

THE AUSTRALIAN CHURCH RECORD

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

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IN TANGANYIKA

By Bishop Stephen Neill.

Bishop Stephen Neill, associate General Secretary of the World Council of Churches, at present travelling in Africa. He has written as follows to the C.E.N.

Easter coincided with the dedication of the Church of St. Andrew's, Kongwa. The building of this Church is a great achievement. The ground-nuts scheme does not recognise the existence of the spiritual, so no provision was included in it for a Church or for Christian ministrations. The whole of the money had to be privately raised, and the Europeans who are interested had just set to and done most of the building work with their own hands, men in high positions in the firm taking their turn with the less eminent.

This was a fine example in Africa, here, as in India, there is a tendency of the man who has acquired a little money to think that he cannot work with his hands.

The Church is neither very large nor very distinguished in architecture. It stands well up on a hillside; there is a great east window, through which one can look out on the buildings of what is now almost a new town over the far stretching plain, and away to a range upon range of hills, green in the foreground, plum-blue at the limits which the eye can reach.

At the dedication ceremony everything was duplicated for the benefit of the African members of the Church, many of whom had places inside the church. The lesson was read in English and in Swahili; the hymns were sung in both languages, and the prayers repeated twice.

And so, at last, Kongwa has its church, a house of God set on a hill, as a light and a witness in a rather dark place.

EXTRAVAGANCE.

The ground-nuts scheme has been a matter of considerable controversy in England; it is equally so in Tanganyika. It is obvious that there has been fantastic extravagance and overspending, and that the results have been far less than had been hoped for, but also insignificant in proportion to the money poured out.

The promoters have tended to excuse themselves by saying that they had met with unexpected difficulties; but anyone who has been in Africa knows that it is a continent which always does present unexpected difficulties, where man has not yet subdued his environment but is still holding on as it were by sufferance.

No attempt seems to have been made to consult missionaries who had long lived in the neighbourhood, and had been helping the local Africans, the rather unprogressive tribe of the Wagogo, to grow ground-nuts long before this scheme was thought of. The directors still hope that they will make good if not at Kongwa at least in some of the other areas that are being brought under cultivation. I hope that they may be right. I found other Europeans on the spot still very sceptical.

EFFECT ON NATIVES.

Some of those with whom I talked, and not all of them missionaries, could hardly find words bad enough for the scheme. They said that the effect on the natives had been wholly pernicious. The example set by the Europeans had been far from being, in all respects, helpful.

Africans had been drawn together from many areas, without the restraints of tradition and tribal life, on wages far larger than those to which they were accustomed, in circumstances which lent much encouragement to mischief.

The crime level at Kongwa is reputed to be the highest in Africa. Not merely so, the turnover of labour at Kongwa is very high. Africans spend some months there and then scatter in all directions, to carry with them everywhere their impressions of European life in the tropics, and the bad habits they themselves have contracted.

On the other hand, it must be noted that on the whole Africans are in favour of the scheme; they feel that it has served, as nothing else could, to open up the heart of Africa, and that the future progress of the continent depends on just this kind of mass drive in the application of mechanical power to the solution of its problems. Driving along a road, we passed a bulldozer, I said to my two African companions, "There is Africa's new god." They both agreed that it is so.

THE CURSE OF GOD.

Time must pass before a final judgment can be made. I can only record a deepening feeling in my own heart that the curse of God has been on this experiment from the start, because it has been born and conceived in sin, the sin of the worship of mammon, to the exclusion of the living God, and of the care of the living God for the souls of men above their bodies.

I hope that I am wrong. But I am not the only one to feel this profound anxiety about a plan that, otherwise conceived and executed, might have fared better and achieved more for the real welfare of mankind.

FUTURE CAPITAL.

Dodoma is typical of one great change in tropical Africa. It is producing towns. Right on the great slave route and devastated by it. Tanganyika Africans, except on the coast, had hardly reached the level of town life. Now this great change is coming. Dodoma is nothing but the point at which the great north road crosses the railway; but already it is a considerable town, with the usual marked Indian element, and growing every day. I believe that one day it will be the capital of the territory. It is far more healthy and bracing than Dar-es-Salaam, the present capital. It is good that our Church is well and truly planted in this potentially great centre.

The Cathedral was erected mainly through the generosity of one friend. Blessed be that giver for a beautiful house of God here in the heart of Africa. The Cathedral is octagonal, with an extension; the Holy Table stands across the space where one of the eight sides would be, with the extension serving as the lady chapel beyond it. It was very well filled for Evensong, the congregation being about half European and half African.

The book in the vestry showed that there had been 130 communicants at the Chigogo service earlier in the day. (Need I add that I found the indefatigable Dr. Laubach in Dodoma, at work on reading sheets in Chigogo for the illiterate? Later in Arusha, I found Canon Cordell at work on the Old Testament in Chigogo; thus, unobtrusively, the work of the Lord goes forward.)

AFRICANS SUSPICIOUS

Next morning, Archdeacon Banks kindly showed me round some of the work. There is a secondary school for boys, but this goes up to the tenth standard only, and not to the twelfth, which is the standard of admission to Makerere College. There are only three schools in the territory where boys can work up to the twelfth standard, one Roman Catholic, one government and one run by the U.M.C.A.

This is far too little for so great a territory. The course is entirely literary; the boys are becoming expert in the art of cramming. In a country where the conservation of the soil is far more important than anything else, rural education would seem to be the vital necessity. But the government does not greatly encourage it; and, if it did, the Africans might not be very much interested, being inclined to regard this as a dodge to keep the black man down by denying him that type of education which has made the European what he is.

And what is he? The Archdeacon mentioned that since the school has been raised to its present level, not one boy from it has felt called, or has accepted the call, to the ministry. High salaries and a place in the world are too dazzling. It is all too natural. But is Africa resolutely determined to make all the mistakes that have been made in India, and to learn nothing from the warnings that can be read in what has happened elsewhere?

A FAMOUS PALACE OPENS ITS APARTMENTS.

The bedroom in which Mr. Winston Churchill was born can now be viewed by the public. It is situated in Blenheim Palace which has now been opened to the public. Although access to the famous gardens at Blenheim Palace has been permitted for some time, the magnificent apartments have never before been on view.

This unique palace, set in the beautiful countryside near Oxford, is the home of the Duke of Marlborough. It is recognised as one of the most sumptuous and ambitious of architectural schemes ever carried out in Britain, for it is almost unrivalled among the many stately homes built through the centuries.

This architectural masterpiece was built for the first Duke of Marlborough (Mr. Churchill's ancestor) during the reign of Queen Anne.

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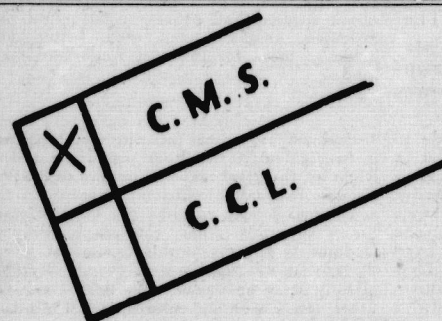
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NEED FOR VITAL BAPTISMAL DOCTRINE

Reforms Urged at Oxford

A full-blooded Scriptural doctrine of baptism is the great need in any baptismal controversy.

This was stated by the Bishop of Sodor and Man, Dr. Taylor, in the recent Oxford Conference of Evangelical Churchmen.

Dr. Taylor stated the points of view of the clergy with regard to the practical issues involved. Some clergy were satisfied with the prevailing conditions, while others desired radical reforms and were wholly dissatisfied with the practice of indiscriminate baptism.

In the speaker's opinion no wholesale reform should be undertaken until the Church has set forth a clear statement of scriptural teaching on baptism.

The Rev. F. C. M. Musgrave-Brown said that the reformers legislated for a nation that was at least outwardly Christian, even then taking the precaution of requiring that godparents should receive the Holy Communion.

Our nation is now not outwardly Christian and therefore the directions for Baptism as laid down in the Book of Common Prayer were not applicable to the conditions normally obtaining to-day.

Bishop Chavasse, of Rochester, speaking on the text, "As many as you were baptised into Christ did put on Christ," said, "Let us be clear that we enter the Church by putting on Christ. We do not necessarily put on Christ by entering the Church."

The conference decided that Christian initiation was a threefold process comprising baptism, confirmation, and first communion.

Infant baptism, following naturally from the rite of circumcision in the old covenant, accords fully with the new covenant of grace.

Confirmation is the time for probation and instruction originally required of catechumens.

A theological investigation should precede any revision of the baptismal service. Meanwhile it is essential that baptism, as a normal rule, should be administered only after careful preparation and with due regard to the requirements of the canons and rubrics.

Finally, the conference decided that, to avoid the danger of indiscriminate confirmation, the clergy should do their utmost to ensure the personal response of candidates to the claims of Christ as Saviour and Lord.

BISHOP'S FORMER PUPILS AT MEMORIAL SERVICE

Many former pupils of the late Bishop Wynn Jones attended his memorial service at Holy Trinity, Dulwich Hill, last Sunday.

Prior to his missionary work in Tanganyika, the Bishop was a teacher at Trinity Grammar School, which was at the time attached to the parish of Dulwich Hill.

Some present students of the school also attended the service, which was conducted by the Rev. H. J. Edwards.

The preacher, the Rev. L. S. Richards (Rector-designate of Richmond) was formerly a fellow-teacher with the Bishop. Two other fellow-teachers, Messrs. G. H. H. Carter and C. E. Latham, read the lessons.

The Holy Trinity church scout troop, called "Wynn Jones' Own," also attended in uniform.

C.M.S. Secretary's Alarm at Violent Indian Situation

"A month in India does not make me an authority, but it did make me fearful," said the Rev. R. C. Kerle in a recent communication.

Mr. Kerle, the General Secretary in N.S.W. of the Church Missionary Society, was commenting on the situation in India as he saw it during his recent visit.

"India was ill-prepared for the withdrawal of Britain and the country is passing through a period of acute disorganisation," he said. "In this chaotic period the administration has largely broken down and the nerves of the populace are strained to breaking point."

Added to this, Mr. Kerle continued, is the fact that the Communist terrorists are becoming more and more bold in the country districts, and to the simple mind their argument is so clear. "Britain exploited you, the present government is corrupt and inefficient, Communism will save you. Vote for Communists. If you don't we will burn your village."

"The buses in country areas are under armed guards, a platoon of soldiers guards every train, and a pilot engine precedes express trains which run at 20 m.p.h. for fear of sabotage. Desperately the leaders, men of ability, are trying to bring order out of chaos, but they must hurry. Time is the vital factor."

The only Europeans that Mr. Kerle met on the trip from Bombay to Dummagudem, a distance of 500 miles, were missionaries and their presence gives the people confidence and strengthens the hand of the young church.

PACIFIST PLEA ON USE OF H-BOMB

The Anglican Pacifist Fellowship in England wrote to the Archbishop of Canterbury recently on the subject of the Hydrogen Bomb.

The Ven. Percy Hartill, representing the fellowship, said that he recognised that the Primate as well as most of the Bishops were unable to accept the pacifist standpoint, but that he was gratified to see that many non-pacifist Christians had realised that the Hydrogen Bomb was a weapon that Christians could not legitimately use.

"I am sure there is a line to be drawn somewhere," said the Archdeacon. "For every Christian there is a point where he says, 'Here I stand before an absolute; this is unconditionally forbidden.'"

In urging a combined stand by the Church the writer said that in a condemnation of the hydrogen bomb those that belong to the Pacifist tradition and those who belong to the "Just War" tradition could combine on the basis of our common Christianity.

CANON LOANE SPEAKS AT B.C.M.S. ANNUAL MEETING

The Rev. Canon Marcus L. Loane, Vice-Principal of Moore Theological College, Sydney, was the main speaker at the recent Annual Meeting in London of the Bible Churchmen's Missionary Society.

Other speakers included Miss W. Dean (India), the Rev. R. P. Harland (India), the Rev. G. Molyneux (Burma), and the General Secretary, the Rev. A. T. Houghton.

Canon Loane is expected back in Sydney in November.

South East Asia Storm Centre Proving Responsive to Gospel

The storm centre of South East Asia is proving remarkably responsive to the Christian Gospel.

This was revealed by the Rev. W. J. Platt in presenting the Annual Report of the British and Foreign Bible Society in London.

Mr. Platt said that in the nine months under review the Society had published the Christian Gospel in six new languages. The

remarkable fact is that all these languages come from that area of great tension, South East Asia.

People in this area are receiving all new ideas and doctrines and it is a great encouragement, and also of great significance that the Gospel should appear at this time in these languages.

CITY OF SYDNEY EISTEDDFOD.

1950.

18th to 30th SEPTEMBER, 1950.

ORGAN AND CHORAL CONTESTS.

Last year lighting restrictions wrought havoc with Church Choir practices, reducing greatly the number of intending competitors in the Choral Contest for Church Choirs. In the Choral Contests of the City of Sydney Eisteddfod there is provision for choirs of varying degrees of strength and development. For the purely Church Choir, conditions are set out in Section 5: there are three Test Pieces—

(a) "Easter Hymn".

(b) Own Choice—Anthem.

(c) Own Choice—Hymn.

First Prize is £20 and Second Prize £10.

Suitable also for the average Church Choir is the Second Choral Contest for Mixed Voices (Section 2) to which a trophy valued at £15 15s. and £21 cash prize and Second Prize £10 10s. is attached.

The test pieces have been selected for their tunefulness, interest and relative ease of performance.

The syllabus of the 1950 City of Sydney Eisteddfod is available free of cost from all music houses and from the Organising Secretary, City of Sydney Eisteddfod, 148 Phillip St., Sydney. (Telephone BW 3951 and BW 5306.)

ORGAN CONTESTS.

This year again the Australasian Performing Right Association has donated the amount of 25 guineas to be awarded as prizes in the

"Ernest Truman" Memorial Church Organ Contest in the City of Sydney Eisteddfod in honour of one who was for over a quarter of a century City Organist of Sydney, and a musician of distinction and influence throughout Australia.

This event will be judged by Mr. J. W. Nicholls, City Organist of Hobart, and will be heard in St. Stephen's Church, Macquarie St., Sydney, through the courtesy of the Deacon's Court and the Organist of the Church. Arrangements can be made for practice at a nominal charge.

It is important that the "Ernest Truman" Memorial Contest is open to all organists, whether student, part time or full time organist. There is no age limit. The principal test piece is a selection from a major work for the organ by Bach.

The same conditions apply to a new organ contest (188a) sponsored by the Organ Society of Sydney. The purpose of the Society in seeking the inclusion of this contest is to induce in organists and public alike enthusiasm for the most magnificent of all musical instruments and the realisation of the wide range of contemporary compositions for the organ, ecclesiastical and secular.

The third Organ Contest is limited to amateurs and the competitor is free to choose his contest number.

The organ division has this year received greater space in the Syllabus than in any previous year, and it is hoped that organists will, by entering freely, co-operate with donors and the Eisteddfod Council to strengthen the contests and to stimulate public interest in the organ.

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RELIGIOUS BROADCASTS.

That "Christians need re-converting to Christianity at least once in each generation" was the sentence that opened the campaign in the recent mission to London.

In the A.B.C. session, "The Conversion of Christians" speakers are talking to those who have got into the habit of taking for granted the fact that they are Christians. They are asking us all to lift ourselves out of our habits, and experience Christianity's challenges and gifts, as if this faith were coming on us for the first time, and converting us again.

"The Conversion of Christians" may be heard at 3.30 p.m. E.S.T. each Sunday on the A.B.C. National programme. The sub-titles and speakers are as follows:

July 2nd.—"The Conversion of Christians —to the Quest of Truth," by Professor A. Boyce Gibson.

July 9th.—"From Routine to Adventure," by the Right Rev. J. S. Moyes, Bishop of Armidale.

July 30th.—"To the Vision of a Re-united Church," by the Most Rev. R. S. Halse, Archbishop of Brisbane.

August 13th. — "From Respectability to Discipleship," by the Rev. Frank W. Coal-drake.

August 27th. — "From Trust in Self to Trust in God," by the Rev. Professor John McIntyre.

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NOTES AND COMMENTS

By an interesting coincidence, just at the time when the Federal Government is seeking a solution to the problem of deadlock in the Senate following a double dissolution, the possibility of deadlock should be a real problem in the State Parliament of N.S.W. It is rather alarming to have to consider the possibility of a new election, and we might well ask "what good would it do?"

The question, of course, assumes that all voters are consistent and "there's the rub"; which makes us ponder a more significant question—ought we to be governed by the inconsistencies of a small percentage of the population that changes its mind overnight for any reason or none at all?

Democracy ought to be like a well designed motor car, enough motive power to enable it to progress at a safe rate; and sufficient braking power to guard against all emergencies. In a country which has in the main only two shades of political thought, this stage would seem to have been reached when Parliament is evenly divided. By a strange irony it is just when we arrive at this point that Government seems impossible.

If National Governments can successfully prosecute a war, as was done in Great Britain, they ought to be able to govern with success during peace—and especially ought this to be true when a Parliament is evenly divided. Such a situation should call out the best from both sides and subdue private ambitions to the welfare of the people.

When the pride and prejudice of party interferes with the smooth running of the State, it is time to revise the rigid party system. Members ought to have restored to them the same right of free expression of opinion on the Floor of the House, that they

have in the Caucus or Party room. "Block" Party voting makes this impossible. "My Party, right or wrong" calls for a lower loyalty than that due to country and to God. When the choice is between "the lower" and "the higher" is it too much to expect that "the higher" should be chosen?

If ever there was a vindication of the principle that a "soft answer turneth away wrath," it has been demonstrated during the visit of Bishop Yashiro.

Arriving in this country at a most unfortunate time, i.e., just when the Japanese war trials are being publicised, there was a sharp reaction from some misguided branches of the Returned Soldiers' League. This opposition seems to have been almost completely crushed by the sincerely Christian attitude of clergymen, who suffered as prisoners of war at the hands of the Japanese. In N.S.W. and in Victoria, clergy who were prisoners, have in public statements not only invited Bishop Yashiro to preach, but have also extended to him the hospitality of their own homes.

It seems a great pity that to counter sporadic R.S.L. propaganda, some real publicity was not given to the fact that the British Commonwealth Forces of Occupation in Japan thought so much of this remarkable representative of the Anglican Communion, that they subscribed towards sending him to the recent Lambeth Conference. Had this been done, perhaps we would have been spared the disquieting knowledge that special police services were required to protect Anglican acts of worship.

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CROWDED CONVENTION IN SPIRE OF RAIN.

In spite of the cold and wet day splendid attendances marked the 44th Annual King's Birthday Convention at St. Paul's, Chatswood. In fact, by the first session in the afternoon latecomers had to be seated in the choir stalls.

The first speaker, the Rev. K. N. Shelley, developed the theme that, just as Israel under the Old Covenant needed a high priest, so likewise do Christians under the New Covenant. He showed how the Lord Jesus fulfills in fact what the Aaronic priesthood performed in figure.

The following speaker, the Rev. E. W. Foote, of the Chatswood Baptist Church, challenged his hearers to practise a right response to the Psalmist's question, "What shall I render unto the Lord for all His benefits unto me?" "We come nearest to requiring God," he said, "when we thankfully take from Him what He gives, acknowledging Him the giver." God needs nothing—all things are His and we have nothing that is not His already. "What shall I render?" "I will take the cup of kindnesses!"

The Rev. George Rees (Sydney Diocesan Evangelist) spoke of the power of the Blood of the Lord Jesus to fit us for heaven and the same power for victory in the battle of the Christian life. Not only is there no inheritance or hope in heaven other than through the shed blood of the Lamb of God but neither can we be overcomers in this life other than through victory by the same blood—victory in trusting, victory in speaking, victory in dying, victory in rejoicing. (Rev. 12.)

The Rev. Dr. Howard Guinness developed the theme of freedom and victory for the Christian life, as laid down in Romans VI. "All of us," he said, "are in slavery to something." Freedom is a relative thing. We can only be free to the extent of our sharing of the life of our Saviour. The fourfold key, that unlocks the message of Romans VI is "knowledge" (v. 6), "faith" (v. 11), "surrender" (v. 13), and "obedience" (v. 17).

The Rev. J. R. Noble, speaking from Luke IX, directed his hearers to a deeper experience of the glory and majesty of God as revealed in the life and work of the Lord Jesus Christ. With so many "the supreme interest is what we can be and do and not what Christ can be and do through us."

The closing speaker for the day was Canon D. J. Knox. He invited his hearers to the home of Martha and Mary (Luke X) and stressed the significance of the little word "also" in the text "Mary which also sat at Jesus' feet." He suggested that it revealed that Mary did not neglect her ordinary duties but added to them the paramount "also." He urged a return to the Bible as the Word of God. "We must also learn to sit at the Lord's feet."

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The Management Board are most grateful to the following for their donations:—Miss E. A. Johnson £1/1/-; Mr. J. Barrack 10/-; Mrs. Howe 10/-; Mr. R. G. Brain £1/10/-.

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PERSONAL

The death took place at the beginning of June of the Rev. L. J. Hobbs, of Brisbane, who, prior to his retirement from parochial work had been Rector of St. Andrew's, South Brisbane, for a long time.

Dr. Paul White, well known as the Jungle Doctor, is on a visit to New Zealand in connection with the Intersociety Conference. In September Dr. White will attend the International Intersociety Conference to be held at Cambridge, England. The Dr. will fly to England and expects to be away for about two months.

We regret to note that the Rev. Stephen Taylor has been ill and earnestly trust he will have a speedy recovery.

We were sorry to hear that the Rev. R. P. Gee has been ill and are pleased to know he is now on the way to recovery.

The death took place last week of Mrs. McMartin of Croydon, N.S.W., she was the sister of Mr. C. P. Taubman, a well known Sydney Churchman, to whom we offer our prayerful sympathy.

Sister R. Metcalfe, of Melbourne, and Sister B. Barber, of Sydney, have joined the B.C.A. Nursing Staff, and are now serving in the Society's hospitals in South Australia.

Rev. L. S. Richards, Rector of Sutherland, N.S.W., has been appointed to be rector of Richmond, Diocese of Sydney.

Rev. J. Eglinton, of Langlea, has been appointed to be rector of Sutton Forest, Diocese of Sydney.

Rev. E. Fisher-Johnson has been appointed to the incumbency of Abbotsford, Diocese of Sydney.

We desire to offer our hearty congratulations to Matron E. Shaw, of Crown Street Women's Hospital, who was the recipient of the O.B.E. in the recent honours list. Matron Shaw is the daughter of the late Rev. A. R. Shaw. Matron is known for her many Church and other activities.

We are glad to report the success of Messrs. Ken McKay, Donald Robinson and Bruce Reed, of Sydney, in their recent examinations, at Cambridge; all secured honours. Mr. McKay, who gained First Class Honours, was also awarded two prizes.

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THE LATE MISS D. BIGNOLD.

We record with deep regret the loss to the Church of England Homes in the "Home Call" of their Social Organiser, Miss Dolly Bignold, on the 29th May after being in hospital for two months.

Miss Bignold joined the staff of the Church of England Homes and Hostels on the 1st March, 1928, and with the amalgamation of that organisation with the Church of England Homes became a member of the staff of the combined organisation in 1930.

She was the secretary of the Central Ladies' Committee, the outstanding efforts of which reflected in no small measure Miss Bignold's wonderful organising ability. However, her main work centred around the organising of the Homes Annual Fete in the Sydney Town Hall. Every possible detail for the smooth running of the function was thought out beforehand; every new difficulty was faced courageously and coped with successfully. In fact a friend remarked recently that Miss Bignold's success as a social organiser was mainly due to the fact that she would never take "No" for an answer. The fete total each year became a record breaking effort, culminating in the really outstanding amount of £1205 last year.

At the funeral service conducted by the Rev. W. T. Price, B.A., assisted by Rev. Canon F. W. Tugwell, B.A. (Hon. Clerical Secretary of the C. of E. Homes), at St. John's Church, Darlinghurst, on the 31st May, when many of her Homes friends were present, the Ven. Archdeacon E. Lampard paid a fitting tribute to Miss Bignold whose interests extended to other worthwhile causes, and we came away feeling that in her passing we may well say of her—"That she hath done what she could."

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WHY I GO TO CHURCH ON COLD AND RAINY SUNDAYS.

Frances Ridley Havergal's admirers, whose name is legion, will read with interest the following lines from her pen:—

I attend Church on rainy Sundays because:—

1. God has blessed the Lord's Day, and hallowed it, making no exceptions for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for the weather.

3. If his hand fail through weakness I shall have great reason to blame myself unless I sustain him by prayer and presence.

4. My presence is more needful on Sundays when there are few than on those Sundays when the Church is crowded.

5. My example may influence others. If I stay away, why may not they?

6. On any important business rainy weather does not keep me at home, and Church attendance is in God's sight very important.

7. Among the crowd of pleasure seekers I see that no weather keeps delicate females from the ball, the party, the concert.

8. Among other blessings such as weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

9. Those who stay away from Church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

10. Though my excuses (not always the true reason) satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that. St. Luke 14. 18.

11. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a Church, and yet they think they have good reason for such neglect.

12. I know not how many more Sundays God may give me and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.

CENTENARY OF ST. PAUL'S,
CARLINGFORD, N.S.W.

On July 4th, 1850, the Rt. Rev. William Grant Broughton, D.D., first Bishop of Sydney, opened and consecrated the little church on Mobb's Hill, Carlingford. In those days the church was on the edge of a wilderness, through which ran a track leading from the present Pennant Hills to Ermington Wharf. Rev. Samuel Marsden knew this track in his days for along it would be moved his farm produce and stock from Pennant Hills for shipment by river boat.

The Church in those days (and until 1877) was known as St. Paul's, Pennant Hills, while the older Methodist Church a quarter of a mile away was described as "near Dundas." The latter retained its name although Dundas station and post office were erected over two miles further west. However, names were very vaguely used in those days until the railways forced firmer localisation.

St. Paul's was erected as a branch church in the large parish of St. Anne's, Ryde, while Rev. George Edward Weaver Turner, S.C.L., was the Rector. Early records state that no small share of the cost of the erection was provided by the Rector's own generosity. This gentleman is known also for his contribution to botanical knowledge from private research. The grounds of the old Rectory at Ryde still show evidence of his wide interest in plants and shrubs.

The stone of which the church at Carlingford is built was quarried locally by Mr. Richard Marshall who performed all the masonry work.

The school hall, close to the Church, was erected in 1872 and enjoyed in its day an enrolment of 110 scholars. The public school buildings stand directly opposite, and the oldest portion of these was erected in 1885.

Carlingford remained portion of Ryde parish, under Rev. G. E. W. Turner as rector, until 1860 when it

was made portion of the new parish of Castle Hill with Carlingford and Dooral Dooral (Dural), over which Rev. Robert Taylor (later Canon) was rector. Mr. Taylor was succeeded by Rev. H. H. Britten in 1866 and Carlingford remained under his leadership until 1885, becoming portion of Ryde parish again when Mr. Britten became Rector there in 1877. In 1885 Rev. George McIntosh became Rector of Carlingford with Ermington. He had ministered in Carlingford since 1881



ST. PAUL'S, CARLINGFORD, N.S.W.

as Curate in Ryde parish. Now he took over the incumbency of a newly formed parish with Carlingford as the main Church. He continued his ministry until 1903, when Rev. Joseph Young succeeded him until 1926.

The long ministeries of these early rectors is interesting. In 76 years the Church enjoyed only four rectors. Of course, a number of curates and lay-readers assisted during the passage of time. The record of replacing the hood on the parish sulky in 1920, reminds us, also, of the labour involved in traversing their extensive parishes by horseback or sulky.

The land on which the Church of Saint Paul is built was the gift of William Mobbs for the purpose in 1847. Originally he intended that the parish burial ground should be around the Church, but the nature of the shale formation rendered this project impracticable. Accordingly he made a

further gift of 1½ acres nearer to his own homestead, close to the Dundas Methodist Church. Here William Mobbs himself was interred in July, 1851. His grave is now surrounded by the many other graves of faithful departed who wait for the Great Day that draws nearer when the trumpet shall sound and the Lord Himself shall descend from heaven with a shout and with the voice of the archangel and we shall be changed.

From July 2nd to July 22nd various services and functions will celebrate the Centenary. On July 4th at 7.30 p.m. the Rt. Rev. W. G. Hilliard, M.A., Th.D., will preach. On July 9th his Excellency the Governor of New South Wales will be present at Morning Prayer when Ven. Archdeacon S. H. Denman, L.Th., will preach. A very interesting afternoon will be on July 22nd when the Royal Australian Historical Society will visit the old Church at 3 p.m.

SYDNEY PRELIMINARY
THEOLOGICAL COURSE.

NEW TESTAMENT EXAMINATION.

First place was gained by Miss Judith Pulsford, of St. Philip's, Eastwood, 90%, second by W. Lackenby, All Saints, Austinmer, 85%; third by Mrs. F. Ingoldsby, St. George's, Gerringong, 83%.

Other successful candidates were as follows:—

Beryl Palmer, Peter Duke, John Chapman, S. J. G. Hodge, Myra Patterson, J. B. Henderson, P. Morrow, Betty Williams, Alice Gibbons, J. E. Gilmour, R. Morris, Kenneth A. Lovett, Alan F. Smith, Stuart C. J. Smith, J. B. Simpson, Hilda Hughes, Margaret Evison, Mrs. M. Hoyle, A. J. Sommerville, Joan Wilson, R. Cale, Betty Krause, Mary Graham, P. O'Loughlin, Beryl Daniel, Georgina Serpell, W. L. J. Hutchison, Allan Redshaw, Mrs. June D. Moon, Billee Jones, Dulcie Carter, Shirley Bell, Judith Proctor, Miss D. White, M. J. Sainsbury, Barbara Short, Jean Wear, Patricia Duff, Valenciennes C. Brealey, Marcia Oates, Judith Hansby, Ena Dickson, Allyn R. Gazzard, Peter, Holland, G. S. Clarke, Miss D. E. Hutton, G. Watkins, Del Mutton, O. Weaver, Marguerite Marrett, K. E. Goard, Hazel McCann, Don Davies, Margaret Gent, Norma Howell, Joan Lawson, O. Phillips, J. Roper, Joy Evans, L. Birch, Zoe Webb, Mrs. E. Mettam, Miss V. Levy, Miss L. Morton, Joyce E. Stewart, Nita G. Wallace, R. W. Bravery, L. Bravery, K. C. Gilmore, Ursula Malir, K. J. Thomas, Gloria Short, V. Hancock, Nancy Latta, J. Spence, Eileen Evans, Malcolm C. Eatch, Gloria Lee, F. J. Phipps, John M. Wells, Alan Larsen, E. H. Face, Elizabeth Blanchard, G. J. Mills, David Baker.

Five students were unsuccessful.

The second term has just commenced; new students may enrol at the Deaconess Hall, Carillon Avenue, Newtown, any Tuesday evening at 6.30 p.m. A correspondence course is available also, telephone LA 1243 for further particulars. Fees are 2/6 per term for those attending lectures and 3/6 per term for correspondence students.

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TO AUSTRALIAN CHURCHMEN.

ALL MUST BE CHANGED

The key to the full understanding of the story of Nicodemus in the third chapter of John undoubtedly lies in the words by which he is introduced. "Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews." From this we learn that Nicodemus was a Pharisee and also a member of the Sanhedrin, or ruling council of the Jews.

Questions Raised.

This takes us back to the first chapter where we read of the ministry of John the Baptist. In the other gospels we are told that John's announcement "the Kingdom of Heaven is at hand" had a profound effect. No doubt the occupation of the country by the Romans helped to give John a sounding board. Crowds went out to hear him and amongst these "many of the Pharisees and Sadducees."

And due to this popular stir and the consequent quickening of the Messianic expectations "the Jews sent unto him from Jerusalem priests and Levites." This suggested that the deputation was official.

Now we further read of this deputation "they had been sent by the Pharisees." These words of description, "by the Pharisees" are in the Greek language exactly the same as those used of Nicodemus, "of the Pharisees." The margin of the Revised Version reads: "and certain had been sent from among the Pharisees." The Pharisees were either the source of the authority that sent the deputation or the source from which its personnel was drawn. Nicodemus would then have a hand as both a ruler and a Pharisee in sending the deputation. And he may also have been himself a member of it. It is not unreasonable to think this, for Nicodemus was a devout man and belonged to the teaching class in his church. He would be concerned above the average in John's message. It is clear then, he was one of the senders; and he may also have been one of the sent. All this suggests a very interesting question—Was Nicodemus baptised? It is true that we read "the Pharisees and the lawyers rejected for themselves the Council of God being not baptised of John," and of John we read, "when he saw many of the Pharisees and Sadducees coming to his baptism he said unto them ye offspring

of vipers who hath warned you to flee from the wrath to come?" These are stern words but we know they were intended not to repel but to sift, for we hear John use the same words, "to the multitudes that went out to be baptised of him." While, as a body, the Pharisees rejected the message of John, individual Pharisees of the "many" that went out to hear him, may have received his message and been baptised. Of these it might well be that Nicodemus was one; and perhaps his friend Joseph of Arimathea another.

It is further likely that Nicodemus regarded Jesus as greater than John for he said to Jesus, "Rabbi, we know that thou art a teacher come from God for no man can do these miracles (or signs) that thou doest except God be with him." We read of John that he "did no sign (or miracle)." Nicodemus would know this.

An Enquirer's Questions.

The question in the mind of Nicodemus that night would be, what about the promised kingdom? These were not his words but they must certainly have been the thoughts of his heart.

And it is to this question that Jesus answers: "Verily, verily, I say unto thee except a man be born again (or from above) he cannot see the Kingdom of heaven." This staggers Nicodemus. He had not thought of the promised kingdom as a kingdom invisible to the outward eye. He speaks of a second natural birth and its impossibility. But this may have been more for something to say than anything else. His mind is still on the earthly level. It is plain that he shared the common belief that the promised kingdom would be a Jewish Kingdom and that every man who was a Jew by birth would by right belong to it.

To this confused question about the natural birth Jesus answers, "Verily, verily, I say unto thee except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." No man belongs to the Kingdom of God by any human rights or privileges, whether they be ecclesiastical or civil. No outward ordinance could give admission. Nicodemus may have come up from the Jordan dripping with water. But baptism could not give him entrance to the kingdom. It could not even cleanse his eyes to see the King-

dom. He must be born from above. God's Holy Spirit must work a work of grace in his heart. He must be changed. He must be born of the Spirit. Baptism was indeed a sign or symbol of repentance. The baptised person was expected to have renounced the old life and left it behind. Baptism in the Christian covenant also is a sign or symbol of new life. The baptised person is expected to come up from the waters of baptism to live in newness of life. But neither baptism nor any other ordinance can impart life. This is God's prerogative and is exercised in answer to faith. The Holy Spirit must give the new life. The new life is God's work in the heart and is both invisible and vital.

It is impossible to say what thoughts and memories may previously have been stirred in the heart of Nicodemus. John's voice called to repentance. No person or class in the nation was exempted from this.

Had the word of God through John found a lodgment in the heart of this educated Pharisee? Had he come with a troubled conscience as well as a troubled mind?

The Final Question.

Had Nicodemus begun to feel himself a sinner? And now, cultured and privileged as he undoubtedly was, did this direct message "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee ye must be born again," awaken in him a new consciousness of sin, an awareness of his own distance from God and of all that lay between? We do not know. We only know his last question and our Lord's answer.

His question, "how can these things be?" may well give voice, though perhaps at first faintly, to a deep current of enquiry in the heart. "How can this be my experience? How can I be saved?"

Our Lord answers this enquiry also. He tells Nicodemus of a place of salvation. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth, may in him have eternal life." The place of salvation is the foot of the cross. In that place there is room for all. And all stand there on a common level.

All must be changed, it is true, but it is also true that God in His mercy has made provision for all. In the crucified Saviour there is both forgiveness and life for all who seek.

THE KNOWLEDGE OF GOD

(By the Rev. C. E. Hulley)

In his book "Christian Doctrine," Dr. Whale quotes the occasion upon which a young curate called on William Stubbs, Bishop of Oxford, to ask for advice about preaching. The great man was silent for a moment and then replied, "Preach about God; and preach about twenty minutes."

At the moment we are not interested in the last part of the advice, although that may be important, but about the first.

If we are to preach about, or speak of God with authority we must have knowledge of Him, for this is the very foundation of religion in human thought. And that knowledge may come to be the possession of the soul in different ways. Probably very many who accept and act upon it have never seriously asked themselves what is the ground of their belief. By those who have really faced their inner life, widely differing answers would be given to the question as to why they believe in God. Some would claim that knowledge is a result of spiritual needs, others would relate it to moral claims, others would base it on intellectual considerations, some would combine the whole three.

The knowledge of God, however, demands that we take account of all means by which men have in any age thought it possible to get such knowledge. We must move in the realm of Natural Theology as well as Christian Theology, one starts from the facts of experience in nature and moral life, the other from the Incarnation of Jesus Christ. Natural Theology results in an idea of God in nature, real, but somewhat bare and conjectural in character. Christian Theology, in virtue of the new start and wider scope, ends in an idea of God, which is more certain, more definite, and more coherent. Christian Theology throws light upon the same problems and questions as its simpler predecessor, but just as the treatment of them ceases to be theological when the idea of God is left out of sight, so it ceases to be Christian apart from the assumed truth of the incarnation.

Before passing to the consideration of the so-called "proofs" of the existence of a Deity which belong to "Natural Religion" we ought to point out that there is one type of evidence which, if it be accepted, surpasses all other in directness and in conviction. Thousands of the best of mankind in

every age have testified unmistakably to their belief in a God who is a personal and spiritual being, and to a personal relation with Him which they regard as the most real and valuable of all that belonged to their life. Many of us can bear similar testimony. We can quite honestly say that we know that there is a God because we know Him; very imperfectly no doubt, yet with a knowledge that is every bit as real to us as our knowledge of anything else.

It may be objected that this is all "subjective," and the effect of illusion, self-deception, or the like, but the fact that such experience is so widespread, and not confined to a single age make it so impressive that it cannot be ignored. Even though some are not conscious of having ever felt a similar experience themselves; or perhaps from a long desire of the religious faculties have come to regard such experience as unreal, is not a cogent argument against those who have.

We have already suggested that some knowledge of God is possible apart from "Revelation." St. Paul (Rom. i 20), speaks of the "eternal power and Godhead" of God as manifested to human minds through the visible creation. This is the basis of the argument known as the "general consent of mankind" — that in all ages religion has been a universal phenomenon. Space will not permit us to deal with the cosmological, ontological, design or moral arguments, but they are impressive even though they leave us in some points unsatisfied. The exercise of human reason upon the universe leads us to a point, but does not satisfy with the kind of certainty that we look for. Natural religion cannot invite us to "taste and see how gracious the Lord is." Man needs a certainty beyond that which natural reason can attain.

The existence of God cannot be logically demonstrated. There are many proofs, but there is no demonstration; and those who insist on one must be plainly told that we have none to give. But neither can we logically demonstrate the existence of self or of The world. The world and self are alike in being final postulates of thought, and therefore incapable of demonstration, but the existence of God is not the less certain for being the necessary postulate of every argument instead of the logical conclusion of one argument.

If there is to be knowledge on man's part there must be revelation on God's part; and it is along these lines that true knowledge comes.

The word Revelation may be used in a wider or narrower sense. Man rightly and fully studied, is to himself a revelation of the being of God. But common consent restricts the word Revelation to communications from and about God given otherwise than through the normal phenomena of man and the world. Such communications, Christianity holds have been made from the very first to man. God has spoken sometimes through physical miracles, sometimes through spiritual miracles. Above all, Revelation has come through the Incarnation of the Son, Jesus Christ; through His manifested Person, Word, and Work. It is through Him that true knowledge of God comes. He came to show the world the Father, but people were slow to understand. One night, however, as the Sacred Scriptures tell us, Jesus was talking of the Father, one of the disciples plucked up courage to say what the others were thinking: "Show us the Father and that will satisfy us." Jesus said: "Have I been so long time with you and you haven't known me? He that hath seen Me hath seen the Father."

Here is the secret of the knowledge of God: "God, who commanded the light to shine out of darkness, has shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." All else is supplementary to this great fact. As we know Jesus, revealed in Scripture, so we know God. The fullness of our knowledge depends upon our knowledge of the Son through His Spirit which He hath given us. It is the Blessed Trinity which finally explains God.

DEATH OF TWO DISTINGUISHED AUSTRALIAN CHURCHMEN.

It is with very great regret that we learn as we go to press of the deaths, in an air crash, in Western Australia, of the Bishop of Riverina, and the Dean of Newcastle, N.S.W.

The death of these two church leaders is a serious loss to the life of the Australian Church, in which both men took a distinguished part. The Bishop of Riverina was consecrated five years ago; he had previously served as a rector in the Diocese of Melbourne.

The Dean of Newcastle was appointed from England last year.

We hope in our next issue to give a fuller appreciation of their work.

CORRESPONDENCE

DISCIPLINE IN BAPTISM.

(The Editor, "Australian Church Record.")

Dear Sir,

I read with very great interest the letter from "Sydney Clergyman" appearing in the last issue of "The Record." Might I be permitted to make a few observations?

Your correspondent baptised the infant born out of wedlock (only to regret his action later) but refused to "Church" the mother. I am at a loss to understand such refusal. The significant point in the Churching Service would seem to be expressed in the closing prayer—"We give Thee humble thanks for that Thou has vouchsafed to deliver this woman Thy servant from the great pain and peril of child-birth." Surely such a prayer is not out of place even for an unmarried mother. In my experience, the majority of mothers who seek Holy Baptism for their children do not ask specifically to be "Churched," though such requests, denoting at least some sense of gratitude, are to be desired. When a girl "in trouble," or her mother, has even a vague idea that God's unseen Hand can and does uphold His erring children amidst "pain and peril," there is an opportunity for spiritual instruction. Neglect of such may close the door to a hungry soul, and we will antagonise, rather than discipline our people if we turn them away in time of desperate need. I feel very strongly that "instruction in righteousness" is the counterpart of "reproof and correction."

There is nothing mechanical about Baptism, and it is certainly "not a magic wand which God waves over the child's head." But when unenlightened applicants voice that horrid phrase, "It's nice to have them done," I prefer to believe there is something deeper than mere superstition in their minds. I am not their judge. And when all has been said, the main emphasis should be placed upon what God does, and not upon what Godparents fail to do! Our Blessed Lord emphasised the importance of Baptism by submitting to it Himself, and He commanded His Disciples to teach and to Baptise. Obedience to our Master is the all-important thing, and must supersede all ecclesiastical regulations—important and necessary as the latter are. If this is not so, what is the significance of "Emergency Baptism," so frequently administered by hospital nurses when a Clergyman cannot be summoned in time?

It has been said that a false separatism is often created between the two Sacraments of the Gospel. I believe this is all too true. Both have their foundation and basis in Christ our Saviour, and both rest on His Command. But preaching and teaching also rest on His

Command. Thus there is an indivisible link between all of these. When I preach or teach, I must do so prayerfully and in faith, leaving the results to God. When I administer the Sacraments I must likewise lean entirely on His Divine Mercy. Who am I to limit the possible results? I am full of sin myself and must hesitate before refusing other sinners access to certain Means of Grace. There is no reference to refusal of Baptism in our Prayer Book, though there are practical directions as to its administration. But where discipline is enjoined, e.g., in the Rubrics at the front of the Communion Service, it must surely be applied in a Christlike spirit. I often note how kindly in word and loving in action the Master was, even to society outcasts—

"Sinners gathered round Thee,
Lepers sought Thy Face,
None too vile nor loathsome,
For a Saviour's Grace."

Precisely because "Australian Christian witness to-day is in a missionary situation," non-Church-goers who call on the Clergy to arrange for Baptisms, weddings and funerals present a challenge demanding a firm but sympathetic response. If we "follow up" such people with ardent pastoral care, it may mean a fresh start in their lives. Patient understanding, with a refusal to compromise on vital issues, discipline of their human wills becomes possible, and there we must begin.

I think "Sydney Clergyman's" suggestion about united discussion by Rural Deaneries is a splendid one. But Bishops would have an unenviable task in acting upon resultant findings.

Yours sincerely,

(The Rev.) R. E. SHERLOCK,
St. Mark's Rectory, Glen Davis.

DISCIPLINE IN BAPTISM.

(The Editor, "Australian Church Record.")

Dear Sir,

In St. Barnabas' Church, Broadway, during 1949, there were 64 baptisms. During the first half of 1950 there have been four because of a change of policy. In 1949 children were brought without notice at 4 p.m. on a Sunday and received, while now no child is baptised except by arrangement with the rector who asks parents (and godparents also if possible) to meet him twice before the baptism so as to have explained to them its meaning.

Most parents are not interested in the meaning of the service and do not even agree to come once. About 75 per cent. of those who do agree to come do not come more than once, and then go elsewhere to have the child baptised. Of the seven parents I

have interviewed a real work of grace is evident in two—husband and wife. The other five showed sufficient genuine interest for me to go ahead with the baptisms, but I have no evidence of their conversion.

May I ask my fellow clergy what their experience is in this matter and how they make their attempt to be true to the spirit of the baptismal service (written for Christian parents), which is so unfortunately worded and yet which presents us with such a real evangelistic opportunity.

Yours sincerely,

H. W. GUINNESS,
St. Barnabas' Rectory, Sydney.

DANCING.

(The Editor, "Australian Church Record.")

Dear Sir,

I have noticed an article on dancing in the issue of June 1. As a young person belonging to the beloved Church of our Lord, I have been very interested in the dancing controversy. For some time I have been examining this matter as to whether it is of any benefit to the Church and the people who participate in it.

While listening to a young people's radio programme earlier this week I was astounded to hear this advertisement, "For brighter Sunday afternoons, attend such and such dance studio." My mind was quickly taken back some few months when this matter was discussed by Synod. Synod was attacked left and right for endeavouring to make a stand on this matter and one of the chief attackers were the dance studios, who were endeavouring to vindicate themselves.

Sunday spent in the way God meant us to, I find is the most joyful day in the week. Up to this time I was doubtful as to just what should be done over this controversy, but now it certainly has been settled for me. One is reminded of the words of our Lord: "Wherefore by their fruits ye shall know them."

Yours sincerely,

K. C. GILMORE,
67 Minnamore Av., Earlwood, N.S.W.
10th June.

RAFFLES, Etc.

(The Editor, "Australian Church Record.")

Dear Sir,

The account of Debate in the Gippsland Synod re guessing competitions might give a wrong impress. No amendment was moved to the motion on raffles, Mr. Spencer

"THE BIG FISHERMAN"

A REVIEW BY ARCHDEACON T. C. HAMMOND

expressed his opinion only. Most of us condemn it is inclusive in the Acts of Synod: That no games of chance shall be used to raise church moneys. Guessing falls under the same test as all gambling. It appeals to the covetous spirit condemned by the 10th Commandment. Someone else has to pay for the article received. The promoters expect ten times the worth of the prize. As bookmakers once said to me: "Why don't you do it straightout as we do."

Yours, etc.,

B. B. LOUSADA,
St. Matthew's Vicarage,
Bruthen, Vic.
June 8th, 1950.

CHILDREN'S LIBRARY.

(The Editor, "Australian Church Record.")

Dear Sir,

The Committee of St. Anne's, Hammondville, is endeavouring to provide a Christian Library for Children who live in the Settlement and they seek donations of suitable books from interested friends so that this much needed work may be carried forward. Parcels of books may be addressed to the Director of the Settlement, The Rev. B. Judd, St. Peter's Rectory, Forbes St., Sydney, or to the Committee, St. Anne's, Hammondville.

Yours faithfully,

J. P. JONES.

LADIES' HOME MISSION UNION

JUST A REMINDER—

WINTER SALE OF WORK

in the Chapter House,

FRIDAY, 7th JULY

Official Opening by Lady Parker
2.30 p.m.

Goods of All Kinds on Sale

Afternoon Tea

Dr. Samuel Johnstone had a fine English style. I was reminded of his famous introduction to the story of Rasselas Prince of Abyssinia when I read "The Big Fisherman" by Lloyd Douglas. Dr. Johnstone begins with the words, "Ye who listen with credulity to the whispers of fancy"—words which are appropriate to this remarkable novel which has arrested so much popular attention. Let me say at the beginning, that the novel, as a novel, is a very fine piece of work. It has an air of romanticism about it that catches the imagination and carries the reader on in a wide sweep of intrigue until he is lost in the contemplation of the outstanding hero. But, one begins to wonder in reading the book, who is the outstanding hero, as so much time is given to Fara the disappointed Princess of Arabia who had such an unhappy connection with Herod Antipas, that she overshadows the great herculean figure of the Big Fisherman who is supposed to be the centre of attraction. But allowing for that legitimate criticism, one has to give a meed of praise to the gifted and talented production that has issued from the pen of Mr. Douglas.

But I want to direct my readers' attention to another aspect. It is easy to lavish praise, it is difficult and sometimes apparently invidious to indulge in criticism. Yet I venture to criticise this particular novel in the light of what seems to me to be a prevailing blunder in our present system of education. We are not producing people of really critical power. The imagination is stirred at the expense of reason, and the result is likely to be disastrous. I do not know anything about Mr. Douglas. I do not know whether he has any religion or whether he is a Roman Catholic or a Protestant, and therefore from that point of view my criticisms must be regarded, I venture to submit, as perfectly impartial, but what I do know is, that he has made a sorry mess of the New Testament evidence, and it is time that somebody directed attention to that particular, and as I venture to submit, glaring defect in what is otherwise a very high effort of novelist genius. It is required of those who undertake to engage in historic investigation and to present it in the form of a romance, that they should be at least moderately acquainted with the conditions they set forth to portray. What is called "local colour" is particularly difficult to obtain when we are dealing with ancient characters which flit across the pages of history. Sir Walter Scott, it is well known, was a romanticist of a very high order, and he took very great pains to familiarise himself with the characteristics of the Middle Ages which he undertook to portray. Yet the historian can detect many grievous blunders in Sir Walter Scott's presentation. The same criticism has been directed against Monseigneur Benson, who according to Professor Coulton, allowed a lady, a young lady, too, in the age of Elizabeth, to slip about in almost the untrammelled freedom that is accorded to members of the fair sex in our democratic and liberal age. Anybody who knows the circumstances of Elizabeth's time would recognise these glaring anachronisms. But there is always a measure of concession given to the novelist. He is allowed for his own purposes to alter slightly the perspective for dramatic reasons. Therefore we might pardon, in view of that legitimate licence, the characterisation of Antipas which allowed him to be assassinated on the road leading from Jerusalem, when as a matter of fact we know that he died in ignominious exile somewhere in Lyons, it may be the modern Lyons or it may be a town of the same name on the borders of Spain. It might be contended that that was a legitimate licence. It was necessary in order that the drama should come to a fitting climax that the Arabian Prince who was in love with Fara should carry out her rash vow to assassinate Antipas. But it is exceedingly difficult to acquit our author either of ignorance or else of clumsy workmanship when we consider the story in relation to the New Testament narrative. It is not too much to say that in very important particulars the New Testament narrative is entirely ignored. That is a defect in relation to local colour that is not easy to pardon. In the first place, the Big Fisherman is represented as a widower living with his mother-in-law. Indeed there is a hint in the story that he was attracted to the Arabian Princess Fara who made her home in Capernaum and was a visitor at the house of Peter. But that particular affection gradually settled down into a paternal regard. But Peter, himself, we are distinctly told, was a widower and remained a widower to the end of the story. Evidently, our author had not in view the statement of St. Paul

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that Peter was in the habit of "leading about a wife" (1 Cor. 9.5), for had he considered that he would not so conveniently have ignored what must be a problem to those who are advocates of the perpetual celibacy of the clergy. The same peculiar tendency manifests itself in making Andrew a bachelor. There is no foundation whatever for that particular presentation, any more than there is for the assumption that Bartholomew was a very aged person. It would appear as if the author is particularly anxious to avoid giving offence to a particular type of theological thought and for that reason he makes as far as possible all his heroes to avoid the particular problems of matrimony which certainly confronted them in the Jewish State in which they lived. We find the same tendency when our author deals with the Princess Fara. Perhaps as some of my listeners have not read "The Big Fisherman" it might be well to indicate that here there is a section of local colour which is correct. Fara is the daughter of Arnon who in turn was the daughter of Aretas the King of Arabia, with whom Herod Antipas contracted a marriage before the unfortunate circumstance which led him to take Herodias his brother Philip's wife to wife. Here there is truth in the narrative, the story is based upon historic fact. But when we come to the details relating to the New Testament our author frankly departs from any regard to the historic position. The Bible tells us quite distinctly that Andrew was the one who found Peter and told him about our Lord. For his own purposes, whatever those purposes may be, our author makes the situation go into the reverse, Peter is the one who tells Andrew concerning the Messiah. It is serious defects like that which have no bearing whatever upon the historic setting or the dramatic significance of the story that makes the reader who is acquainted with New Testament teaching bitterly disappointed in this book. Furthermore, Fara the Arabian Princess declines marriage with Voldi the Prince who is in love with her. Her mother had been divorced by Herod Antipas and she cherished a hatred for the licentious and unworthy Tetrarch of Galilee. But there is no justification whatever for assuming that she was unable to consummate her real wish and marry Voldi. There is a weakness in the story which seems to suggest that the author has been unduly impressed with the later theories of celibacy which now prevail so strongly in the Roman Catholic Church. Not only that, but in minor details there is the same disregard for the accuracy of presentation. We have an interesting party of the disciples who hear for the first time of our Lord's intended visit to Jerusalem. They endeavour to dissuade Him, Peter being foremost in that enterprise. Now the Scripture says, "Get thee behind Me, Satan, thou art an offence unto Me," when dealing with that particular incident. The narrator puts it, "Stand aside, Peter," a very much milder rebuke than was delivered in the original narrative. Why should the passage of Scripture be neglected and entirely foreign words introduced in this particular instance? And not only so, for we read in the Gospels that Thomas said, "Let us also go and die with Him." For no purpose, Thomas is away on a wool-carding job provided by Jairus for his benefit, and the words which in Scripture are assigned to Thomas are transferred to Bartholomew. This is making free with the sacred page for no proper purpose, and indicates that the writer is indifferent to the significance of the Gospel narrative. Had there been any dramatic occasion to serve we might give him pardon, but there is no justifi-

fication whatever for that particular departure from the narrative. Then to mention one other failure which is glaringly inconsistent we have a messenger summoning people to Jerusalem. He summons the Roman Mencius and he summons Voldi the Arabian Prince. He appears with the Cross upon his breast, the mark of the Master. Students of history know that the sign of the Cross as a material emblem did not emerge in the Christian Church until about the time of Constantine. This anachronism is evidently a concession to popular sentiment and as such is to be condemned. But not only that, there are two glaring inconsistencies in the narrative. The Acts of the Apostles tells us the disciples were gathered together in the Upper Room before the Day of Pentecost. There was no occasion to summon them, they had received the injunction of our Lord on the Mount of Olives, "tarry ye at Jerusalem till ye be endued with power from on high." Hence this whole story of angelic messengers calling together the disciples is a creation of the novelist's imagination and not a very excellent one at that. Furthermore, it seems strange if Romans and Arabians gathered together at the Feast of Pentecost that the multitude said, "Are not all these which speak, Galileans?" However, of course, that is a matter that occasions closer investigation. Perhaps we may not expect clear, definite guidance on such a point as that from a novelist. But the whole tone of the book has led to a misinterpretation of Christian history which is very glaring. It is surprising to find that there is an implied weight upon celibacy as already indicated which finds no countenance in the New Testament. It is even more remarkable to find that we have the altar and the taper at a very early stage when the Christians were hiding in the Catacombs of Rome. It is still more remarkable to find that Peter the Jew, who at any rate had regard for the second commandment, "Thou shalt not make to thyself any graven image," attempts feebly to dissuade the multitude from worshipping the robe of our Lord Jesus Christ, and when his efforts prove ineffective he consoles himself with a shrug, saying, "Well, if this is idolatry there is no great harm in it." What are we to think of a writer of the twentieth century with all the information available to him, Bible Dictionaries and other standard works, perpetrating monstrosities of this kind. There are two possible solutions. I find myself unable to determine which is the correct one. Either our author was anxious to sell his book and therefore contributed to popular superstition in order that he might achieve that end, or, what seems indeed very likely, our author while impressed with the great figure of Peter and the greater figure of the Divine Lord, had a very rudimentary acquaintance with the text of sacred Scripture, and did not find it necessary in order to perfect a real work of art so to supply the local colour that thoughtful readers would not be offended.

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YOUTH PAGE DIOCESE OF SYDNEY.

OATLEY MISSION.

Over the week-end 3rd and 4th June, the Youth Department, at the request of the Rev. S. N. Paddison, arranged for a team of young people to conduct a mission in the Parochial District of Mortdale, Oatley and Oatley West. The activities of the team were confined to St. Paul's, Oatley.

Mr. Paddison writes in his current Parish Paper:—

"It is with joy in my heart, and deep gratitude to God, that I write of the wonderful and stirring events experienced over the last week-end at St. Paul's, Oatley. There we saw the power of God operating in human lives, and had brought before us again the ageless truth that when God really gets into a heart, then wonderful things happen.

A team of some twenty young Christians from the Church of England Youth Department, under the capable leadership of our former Catechist, Mr. Doug. Abbott, came to us early on Saturday afternoon. After a cup of tea in St. Paul's, and a short service, they dispersed in groups of two to visit the district. In the evening, the squash meeting, conducted by the team, was held at All Saints', Oatley West, and it was a time of real blessing.

On Sunday the whole team reassembled at St. Paul's at 5 p.m., and conducted the fellowship tea. The great blessing came at the Evening Service. There two members of the team spoke to the crowded congregation of what Jesus Christ meant to them as Saviour and Lord; a beautiful and spiritually arresting Alexander hymn was sung by a quartette from St. John's, Beecroft; and then the Director of Youth Work in the Diocese of Sydney (the Rev. Graham Delbridge) preached the sermon. It was a simple, fervent and powerful address, and full of evangelical appeal and fervour. The preacher was concerned with the great commission to win souls, and spoke to the souls of the congregation. After the sermon, the preacher invited any who had felt the call of Christ as Saviour and Lord, and would like to confess Him before the congregation, to quietly come to the front during the singing of a hymn. God worked in the hearts of many of the congregation. With deep purpose and

real joy, six of our people, young and old, stood testifying to their friends and loved ones in the congregation that Jesus Christ was real to them, and that they knew Him as Saviour, and henceforth would serve Him as Master.

So the Church was fulfilling her great missionary task of winning men and women for the Crucified, Resurrected and Ascended Lord Jesus. That is our supreme task to-day—that and nothing else. We must not be content with this beginning at St. Paul's, but we must work and pray that the fire may spread, and men and women in all our churches will feel the mighty call of the Risen Christ and yield themselves to Him, in full and glad surrender as Lord and Saviour. I write this in my letter to you, not just to report the activity of one Church, but because it is the pattern of what the Church of God must be doing here and everywhere. When the power of the Living God is really felt in all our Churches, then we shall see great acts being done for God, and a Church on fire to serve the risen Lord, and to extend His Kingdom."

STRIP FILM LIBRARY.

For some time appreciation of the value of visual aids in Church Youth Work has been growing. As part of its service to rectors and young people, the Church of England Youth Department now has a lending library of 35 m.m. strip films and slides, covering a range of subjects Biblical, educational, cartoon and films of general interest. Strip film and slide projectors may be hired.

Also, through the courtesy of many of the documentary film libraries, it is possible for the Youth Department to arrange a film evening, or to have films for a squash. The documentary sound film has a very great attraction, and is widely used. For an example of the usefulness of the documentary sound film, there is one called "St. Paul's" which traces the building of that great Cathedral in England, bringing it to the dreadful fire of London in 1940, and concluding with a scene of the Dome of St. Paul's with the cross standing out above the wreck and ruins of war-tattered London.

If you are interested in using films, would you please contact the Director for Youth

Work, or the Staff Worker of the Church of England Youth Department, 201 Castlereagh Street, Sydney. Phone MA 1942.

LEAGUE OF YOUTH.

The C.M.S. League of Youth will hold its Annual Meeting in the C.E.N.E.F. Auditorium, 201 Castlereagh St., on Saturday, 8th July. The business meeting will commence at 3 p.m., followed by a basket tea at 5 p.m., and the Evening Rally, presided over by His Grace the Archbishop, will take place at 7.30 p.m. The speaker at the Rally will be Dr. H. W. Guinness.

Full members are reminded that the renewal of pledges will take place at this meeting.

A special invitation is extended to Ex-League of Youth Members, and to all young people who are interested in the missionary work of our church.

Members are reminded that League is once again in charge of the handkerchief stall at the Annual C.M.S. Sale of Work on 16th August, and all donations or handkerchiefs or money will be gratefully received. Please send same to the Honorary Secretary, C.M.S. League of Youth, 93 Bathurst St., Sydney.

Preliminary notice is given of a squash in connection with the Sale of Work to be held on Saturday, 29th July, in St. Philip's Hall, York Street, Sydney.

DIOCESE OF GRAFTON.

YOUTH CAMP AT LISMORE.

Over 100 young people of the Grafton Diocese took part in an Anglican Youth Camp at Lismore held over the King's Birthday week-end.

The camp was organised by the G.F.S. and C.E.Y.M.S. branches of Lismore parish under the chairmanship of the Rev. J. Payne. The Bishop of Grafton acted as Chaplain, and the Bishop of Armidale was the Conductor.

The theme of the camp was "The World Church and Evangelism." Several sessions were conducted by the Bishop of Armidale who also preached in St. Andrew's Church on the Sunday when the campers were present.

The real highlight of the camp was the visit of Dr. Michael Yashiro, Presiding Bishop of the Church in Japan. He was given a rousing reception when he attended on Monday and addressed the young people.

DIOCESE OF MELBOURNE.

G.F.S. ANNIVERSARY SERVICE.

The 75th Anniversary Service of the Society was celebrated by a service of Thanksgiving and Re-dedication in St. Paul's Cathedral.

Lady Brooks and Miss Jeanette Brooks were present. The service was very impressive with the large congregation and mass of banners.

The singing was led by the G.F.S. Choir, and the Chaplain, the Rev. R. W. Dann, conducted the solemn act of re-dedication.

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INTERPRETING THE OLD TESTAMENT.

NEW ENGLISH BOOKS.

(Written for A.C.R. by the Rev. T. H. L. Parker, M.A., B.D.)

The Witness of the Old Testament to Christ, by Wilhelm Vischer. Vol. 1, **The Pentateuch**. Translated by A. B. Crabtree. (Lutterworth Press, 25/-, pp. 264.)

On the dust-cover this is described as a "highly original and controversial work." A true judgment, but liable to misunderstanding. It is original for our age; it is not original in the history of the interpretation of the Old Testament. But without a doubt it is controversial—and what a damning light it throws upon our present Church that it should be so! Dr. Vischer (who, incidentally, wrote the book during a time of inactivity enforced by the National-Socialists) is concerned, not with the "truth" or "falseness" of the Old Testament, but with its meaning. He is concerned, not with the structure of the crib, but with the Holy Child who lies in it.

This needs further explanation. Let us cast back our minds very swiftly, over the history of the interpretation of the Old Testament. Think first of the use of the Old by the writers of the New Testament. We see essentially an unbreakable conviction put forward with unswerving insistence that the substance of the Old Testament is the Messiah who is Jesus of Nazareth. Think next of the allegorical interpretation set in train by Origen, which culminates in the three—or four-fold system of Augustine and the scholastics. That Christ is not left out, Augustine himself and I. Bernard of Clairvaux are sufficient witnesses. Think also of the Reformers' view of the Old Testament, and how, along with some naivete, inseparable from their age, they consistently interpret it in a Christological sense. Think then of the moralising interpretation which held the field after the enlightenment, and of how the tendency to literalism which had been uneasily present in Calvin, became a system. Then came Darwin and the horrified and natural (yet fatal) wish to defend the Pentateuch. After that, "Essays and Reviews" appeared in about 1860, with Frederick Temple and Benjamin Jowett urging that the Bible be read and interpreted like any other book. From thenceforth the Church is split into the two camps of conservatives and critics. Wellhausen applies radical critical methods on the one side; James Orr

demolishes them on the other. The battle rages. But where, in all this fierce attack and frenzied defence, is the Christ of the Old Testament? The critics are so busy being literary critics and historians that they have few thoughts to spare for the Messiah. The conservatives are so busy defending the Old Testament that they have little time left to go beyond their prolegomena to an interpretation of the books. The one reminds us that we have our treasure in earthen vessels—but does not show us the treasure; the other reminds us that the vessels also are worthy to be treasured, because of their contents—but, by confusing the vessels with the treasure also fail to discover the treasure to us.

May it not be that we have now arrived at a better position in the works of (among others) Phythian-Adams, A. G. Hebert, and Wilhelm Vischer?

The Witness of the Old Testament to Christ conforms strictly to its title. Professor Vischer asks what the O.T. is talking about Christ: "The two main words of the Christian confession: 'Jesus is the Christ' — the personal name 'Jesus' and the vocational name 'Christ' — correspond to the two parts of the Holy Scriptures. . . The Old Testament tells what the Christ is; the New, Who He is . . . So the two Testaments, breathing the same spirit, point to each other, 'and there is no word in the New Testament that does not look back to the Old, in which

it is foretold" (Luther) and all the words of the Old Testament look beyond themselves to the One in the New in Whom alone they are true." (p. 7.)

Let us look at one or two examples of how Dr. Vischer executes his aim of interpreting the Old Testament Christologically.

First, on Genesis 1. Has this chapter anything to do with Christ, with Jesus of Nazareth? "Everything in this chapter proclaims the Christ. . . Any one who believes in a Jesus who either has nothing to do with this chapter or only in so far as He is a member of the created world, does not really believe at all in Jesus the Christ. For the Christ is more than the ripest fruit of creation; He is its root, its meaning, its truth. He is the Word which was in the beginning, which was with God and partook of the nature of God. . . The apostolic message runs: Jesus our contemporary is this Christ. . . In Him alone is mediated to us knowledge of, and faith in God the Father, the Almighty Creator of heaven and earth. In Him and alone in Him, is the truth of what is written in the first chapter of the Bible." (pp. 51-52.)

Secondly, Jacob's struggle at the brook Jabbok (Genesis 32): "And

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AUSTRALIAN CHURCH NEWS

NEW SOUTH WALES.

DIOCESE OF SYDNEY.

SYDNEY CLERICAL PRAYER UNION.

The next meeting will be in the Board Room of the Bible House, 95 Bathurst St., on Monday, 3rd July, at 11 a.m. After the prayer session the Rev. J. A. Dahl will continue to lead the discussion on Baptism. Enquiries UB 1630.

GOVERNOR TO ATTEND ANNIVERSARY SERVICE.

His Excellency the Governor of N.S.W. (Lt. Gen. Sir John Northcott) will attend the morning service at St. Peter's, East Sydney, 23rd July. The occasion is to mark the 83rd Anniversary of the Church.

St. Peter's Parish is part of the Mission Zone Fund of the Diocese.

TEACHER'S LONG SERVICE.

Teachers and scholars of St. Matthew's Sunday School, Bondi, recently farewelled Miss Petty, who had given 35 years of service. She was presented with a silver tea service as a token of the affection with which she is held.

Many of her former scholars are now mothers with children and some are grandmothers.

Miss Petty also taught at the branch Sunday School, North Bondi.

VICTORIA.

DIOCESE OF MELBOURNE.

AMERICAN MEMORIAL DAY SERVICE.

His Excellency the Governor (Sir Dallas Brooks) and the U.S. Consul-General, attended the American Memorial Day Service held recently in St. Paul's Cathedral.

The Consul-General read the Gettysburg Address during the service and Taps (the American equivalent of Last Post) followed by Reveille was sounded.

R.S.L. ATTACKED.

"The Church of England Messenger" in its latest issue, says that the objection of an official of the R.S.L. to the visit of the Presiding Bishop in Japan, Dr. Yashiro, is regrettable.

The objection is even more deplorable, when members of R.S.L. are not unanimous on the matter and do not appear to have been consulted. Such hostility is definitely at variance with the action of members of the British Occupation Army who thought so highly of the Bishop that they paid his fare to England.

DIOCESE OF GIPPSLAND.

ENGLISH RECTOR FOR YARRAM.

The Rev. S. L. Dolph, M.A., B.D., formerly of Sydney, who has been rector of St. Leonard's Church, Colchester, England, for the past twenty years, is exchanging with the rector of Yarram, the Rev. W. J. Clayden, for twelve months. His daughter, Miss Claire Dolph, is at present staying in Burwood, Sydney.

DIOCESE OF BALLARAT.

ORDINATION AT BUNINYONG.

The Bishop ordained to the diaconate, Mr. Arthur Rutter, in Holy Trinity Church, Buninyong, on Sunday, 18th June. Mr. Rutter, who is from New South Wales, was presented to the Bishop by Archdeacon Best.

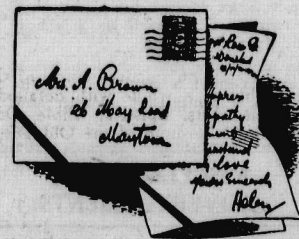
After the service, parishioners who came from each of the centres of the parish attended a luncheon given in honour of Mr. and Mrs. Rutter and their two daughters.

DIOCESE OF WANGARATTA.

SYNOD MANDATES OUT.

The Bishop has sent mandates to all parishes in the Diocese for the election of representatives to the new Synod. He has summoned it to meet on Tuesday, 29th Aug.

Canon W. J. Chesterfield has been appointed Archdeacon, Registrar and Vicar General of the Diocese.



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★ Off the Record ★

• A FILM THAT ISN'T WHAT IT OUGHT TO BE

Those who were hoping for something of real evangelistic value in the American film, "The Prince of Peace," will be disappointed.

The film, a third-rate, home-made "colour" production, has recently had a brief and uneventful season in Sydney. Half of it deals with the surrounding story of how the passion play was produced at Lawton, Oklahoma, by a non-Conformist church group. This part of the film is spoiled by a sentimental dialogue and plot, and could well have been dispensed with.

Some rare parts of the filming of the actual passion play are reasonably good, and fairly faithful to the Scriptural account. But for the most part it is chronologically unsound, poorly filmed, and badly produced. From start to finish it reeks of sincere but unavailing amateurism. Many will feel that the film would only tend to bring into ridicule both the Gospel and religious films generally.

• A RAY OF HOPE FROM J. ARTHUR RANK

Talking of the religious screen, the J. Arthur Rank organisation has filmed the story of the first Good Friday. The film, "Which will Ye Have?" runs for 40 minutes, and, when released for general exhibition, will not be shown on the same programme as gangster, musical, or fiction pictures.

The great difficulty of the part of our Lord (one of the weaknesses of "The Prince of Peace") is overcome by the use only of His voice. Our Lord's face and figure are not seen. The film gives prominence to the violent Barabbas, who it pictures as repenting and believing at the foot of the cross.

That it is desirable to amplify Scripture with such sanctified imagination is a proposition which will meet considerable opposition.

When Dr. Frank Laubach, the world-famous literacy expert, was in Sydney last year he met Miss Beryl Long, of C.M.S. Tanganyika. Miss Long made bold the cause of the Wagogo tribe in Tanganyika, and last month Dr. Laubach was in Tanganyika working out a scheme of teaching adults to read in Cigogo.

Dr. Laubach and Miss Long have completed a first reading primer, with pictures illustrating each consonant combined with each vowel. Eight illiterates were taken through the course of lessons in four days, and now they are being trained to teach others. Many more illiterates are making excellent progress.

• FROM PARISH TO COMICS

Three months ago the Rev. Marcus Morris, resigned the living of St. James', Birkdale, Southport, England, in order to become editor of a comic.

To-day, Mr. Morris is at the head of what appears to be one of the most successful ventures ever made in the field of children's religious literature. He is the editor of "The Eagle," a new-type, high-standard comic paper, with an implicit Christian background and basis. Nearly two years ago Mr. Morris first conceived the idea when he realised that the comic was the only type of literature read each week by the vast mass of children. The strip cartoon idea appeared to be an excellent way of putting to the children something of the Christian approach to life.

He approached the Hulton Press with the idea, and they took it up with great enthusiasm. After the first issue 60,000 letters were received from children all over England.

FROM THE WEEK'S READING: "The abiding peril of the Church is that it will so overstress its own importance that it becomes in its own thinking, an end in itself, instead of being content to remain a means to the 'end.' The Church is rescued from this peril precisely in proportion as it adopts the attitude of mind which sees itself as a preparing community." (Dr. Max Warren: The Truth of Vision.)

—ANGLICANUS.

PREFERMENTS AND APPOINTMENTS

BEST, Ven. Joseph, Archdeacon Emeritus (Diocese of Bendigo).

BUTLER, Rev. Harold, Rector of Zeehan (Diocese of Tasmania), from the Diocese of Riverina.

BURGESS, Rev. L., to be Vicar of Camperdown (Diocese of Ballarat).

EZZY, Rev. R. A., to be Rector of Macquarie Plains (Diocese of Tasmania).

FARRER, Rev. J. S. F., to be Rector of Holy Trinity, Bendigo, from the Parish of Swan Hill.

MUTTEN, Rev. G. E., to be Vicar of St. Paul's, Ballarat.

RICHARDS, Rev. R. E., to be Archdeacon of Ballarat, in succession to the Ven. J. Best.

SIMMONS, Rev. G. B., to be Chaplain on the Hawkesbury River (Diocese of Sydney) from the Parish of Kangaroo Valley.

RESIGNATIONS.

BRODIE, Rev. K., from the Parish of Bairnsdale (Diocese of Gippsland).

PETERSEN, Rev. C. J., from the Chaplaincy of the Cheltenham Homes (Diocese of Melbourne).

LEAVE OF ABSENCE.

CHATFIELD-JUDE, Rev. H., to England for three months as a Migrants Chaplain.

OBITUARY.

ROWELL, Rev. J. S., Diocese of Melbourne (retired).

SCOTT, Rev. R. A., Diocese of Bendigo (retired).

STILLWELL, Rev. Canon, Diocese of Melbourne (retired).

NEW CHURCH FOR EASTWOOD.

The Parish Council of St. Philip's, Eastwood has acquired a double block of land for a new church in the East Denistone area. The site is large enough for a church to seat 300 worshippers, as well as a school hall and kindergarten rooms.

In the meantime the council hopes to purchase, and re-erect a small hall on the land to serve as a temporary church and Sunday School.

MISCELLANEOUS ADVERTISEMENTS

WANTED.—24 2nd hand copies Faith and Consecration Hymns. Words only. Ph. Ryde 459, 7-9 p.m., Mrs. Nicholls, Ryde School of Arts.

RELIABLE WOMAN, cooking, some house duties, small family. Modern country home, Gunnedah. Good wages. Personal references. Apply St. Philip's Rectory, Eastwood WL 1610.

LADY, well educated, typing experience, needs post as receptionist at doctor's, dentist or guest house. Well recommended. Apply Family Service Centre. MA 9620.

LADY, very pleasant personality, wants unfurnished room with Christian people. Family Service Centre. MA 9620.

SCOTTISH GIRL, with daughter 4 years of age, wants domestic work in nice home where she can have child. Family Service Centre. MA 9620.

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