, who retired recently.

Rev. D. A. Ganly has been offered, and has accepted, the parochial district of Broadmeadows, Victoria. Mr. and Mrs. Ganly have served on the staff at St. Paul's Training School, Newhaven, for a period of three years.

Canon J. L. Watt, and Mrs. Watt, of Victoria, are on their way back to Australia after a very short visit to England. The early return is due to the illness of the Canon.

Rev. G. S. Hall, Principal of St. Paul's Training School, Newhaven, Victoria, has made a good recovery from his recent illness. He is in charge of the parochial district of Phillip Island as well as Principal of the School.

Rev. C. W. T. Rogers, who recently retired from Balwyn, Vic., is doing special duty at St. John's, Footscray, while the Vicar, Rev. A. Banks, is away on a visit to England, and doing duty for the Immigration Committee.

The R. L. Gair Prize for Comparative Religion for 1949, at Ridley College, Melbourne, was won by Mr. A. N. Appleby. He is studying arts and theology. He has completed his first part Th.L., with an extra subject in hand. Mr. Appleby is an old boy of Holy Trinity, Thornbury, where he worked as a Bible Class and C.E.F. Leader.

Miss Mabel Simon, B.A., Dip.Ed., Principal of Ladies' College, Colombo, is in Melbourne on a short furlough, and spoke at the Birthday Meeting of C.M.S. on June 13th, and also at the W.M.C. Annual Meeting.

Rev. Maurice C. Pay, son of the Rev. W. J. T. Pay, of Gippsland and Melbourne, who was formerly mission chaplain of the Diocese of Brisbane, has been appointed rector of St. Alban's, Gatton, Qld.

Miss Helen Alder, of St. George's School, C.M.S., Hyderabad, was welcomed at the General Committee of C.M.S., Melbourne, on June 4. She spoke at the big birthday meeting of C.M.S., on June 13th, in the Chapter House.

Rev. S. and Mrs. Moore (nee Collon Wilkinson) of Uganda, are proving very acceptable speakers at meetings and deputations during their furlough in Melbourne.

The Rev. F. W. Miller, who has been rector of Lakes Entrance for 14 years, and Rural Dean of Bairnsdale, Victoria, has joined the staff of the Mission of St. James and St. John, Latrobe Street, Melbourne. Mr. Miller served in the ranks in the British Army in the First World War and in the A.I.F. as a chaplain in World War II.

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JESUS — SAVIOUR.

"Thou shalt call His Name Jesus; for He shall save His people from their sins."

—St. Matthew 1: 21.

"Mummy! Mummy! don't put out the light! Please, Mummy, let me have the light?" The little lad tucked snugly up in bed was suddenly afraid. "Oh, no, sonny," said the wise mother, "you don't need the light. You're a big boy now, and there's nothing to be afraid of; besides, don't forget the Lord Jesus is here with you, and He never goes to sleep. He will take care of you." Some minutes afterwards the mother-heart prompted her to peep in and see if all were well. Still awake, the little lad lay quietly, one small hand out on the coverlet, fingers together, little palm curved round some imaginary object. Unseen she tip-toed out again. Presently she heard: "Mummy!" "Yes, sonny?" "Do you think that the Lord Jesus would mind very much if I let go His Hand for a few minutes just while I stretch my fingers?"

"Jesus!" Wonderful Name by which a little child first becomes aware of God and is utterly and realistically conscious of His Presence. Wonderful Name, so essentially expressing the humanity of the Revealer of the Godhead! Jesus, the Name given to our Saviour, by God His Father; the Name by which His Mother called her little Son! By that Name He was known in Nazareth in the carpenter's shop; in Jerusalem among friend and foe. It is the Name of the one perfect and sinless Man—Jesus, who, though God, shares with us our sorrows, our weaknesses, our griefs. Jesus—the Word made flesh!

The word "Jesus" means "God Who is salvation." It's Hebrew equivalent "Joshua" being a combination of "Jehovah" (God), and "Oshea" (Saviour). In type and fulfilment, Joshua the Old Testament leader, and Jesus the Captain of our salvation were both divinely chosen, divinely commissioned, divinely ordained and divinely honoured. (Numbers 27: 16, 17, 18-19 and 20.)

In picture the Name, Jesus, is the sweetest, the most fragrant, the only Name in Whose cadences are found life and healing for a sin-burdened world.

"Thy Name is as ointment poured forth." (Song of Songs 1:3). Let us turn to Exodus 30: 23-32. There we find God's own appointed prescription for the holy ointment to be used in the service of the Tabernacle. Five carefully chosen ingredients were blended together, perfect in each part, perfect in its blending to typify the holiness, the grace and the purity of the Lord Jesus.

1. Pure Myrrh. The tree from which myrrh is obtained is a low, thorny, ragged-

looking tree with bright tri-lobate leaves. When cut there flows from it a white, resinous liquid. The wood and bark are highly perfumed and are used in embalming. The word "myrrh" comes from the Hebrew word "morar" meaning "bitterness." "Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me," said Naomi to the women of Bethlehem on her return (Ruth 1:20). Wrapped up in the same word is the thought "to be moved with sore anger." What a picture of Jesus—Saviour! Unlovely and unesteemed in the body of our humiliation, a Man of sorrows and acquainted with grief, bearing the just and heavy anger of a holy God for the sake of mankind, and suffering and dying instead of us sinners! He drank to its last dregs the cup of utmost agony, the bitterness of the wrath of His Father. (Isaiah 53: 2-10; Philip, 2:7, 8.)

2. Sweet Cinnamon.—Cinnamon is obtained from the inner rind of the stems and boughs of the cinnamon tree. The word comes from a Hebrew root which means "to erect." Looking forward to the price which He must pay for our redemption the Lord Jesus cried: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," and again, "I, if I be lifted up will draw all men unto Me." (St. John 3:14; 12:32.) We lift our eyes to the little hill called Calvary and see upon the Cross erected there this wonderful Name—Jesus, and like the cinnamon, its fragrance is wafted across the sands of time and falls upon the hearts of sinners in healing sweetness.

3. Sweet Calamus.—The upright, reed-like stem of the calamus is extremely fragrant, especially when bruised. The word has a root-meaning, in the Hebrew "to procure, especially by purchase; to recover or redeem." "Ye were not redeemed," writes St. Peter, "with corruptible things, as silver and gold—but with the precious blood of Christ." What a price the Lord Jesus paid that He might redeem us—us sinners whose iniquities nailed Him to the Cross of shame! Through the wounds and bruises of His stripes we have been healed. (Isaiah 53:5.) The divine balm of the holy ointment has made us whole again, who, in times past, were full of "wounds and bruises and putrifying sores." (Isaiah 1:6.)

4. Cassia. — This is an aromatic plant somewhat like cinnamon. Here again the Hebrew word in its root-meaning "to bow down the head in deference" takes us into the shadows of Gethsemane. It is a most holy place this awful battle-ground of Jesus-Saviour, where, in His agony, great drops of blood fall like sweat to the ground, where angels come to strengthen Him and where, for our sakes, He bows His head in complete submission to His Father's blessed will.

5. Oil Olive.—Throughout the Scriptures oil is a symbol of the Holy Spirit. For His gracious living, His one great and tremendous act of dying, God gave the Spirit without measure to the Lord Jesus, and in the revivifying power of that same Spirit, He rose triumphant from the grave a living, glorious and victorious Saviour.

It is interesting to note the melody of Grace which sings through this lovely theme. "Five" is the Scriptural symbol of Grace—God's free grace towards sinful man. This holy ointment was made up of five parts, the first four of which in each separate measure, was a multiple of five. Myrrh, five hundred shekels, cinnamon and calamus two hundred and fifty shekels, and of cassia five hundred shekels.

Jesus!

"He breaks the power of cancelled sin,
He sets the prisoner free,
His blood can make the vilest clean,
His blood availed for me!"

The ointment was very precious. Is not Jesus — Saviour, the most precious Name on earth? Is it precious to you? (1 Peter 2:7; James 2:7.)

Nothing was ever to be made like this holy ointment, and is it not indeed the true symbol of that Name in which alone is salvation? (Acts 4:12.)

"Thy Name is as ointment poured forth." No ointment kept sealed in its container can ever be used for healing. It must be liberated to become efficacious. Again we look upon the suffering, dying Saviour, upon that broken Body — broken that sinners might have life and that the world might be saved. On that Cross the fragrant, healing love and power of Jesus was liberated that He might become the Saviour of the world.

What does He ask from us? "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." As we take Him into our hearts let us be ready as Mary was to break the alabaster box of love and gratitude at His pierced Feet that in the utter consecration of ourselves to His service, we may be able to diffuse to others the fragrance of the knowledge of Him everywhere.

"Thou shalt call His Name Jesus for He shall save His people from their sins."

—Communicated to A.C.R.

NOTE.

On page 1 of this issue we begin a short series of articles on St. John's Gospel. Our readers are invited to send us their views on the subject matter of the articles.



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

THE CHURCH IN THE NEW TESTAMENT

(By the Rev. Alan M. Stibbs, Vice-Principal, Oak Hill Theological College London.)¹

The Greek word *ecclesia*, which is commonly translated into English as Church, occurs in only two passages in the four gospels. These passages are both in the Gospel according to St. Matthew. In both, the word Church occurs in sayings of our Lord Himself. On the first occasion, after Simon Peter had confessed Jesus as the Christ, our Lord said to him . . . thou art Peter, and upon this rock I will build my Church and the gates of hell shall not prevail against it." On the second occasion our Lord was giving instruction to the individual how to act if his brother should trespass against him. First, he should speak to him about it alone; then, if that failed to produce the proper response, he should raise the matter in the presence of two or three others; and, finally, if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."²

It is at once worthy of note that in these two instances of the use of the word "Church," on the first occasion the word refers to the one Church of God's eternal purpose, the blessed company of all believing people; and, on the second occasion, the same word is used to refer to the local congregation or church meeting to which it is assumed that the individual disciple will belong.

In the rest of the New Testament, apart from the four gospels, the same word "Church" occurs over one hundred times. Here the same two different spheres of reference may be clearly distinguished. On the one hand, the word in some places obviously describes the one Church of God, the universal and eternal company of all believers, past, present and future. On the other hand, the word in other places explicitly refers to a particular company of believers associated together in one particular place, such as Antioch or Corinth, or even in someone's house. In this second sense only the word sometimes occurs in the plural so that we read of "the churches."³ Let us then examine these two uses more in detail.

Our Lord's words, "I will build my Church" are very revealing. They make plain that of the Church He is the Beginning and the End, the Author

and the Owner; He is its Builder, and it is His. Put simply this means that men enter the Church only by His doing and wholly for His glory. These same words of our Lord also make plain the fundamental fact that He had in view the establishment of such a community. This community began to be constituted as He called men to follow Him, and to devote themselves to Himself as Lord in discipleship and obedience. Such men, like Simon Peter, definitely reached the point where they were ready for incorporation into the building, when in personal faith they confessed Jesus as the Christ, the Son of God. It was then that our Lord said to Simon, "Now you are Peter"; that is, "a stone." The Lord also went on to imply that there were to be many other similar stones with which He intended to build a whole Church. In his first Epistle, Peter recalls this thought when he says to his Christian readers that by coming to Christ as the chief Corner-Stone they also as living stones are to be built up into a spiritual house in which God is to be worshipped.⁴

The community of the Church, therefore, is built up by our Lord as He brings individuals by faith into living relation with Himself. So He described individuals as "sheep" who were to find a new unity as "one flock" around Himself as the "one Shepherd." Or He spoke of Himself as the true Vine and His disciples as the branches; and He taught that they were to find their place and fulfil their function in the one organic whole by abiding in Himself. In other words, men do not establish contact with Christ by joining the Church; they can rather belong to the true Church only by being joined to the Christ, and by being indwelt by His Spirit. This gift or baptism of the Spirit is the indispensable and sufficient hall-mark of true membership. But this is not an immediately visible mark; and so in the last analysis only the Lord Himself knows who actually are His.⁵

Our Lord's additional words, "And the gates of hell shall not prevail against it" are no less significant. The gates referred to here are the gates of hades or death. For the Church began actually to exist only when Christ broke the power of sin and death by

his own resurrection; and the whole Church will not be completely glorified and made perfect until, after the completion of the number of the elect, all share in the final resurrection of the body. The true Church is, therefore, God's new creation. It does not exist in the natural visible order of this world but only in the unseen spiritual order, the order of the world to come. As "the first-born of the new creation" Christ is the first-born of the new creation and one destined of God to be "the first-born among many brethren." Only those enter the true Church who are spiritually quickened and raised in Christ to a new life. This Church exists, therefore, only in "the heavenly places." For true believers in Christ, crucified and risen, have thus come in Him to "the heavenly Jerusalem," and belong to the "Church of the first-born which are written in heaven"; that is, in the realm or city to which they now belong. It is with this unseen company that they now have fellowship; it is together with them that by faith they serve and worship God.⁶

In the other statements made by our Lord concerning the Church, His command, "Tell it unto the Church," is equally significant. For here the word "Church" (R.V. margin, "congregation") clearly refers to a local meeting, that is, to a number of believers meeting together and acting corporately in one particular place. The essentials of such a "church" are surprisingly simple. For, immediately, following His reference to "the church" in this way, our Lord said, "For where two or three are gathered together in my Name, there am I in the midst of them." In contrast to this the Jews apparently required that in order properly to constitute a new local synagogue it was necessary to have at least ten or twelve men (i.e. circumcised males) met together. Here without any distinction of male or female, our Lord says that "two or three" are enough. What makes such a meeting a "church" meeting is on the human side the acknowledgment by those who meet of Christ as Lord — they must gather together in His Name — and, on the divine side, the Presence of Christ Himself in their midst. In other words, the indispensable and sufficient essential is believing, and vital, personal and corporate relation to Christ as the living and present Lord.⁷

It is very important to recognise, as the use by our Lord and by the New Testament writers of the unqualified name "the church" explicitly indicates,

that what is thus locally constituted, and made visible and functioning, is genuine "Church". One may find a suggestive illustration in our common method of reference to the moon. When one sees a thin crescent only in the sky, one says, not, "there is part of the moon," but "there is the moon." For the part that is visible is genuine moon; and, what is more, it is actually, though to us invisible, united with all the rest of the moon. Similarly, a local Christian congregation is genuine Church become visible. It is, as Paul says of the local group of Christians at Corinth, essentially "body of Christ," and invisibly one in Him with the whole of His body.⁸

We ought also to note carefully that in the reference which He made to the meeting and functioning of the local congregation our Lord explicitly indicated some of the great spiritual benefits to be gained by thus meeting together. He mentioned three. The one of greatest importance is a special assurance and experience of His own manifested Presence. "There am I," He said, "in the midst of them." This provides a supreme reason why Christians should regularly meet together in Christ's Name, in order to renew and deepen their experience of fellowship in and with the present living Lord.

The other two benefits of meeting together, which Christ mentioned, both arise in the same way. They are a direct consequence of the God-given agreement in the Spirit of the minds of the Lord's people met together. One of these benefits is Godward, and the other manward. One is a God-given confidence that He intends to answer our united prayer, because, by the common witness of the one Spirit in more than one heart, we know that what we are asking is according to the will of God. The other similar and complementary benefit is manward in its operation. It has to do with the right settlement by the local church of personal differences and moral issues referred to it for decisive judgment by one or more of its members. For our Lord indicated that when the local church functions properly, and comes in the Spirit to agree as to what is the mind of the Lord, its decisions and judgments so made will have a divine sanction.⁹

To sum up the two sides of our Lord's teaching about the Church, we may say, on the one hand, that the one great Church of God exists invisibly in the heavenly places. It is to Christians an object of faith, not of

sight. On the other hand, the only thing that exists visibly in the world, as an earthly counterpart to this heavenly fellowship, is the local churches, the meetings together in many places of those who profess the faith of Christ. But such meetings are in their membership inevitably mixed. Not all who belong to them belong to the true Church of God. Also, they are by their limitation in size, and by their measure of separation and even estrangement from one another, obviously incomplete and imperfect. Nor is there any Scriptural promise that complete purity of membership or full unity of fellowship is realisable in this life or in these visible earthly forms. We have all yet to come together to a perfect man, a goal only finally to be realised in the consummation of the life beyond after the resurrection of the body.

It is, therefore, surely of some significance that the New Testament writers never use the word "Church" in the singular to suggest one great visible earthly organisation. In contrast to any such idea, the Apostle Paul speaks deliberately, and in some ways very surprisingly, in the plural of "the churches." When, for instance, he speaks of his burden of concern for the spiritual well-being of the groups of Christians, for whose existence he was under God mainly responsible, he does not speak of oversight in the one great Church of God in the world, but of "the care of all the churches." When he wishes to give guidance to the Corinthian Christians on matters concerning the ordering of worship in the congregation, he does not say, "This is not the practice of the great world Church," but, "We have no such custom, neither the churches of God."¹⁰

There is, therefore, no Scriptural ground for looking for the emergence of one oecumenical or worldwide Church as a visible earthly organisation having, like an earthly empire, a geographical centre and a human head. The great invisible Church's one mother-city is the heavenly Zion, not Rome, nor Canterbury, nor Geneva. The great invisible Church's one Head is Christ Himself, not some human pope or primate or moderator. True Christian loyalists, or as we may call them, proper Biblical Churchmen, believe in, and not a few have been prepared to die for, the Crown Rights of the Redeemer.

¹ For a more detailed survey of Bible Teaching on this subject by the same writer, see "The Church Universal and Local, Church Book Room Press, 5s.

² Mt. xvi 18, xviii 17.

³ See Eph. i, 22, 23, v 23-27; Acts xi 26; 1 Cor. i 2; Rom. xvi 5; Acts xv 41; 1 Cor. xi 16.

⁴ See 1 Pet. ii 4-6.

⁵ See Jn. x 16, R.V., xv 1-5; Rom. viii 9; 1 Cor. xii 13; 2 Tim. ii 19.

⁶ See Col. i 18; 1 Cor. xv 26, 54; Rev. i 5; Rom. viii 29; Eph. ii 56, iii 19; Heb. xii 22, 23.

⁷ See Mt. xviii, 15-20.

⁸ See 1 Cor. xii, 27.

⁹ See again Mt. xviii, 15-20.

¹⁰ See 2 Cor. xi 28; 1 Cor. xi, 16.

STATEMENT BY W.C.T.U. OF N.S.W.

The Drink Bill, passed by the Government in 1946 gave many facilities to the trade for extending the sale of liquor. Club licences, guest house licences, and transfer of licences from one suburb to another are part of these facilities.

The transfer of licences has caused great indignation in suburbs which have been free of a licensed house. In many instances, a licence has been granted by the Licensing Court of three men, in opposition to the wishes of the residents of the suburb. Lindfield is an example of this, where 4319 residents signed a petition against the granting of a licence after holding a public meeting in protest; but the application was granted by the Licensing Court.

The blame of this action lies not with the three men composing the Court, but with the Law which permits such a departure from democratic principles.

The Local Option Act with simple majority would provide a choice for residents—which is their right. This Act was taken away from the people in the 1946 Liquor Bill.

Deputations from Church and Temperance Organisations have waited on the Minister from time to time, but have not had any noticeable effect. It needs the public to wake up and demand the re-instatement of Local Option.

Electors should ask the candidate in their electorate if he is willing to support this social and democratic reform when brought up for consideration in Parliament. If men and women putting up for Parliament see that the people are in earnest in this matter, then we may hope for serious consideration being given to it when brought up in Parliament.

THE CATHEDRAL OF ARMAGH.

Serious danger threatens the historic Cathedral Church of St. Patrick, Armagh, Ireland, the foundation which St. Patrick ordained to have the pre-eminence over all the Churches in Ireland, and where lie buried the famous Irish leaders Brian Boru, the High King of Ireland who defeated the Danes at the Battle of Clontarf in 1014 A.D., and his successor Malachy the Great.

Armagh Cathedral is in a real sense a Mother Church of Celtic Christianity, for when St. Patrick came to Armagh in 444 A.D., after his twelve years' continuous missionary effort throughout Ireland, he made this his headquarters and the ecclesiastical centre of Ireland. What he ordained has remained unaltered ever since. It is still the seat of the Archbishop of Armagh, Primate of All Ireland, who is the 96th in succession from St. Patrick. The Archbishop is head of the Church of Ireland, which is in communion with the Church of England.

The Archbishop of Armagh writes in a Foreword to the Appeal booklet:—



"The Dean and Chapter of Armagh, who are the guardians of the ancient Cathedral founded by Saint Patrick fifteen hundred and five years ago, have learned from their architect that both the woodwork of much of the roof and a considerable amount of the stonework of the nave and the tower are suffering from a rapidly advancing disintegration which must receive immediate attention, and that the cost of the restoration of the fabric and its protection from further deterioration will reach £15,000.

"It is hardly necessary to point out that the associations of Armagh Cathedral, standing on the site chosen by Saint Patrick himself, give it a claim on the liberality of Christian people in every part of the world. The Celtic Christianity which sprang from the movement set on foot by the Saint and centralised upon Armagh, and which spread during the seventh and eighth centuries to Britain through Columba and Aidan of Iona, and to the European Continent through Columbanus of Bangor in Co. Down, must be regarded as one of the most vivifying and fruitful missionary forces in Christian history.

"The Church of Ireland is a voluntary

Church. Upon its disestablishment in 1871, it was allowed to retain its sacred sites and buildings, but it was provided with no funds for their maintenance. It is calling upon its own children, and it will not call in vain, to bear their due share in the work of restoration, but it must also appeal to its well-wishers outside its own borders, whether in the Old or in the New World, to come to its aid in defraying this large expenditure unexpectedly imposed upon it."

FIVE TIMES BURNT DOWN.

The history of this foundation, which is older than that of Canterbury (597 A.D.) by some 150 years includes much stormy history. During the centuries immediately following Saint Patrick, when Ireland had claims to be one of the chief centres of European learning and was called "the island of saints and scholars," Armagh might claim to have been, in effect, a great university centre centuries before the evolution of the Medieval universities.

During this period the Irish Annalists referred to the building as the Damhlaice (pro-

tury church is hidden from sight by a later facing of red sandstone, but the crypt and the belfry-stair are still to be seen.

In 1365, Archbishop Sweteman rebuilt the aisles and nave, and the building suffered from an accidental fire in 1428. In the reign of Queen Elizabeth, when the English Government was breaking the power of the O'Neills in Ulster, the Cathedral was turned into a fortress. It was occupied in 1557 by the Earl of Sussex, Lord Deputy, and shortly afterwards the Cathedral and enclosure was fortified and occupied by a standing English garrison. When captured in 1566 by Shane O'Neill, it was burned down along with the city and remained in ruins for the next 48 years—save for a short period when it was re-fortified for use again by the English forces.

When the Plantation of Ulster had begun the Cathedral was re-roofed and restored in 1613 by Archbishop Hampton, and the Chapter was re-constituted and endowed by Royal grants, the choir also being re-established and maintenance provided. But in 1642 it was once more burned down, this time by insurgents during the Great Irish Rebellion which broke out in 1641. For 20 years it lay derelict but was rehabilitated in the reign of Charles II. In 1662 Archbishop Bramhall re-roofed the Choir, and on his death in 1663 Archbishop Margetson carried the work to completion. Since then the life and worship of the Cathedral have continued without interruption by violence. In its sanctuary may be seen the carved oak chair—the "Bramhall chair" used by Archbishops of Armagh when they ordain or consecrate, and bearing the arms of the diocese the date "1661."

The modern history of the Cathedral has been comparatively peaceful. There have been repairs and restorations from time to time. The Cathedral houses the colours of the Royal Irish Fusiliers and of other regiments raised in neighbouring counties. At a special service on St. Patrick's Day, 1950, a Regimental Chapel in the South Transept, embellished and furnished at the expense of the Royal Irish Fusiliers, was dedicated by the Archbishop.

THE BIBLE IN TIBET.

Tibet now possesses the whole of the Bible in its native tongue. The story of the Tibetan Bible goes back nearly eighty years. It began with Gergan, the young political counsellor of the Dalai Lama, fled to Kashmir on being suspected of an attempt on the life of his master, the head of the Buddhist world in Central Asia. In Kashmir, he gave lessons in Tibetan to two Moravian missionaries, and with them began the task of translating the Scriptures.

His son Yoseb, who became a Christian, completed the translation of the Old Testament and also helped with the first revised text of the New. The British and Foreign Bible Society in 1941 described the completed work as "a truly inspired translation," but at that time its actual printing had to be left in abeyance because of the war. The manuscript was stowed away in a safe vault of Ripon Cathedral. After the war, it proved impossible to print it by reason of the paper shortage in England, until finally this was managed in India on American paper. Gergan himself, who died in 1946 in Leh, was able to read through the first proofs, and after further obstacles had been got over, the first thousand copies, were at last brought out. They have already found their way into the lamaseries of Tibet.

CORRESPONDENCE

DISCIPLINE IN BAPTISM.

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

The very forcefully expressed opinion of your correspondent "Sydney Clergyman" (A.C.R. 1/6/50), that the present weakness of the Church may be traced to a lowering of the standard of membership cannot be refuted.

The example of ignorance of the doctrine of Baptism which he cited may well prompt us to look for the reason behind it. May it not be in the following:

(1) Many parents and godparents are apathetic towards the spiritual welfare of the baptised.

(2) Little real teaching on Baptism is given to children or adults.

(3) Conflict of opinion exists among churchmen as to the meaning of the Sacrament.

(4) The subject of Infant Baptism is so involved that few laymen will study it.

(5) The language and terminology of the Catechism and Prayer Book on the subject are archaic, misleading or easily misconstrued.

A distressing fact is that many who are converted after Confirmation, because of insufficient knowledge readily succumb to the proselytising influence of members of certain denominations and sects, and are lost to the Church, which stands in such need of their vitalising influence and witness.

Whether or not we hold the view that a looseness in the administration of the sacrament of Baptism is a contributing factor in the lowering of the standards of membership surely the indiscriminate admission of candidates to the rite of Confirmation is far more serious. It produces those nominal Anglicans, of whom your correspondent writes, who by far exceed in numbers the true Christians in the community.

If, as it may be suggested, the minister has very little discretion as to who may be admitted to Baptism, it is very plain from the fourth rubric after the Catechism that he has a discretion as to who should be presented for Confirmation, and it is evident that this discretion is being exercised inadvisedly.

Unfit persons thus admitted to membership in the Church become tares amongst the wheat, and the most pitiful part of it all is that in many cases the tares are so greatly deceived as to suppose themselves to be the wheat. If pressed for a reason for the hope that is in them they are frequently offended, and take sole refuge in the very fact of their having been baptised and confirmed.

Your correspondent asks:

"Is not a very real cause of the weakness of the Church to-day to be found in . . . its consequent watering down of the stark challenge of the Gospel to character?"

The following may be cited as examples of the watering down referred to above:

(1) Failure to preach on sin and judgment.

(2) Failure to attempt to draw a line between believers and unbelievers in congregation and parish.

(3) Pandering to unbelievers by inviting them to hold office, seeking their financial assistance, which God cannot use to His glory, and providing "attractions" such as sporting facilities, social activities, etc., to keep them from losing interest.

Remedial action, however, would be very difficult, because the wheat and tares have been growing so long together. What would be the result if the Church as a whole attempted a sudden return to New Testament principles and practice by taking a strong line on Baptism, as your correspondent suggests, by rejecting assistance in any form from unbelievers, and by preaching as if to "heathen" after the manner of the apostles?

The following results might be expected:

On the debit side, in many cases the halving of congregations, temporary serious financial embarrassment, criticism and open persecution, and impairment of services (e.g., musically). On the credit side, however, the purification of the Church by the removal of dead wood, real concerted efforts by the minister and Christian members of the congregation towards the evangelisation of the community, and signal blessing from above through the manifestation of the Holy Spirit bringing a revival of true religion.

It is probable that, like your correspondent, many of the clergy are fully aware of the present position, but realise that without the joint action of their fellow clergy along similar lines little would be achieved.

The definition of a "practising Christian" and a suitable method of assessing degrees of "Christian profession and practice" will immediately present difficulties, but it is to be hoped that your correspondent's initial approach to the problem will result in the making of a real effort towards its solution.

Yours very sincerely,

K. HARRIS.

15 Enid Ave., Granville.
7th June, 1950.

BAPTISM OF CHILDREN NOT EXPECTED TO LIVE.

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

The letter of "Sydney Clergyman" (A.C.R.

16/6/50), is highly to be commended, for it strikes home to a difficulty which is very real, especially in the closer settled areas, and in connection with the baptism of children not expected to live.

With the larger part of the letter I am in hearty agreement but I hasten to point out:—

(1) That present practice is surely governed by No. 68 of the Constitutions and Canons Ecclesiastical of 1603, which says, "No Minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holy Days to be christened . . . And if he shall refuse to christen . . . he shall be suspended by the Bishop of the Diocese from his ministry by the space of three months." And by No. 69 which similarly deals with baptism of infants in danger of death.

(2) That the suggestion that it be insisted upon parents being sponsors is contradictory to Canon 29, which says that "No parent shall be urged to be present nor be admitted to answer as Godfather for his own child."

No doubt the time has come for these laws to be revised but meanwhile let us be concerted in our action to observe them while they exist. "We must act together in such a vital matter."

Yours faithfully,

LEX ECCLESIAE.

DEACONESS HOUSE ASSOCIATES.

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

I should be most grateful if you would bring the challenge of becoming an Associate of Deaconess House under the notice of your readers.

Few of the many organisations clamouring for the support of Church people are more important than the training of deaconesses for the Diocese and lady missionaries for the mission field. Never in the history of the Church has the need been so great for volunteers to come forward.

But for those who cannot offer themselves the opportunity of supporting the Deaconess Institution is always present. One of the ways of helping is to become an Associate of the College. Each Associate contributes 1/1/- per annum, thereby assuring a regular amount.

Contributions may be sent to the above address.

Yours sincerely,

G. M. COLE,

Associate Secretary.

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KIERKEGAARD AND MODERN THEOLOGY

(By the Dean of Sydney)

In 1942 Bishop Stephen Neill, then Bishop of Tinnevely, wrote: "For some years, I have found it increasingly difficult to understand the works of the younger theologians; they seem to be speaking a language which is unfamiliar to me, and to be using words in senses which they did not bear when I was young. I gradually came to understand that one at least of the new elements in their spectrum was the work of Kierkegaard, which they had studied, and I had not."

It is very remarkable that a Dane, who died in 1855, and for seventy years after his death was almost forgotten and almost completely unknown in England, should have become one of the chief influences in the development of modern theological thought. But Kierkegaard himself would not have been surprised; he was convinced of the immortality of his writings; he knew that he was not writing for the general public, but for that small group of readers, or it might be the one only, who would be able to receive his message, but he was sure that there would be those who would receive it, and that in their hearts he would live on.

The name of Kierkegaard first came before the English speaking public through the work of Karl Barth who openly acknowledges his debt to Kierkegaard. But it was not until 1935 that the first books directly dealing with Kierkegaard appeared in English. Kierkegaard, however, is still a comparatively new luminary on the theological horizon, and as such, estimates of his importance vary considerably. Some scholars describe him as "the greatest Christian thinker

of the past century," while others give a very different interpretation: "a poor distracted tormented soul"; "his pathological state often reached the verge of insanity." The difficulty partly arises from the fact that his work is at one and the same time poetry, philosophy, psychology and theology. Further, there is an almost inextricable tangle of person and matter, so that his thought can only be grasped and understood in relation to the events of his life. Again, Kierkegaard coined a new vocabulary, and it is not always easy to understand his language. He uses words and terms such as "existential," "the moment," "contingent contemporaneity," "offence," "tension," "decision" and "the impact of the perpendicular upon the horizontal," many of which are foreign to us.

EXISTENTIAL.

What then are some of Kierkegaard's dominant emphases? The first note is the existential one. The word existential means thought or action which involves personal decision, that kind of activity by which the individual stands in a relation of personal decision to the matter concerned. Karl Barth has quoted the story of Nicodemus coming to Jesus by night as an illustration of what existentiality really means. Nicodemus came to Jesus to discuss religion, objectively and dispassionately, and with no intention of making a personal decision about it. But Jesus forced him to the point where he had to leave his position as a spectator, and where he was brought up against something intensely personal in which his very existence was involved. "How can these things be," he cries out, in the throes of this crisis where he is brought to face the question of his own standing in the face of the absolute demand of Jesus. Like Jesus, Kierkegaard

also was concerned to awake men from the sleep of cold objectivity and plunge them into the rushing waters of decision. According to Kierkegaard "Subjectivity is truth"; that is, truth is that which involves personal decision. He demands of each individual that he shall live by the personal appropriation of truth and not by the mere acceptance of general ideas. The coldly objective counts for nothing: "Only the truth that edifies is truth for thee." Consequently, Christianity is nothing unless it becomes a matter of personal decision. Christianity is not something we are born into, not something into which we just drift, not something which forms a pale background or atmosphere of life. Most of all, it is not just a question of doctrine, of understanding objectively, certain dogmatic statements: it is something existential.

DIALECTIC.

The second note is a dialectic one. Kierkegaard attacks persistently that monistic attitude of life and thought which came to supreme expression in the philosophy of Hegel. Hegelian philosophy is one of interpretation, viewing the whole of life and thought as a process, rising dialectically from thesis and anti-thesis to a higher synthesis, until the supreme height of a philosophical world view is reached, in which the Finite and the Infinite are seen as one. This kind of philosophy is purely one of abstract thought, coldly logical and rationally objective. Kierkegaard is concerned to stress that it is one thing to iron out the antinomies of abstract thought, but quite another thing to attempt to iron out the vital antinomies of actual life. There is no such smooth unbroken continuity in life such as is suggested in these philosophies of abstract thought. In the inward life of man, he is confronted with irreconcilable opposites which face him in thought as paradox. The paradox of life is due to the fact that man who has to live in this world is pressed down by eternity. When the light of eternal truth shines through our human minds, it is of necessity broken up and appears to us only as paradox. Man, as a creature of time and eternity, is continually confronted by a duality of opposites between which man is constrained to decide. Only by such a choice does a man come to grips with life.

The third note is the qualitative one. Kierkegaard is concerned to stress the "Infinite qualitative difference between time and eternity." Man is set in time but is surrounded by eternity; hence his position of paradox. When the individual realises his life-situation as one of relativity and temporality, there comes to him the "Moment" in which there impinges upon him the Absolute and the Eternal. It is here in the contact of time and eternity in the soul of man that the Moment occurs, the point of crisis and decision.

CONTEMPORARY THEOLOGY.

Having discussed these three main emphases—the existential, the dialectic, and the qualitative—it is now possible to discuss in more detail the contribution which Kierkegaard has brought to contemporary theological discussion. In the first place Kierkegaard has enabled us to see deeper into the Biblical meaning of the word "sin." He points out how far the Christian conception of sin is removed from the Socratic doctrine of sin as ignorance; sin is a corruption of the will; a basic disturbance of life; a final contradiction of man's being. It is the fundamental fact of man's spiritual and moral position, the rock on which all philosophical attempts to explain the world and man's

position within it are wrecked. "Sin," says Kierkegaard, "is the gaping wound of human existence," it is not something which man does but something which he is, in himself the qualitative ruin of his inner being. It can be explained neither psychologically nor philosophically, since it presents itself to us only as paradox. It stands for the autonomy which man asserts for himself as against the absoluteness of God, and thus sin is being in untruth. Until therefore man comes to the truth as it is in Jesus Christ, whatever he does is sin, since he himself is in the untruth in his relation to the absolute reality of God. Thus Kierkegaard is concerned to stress "We are always in the wrong as against God." But this is no reason for despair but rather for relief, and Kierkegaard speaks of "the blessedness of the thought that we are always in the wrong as against God." Once our self-autonomy is surrendered, and we acknowledge our total unrighteousness as against God, then alone do we escape from our despair into the loving arms of divine mercy.

Secondly, Kierkegaard has given us a new understanding of God's transcendence. Part of Kierkegaard's protest against Hegelian idealism was based on his opposition to the immanent doctrine of God which is presupposed. Kierkegaard will have nothing to do with the so-called God who is reached by inference from the moral law, as with Kant; or reached by speculative thought, as with Hegel; or reached in the depths of feeling, as with Schleiermacher. The God of whom Kierkegaard speaks is the one known through the leap of personal decision in response to the challenge of Christ. The God of Christianity, the true God, is the Absolutely Different, the Wholly Other, from man. He is the Limit, the Absolute Paradox, from the purely human standpoint. Kierkegaard pours out vials of scorn upon those who through reason and experience and feeling, seek to make a God who is nothing but an image of themselves. We cannot in any way predicate God, the true God, from reading or enlarging the characteristics of human nature. God cannot be known in truth except as He reveals Himself to the one who ventures all upon Him. Nothing but the leap of decision forwards offers any hope and until that leap is made, God remains hidden in His judgment and wrath.

Thirdly, Kierkegaard is concerned to stress the Paradox of the God-Man. He holds fast to the apostolic testimony that Jesus Christ is the sole and unique incarnation of God, truly God and truly man; but he shows no sympathy for the tendency to stress "the Christ of Galilee," or "the Christ of experience" in the way favoured by Liberal theologians of the 19th century. The supreme point in Christianity is not Christ as the Ethical Teacher, or the Mystical Master, or the Supreme Example; but Christ as the dogmatic God-man, the Absolute Paradox. When Kierkegaard speaks of Christ as Paradox, he means that though He walked the earth as other men, there was nothing at all to distinguish Him in nature from His fellow men. He was a Jewish peasant who lived in Palestine in the first century; and yet He is also the Absolute God. For the natural man and the human mind, this is absurd and impossible, since it brings together in one the Infinite and the Finite, the Eternal and the Temporal, the Absolute and the Relative. But the very absurdity of this apostolic testimony is in itself the sign of its truth, since God is at all times, for us, the absurd and the impossible. This brings us to Kierkegaard's important doctrine of indirect communication, and of Christ as Incognito.

Fourthly, Kierkegaard reminds us that Christianity is an offence. The distinguishing mark of Christianity as preached to man through the apostolic testimony is that of Offence; since Christ is preached as the actualisation of the impossible, the absurd as fact. Mere reason, Kierkegaard says, can never lead us to the Christian faith. "Reason beats its brow till the blood comes." Kierkegaard speaks scornfully of those who think of Jesus Christ as "a very serious-minded man, almost as earnest as a parson." The Gospel, being the antithesis of religion, becomes an offence to all those who seek to save themselves by religion and yet retain their own autonomy. It was so in the days of Jesus Himself. His Gospel was the supreme offence to the religious Jews with their ethical earnestness and deep piety, since they refused to face the fact of their total guilt before God. That this Man of Galilee should claim to be God in human form is now as then the crowning offence of the Gospel, offence to reason, experience, morality and religion.

Again, Kierkegaard stresses what he calls the "Contingent Contemporaneity" of Christ. What Kierkegaard means is that Christ is contemporary with every man. Because Christ is the Absolute God, He breaks down all barriers of time and place, so that we are equally near to Him as were the disciples long ago.

This, then, leads us, sixthly, to a consideration of the term "faith." For Kierkegaard faith is the absolute acceptance of an apparent contradiction, but one to which nevertheless the individual is impelled by his pain of personal guilt. It involves going beyond reason, experience and feeling, all of which would hold a man back from this final plunge of faith in the Absolute Paradox. It implies accepting the apostolic testimony that a first century peasant is the Absolute God, that is, not as a blind intellectual belief, but accepting it in the sense of placing one's whole existence, for time and eternity, upon it, even though it mocks all canons of logical and experiential possibility. It is illustrated by the call that came from Abraham to sacrifice his son Isaac in the very face of the promise of God that through Isaac, his seed should receive the blessing.

What is the essential contribution of Kierkegaard to the thought of to-day? His contribution is a dual one; to both philosophy and theology. Kierkegaard has challenged successfully the idealistic philosophy which dominated the thought of the West in the 19th Century. As a result there has been a new development in philosophy, and the rise of the school of "Existential Philosophy." Existential Philosophy means that type of Philosophy which is developed from the point of view of the experiencing individual as he actually exists. Philosophy according to the new school, must be based on concrete reality and not upon speculation; it must be philosophy in action in which the philosopher himself takes part, and not merely a philosophy of explanation which leaves man where he was.

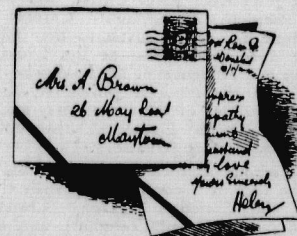
Some of the present-day existentialists are atheistic, as for instance, Heidegger, in Germany, and Sartre, in Paris. Nevertheless, Existentialism emphasises a truth which philosophers dare not neglect: "that man is a being faced with infinite demands which in the nature of the case cannot be fulfilled in the conditions of our finite existence." In the realm of theology Kierkegaard has successfully challenged the theological liberalism of the 19th century, and has revitalised Biblical theology. Kierkegaard was most sarcastic about the theology of his day, which he describes as a harlot seated all rouged up at

the window, courting the favour and approval of philosophy and offering to sell its soul for the comforts of life. The new movement of the last quarter of a century has swung across to a theology of transcendence, qualified however, by a conception of the decisive contact of time and eternity in Jesus Christ, and in the Kingdom of God eschatologically conceived. Eternity is not time endlessly prolonged but a category infinitely and qualitatively different; in the same way, God is not a large and improved edition of man but One who is also infinitely and different. The uniqueness of the Christian Gospel lies in the fact that it asserts that these infinite opposites meet in Jesus Christ, and that this alone makes human salvation possible.

Both in philosophy and theology Kierkegaard has been a corrective—in his own phrase "a pinch of snuff"—reminding us of forgotten things. He has taught us to define our categories; above all he has warned us against the pantheistic confusion of the creature with the Creator. Kierkegaard, in his lifetime, regarded himself as the "exception": to-day, many regard him as a true successor of the Baptist; one who, in his own day, was the Voice of one crying in the wilderness, and yet to-day, is seen as a prophetic voice pointing to the supreme scandal which is nevertheless the supreme wonder: the saving revelation of God in Jesus Christ.

DAY OF PRAYER FOR STUDENTS.

Special prayers have been issued by the A.S.C.M. for use on Sunday, the 25th. These have been approved by the Archbishop of Sydney.



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Subject:

"WHAT IS THE REAL ANSWER TO COMMUNISM?"

Speakers:

- REV. E. J. DAVIDSON, B.A., Rector of St. James' Church, Sydney. Recently returned from Church Work in London and a visit to the Continent.
- MRS. E. B. GALE, Vice President of the Workers' Educational Association of N.S.W.
- MR. H. W. ARNDT, B.Litt. (Oxon.), M.A. (Oxon.), Senior Lecturer in Economics, Sydney University.
- DR. FRANK LOUAT, Doctor of Laws, well known Sydney Barrister.

Chairman: REV. ALAN WALKER, M.A.,
Superintendent, Waverley Methodist Mission.

You are invited to attend the Auditorium and to question the speakers. Telephone questions are also invited from listeners. Telephone FW 3100.

R. J. WINGETT, Hon. Secretary.

NEW ENGLISH BOOKS

By the Rev. G. J. C. Marchant, M.A., Vicar of Holy Trinity, Boston, England.

The Jewish People and Jesus Christ, by J. Jocz, Ph.D., (S.P.C.K., pp. x, 446, 21/-.)

Dr. Jocz has laid us all under debt for his brilliant summary of the relationship between the Jewish people and Jesus Christ. Note the emphasis, "and Jesus Christ," not "and the Church," or "and Christianity"; for it is to this crucial issue that he brings the discussion, an issue which Jewry seeks to evade. It is this sure touch in handling the immense material that characterises the careful, objective treatment, and which makes the study exhilarating and absorbing. Nobody can scan the full bibliography without realising the vast extent of the field. It is exciting reading to follow the author as he threads his way through sources ancient and modern, with a sure grasp of trends and tendencies, a careful balancing of verdicts upon fine points, and, amid all the variety of evidence, never missing the wood for the trees. Dr. Jocz, has, too, quite obviously, a personal, intimate knowledge of his field which conveys an authority that would be lacking in a purely literary study. A tribute to his objectivity is paid in the preface by the eminent Jewish scholar, Dr. David Daube. He makes an important admission which at once underlines the value of the book in the continual discussion between Church and Synagogue. "The majority of Jews hold that no educated Jew can become a Christian from conviction . . . In the face of the present book, however, it is impossible to maintain this attitude." (p. ix.)

The study is both historical and theological. First of all, it investigates the deeper reasons that have led, first to the separation of the Jews from Jesus Christ, and later to their complete estrangement. Careful attention here has to be given to the influence of the first repudiation at the Cross, and then to the influence of St. Paul who is frequently to the modern Jewish scholar the "enfant terrible" of the controversy and from whose "Paulinism" Catholic Christendom (he would say) takes its rise.

The second aim of the book is to establish the fact of a continuous Jewish element within the Christian Church. Christianity is not just a Gentile religion; one of the great results of this study is to show the sharing of Jewish and Gentile Christians in Jewish Christ, and what is more, the common rejection by some Jews and some Gentiles of Jesus Christ for fundamentally identical reasons.

To disprove the equation of historic Christianity with a "Paulinism" that is an aberration from the "religion of Jesus" is only part of the task and involves the third objective, which is "to show how an essentially Jewish movement became entirely detached from its original background and assumed a non-Jewish character." (p. 6.) The Jewish attitude nevertheless remains one of interest in Jesus as a historical figure, but not as a figure with religious significance. The "scandal of the particular" in regard to God's self-revelation is an important element in Jewish theology, and the author's fourth intention is to survey the discussion about Jesus of Nazareth among the Jews. In this he has shown himself thoroughly at home in the literature to be considered and moves easily among the various shades of Jewish opinion both orthodox and liberal. Both have a common basic attitude to Jewish:

"while there is a growing conviction amongst Jews that there ought to be assigned a place of prominence to Jesus in their spiritual history, all are agreed that, 'there can be no place for Jesus in the religion of Israel.'" (p. 129.)

Finally, the historical and comparative studies are brought to an issue in the fifth purpose — to provide the reasons which make the Christian interpretation of Jesus impossible to Judaism. Here, in a clearly-stated theological summary the essential differences between Judaism and Christianity are outlined; and these historical differences are seen to go back to the profound and ultimate difference between men's attitude to life: "Jewish-Christian relationship is conditioned by more than historical, national and religious factors, though these are of vital importance . . . Judaism is above all a characteristic religious attitude independent of history and tradition . . . not confined to a particular race or creed, but underlies all religious endeavour. Deeply imbedded within the human soul is the inexorable will of man to work out his own salvation and to remain the master of his fate. This will to self assertion is as much a fundamental fact in the Christian as in the Jew . . . The Christian at-

titude is essentially the attitude of surrender. Christianity begins with man in crisis; Judaism begins with the assertion of human strength." (p. 8-9.) "The Synagogue's 'no' is the human 'no' to the Son of God, who still knocks at the door of the heart of humanity." (p. 11.) These quotations show that the issue of the discussion carries its implications further afield than its original one-way direction. Indeed, we are once again confronted with the fundamental issue of the Epistle to the Romans which this study illustrates and underlines over and over again. With it all, the reader will find himself well-instructed both as to facts and sound interpretations of the many exegetical, historical and theological aspects of this subjects; while the student can find here an introduction to an important field of study — both through the text and in the 101 pages of notes and references at the back.

But the book must not be thought of simply as a brilliant study in a particular field which no doubt will be useful for the specially interested minority. While many of the points raised are technical, yet they are dealt with with a deft, light touch. And it brings one back to basic questions again and again, which are crucial at all levels of

YOUNG PEOPLE

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

STANDING COMMITTEE.

The following are some of the matters dealt with by the Standing Committee at its meeting held on Monday, 29th May, 1950.

1. The Rev. T. G. Rees was elected ad interim a member of the Anglican Building Crusade.

2. Mr. J. W. Mackness was elected ad interim a member of the Standing Committee.

3. Mr. H. A. Corish was elected ad interim a member of the Panel of Triers.

4. Mr. S. F. Lees was elected a member of Synod pursuant to the XIV of the Constitutions.

5. The St. John's Abbotsford Mortgaging Ordinance 1950 was passed.

6. The following draft Ordinances were generally approved by the Standing Committee and will be submitted to the Synod at its next session, viz.:—

(a) "The Moore Bank Compensation Moneys Further Application Ordinance 1917 Further Amending Ordinance 1950."

(b) "Clergy Provident Fund (Sydney) Membership Ordinance 1950."

(c) "The Glebe Administration Amendment Ordinance 1950."

7. A letter from The Forestry Advisory Council of New South Wales following on the Fourth Annual Forestry Conference was submitted advising that the following resolution was adopted:—

"That Churches be urged to beautify their grounds by the planting of trees and shrubs."

8. A vacancy was declared on the Council of Stratford following on the resignation of Mrs. I. Lucas and a vacancy was also declared on the Council of the Sydney Church of England Diocesan Schools following on the resignation of Mr. L. Lyons.

THE LADIES' HOME MISSION UNION.

The L.H.M.U. are arranging a winter fete in the Chapter House on Friday, 7th July, 2.30 p.m. The Archbishop with Mrs. Mowll will preside. Lady Parker will open the fete. Gifts of all kinds will be appreciated — Groceries, Cakes, Jams, Fancy Goods, Needlework, Fruit, Vegetables, Flowers.

Friends and members of L.H.M.U. will, I am sure, help us by their prayers and gifts, and also by making the sale known amongst their friends. The result of the sale will help L.H.M.U. Deaconesses. Come along yourself and bring others.

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SYDNEY YOUTH NEWS

SOMETHING UNIQUE FOR SYDNEY DIOCESE.

A School of Christian Drama is to be conducted in connection with the Christian Youth Leaders' Training Course for a week, from Thursday, 13th July, to 20th July.

Never before, as far as it can be ascertained, has such a course been run in this diocese, and the Rev. R. W. Dann, from Melbourne, has been asked by the Youth Council to undertake this work because of his special qualifications.

He was a delegate at the World Conference for Christian Youth at Oslo, and at the Canterbury Youth Conference in England in 1947. He took a course in Religious Drama at the Birmingham School of Religious Drama, gained further experience in America and is now doing outstanding work in this direction in his own Diocese.

The programme for the week is as follows:

Thursday, 13th July.—7.30 p.m., Lecture at the Christian Youth Leaders' Training Course: The Value of Christian Drama (Illustrated by wire recordings and demonstration).

Monday, 17th to Thursday, 20th.—7.0 p.m.: Group Activities, covering Spoken Chorus, Mime and Movement, Religion through Drama, Set Play.

Friday, 21st July.—7.30 p.m.: Demonstration. (This will be an open night, admission 1/6, to help cover expenses).

All the above lectures and group activities will be in the C.E.N.E.F. Memorial Centre. The charge for the School itself will be 1/- per night. (For those already enrolled in the Christian Youth Leaders' Training Course, there will not be any charge).

It is hoped that not only youth leaders, but many other persons, will take the opportunity of gaining from Mr. Dann's experience. Application forms for enrolment are obtainable from the Church of England Youth Department, 201 Castlereagh Street. Further details may be obtained by 'phoning the Youth Department, MA 1942.

GUEST OF HONOUR NIGHT.

A cordial invitation is extended to all members of the C.E.N.E.F. Memorial Centre Library and their friends to meet and hear one of Australia's finest Christian women at the "Guest of Honour Night" in the Library at 8 p.m. on 21st June.

Matron Shaw has been invited to come and tell us something of the work and history of the Crown Street Women's Hospital — the hospital that has never failed a mother in distress. Would you ring MA 9641, if you are able to come.

FAREWELL TO MRS. HOPKINS.

A farewell to Mrs. Hopkins has been arranged for Friday, 23rd June, in the C.E.N.E.F. Memorial Centre at 2.30 p.m. Mrs. Hopkins is leaving us after 15 years service in the work of L.H.M.U. She is going to make her home in Brisbane. Members and friends will have an opportunity of saying farewell and expressing their appreciation of her work. The great question is: Who will take her place?

KING'S BIRTHDAY CONVENTION.

The 44th Annual Convention will be held at St. Paul's, Chatswood, on Monday, June 12.

The Convention is held in three sessions throughout the day, at 11.15 a.m., 2 p.m., and 4 p.m. The speakers include Revs. K. N. Shelley, E. W. Foote, T. G. Rees, Dr. Howard Guinness, J. R. Noble, Canon D. J. Knox.

A NEW APPOINTMENT.

The newly elected Parish Council of St. Andrew's, Roseville, has elected two treasurers.

This is an unusual innovation, but one which has many points in its favour. One of the officers will care for the funds of the Parish where as the other will be concerned with missionary moneys.

SUNDAY SCHOOL GIFT.

On the last Sunday of May a stained glass window, a gift to the Church from the Sunday School, was dedicated by the Rev. E. K. Cole in the Church of St. Aidan, Dulwich Hill.

St. Aidan's, the branch Church of Holy Trinity, Dulwich Hill, now has four stained glass windows. It is planned to install stained glass into all the windows of the Church to represent some of the main events in the life of Christ arranged in correct chronological order around the Church.

The latest window to be installed was presented by the scholars of the Sunday School by means of donations other than the ordinary offerings.

The window depicts Christ's reception of the children.

DAY OF PRAYER FOR STUDENTS.

Sunday, June 25, has been set aside by the World's Student Christian Federation as a day of prayer for students.

Each year a call for the observance of a Day of Prayer on behalf of students all over the world is issued by the officers of the World's Student Christian Federation. This day of prayer is now observed in over 50 countries. An observation in Australia is planned, as usual for the fourth Sunday in June.

This is a special opportunity for Christian congregations everywhere to join in prayer for the needs of students, the educational work of the Church, and the work of the Student Christian Movement and other Christian bodies working among students.

DIOCESE OF GOULBURN.

SERVICE AT ABORIGINAL STATION.

The Rev. D. C. Orange, B.A., B.D., Dip.Ed., reports that he conducted a service at the Wallaga Lake Aboriginal Station on Ascension Day.

Mr. Orange has not been in the district for long and he says that there has been no

service on the station for a considerable time. The services will now be conducted every month.

VICTORIA.

DIOCESE OF MELBOURNE.

BISHOP OF RIVERINA, CHAIRMAN OF GENERAL BOARD OF RELIGIOUS EDUCATION.

About twenty dioceses sent representatives to the Annual Meeting of the General Board of Religious Education held at the Retreat House, Cheltenham, from May 23-27th. Over forty people were present, one of the best attended meetings of recent years.

The new office-bearers appointed were the Bishop of Riverina, Chairman and the Bishop of Geelong, Vice-Chairman. The retiring chairman, the Very Rev. H. T. Langley, received a presentation of books and a cheque from members of the Board in appreciation of his work for religious education. He was one of the founder members when General Synod set up the Board in 1926, was Secretary for many years, and chairman 1947-1950.

QUEENSLAND.

DIOCESE OF BRISBANE.

CONSECRATION OF BISHOP.

On St. Peter's Day, Thursday, June 29, the Archbishop of Brisbane will consecrate the Ven. Archdeacon G. D. Hand, M.A., Bishop of Coadjutor of New Guinea.

CLASSIFIED ADVERTISEMENTS

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WANTED DESPERATELY. Small self-contained Flat for quiet, Christian, mother and daughter. North Shore or W. Suburbs preferred. Miss Hudson. MA 5428.

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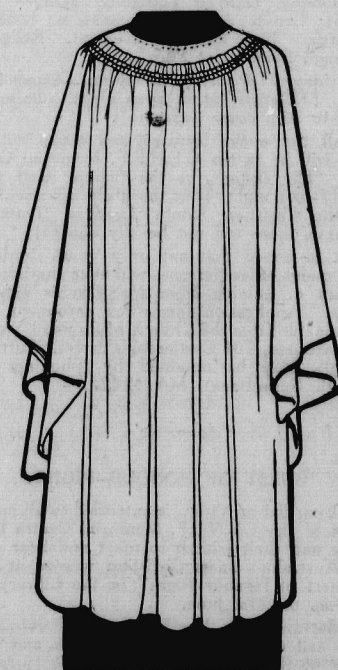
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80 Bathurst Street, Sydney.

Telephone: M 3479.



IN

HOME MISSION SOCIETY
BARKER COLLEGE
G.C. SINGLETON
CATHEDRAL CHOIR SCHOOL
CHURCH FURNITURE
DEACONESS INSTITUTION
BUSH CHURCH AID SOCIETY
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THE CHURCHES FORUM OF THE AIR
LADIES HOME MISSION UNION
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ALTERATIONS

CHURCH MISSIONARY SOCIETY (YOUR VOTE)
A. B. M.
CATHEDRAL CHOIR SCHOOL
KESWICK BOOK DEPOT

DONATIONS TO THE A.C.R.

The Management Board are most grateful to the following for their donations:- Miss E.A. Johnson £1-1-0; Mr J. Barraack 10/-;

Handwritten notes:
King's School
Botany Organist
married couple
Public music
Organist
2" D/C.
C.D.B.M.
Deaconess Rest 2 women
Sunday 2.30
Wible woman (Handy)
University

FAREWELL TO MRS. HOPKINS.

A farewell to Mrs. Hopkins has been arranged for Friday, 23rd June, in the C.E.N.E.F. Memorial Centre at 2.30 p.m. Mrs. Hopkins is leaving us after 15 years service in the work of L.H.M.U. She is going to make her home in Brisbane. Members and friends will have an opportunity of saying farewell and expressing their appreciation of her work. The great question is: Who will take her place?

KING'S BIRTHDAY CONVENTION.

The 44th Annual Convention will be held at St. Paul's, Chatswood, on Monday, June 12.

The Convention is held in three sessions throughout the day, at 11.15 a.m., 2 p.m., and 4 p.m. The speakers include Revs. K. N. Shelley, E. W. Foote, T. G. Rees, Dr. Howard Guinness, J. R. Noble, Canon D. J. Knox.

A NEW APPOINTMENT.

The newly elected Parish Council of St. Andrew's, Roseville, has elected two treasurers.

This is an unusual innovation, but one which has many points in its favour. One of the officers will care for the funds of the Parish where as the other will be concerned with missionary moneys.

SUNDAY SCHOOL GIFT.

On the last Sunday of May a stained glass window, a gift to the Church from the Sunday School, was dedicated by the Rev. E. K. Cole in the Church of St. Aidan, Dulwich Hill.

St. Aidan's, the branch Church of Holy Trinity, Dulwich Hill, now has four stained glass windows. It is planned to install stained glass into all the windows of the Church to represent some of the main events in the life of Christ arranged in correct chronological order around the Church.

The latest window to be installed was presented by the scholars of the Sunday School by means of donations other than the ordinary offerings.

The window depicts Christ's reception of the children.

DAY OF PRAYER FOR STUDENTS.

Sunday, June 25, has been set aside by the World's Student Christian Federation as a day of prayer for students.

Each year a call for the observance of a Day of Prayer on behalf of students all over the world is issued by the officers of the World's Student Christian Federation. This day of prayer is now observed in over 50 countries. An observation in Australia is planned, as usual for the fourth Sunday in June.

This is a special opportunity for Christian congregations everywhere to join in prayer for the needs of students, the educational work of the Church, and the work of the Student Christian Movement and other Christian bodies working among students.

DIOCESE OF GOULBURN.

SERVICE AT ABORIGINAL STATION.

The Rev. D. C. Orange, B.A., B.D., Dip.Ed., reports that he conducted a service at the Wallaga Lake Aboriginal Station on Ascension Day.

Mr. Orange has not been in the district for long and he says that there has been no

service on the station for a considerable time. The services will now be conducted every month.

VICTORIA.

DIOCESE OF MELBOURNE.

BISHOP OF RIVERINA, CHAIRMAN OF GENERAL BOARD OF RELIGIOUS EDUCATION.

About twenty dioceses sent representatives to the Annual Meeting of the General Board of Religious Education held at the Retreat House, Cheltenham, from May 23-27th. Over forty people were present, one of the best attended meetings of recent years.

The new office-bearers appointed were the Bishop of Riverina, Chairman and the Bishop of Geelong, Vice-Chairman. The retiring chairman, the Very Rev. H. T. Langley, received a presentation of books and a cheque from members of the Board in appreciation of his work for religious education. He was one of the founder members when General Synod set up the Board in 1926, was Secretary for many years, and chairman 1947-1950.

QUEENSLAND.

DIOCESE OF BRISBANE.

CONSECRATION OF BISHOP.

On St. Peter's Day, Thursday, June 29, the Archbishop of Brisbane will consecrate the Ven. Archdeacon G. D. Hand, M.A., Bishop of Coadjutor of New Guinea.

CLASSIFIED ADVERTISEMENTS

ACCOMMODATION WANTED.

WANTED DESPERATELY. Small self-contained Flat for quiet, Christian, mother and daughter. North Shore or W. Suburbs preferred. Miss Hudson. MA 5428.

WANTED, Small Self-contained Flat. Dulwich Hill-Petersham for preference. Merle Wright, Braeside Hospital. LM 3408.

WANTED.

WANTED TO PURCHASE, Six Ladies' Mortarboards. Urgent. Ring Miss Claydon, B 056. Ext. 556.

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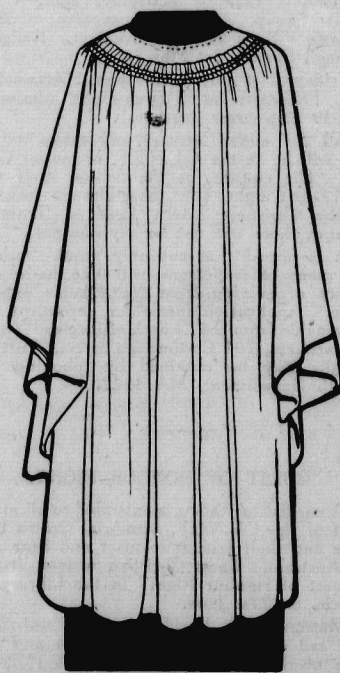
Every attention will be given to the Orders which may be submitted from CLERGY, CATECHISTS, CHORISTERS and Church-people generally.

Price Lists will be forwarded on Application.

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Handwritten notes:
Bishop's School
Bishop's Organist
married couple
Public House
Organist
2" D/C.
C.D.S.M.
Deaconess Real 2 room
Sunday 2.5.50
White woman (Hawley)
University