

THE AUSTRALIAN CHURCH RECORD

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

Vol. 15, No. 14

JULY 13, 1950

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

IN INDONESIA TO-DAY

Rev. John Garrett has been visiting Indonesia on behalf of the World Council of Churches. He writes to the "Australian Church Record" as follows:

On the evening of Saturday, May 13, a meeting of the combined Christian Youth of Jogjakarta in Central Java had been called in the Christian Hospital. Before the meeting I was shown round the wards. The running of the hospital is still in the hands of the government, but a pastor moves in and constantly among the sick. The long, airy, corridors beside the wards are clean and shining. This hospital, like the schools, is a tribute to the wisdom and efficiency of the Dutch missionaries, whose work is now bearing fruit in the conduct of their Indonesian successors. This is a point one tends sometimes to forget in the expectancy of new freedom of the young churches. Sometimes they half forget themselves, but never quite.

As far as I can guess after such a short time here I should say that the Indonesian churches have for the Dutch missionaries a deep feeling of love and comradeship that will increase when their nation is more firmly established and the wounds have been given time to heal. Then the Christians of Indonesia will be a key minority, firmly set for the "frontier work" of inter-pretation and reconciliation, not only with the Dutch, but with the whole outside world.

The large group of young people, which included about fifty nurses from the hospital, and members of the PPKI (Christian Youth Movement) asked me all sorts of questions after I had spoken to them on the findings of the Third Commission at Amsterdam. The PPKI in Jogjakarta has adopted a policy of witness in government departments, through the work of young officials. Many of them were in guerrilla fighting during the last four years and have to make up the loss of their education. They have too few

books. It appeared to me that they were still allowing themselves to live too much in the enthusiasm of the new National Unity and would sooner or later have to analyse out the sharp differences between the various political parties in Indonesia, the Moslem Party, the Socialists, the Christian Political Party and so on.

After we had discussed the nature of responsible Christian action in the political world things gradually loosened up. One boy sang one of those tenuous old Javanese songs full of trills and quartertones we sometimes hear on the short-wave radio in Australia. Following a certain amount of derisive applause the audience then called for an Australian song from me. After I had tried to explain and sing "Waltzing Matilda" I understood for the first time in my life how utterly incomprehensible it must be to everybody except us! They asked me to lead in prayer before we all went home. I could never have imagined I should be doing such a thing even in Jogjakarta in the midst of an independent Indonesia when the Japanese were invading Java in March, 1942. Yet all these things have happened in the terrible years of war and revolution here, and there we were, praying together in the end, "through Jesus Christ our Lord."

A Christian Hospital.

Bandoeng is a beautiful town set among high hills. The climate is cool and sunny. At the Immanuel Hospital where we stayed, the staff form a Christian community. The memory of the spirit of joyful service remains with me vividly.

The wards are over-crowded and there is too much work. A large group of male and female nurses is being

trained. They are a happy family. Because Java has less than 25 per cent. of the required number of T.B. Sanatoria, a wing of the hospital has been reserved for T.B. patients. Doctors nearby give voluntary service to the hospital as surgeons and consultants. Dr. Leimena, now minister for health in the Indonesian cabinet, was at one time superintendent of Immanuel Hospital. Now, as a member of cabinet, he is able to hold out little hope of a government subsidy to Christian hospitals on the old scale. They were formerly subsidised up to 100 per cent. of their annual income, and doctors, who were on a good salary, devoted the proceeds of their private practice to the hospital. It looks as though the new subsidies will not rise above 60 per cent., and reduction in salaries also seems likely, while costs are rising too. All this reflects the general economic predicament in Indonesia, which can be solved only by liberal and sympathetic western investment. Meanwhile, on this, as on other matters, I found my friend Dr. Siregar placid. His conviction is that the work of the hospital will not be done satisfactorily on a 60 per cent. subsidy. It is an essential service in Bandoeng and the government or the town will find the necessary additional money notwithstanding. If I were a young Australian doctor I couldn't hope to find more sacrificial and rewarding work than this at Bandoeng and other places like it.

C.M.S. FINANCES IN ENGLAND.

A report for the year ended March 31st, 1950, showed that in response to the "Each One Bring Three" campaign (to increase the number of supporters) receipts from the Society's Associations throughout the country had continued their upward trend.

Overseas expenditure had exceeded estimates by £26,000, due principally to the situation in China, sterling devaluation, and rising costs in many countries; and legacy receipts had been less than in the previous year. The balance sheet showed a total available income of £517,859, against an expenditure of £566,834, leaving a deficiency on the year's working, of £48,975, to be covered by the Legacy Equalisation Fund.

HOSPITAL CHAPLAINCIES.

(In the Diocese of Sydney)

It is interesting to note that the Church of England in the Diocese of Sydney is making a constructive effort to staff some of the main public hospitals with full-time chaplains and visitors.

The Churches of the Rural Deaneries of North Sydney and Gordon have had a co-operative scheme operating for some eighteen months. They have combined to enable Bishop Wilton to take up the work of visiting the Royal North Shore Hospital, St. Ives Hospital, and the Anglican patients at the Mater Roman Catholic Hospital. The Home Mission Society of the Diocese supports this scheme by a grant of £50 per annum.

Early in 1949 the Ladies' Home Mission Union agreed to find the necessary funds to enable a Deaconess to be set apart to visit Crown Street Women's Hospital, the Royal Hospital for Women, and St. Margaret's Roman Catholic Hospital. Deaconess Best has been doing this work and very much appreciation of her ministry has been expressed by patients and staff alike.

His Grace the Archbishop of Sydney has now appointed the Rev. G. H. Feltham, B.A., Th.L., to be full time chaplain at the Royal Prince Alfred Hospital (with Gloucester House and King George V) and the Royal Alexandra Hospital for Children. For many years the huge task of ministering at these big hospitals has been undertaken by the various incumbents of the large neighbouring parish of Newtown. It is good to know also that the Mothers' Union is making a constructive effort in arranging for regular visitors to visit at a number of Sydney's smaller hospitals.

Rectors in the country and city who have parishioners at any of the Hospitals mentioned in this article are invited to advise the Chaplains or the Deaconess so that they may be visited. Letters addressed to them at the hospitals they visit will always find them.

NEW DOCTORS OF THEOLOGY.

At the meeting of the Archbishops and Bishops in October, 1949, it was agreed to fill four vacancies among the Fellows of the Australian College of Theology.

The Most Reverend the Primate, as President of the College, has informed the Registrar of the result of the ballot, and that the following gentlemen have been elected Doctors of Theology, as having received the highest number of votes from the nineteen Bishops who participated in the election.

Namely—

The Reverend Felix Arnott, M.A., Warden of St. Paul's College, Sydney.

The Very Reverend S. Barton Babbage, M.A., Ph.D., Dean of Sydney.

The Venerable Archdeacon W. R. Barrett, M.A., Archdeacon of Hobart.

The Reverend Basil W. Oddie, M.A., Director of the Society of the Sacred Mission, at Kelham, now of Adelaide.

"THE AUSTRALIAN CHURCH RECORD."

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

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

Victoria.—Melbourne:

Tasmania.—Hobart: T. A. Hurst, 14 Dymally Road, Sandy Bay. Issued Fortnightly.

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"CHRISTIANITY AND THE HYDROGEN BOMB."

Speaking at the 66th Anniversary of the Methodist Central Mission, Dr. Howard Guinness, took as his theme the possible significance of the recent advance in nuclear physics as a fulfilment of our Lord's prophecies concerning the end of the age and the establishment of His Kingdom on earth.

After quoting from the daily press he said that any serious analysis of Matthew 24 and Luke 21 shows that the Lord Jesus expected at least three outstanding signs to herald His coming in Glory (Joel's "Day of the Lord").

1. The return of the Jew to Palestine (Luke 21:24). He reminded us that on May 14th, 1948, after the Jews had been banished from their own land for 1900 years and then had commenced to live there since 1900 only as a minority under sufferance, Ben Gurion had proclaimed from Tel Aviv the establishment of the Independent State of Israel.

2. The world wide preaching of the Gospel by the Church (Matthew 24, 14). Not until our own day had this come anywhere near fulfilment. But the missionary revival of the last 150 years, with its seeds in the work of John Wesley and his followers, had carried the Gospel by mouth and in print to more than a thousand different tribes and tongues. The witness of the Gospel had been heard by every nation.

3. Profound anxiety and trouble in the world at large which would finally be engulfed in devastating events in which the forces of nature would become out of control. With the advent of Atom Bombs — and probably hydrogen bombs — even scientists have been driven to the apocalyptic passages of scripture to express their thoughts of the future in the event of another war.

"Blood, fire, pillars of smoke." "The forces which control the heavens will be disordered and disturbed." "The heavens will disappear in a terrific tearing blast, the very elements will disintegrate in heat, and the earth will be burnt up."

After speaking about the power of the gospel to change human nature and give peace and purpose to life under whatever circumstances men had to live, he concluded, "Make no mistake about it the King is coming to bring in His Kingdom. There is no other way it can come. It is as though a game of chess were being played in which the white pieces are outnumbered and seemingly outplayed by the black. But the white player is biding His time and contrary to appearances has the game under control. The onlooker who understands can see that his opponent is trapped, and the Master has His final move in sight. When He makes it He will say, 'Check Mate!'"

N.B.—A booklet containing this address and other material will be published soon under the title, "History pulls down the blinds." From all booksellers, 1/- Publishers, St. Barnabas Press, 35 Arundel St., Forest Lodge, N.S.W.

YOUNGEST BISHOP IN WORLD CONSECRATED

The youngest Bishop in the world was consecrated in the Cathedral of Saint Peter and Saint Paul, Dogura, Papua, on St. Peter's Day.

The new Bishop, Geoffrey David Hand, M.A., was formerly Archdeacon of Northern New Guinea, and is only 31 years of age.

The Archbishop of Brisbane was the consecrating Bishop and he was assisted by several other Australian Bishops, including those of Adelaide and Rockhampton.

There were many visitors at the service and many of the white staff of the New Guinea Mission attended.

About 3000 Papuan natives also attended the service.

The new Bishop's main responsibility will be the care of that part of the diocese which was recently transferred from the Diocese of Melanesia. This includes the northern part of New Guinea together with New Britain and New Ireland.

Archbishop Defines Church's Political Responsibility

The Archbishop of Brisbane, Dr. R. C. Halse, in his Synod sermon recently, stressed the need for the Church to press on to a Christian social order which allows full expression to human personality.

In speaking of the political function of the Church, Dr. Halse, quoted Sir Stafford Cripps, as saying that the Church was never intended to engage in the solution of political problems, and to this extent should be non-political.

"We do not want politics in our religion, but we do want religion in our politics," he said.

The Church should not attempt to devise remedies for particular social, economic and industrial ends. This is the work of technicians such as politicians and administrators.

What the church should do is constantly inspire these technicians and the general public.

"We should all probably agree that Communism is ruled out as a direct enemy of Christ and His Church, but like Assyria to the Hebrews, it may be the scourge or punishment used by God for our neglect of His Word and Commandments."

"It is becoming clear that behind the Iron Curtain in Europe and China, there are many Christians who, while repudiating its atheism and materialism, see more of the spirit of Christ in the tenets of Communism than in the social inequalities of the systems in their midst which have been superseded."

"If we on the other hand are convinced that Communism as a power in the world is fundamentally opposed to God and spiritual values, we must still bear in mind that neither capitalism nor Socialism by itself can ever solve the world's problems."

BAPTIST ORDAINED IN EPISCOPAL CHURCH OF AMERICA

Recent ordinations in the Episcopal Church of America include two noted scholars.

They are Dr. Charles H. Heimsath, a former Baptist Divine, and Mr. Chad Walsh, Professor of English Literature at Beloit College, Wisconsin.

Dr. Heimsath is the author of "The Genius of Public Worship" which he wrote while pastor of a large Baptist Church.

SUCCESSFUL MISSION AT UNIVERSITY

What is reported to be one of the most successful attempts to influence the student body of Sydney University was conducted last week by the Dean of Sydney, Dr. S. Barton Babbage, M.A., Ph.D.

Under the general title of "The Relevance of Christianity to Modern Life," Dr. Babbage dealt with various subjects which are of interest to the student.

The attendances at the meetings, which were held in the Wallace lecture theatre, the biggest in the University, increased consistently through the week.

The first lecture, on Monday, July 3, was attended by about 250 students. This number was increased to about 400 on Tuesday and from 550 to 600 on Wednesday.

The Dean also made available to those that attended the lectures, copies of the lectures themselves so that they could be taken and studied at leisure.

Following the main meetings the Dean retired to a smaller room where he met and talked with those who wished to discuss with him any aspect of his lectures. These were also very well attended.

This special week of addresses was arranged by the Evangelical Union of the University.

INCREASED INTEREST IN RELIGION IN ROYAL NAVY

The recent change to the voluntary system of church attendance in the Royal Navy has resulted in an increase rather than a decrease in regular attendance.

This was stated by the Chaplain of the Fleet, the Venerable L. Coulshaw, in an address to the clerical society of St. Anselm, Wellington, recently.

He said that although, at first, there had been a sharp decline in attendance this had begun to right itself and had been less general than many experienced lay officers had feared.

It was only to be expected, he said, that some men would stay away just because it was a right and a new right. There was, however, a realisation that what had been taken as a right to stay away from Church was just as much a right to go there.

A factor of increasing importance is the Communicants' Guild of St. Andrew. Men who belong to this guild undertake to make themselves known to their chaplains and also to communicate regularly.

AIR DISASTER

DEATH OF TWO CHURCH LEADERS

The news of the deaths of the Right Rev. C. H. Murray, Bishop of Riverina and the Very Rev. N. J. Blow, the Dean of Newcastle, who were killed with 26 others near Perth, Western Australia came as a great shock and grief to the whole community. The Bishop and the Dean were returning from the Diocese of Perth after conducting a mission to Youth. The Archbishop of Perth, in a letter to the Primate concerning the Mission and quoted at the Memorial Service in St. Andrew's Cathedral, Sydney, said, "it had been done extremely well."



THE BISHOP OF RIVERINA
By courtesy of Sun Newspapers, Sydney

The passing of these two leaders is a great loss to the Church in Australia, and very great sympathy will be felt for Mrs. Murray and Mrs. Blow with their families, together with the Diocese of Riverina and Newcastle, in the bereavement and sorrow.

The Bishop of Riverina graduated in Arts at the Melbourne University, and later gained his Bachelor of Literature at Oxford. He served in the Royal Australian Air Force in World War II. For several years he was rector of Christ Church, North Adelaide. In 1940 he was appointed a Canon of St. Paul's Cathedral, Melbourne. From that year he was rector of Christ Church, South Yarra, until his appointment in 1943 to the Bishopric of Riverina.

The Dean of Newcastle came to Australia only last year. He was a graduate of Cambridge University, and had served in the ministry in India and England. The Bishop of Newcastle said, "he had a brilliant future."

Memorial services have been held at St. Paul's Cathedral, Melbourne, St. Andrew's Cathedral, Sydney, at Riverina and Newcastle and tributes of appreciation of the valuable services rendered by the Bishop and the Dean have been made by church leaders and others. The Archbishop of Melbourne, in referring to the great loss to the Church in the death of Bishop Murray, who had been closely associated with the Diocese of Melbourne, said "that his influence had spread far into the various parts of the Commonwealth." In November last the Bishop had delivered the Moorhouse lectures in St. Paul's Cathedral. The publication of these lectures will be read by a large number of interested people.

There were present at the service in St. Andrew's Cathedral, Sydney, more than five hundred people, including a number of Sydney clergy. Archdeacon Twigg represented the Diocese of Riverina and Captain J. S. Cowland the Diocese of Newcastle. The service was conducted by the Dean of Sydney. The Archbishop gave the address, and spoke feelingly of the tragic loss that had come to the Church and community. After giving details of the ministry of the Bishop and the Dean, His Grace, in speaking of Bishop Murray, said he had been of increasing help as a Bishop in N.S.W. and was one of the most prominent of the younger Bishops. He was well informed and had great ability to give expression to his thoughts. He had found him a helpful and loyal colleague and real friend.

The Archbishop stated he had received many letters expressing sympathy with the Church of England in being deprived so tragically and suddenly of two such men, which included messages from the Moderator of the Presbyterian Church, the Master of Wesley College, Sydney, the Chinese Minister of the Presbyterian Church, Sydney, and the Archbishop of New Zealand.

The Bishop of Riverina had contributed to the columns of this paper, and his writings had been very much appreciated. In the Holy Week number of this year, there was a special article from his pen on the Message of Good Friday. The following is an excerpt:—

"The Sacrifice of Christ on the Cross was not an illusion, an appearance, a pretence. 'The Word made flesh' really suffered pain and agony of body and spirit 'in that dark noontide hour.' It was a costly offering. He bore the burden of the sins of men. It was the revelation of absolute power at the service of perfect love.

He suffered there 'for us,' 'in our stead,' 'on our behalf.' Each phrase adds something to the rich treasury of meaning.

The sacrifice of Christ on the Cross was decisive and life-bringing. 'It is finished' is not the despairing cry of resignation but the triumphant cry of achievement. 'That which thou gavest me to do I have done.'

A LAST LETTER.

The following letter written by the late Bishop of Riverina was published in the June issue of "The Bishop of Riverina's News Letter" and reached us on the day following the Bishop's tragic death. We publish it verbatim not for its pathetic interest only but because we believe it is worthy of the widest circulation.

Bishop's Lodge,
Hay,
June, 1950.

Failure, Collective or Individual?

In a recent letter to me the father of a family wrote these words: "We were discussing the H. Bomb at breakfast just now. One of my daughters said quietly, 'Men now see their collective failure but will not acknowledge individual failure, which is the cause of the collective failure.' I think that could be made the basis of a useful address."

Let us look at this statement step by step. "Men now see their collective failure." Yes, even those who most optimistically stress man's wonderful achievements and the enormous technical strides that we have made towards comfort and prosperity are compelled by the evidence to admit that the human race has not succeeded in ensuring peace, justice and happiness for itself. Civilised humanity has failed to realise its own hopes and to establish its own well-being.

This "collective failure" is widely recognised and admitted. But is it true that men "will not acknowledge individual failure?" Are we willing to admit a personal individual responsibility for some share in this state of affairs?

It is easier and more congenial to blame people in general, nations, races, economic groups, impersonal forces. While we do this we ourselves are, as it were, anonymous. We are individually so helpless and insignificant that we do not feel responsible for a share in the failure.

Yet individual failure, the daughter of the house contended, "is the cause of the collective failure."

This is disconcerting, even unlikely, and yet true. For the root of our human troubles lies not in things, however large, impressive and destructive, but in people, in their loyalties and ambitions.

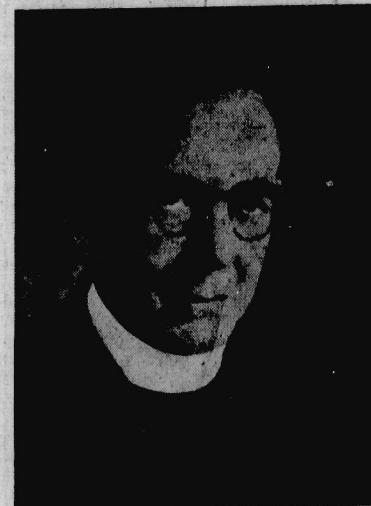
That is why the fact of sin is so fundamental and the Gospel, as offering a remedy for sin, is so relevant. Christian people are bound to face the fact of sin and to make an individual response to the Gospel. This will open up to us a personal line of action which though small yet makes its vital contribution to meeting the needs of the present world situation.

I am, yours sincerely,
CHARLES, Bishop of Riverina.

THE LATE CANON H. N. BAKER.

The beautiful church of St. Thomas', North Sydney, was filled to overflowing at the funeral service on Thursday last. There was a large attendance of the clergy of the Diocese. Amongst others present were Mrs. Baker (widow), Bishop Baker, of Ridley College, Melbourne (a brother), his son the Rev. H. W. Baker, of The Kings School, and his daughter, Miss Ruth Baker, Tutor Sister at the Fairfield Hospital, Melbourne.

The service was conducted by the Rector the Rev. W. J. Siddens. The prayers were read by His Grace the Archbishop, the Rev. W. G. Coughlan, preached the sermon.



St. Thomas' Church is set in the midst of a populous parish. This had been the scene for twenty-six years of the parochial ministry of Canon Baker. From here he retired in 1945, but continued to serve the Church and his fellow men in many ways. He was re-elected to Synod by the Archbishop under the fourteenth of the constitutions. He was re-elected by Synod to the Standing Committee on which he had served for a number of years. He also continued President of the Social Problems Committee of Synod and Rural Dean of North Sydney. He had been appointed an Honorary Canon in 1934 by the present Archbishop.

Canon Baker was born in Masulipatam, India, where his father was a C.M.S. Missionary. A severe sunstroke compelled his father to leave India. Under medical advice he went to New Zealand and was there ap-

pointed Archdeacon of Nelson. His son Harold afterwards Canon Baker, graduated at the University of New Zealand, but came to Sydney in 1901 for ordination. After assisting at St. Mary's, Balmain, and Holy Trinity, Miller's Point, he was appointed Rector of St. Peter's, Woollahroo. Here he exercised a very active gospel ministry. He practised constantly in the open air both on Sundays and week days, sometimes with the assistance of lantern slides.

The magic lantern had quite a drawing power in pre-movie days. He also preached the gospel regularly on Sunday afternoons in the Sydney Domain. His strong physique in those early days enabled him to sustain very heavy labours. (In New Zealand he had been an A grade footballer.) He was known to speak in the open air as many as nine times on a single Sunday.

During 1911-12 he read in philosophy and took his M.A. degree at the Sydney University. This coupled with his practical experiences in poor parishes (for he was ever a diligent and systematic parochial visitor) led his mind to the study of sociology; and philosophy as related to human well-being. He was a fast reader and in the course of the following years of his life mastered a wide range of writers. On these themes there must have been few minds better informed than that of the late Canon Baker, and no one surely more earnestly solicitous for what he conceived as the general good.

An ardent spirit has passed from us, Canon Baker was unique in his gifts and in his outlook, too. This sometimes made him to appear lonely. But he was a friendly man and a man of unfailing goodwill.

We extend to his relations our sincere sympathy.

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NOTES AND
COMMENTS

Lord Russell who has visited Australia, as he assures us, to repair a great deficiency in his long life,

Visit of Lord Russell. has created a measure of mild excitement. He has had trained upon him the guns of Dr. Rumble and Bishop Eris O'Brien because of his advocacy of a form of Malthusianism (birth-control).

For our part we have not been impressed with the pronouncements of this gentleman who has been advertised by the A.B.C. as one of the leading philosophers of the world. Perhaps he is. Or in the alternative, perhaps he illustrates the old proverb that the one-eyed man is king in the realm of the blind. Lord Russell has certainly written books on philosophy and in the intervals of his busy writing periods has donned the mantle of the prophet. His prophecies have not been remarkable for their success. This may be because, in our judgment, his philosophy lacks the penetrating sight of the seer.

Lord Russell has chosen the empirical path and he has all the fluency and all the irrelevancy of the skilled empiric. His only solution, for example, of the sharp antithesis between immediate desire and the more orderly culture of our modern life that demands restraint, is to suggest that we gratify the immediate now and then and having thus sated our appetite for the nonce return to the sober path of ordered decency.

Nor do we think he is much more successful in the purely metaphysical sphere. He creates his categories as he goes so that his elaborate system is a detailed description of what we experience disguised under the appearance of an explanation.

Lord Russell is entertaining and in some measure erudite, but we search in vain for that deeper consciousness of world events which betokens the true philosopher and guide.

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PERSONAL

The Bishop of Grafton (the Rt. Rev. C. E. Storrs) has left the Diocese to visit New Guinea, in order to attend the Consecration of the new Assistant Bishop (the Ven. David Hand) and subsequently to visit a number of Mission stations. He will be absent for the greater part of July. While he is away the affairs of the Diocese will be conducted by his Commissary, the Dean of Grafton (the Very Rev. A. E. Warr).

The Rev. C. A. Goodwin was instituted to the parish of St. Mark's, Darling Point, Sydney, on Thursday last week, by the Archbishop of Sydney. Archdeacon Hulme Moir was the preacher.

We offer sympathy with the Rev. B. G. Judd, Rector of St. Peter's, East Sydney, on the death of his father.

A memorial service for the late Bishop Wynn Jones was held in Dooda Cathedral, Central Tanganyika, on 4th June. The address was given by Archdeacon Banks.

We regret to learn that Mr. H. G. Davey, who is the senior warden of St. Andrew's Cathedral, Sydney, and a lay canon, is suffering from a broken ankle as the result of a motor vehicle accident when he was on his way to the Cathedral to take up duty.

We offer sympathy with Miss Marx of the Sydney Diocesan Registry, on the death of her father, Mr. A. J. G. Marx. The funeral service was held at St. Barnabas', Chatswood.

The Rev. E. Fletcher, of Concord, has been confined to his bed for more than a month. We hope for his speedy recovery.

The clergy wives of the Diocese of Sydney spent a time in conference last week at "Gibbulla," Menangle.

We offer hearty congratulations to Mrs. Cranswick, of Sydney, on attaining her 90th birthday. She was the recipient of many congratulatory messages, and was a speaker at the annual meeting of the Mothers' Union, Sydney, last week.

The Rev. L. L. Nash, of St. George's, Hobart, Tas., has been granted leave of absence for one year as from August 1, 1950, in view of the challenge which has come to him to serve on the staff of the Union Theological College in Djakarta, Java. His family will remain in Hobart. The Rev. A. D. Dyer for many years a C.M.S. missionary amongst the Aborigines, will act as locum tenens for that period.

But what if I fail of my purpose here?
It is but to keep the nerves at strain;
To dry one's eyes and laugh at a fall,
And baffled, get up and begin again,
So the chase takes up one's life, that's all.
R. Browning.

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WORLD COUNCIL FELLOWSHIP.

In the five year period between the First Assembly of the World Council of Churches, held at Amsterdam in 1948, and the second Assembly, planned for North Western University, Evanston, Illinois, U.S.A., in 1953, the Australian Council is engaged in a determined effort to teach the local congregations of its constituent churches to worship, pray, think, study and act together. One of the means adopted to achieve this is World Council Fellowship—a group of lay men and women in all states, which will ultimately have a minimum strength of 5000 members. Those who join World Council Fellowship receive the neat blue and gold badge of the World Council of Churches and the attractively printed quarterly Bulletin, "In Unity," which keeps them abreast of the work of the World Council, especially among the Australian churches. Membership is deliberately restricted to those who are willing to make the annual effort to raise one guinea, since in this way the Council is assured of a lay army which will take its responsibility seriously and be prepared to make other sacrifices in the cause of Christian unity.

The scheme has the additional advantage of helping to ease the direct financial burden which falls on member churches every year as a quota for the support of the Council. The membership subscriptions are credited to the State quotas of the participating churches.

The Rev. John Garrett, the Council's General Secretary, 242 Pitt St., Sydney, will be glad to forward application forms.

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One Hundred and Twenty-five
Years of the C.M.S.

This year marks the 125th anniversary of the C.M.S. in Australia. It is a story of a world mission which was started by twenty-five men in a London inn in 1799. In 1793 the Rev. Samuel Marsden, who was to become an agent of the mission, came to Australia and did much to help the Aborigines and convicts. In fact, the Australian nation to-day owes much to this humble, but courageous man, who visualised Australia as one day becoming one of the richest pastoral nations of the world.

Mad Project of 1799.

There was a tavern in the City of London. Its name was the "Castle and Falcon." Situated in Aldersgate Street, it had been the meeting place for some years of the Eclectic Society. In 1795 it was the scene of the formation of the London Missionary Society, and on April 12th, 1799, it saw the birth of another society, one which was destined to play a tremendous part in the outreach of the Anglican Communion, and one which was to exercise an inestimable influence in the world. For, on that day, 150 years ago, there was formed the Church Missionary Society for Africa and the East, and it is often referred to as the "Mad Project of 1799," for at the same time Europe was being shaken to its foundations by the French Revolution and the Napoleonic Wars. The military might of Napoleon, supreme in the Levant, threatened Egypt and India and England's whole access to the East. England was living under the direst threat of invasion. Nevertheless with her maritime supremacy England rapidly increased her lead as a nation both in trade and colonisation. The destiny of the coloured races was coming largely into her hands.

Evangelical Revival.

During this period Christianity was under attack from intellectualists and sceptics. The Deistic controversy was active and strong. The Church herself was at a low-ebb, and

the standard of life and belief of the clergy was frequently poor. If Dr. Johnson can be believed, the number of "religious clergymen" was small.

Apart from Wesley and other leaders of the Evangelical Revival, no dynamic leadership was forthcoming from the Church in this situation.

There were different ways of looking out on that perilous world situation, different ways of meeting it. It was easiest just to drift with the tide of events, to take for granted the slave trade, and child labour.

But here and there were individuals and little groups of people who chose not to react in that complacent, unimaginative way, but to respond, at some points at least, to the call of human need as a call from God.

Far Horizons.

In 1805 the first English missionary of the Church Missionary Society went to the field. This was the famous Henry Martyn, who went to India in the capacity of chaplain, the East India Company at that time not permitting a "missionary" to enter the country. Henry Martyn died in Armenia in 1812 at the age of thirty-two. It was said of him that "his unreserved devotion to the cause of Christ and the influence of his name and character upon succeeding generations all entitle him to be regarded as one of the greatest missionaries."

This period not only saw the gradual opening up of India, but also some of the early steps in the awakening of Africa. It marks also the abolition of the slave trade, in which movement such outstanding leadership was given by William Wilberforce.

In March, 1807, when Wilberforce's Bill received the Royal Assent and became law, the Church Missionary Society at once began to consider how best the Gospel could be presented to the freed slaves. This led to the opening of the Society's work in Sierra Leone. And thus the Society found a foot-

ing in that Africa which formed part of the title of the Society's name.

In India, too, the name and influence of Wilberforce appears. He endeavoured to have a clause inserted in the East India Charter which would have secured toleration for missionary endeavour. His attempt failed, and the East India Company became more rigid than ever in its desire to exclude missionaries from India. Early missionary work was done by certain chaplains of the company in the Indian cities, and in 1809 a Corresponding Committee was formed in Calcutta, the Society making a grant of £500 towards the translation of the Scriptures.

Under Wilberforce's leadership a movement was therefore inaugurated in England aiming at the opening of India to missionary effort. A wide and influential propaganda and agitation was set up, and in Parliament on the 22nd June, 1813, Wilberforce spoke for two hours from midnight. A vote was taken at 3 a.m., and the victory was won. The Act came into force in April, 1815, in the very month when Napoleon was banished to Elba. That same year the two first English Church Missionary Society missionaries landed in India and became the pioneers of the Society's work in that country. Wilberforce was right when he said, "I am persuaded that we have laid the foundation stone of the grandest edifice that ever was raised in Asia."

Samuel Marsden.

The work of the Church Missionary Society in Australia goes right back to the early days of the Colony and has its beginning in the influence and work of the Rev. Samuel Marsden.

Of Samuel's early youth little is known. However, we do know that his father had a small farm in Yorkshire and that young Samuel went to the village school. Samuel was modest and seldom spoke of himself. As a young man he longed to be a minister of Christ. Being a young man of promise he was adopted by the Elland Society and placed at St. John's College, Cambridge, to study for the ministry of the Church of England. At this time the funds for the Elland Society were mainly supplied by Henry Thornton, a wealthy London banker, merchant, philanthropist and member of the House of Commons. Henry Thornton was in the habit of giving large sums of money to charity, and later he became the first treasurer of the Society for Missions to Africa and the East, which afterwards became known as the Church Missionary Society.

Both William Wilberforce and Charles Simeon, also founders of the Church Missionary Society took an interest in this young and diligent student. In fact the warm friend-

(Continued on page 11)



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ALEXANDRIA

TO AUSTRALIAN CHURCHMEN.

ALL MAY BE CHANGED

The central human figure in the fourth chapter of John contrasts strongly with that in the third.

Nicodemus had many advantages. He was rich and cultured, a leader in both Church and State. He stands before us, a representative of the very best in his day.

On the other hand the woman in the fourth chapter might justly be taken as representing the worst.

Starting Behind Scratch.

This poor woman had as many disadvantages as Nicodemus had advantages. To begin with she belonged to a people of poor pedigree. The Samaritans were descended from the mixed races of displaced persons with which the Kings of Babylon had peopled Northern Israel after the conquest and deportation. Any of the original Israelites who had escaped the net of the conqueror had long been merged in this national mixture.

This woman also inherited a poor religion. The displaced persons with which Northern Israel had been planted brought their own gods with them. Later a priest of Bethel was sent back by the King of Babylon to teach them "the manner of the God of the land". The issue was "they feared the Lord and served their own gods."

Later when the people of the southern Israel in response to the proclamation of Cyrus, returned to Jerusalem from their captivity, the Samaritans offered to help the Jews rebuild their Temple. The Jews refused. This refusal was the beginning of much racial and religious bitterness. The Samaritans accepted the five books of Moses with alterations of their own but rejected the rest of the Old Testament. One of their alterations introduced the command, "Thou shalt build an altar on Mt. Gerizim and there shalt thou worship." As a matter of fact they actually built a rival temple and set up a rival worship. This temple was destroyed by the Jews about one hundred and thirty years before the birth of Christ. No wonder Jesus said of them, "Ye worship that which ye know not."

This woman suffered also from a poor personal background. She had been five times married and was now living with a man who was not her husband. Women in the Middle East to-day are given a very inferior position. Indeed the bulk of them seem to have a dog's life of it. The divorcing of women might not of course

have been as easy with the Samaritans as it is to-day among Mohammedans. But on any showing this woman had found life very hard. And she was now living in dishonour—an acknowledged sinner and a social outcast.

The Goal Reached.

And yet this woman was changed, completely changed, and changed in a single day. And that day was the day she met the Lord Jesus.

And this is how it came about. Jesus "must needs pass through Samaria." Why "must needs"? We believe this expresses an inner compulsion. The word "must" occurs more than once in the ministry of our Lord and we find its equivalent in the lives of his servants. Take two instances only. "And the Spirit said unto Philip go near and join thyself to this chariot." Of the apostle Paul at Corinth we read that he was "constrained by the word, testifying to the Jews that Jesus was the Christ."

In passing through Samaria Jesus came to Jacob's well, "and being wearied with his journey sat thus by the well." While the disciples went on to buy food perhaps John remained with his Master. Just then a Samaritan woman came out from the village with her pitcher to draw water. Nothing is said of her appearance. We can well imagine she did not look happy or restful. It is the custom for women in that land to go to the spring with their pitchers towards evening—still a common sight. But this woman seems to have come about midday. Why? Probably to escape the tongues of her sisters. If so this would not add to her peace of mind. No doubt she came to that well both hungry and thirsty. Her soul thirsted for the life that was life indeed. Her heart hungered for love and rest, for forgiveness and peace. We believe that. Blindly she was stretching out the hands of her soul to her Father in heaven.

Steps in the Journey.

As she reached the well Jesus said to her, "Give me to drink." The surprise of this request arrested her. How did it come she asks that a man should say this to me, and this man obviously a Jew? Now, as in the case of Nicodemus, our Lord spoke direct to this woman's heart and answered enquiries going on there. "If thou knewest the gift of God and who it is that saith to thee, give me to drink, thou wouldst have asked of him and he would have given thee living water." This awakens the thirst latent in the woman's soul. She asks in wonder, "From whence then hast thou that living water?" Jesus said to her, "The water that I shall give . . . shall become . . . a well of water springing up unto eternal life." These words evidently deepen the desire for a new life and begins to awaken faith. She answered, "Sir, give me this water that I thirst not neither come all the way hither to draw." "Jesus said unto her, Go call thy husband and come hither."

Here we reach the crux of the story. This proves the turning point in this woman's life. She confessed, no doubt, with shamefacedness, that she had no husband. The Lord then lifted the veil of her life and she seemed to see in that light "all things" that ever she had done. Was not this the Holy Spirit convincing her of sin? The woman realising that she is in presence of a prophet asked him of the validity of Samaritan worship. The ruins of their temple could probably be seen from where the woman stood. Our Lord patiently answers this question, also, and explains the nature of true worship in four short words, "in spirit and truth." The woman answers that when Messiah is come "he will declare unto us all things." "Jesus saith unto her, I that speak unto thee am he."

This is the climax. Our Lord is revealed to this woman, poor and destitute as she was, as the Messiah—the Redeemer and Saviour long promised. This revelation could only have been made to one who was ready to respond to that revelation, to one whose heart was prepared to welcome the Redeemer.

The Treasure Shared.

The reality of her salvation is quickly evidenced. She left her pitcher at the well, a pledge of her return, and hurried immediately to tell others in her village—"and saith to the men (i.e., the people) come . . ." The Holy Spirit used her witness to bring "many" to Christ. The picture is graphic.

CHURCH SCHOOLS AND CHRISTIAN EDUCATION

(By the Rev. J. R. L. Johnstone.)

I.—TEACHING AND ITS PURPOSE

"They went out of the city and were coming unto him." That sight stirred our Lord. He said to the disciples, "lift up your eyes and look on the fields that they are white unto harvest." These who were coming were Samaritans not Jews. And "they besought him to abide with them; and he abode there two days." And now "many more (or far more) believed because of his word." "And they said . . . we have heard for ourselves and know that this is indeed the Saviour of the world."

What a beautiful title they found for our Lord. Here are the first fruits of a world harvest. And a "woman who testified (or the woman as she testified)" was the human factor. There is a much needed lesson here for Christian people to-day. An earthen vessel may be used to convey the water of life to the lips of the thirsty. Australia needs personal evangelism. The urge to personal evangelism should not be stifled.

Teaching by Contrast.

We have seen that the vital message of the third chapter is "all must be changed." Nothing that man can do whether moral, civil, or religious is sufficient. His soul must be changed; and this must be done for by Another. Only God can change man's heart.

The message of the fourth chapter is "all may be changed." Our great High Priest "is able to save to the uttermost them that draw near unto God through him." "He died for all," that all might have life and live unto God.

"Sinners gathered round Thee,
Lepers sought Thy face,
None too vile or loathsome
For a Saviour's grace."

NEW HOME FOR THE HOUSE OF COMMONS.

The new Chamber to be used by Britain's House of Commons will be ready in time for the opening of the parliamentary session next October. It is proposed to meet there for the first time on the 26th October and invitations to the opening ceremony are being sent to representatives of all legislatures in the British Commonwealth.

The new building will replace the old Chamber of the House of Commons which was destroyed by an air attack during the wartime raids on London.

Gifts towards furnishing this new House of Commons have come from every part of the Commonwealth. They range from the Speaker's Chair contributed by Australia to the silver inkstand from Fiji. The table for the House comes from Canada and the two despatch boxes from New Zealand. The entrance doors have been given by India and Pakistan; the clerk's chair by South Africa and the chair for the Serjeant at Arms by Ceylon.

"And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing."

So wrote St. Paul to the Church at Corinth. To some it may be surprising to discover the honoured and important place given to teachers and their work in this classification of the Christian programme. Yet our Lord Himself stressed the importance of teaching when He gave the great missionary task to the Church: "Go, ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." The first word which He used for "teach" in the commission means "make disciples"; the second time the word used was one which signifies "instruction." The commission is therefore to evangelise, to baptize, and to instruct the disciples in Christian living with a view to the development of Christ-like character. The production and development of Christ-like character must be a large part of the work of the Church. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Ephesians 4:11-13.)

If teaching has so important a place in the Christian programme, what is it that is to be taught as paramount?

Our Lord said to teach "all things whatsoever I have commanded you." It is therefore the revealed will of God which the Church is to teach above all else. This revelation of the divine truth and commandments is recorded in the Holy Scriptures, by which we of the Church of England "do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church." (Article VI.) To avoid any misunderstanding as to what these books are, they are listed in the Article, as regards the Old Testament, and the whole of the New Testament is included.

It is thus evident that the teaching to be given by the Church should have two aims. The first of these is to evangelise, and the second is to instruct the disciples so won in the Holy Scriptures, which contain the divine revelation with a view to developing Christian character in the disciples of Christ.

All other aims should be subordinate to these.

In an address given to the National Church League in England several years ago, the late Lord Caldecote, Lord Chief Justice of England, when speaking about the Education Bill then under discussion in the home land, and about the zeal of the Roman Catholic Church in claiming what they regarded as their rights, said, " . . . I want to suggest this evening that we in the Church of England should be equally zealous to see, and active to see, that we have not so much what are our rights, as the rights of the children, and that is that they should have a Christian education as the foundation of all that they learn . . . As I have suggested, it is not because we are out for some party or political advantage, but because we believe that the children deserve to have the best of all teaching, that we should be active in the cause of Christian Education . . . I cannot, I think, over-emphasise the importance of Christian Education, and what I would call Bible Teaching, to the children of our land . . . I may say this, that it should first of all be seen, that if Christian Education is to be given it should be given by people whose heart is in it. And, secondly, that the teaching shall be not some dry-as-dust theology, which does not produce results, but the sort of thing which engages the interests and enlists the allegiance and support of the children themselves. It must be Christian teaching based upon some authority, and I think we may say that the best authority we can have is that of the Bible. To teach something else than the Bible is not Christian teaching at all."

I have quoted these words because they are the opinion of an eminent Englishman whose whole training and experience taught him to weigh his words carefully, and because they express clearly the real nature of the task

which our Church schools should be carrying on. It is important not only to engage the interest of the children of our land in Christianity, a difficult enough task in itself, but further to enlist their allegiance to Christ Himself. This is another way of describing evangelism. What is not clearly seen by some is that the allegiance must be enlisted if the interest engaged is to be a lasting one, and, further, a true interest. Of course there is the hostile interest in Christianity shown by the educated agnostic, but that is not the kind of interest which Church schools exist to promote. It is rather the vital interest of a soul brought into the relationship of reconciliation with God, and allegiance to Him, which should be the active aim of every Christian school. Further, once that interest is engaged and that allegiance is enlisted the task of the Christian school is to instruct and enlighten in those principles of truth and life which God has revealed to us in the Bible, so that the character of the children may be developed in and by the grace of God. "Feed my lambs," is an important part of the commission of the Church.

It is disturbing to face the challenge of this task and to consider how far short of it some at least of our schools appear to fall. If Bible teaching is the very foundation of Christian Education, how does it come about that a little time is devoted to it in some Church schools? In a five-day teaching week, with perhaps seven teaching periods of about forty minutes each day, I have known only two periods to be devoted in the week to "Divinity," as it is often called. The study of English was given a much greater proportion of time in the week's studies. The same was true of other subjects. The conditions under which the "Divinity" periods of the senior classes were held made it possible for the son of a learned bishop to do his Latin home-work in the "Divinity" period without a blush and without detection!

During a discussion recently with a friend who has a child at a boarding

school of the Church she revealed that she attended another of our schools in her youth and volunteered the information that both from her own experience and that of a number of her friends who went to such schools, she was sure that our schools did not give adequate religious instruction and certainly did not engage her interest, nor that of the friends concerned, in Christian religion. Her interest had not been won, and her allegiance had not been awakened for Christ. From the rest of the conversation it was obvious that she was not informed about the real nature of Christianity, nor aware of her need for Christ in a personal way. She is one of many in our land who have had a similar inadequate education.

The teaching given in our schools has not always been Bible teaching. Some years ago there came to my knowledge the information that a sort of introduction to the "Higher Criticism" of the Bible was being substituted for direct Bible teaching in the "Divinity" classes of one of our large schools, that is, in the senior classes. At another time the text-book in use in one of the girls' schools was "The Man No-body Knows." What a substitute for the Bible! In yet another school two volumes of the series "Plan for Living" have been used as text-books in "Divinity." The following is a quotation from Vol. II at p. 82:—"You know, I am sure, that people differ nowadays about the kind of importance to be attached to the stories that have been collected and joined together in the first eleven chapters of the book of Genesis. They are, of course, most valuable documents. On the points at issue, however, you" (boys of 15 years) "must weigh the evidence carefully, take into account the best advice that competent people can give you, and make up your own mind. This, at least, can be fairly said. The matter is not vital to your position as a Christian." The Bible story of the Fall of man is described on page 83 as "a pictorial account of man becoming a moral being," and this is

stated notwithstanding God's assurance that He created man in the image of God and the fall came afterwards! The whole point of the story is to show how man became an immoral being, in the widest sense. In an Appendix to the same book it is stated, "We are not called upon to go all the way with the people who accept, without any qualification, every detail in every miracle story as a correct record and explanation of what happened. You can examine each story to see whether the deed credited to Jesus was in harmony with the position which He consistently took up. For this reason, there is now general agreement that the statements in Matthew 17:27 and 21:18-19 are mistaken accounts of something that was originally said by Jesus in figurative language." The book tends to destroy belief in the inspiration and authority of the Bible or some portions of it at least, leaving children in the dilemma of wondering which portions of it, if any, were really inspired by God Almighty and therefore possess His authority. Children are not capable of acting as critics of the authenticity of ancient documents. In any case one asks the question whether such stuff should find any place in the curriculum of our Church schools, and certainly it is no proper substitute for direct and positive Bible teaching. So little time is allotted for direct religious instruction in our schools, generally speaking, that it seems imperative that the positive instruction in the content of the Bible must be given first place, and, after that, necessary instruction in the specific doctrines of the Church of England, so far as that can be done for school children, with some Church history and other matters concerning the worship and the work of the Church. But all should be done with the very real aim of winning not only a kind of academic interest but also a very definite personal allegiance to Christ as Saviour and Lord.

"If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he shall ask a fish, will he for a fish give him a serpent?"

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(Continued from page 7)

ship which existed between him and Mr. Amey helped Samuel Marsden right through his ministry.

Marsden had not completed his studies, or taken his degree, when, to his great surprise, an offer was made to him by the Government, of a chaplaincy in what was then designated "His Majesty's Territory of New South Wales."

In 1793 Samuel Marsden was appointed Assistant Chaplain to the settlement in New South Wales.

Before leaving England he married Elizabeth Tristram. While waiting for the sailing of his ship, Marsden frequently officiated in various churches. One Sunday morning, when he was just about to enter the pulpit, a signal-gun was heard; his ship was about to sail. This turn of events made it impossible for him to preach. Taking his bride he hurried down to the beach. However, the whole congregation followed him, and as the small rowing boat pulled out to the ship, Marsden gave his parting benedictions, which his congregation returned with fervent prayers and sad farewells.

Into a New World.

The voyage to Australia was full of perils and privations. But eventually Samuel and his wife sighted their future home—that magnificent Australia. He thus gives utterance to the feelings of his heart—"I shall ever retain a grateful sense of the mercies received this day, and the deliverances wrought . . . As soon as I had the opportunity to go upon deck, I had happiness again to behold the land."

The Rev. Samuel Marsden was an agent of the Church Missionary Society in the new Colony, and he soon became concerned with the need for Christian Work amongst the convicts and aboriginal population.

To-day the English Manufacturer owes much to Marsden.

Among the convicts, he observed, the greater number were acquainted with some branch of mechanics. Marsden made the suggestion that men be sent from England to train these convicts. "The vast importance of Australia as the source upon which the English manufacturers must someday depend for his supplies of wool had already occupied his thoughts." Marsden was given a grant of land at Marsden Park, 28 miles from Sydney, on which to run his own sheep. In fact, it can be said that he is partly responsible for the establishment of Australia's wool industry.

Marsden and the Aborigines.

He approached Governor Macquarie in 1814 with an offer of help from the Church Missionary Society to evangelise and to assist the aborigines generally with a view to their social and economic improvement. In 1816 a school for native children had been opened at Parramatta, and in 1821 this school was transferred to a new site some miles from Parramatta and was named Blacktown. In 1822 the committee controlling that school decided to take advantage of the offer of the Church Missionary Society and to send out teachers who would take control of the educational work amongst the black children of Sydney and surrounding districts. In October of that year George Clark and his wife were appointed to Blacktown. A mission house was built, but unfortunately after Governor Macquarie's time no adequate help was given to the work and it gradually failed.

The interest in the aborigines, however, remained, and it was with a view to a work amongst these dark people that the Church Missionary Society was first formed as an auxiliary in Australia. A circular was issued in 1825 which contained the following paragraph:—

"The late alarming and fatal contests which have occurred between the aborigines and the Europeans, as well as the increased extent of the more populous coast now occupied by the settlement of Port Macquarie and the more recent settlement of Moreton Bay, render it expedient to exert every prudent measure to open and maintain a good understanding between the Europeans and the aborigines in order to prevent in future the destruction and the loss of human life, which desirable object it is believed may be accomplished by the long-projected Auxiliary C.M.S., by which Missionaries may be appointed to reside among them, for the promotion of their civilisation and general improvement, as well as in other respects to co-operate with the Parent Society."

The Church Missionary Society in Australia was thus formed as far back as 1825 and had as its special interest a work amongst the local black people. The Governor at the time, Sir Thomas Brisbane, became Patron, and the Chief Justice, Vice Patron of the Society. Sir Thomas Brisbane promised a grant of 10,000 acres for a Mission Station and farm about 120 miles from Sydney and in 1830, two missionaries from the Church Missionary Society, London, were sent out to establish the work. Their allowances amounted to £500 per year, which sum was guaranteed by the Government. A similar mission

was established at Moreton Bay, Queensland in the 1830's.

Marsden's long ministry in New South Wales and New Zealand (he paid many visits there) founded a great tradition which, being followed, has made Australia, next to Britain itself, that part of the Commonwealth from which the greatest outreach of Missionary enterprise has so far taken place.

1950—Church Missionary Society celebrates her 125th Anniversary in Australia.

This year marks the 125th Anniversary of the Church Missionary Society in Australia and Tasmania. The responsibilities of this Missionary Society, in addition to the magnificent work being attempted among the Aborigines in North Australia, comprise the Diocese of Central Tanganyika, and work in Hyderabad (India). These are direct commitments of the Australian Society, for they carry responsibility both in recruitment and money. But the range of the activity of the Church Missionary Society of Australia and Tasmania is wider than that, for Australian missionaries are working alongside other missionaries in Kenya, and Uganda, in the Upper Nile and the Sudan, in Egypt and Persia, in Kashmir and Ceylon, in Szechwan and Kwangsi-Hunan, in Hong Kong, Fukien and Chekiang.

They are sharing in the hazards and opportunities which the world of to-day presents. Indeed, the inheritance of the years carries great responsibilities, but friends and members of the Church Missionary Society endeavour to carry the spirit of love, to strangers within their midst. It is an adventure to them—an Adventure in Faith.

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MEDITATION.

"THE CHRIST OF GOD."

"He said unto them, But whom say ye that I am? Peter answering said, The Christ of God." St. Luke 9:20.

The word "Christ" and its Hebrew equivalent "Messiah" means "the Anointed One." To St. Peter was revealed a deeper, diviner meaning. He recognised His Lord as God's Anointed One. The devout among the Jews looked and longed for the coming of the Messiah. "We have found the Messiah", said Andrew to Simon Peter, and with those words he brought him to Jesus (St. John 1:41). And to the woman of Sychar our Lord vouchsafed the glorious revelation: "I that speak unto thee am He." (St. John 4:26.)

Three classes of people in the Bible were consecrated to office by the act of anointing:—

1. Prophets: 1 Kings 19:16; Psa. 105:15.
2. Priests: Exod. 28:41; 30:30.
3. Kings: 1 Sam. 16:3, 12; 2 Sam. 2:4.

In each of these offices we see a type of the One Who came to fulfil all that the Scriptures foretold of Him. Each

has reference to a particular aspect of Christ's work throughout the ages. He is God's Anointed Prophet, Anointed Priest, and Anointed King.

We often hear the expression "the Life of Christ." To many the phrase usually conveys the thought of the period of time bounded by the Manger at Bethlehem and the Mount of the Ascension. But the Name, the Christ of God, embraces His full and ageless life and ministry. His prophetic work lies in the past, according to our reck-

oning of time. At the present time He is our Heavenly High Priest ever thinking of us, ever praying for us. When He comes again in great power and glory, He will take unto Himself His rightful Kingdom and will reign for ever and ever.

1. Christ the Anointed Prophet. — Isa. 61:1; St. Luke 4:16-19.

A prophet is the representative of God before the people. He makes known the revealed word and will of

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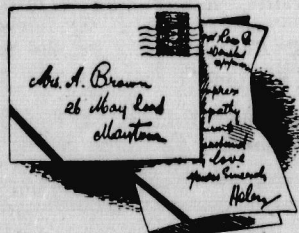
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God. In His creative work the Lord Jesus is spoken of as "the Word." (St. John 1:1-13; Col. 1:16, 17.) He was with the Father and the Holy Spirit when this world of ours came into being. Note the "Us" and the "Our" in Genesis 1:26. The work of creation ended on the sixth day, and in Genesis 2:4, the word translated "Lord" is the word "Jehovah"—God in covenant-relationship with man — Christ, the One anointed to be the Prophet of God. It was He, Jehovah, Who planted the Garden in Eden, and walked

there in the cool of the evening. It was He Who warned Noah and gave instructions concerning the building of the Ark. He called Abram, foretold the birth of Isaac, wrestled with Jacob, appeared to Moses in the burning bush. The great "I am" of the Old Testament is the same great "I am" of the New Testament. It was He Who commanded the slaying of the Passover, the great type of Calvary. He met Moses on Mt. Sinai, and appeared to Joshua as Captain of the Lord's Host. He was with Gideon, Samson, Samuel, and

chose David to be King over Israel, and it was He Whom Isaiah saw in the Temple, high and lifted up. Read through the Old Testament, and everywhere the words "Lord" or "God" appear in small capitals, there is Jehovah, the Anointed Prophet making known to mankind the word and will of God.

After His Incarnation and birth, God's Anointed Prophet went about in the flesh. (See Deut. 18:15, Acts 3:17-26.) "The Word was made flesh and dwelt among us," He came, not to speak His own words, nor to do His own will nor to work His own works, but those of His Father Who sent Him. He walked the fields and towns of Palestine preaching, teaching and healing, and on His Cross of Calvary gave His life a ransom for the sins of the whole world.

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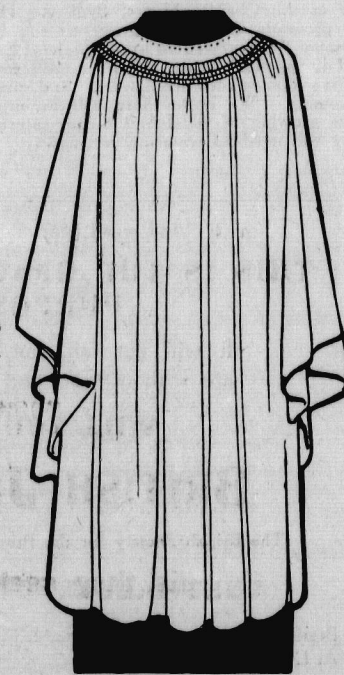
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2. Christ the Anointed Priest. Heb. 5:5.

A priest is the representative of the people before God. Heaven, not the earth, is the sphere of this present High-Priestly ministry of Christ. He is "within the veil", having entered once for all with His own blood into the Holy of Holies where, as our Representative, He lives to carry out a triple ministry on our behalf.

He is our Intercessor. Heb. 7:23-28. For nineteen hundred years our Lord has never ceased praying for His own. Is not this an encouraging, strengthening truth? Our weaknesses, our problems, our sorrows, all are known to Him Who loves us, and He understands our needs far more than we do ourselves.

He is our Mediator. 1 Tim. 2:3-6. Moffatt says: "For 'there is one God' and 'one intermediary between God and men, the man Christ Jesus Who gave Himself as a ransom for all'." We notice that this verse comes in between two counsels concerning the prayer-life of the church. So Christ the Anointed Priest does not only Himself pray for His children, He takes their own prayers and offers them to the Father. What needs have we of other mediators when our Lord Himself is fully occupied thus on our behalf?

He is our Advocate. 1 John 2:1. Note that this verse in the epistle of St. John is written of believers. Sinners do not need an Advocate; they need a Saviour. He is our Advocate, not for our sin; that was dealt with on the Cross; but for our sins—those sins into which we have fallen since we became children of God. Our "standing" as "sons" is sure; it is wholly based on

the Lord Jesus and what He has done for us. But our "state," as sons, is variable because of our many inherent weaknesses. What a comfort that we have such an Advocate!

3. **Christ the Anointed King.** Psalm 2:2, 6; Psalm 45: 6, 7.

Our King is coming again soon. Not yet has He been manifested as King of Kings and Lord of Lords, but the day is not far distant when all shall acknowledge Him, from the least unto the greatest, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11:9.) When His High Priestly work is finished, Christ will leave His Father's Throne and descend into the air to meet His Bride, the Church. Soon afterwards, He will return with her to the earth and claim His rights. He is God's Anointed King. Then shall the prophecy spoken to Mary His Mother be fulfilled:

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end." Glorious Day!

The Christ of God! What is our own personal relationship to Him? As the Anointed Prophet of God do we believe and act upon His Word? Do we bind His commands to our hearts and guard them as precious treasure? As the Anointed High Priest of God do we trust Him sincerely and restfully to guard that which we have committed to Him and to present us blameless at that Day to His Father. As God's Anointed King do we give him our fullest allegiance and loyalty, and say with Ittai "As the Lord liveth, and as my Lord the King liveth, surely in what place my Lord the King shall be, whether in death or life, even there also will Thy servant be."

—Contributed to A.C.R.

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CORRESPONDENCE

DANCING.

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

As a young man and as a candidate for the Ministry of the Church, I have been interested in the controversy that has been raging in the "Record" and in Church circles generally over the question of "Dancing."

May I present some statistics? In my own parish (S. Alban's, Epping), we hold dances regularly. On a recent Saturday evening we held a dance in the Parish Hall. There were 87 young people there. On the following morning, though it was not a special day, there were 6 of these young people at the 7 a.m. Eucharist, 59 at the 8 a.m. Eucharist, and another 8 at the 11 a.m. Eucharist. This made a total of 73.

Furthermore, none of us is displaying any signs of that moral depravity that our Evangelical friends would seem to expect. The majority of us are Servers or Sunday School Teachers. I do not think any of us are feeling that our spiritual development is being hindered by dancing.

Is it any wonder that our Rector (Rev. Noel Rook) has publicly disassociated himself from the motion passed by the last Synod condemning dancing?

Yours, etc.,

BRIAN BAILEY.

OURSELVES.

It is hoped that all friends of "The Church Record" will keep October the 20th in mind. This is the date of the Sale of Work to be held in the Chapter House, Sydney. Half the proceeds are being given to the Endowment Fund vested in the Church of England Evangelical Trust. There is still some of the winter left for needlework. And spring is coming. We hope there will be much home growing of vegetables in our interest. They will need no watering just now!

¶ "And so all Israel shall be saved."—Romans, 12:26.

THIS IS THE GRACIOUS AND GLORIOUS PURPOSE OF GOD

It will not fail, but as yet multitudes of Jews are without God and without hope in the world

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SYDNEY YOUTH NEWS

SCHOOL OF CHRISTIAN DRAMA.

Marked interest is being shown by the young people of this Diocese in the School of Christian Drama which is to be held for the week commencing 13th July in conjunction with the Church of England Youth Leaders Training Course.

By invitation, the Rev. R. W. Dann, Director of Youth and Religious Education in the Diocese of Melbourne, is coming across to Sydney, and he will lead us in the study of this avenue of Christian Youth activities.

An invitation is extended to readers who are interested to attend this school. All lectures and demonstrations will be held in the C.E.N.E.F. Memorial Centre, 201 Castlereagh St., Sydney. Enquiries regarding the School of Christian Drama would be welcomed at the Youth Department, C.E.N.E.F. Memorial Centre (Phone MA 1942 or MA 9641).

C.M.S. LEAGUE OF YOUTH.

We wish to inform League of Youth members that there will be a special Young People's Union night at the Central Meeting on Monday, 17th July. This is for Y.P.U. members, League of Youth members, and any others interested, and will take the form of a demonstration and instruction evening on the work of Young People's Union. (Fellow-

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ship. Tea as usual at 5.45 p.m. at C.M.S.) This will be a most interesting meeting, and we do ask for your attendance.

Further notice is given of the Squash in connection with the C.M.S. Sale of Work. The Squash will be held on Saturday, 29th July, in St. Philip's Hall, Church Hill at 7.45 p.m. The Speaker on this occasion will be Mr. Geoffrey Bingham. Please bring your donations of handkerchiefs or cash for the League Handkerchief Stall.

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

Y.P.U. members have been having a very busy time in the past two months. Many of them attended the Annual Camp held at "Rathane", Pork Hacking, during the school holidays in May when the House Father and Mother were the Rev. and Mrs. G. Rees, and other Leaders were Sister Jean Webber (home on furlough from Tanganyika), Misses Mildred Bell and Ruth Hepper (of St. Andrew's, Summer Hill) and the Y.P.U. Secretary. Everyone came home feeling that it was really good to have been there—several of the children telling of the way they had recognised their need of a Saviour, and come to know the One Whom to know is life eternal.

There was a splendid attendance at the Camps' Reunion at Ashton Park early in June, when members who had been to the four Y.P.U. Camps held to date met for fun and fellowship together. The Rev. R. Bosanquet was the Leader at the Reunion and the Rev. G. Rees gave a talk at the meeting. It was especially good to have the Rev. and Mrs. R. A. Johnson, House Parents, at our first camp, with us.

Recently our Second District Rally was held at Windsor. Kurrajong, Richmond, Werberforce and Windsor branches were represented and members from Beaconsfield and Sans Souci travelled from the city to take part. The Rev. K. L. Walker was the leader of the Rally. The function commenced in St. Matthew's Church when the Rev. R. T. Hallahan welcomed us to Windsor, then after a few choruses and some prayer together we went to the park for lunch. This was followed by a Modelling Competition and Treasure Hunt, and then we gathered in the Park and listened to Mr. F. Bowman, a Y.P.U. Committee member, who reminded us of the way God had used a little mail to help Namaan—and how He wants to use us to tell others about the Lord Jesus. There was scarcely time for afternoon tea before we had to leave for home, but we were so glad that our Heavenly Father gave us such a wonderful day—the sunshine and the joy of fellowship together in His Name, but especially for the knowledge of the Lord Jesus as our own Saviour.

The Y.P.U. Executive Committee is planning two Leaders' Training Evenings to be held at C.M.S. House, 93 Bathurst Street, Sydney, commencing at 7.30 p.m. on Monday, the 17th July, and Wednesday, the 26th July. Several Y.P.U. branch leaders are taking part in the Christian Youth Leaders' Training Course arranged by the Youth Department and these two evenings are intended to give further ideas and suggestions which will be found most helpful in Y.P.U. work.

They are planned to help Y.P.U. leaders especially, but all interested folk are invited to attend. Cups of tea will be available at C.M.S. House at 5.45 p.m. for those who wish to remain in the city for the evening meal. Everyone is asked to provide their own sandwiches, etc.

AUSTRALIAN CHURCH NEWS

DIOCESE OF SYDNEY.

C.M.S., N.S.W. BRANCH.

During the past financial year the C.M.S. received £35,805 for its General Budget Funds and in addition £4,821 for Appropriated Funds, a total of £40,626. This is a cause of Great Thanksgiving to God. We understand that all the branches have balanced their budgets.

AID FOR FLOOD VICTIMS.

Portion of the Archbishop of Sydney's Winter Appeal Fund has been earmarked and sent to the North Coast for distribution to the victims of the recent disastrous floods.

The Bush Church Aid Society has also sent the sum of £100 to the Bishop of Grafton for aid to the flood victims.

CHURCH'S 78th DEDICATION FESTIVAL.

St. Paul's Church, Burwood, will celebrate its 78th Dedication Festival on 9th and 16th of July.

On Sunday, 9th July, will be a special festival when all the children of the parish will join in a procession of witness through the church grounds. The Rev. Norman Fox will be the special preacher.

On the following Sunday will be the youth festival of the parish, when members of the Young People's Fellowship, Comrades of St. George and others will take part in the service. Senior Chaplain N. J. Weare will give the address.

C.M.S. PAGEANT AT KINGSFORD.

The C.M.S. China Team is presenting a missionary pageant at Holy Trinity, Kingsford on 21st July.

The pageant consists of excerpts from the lives of such famous missionaries as David Hill, Henry Martyn, David Brainerd and Albert Schweitzer. They were specially written by the Rev. Gordon Smea and produced by the Rev. Ray Woodward.

CAR FOR DIOCESAN EVANGELIST.

Rt. Rev. Bishop Pilcher recently dedicated the car purchased for Rev. G. Rees, the Diocesan Evangelist for the Diocese of Sydney.

The dedication took place in the grounds of St. Paul's, Chatswood, preceded by the service of Holy Communion.

HEADMASTER ADDRESSES CATHEDRAL CLUB.

Mr. M. F. Austin, the newly appointed headmaster of Newington College, the Methodist G.P.S., recently addressed the St. Andrew's Cathedral Luncheon Club, on the subject of "Tradition."

The club meets in the Blue Room at David Jones for lunch and addresses are given by prominent men in the community, on a wide variety of subjects.

WORK WANTED

FOR SATURDAY, JULY 15

LAWNS MOWED, SOCKS DARNED, BABY SITTING—any odd job. Proceeds to Graduate Missionaries, Sydney University Evangelical Union. Ring WM 2028.

DIOCESE OF MELBOURNE.

LEAGUE OF YOUTH WINTER CAMPS.

Two very successful camps were held over King's Birthday Week-end, when 120 young people were at the Toc H Camp, Point Lonsdale, and 43 at the A.B.C.U. Camp House, Berwick.

Much spiritual help was granted through the Bible discussion groups, missionary talks, Chaplains' addresses and personal contact with other young people.

DIOCESE OF ADELAIDE.

WARDEN OF ST. BARNABAS'.

The Rev. G. W. Griffith, the warden of St. Barnabas' College, Adelaide, is returning to England in September on R.M.S. "Strathnaver."

The Bishop last year, announced the closing of the college.

EXHIBITION FOR PARENTS.

A "parents exhibition" is to be held in Adelaide in August, to show and help parents, to fulfil their great responsibility for the religious atmosphere of their homes, and the upbringing of their children.

The exhibition is being arranged by the Mothers' Union of the diocese.

DIOCESE OF GOULBURN.

CANBERRA ANNIVERSARY.

The Parish of St. John the Baptist, Canberra, recently celebrated the 109th anniversary of the laying of the foundation stone. Special services and social activities marked the celebrations.

Special preachers were Chaplain F. Bashford, of Duntroon, and Rev. Felix Arnott, Warden of St. Paul's College, University of Sydney.

GOULBURN ORDINATION.

The Bishop will advance the Rev. E. G. Buckle, formerly of Sydney, to the Priesthood in St. Saviour's Cathedral on St. James' Day, July 25th next. The service will begin at 11 a.m.

DIOCESE OF ST. ARNAUD.

BISHOP'S RETIREMENT.

The Rt. Rev. M. C. James, has announced his retirement as Bishop of the Diocese.

Bishop James has carried the burden of church extension and the leadership of a widely scattered diocese effectively, for many years.

He and Mrs. James will live in Melbourne.

DIOCESE OF KALGOORLIE.

BISHOP-ELECT WITHDRAWS.

Rev. A. E. N. Hughes has withdrawn his acceptance of the See of Kalgoorlie (W.A.) for family reasons.

★ Off the Record ★

• A NOT VERY FRATERNAL MYSTERY

Many Anglican theological students in Sydney would like to know the identity of a mysterious person who recently sent them copies of a booklet attacking infant baptism. The booklets, entitled "Christened," were posted anonymously and personally to more than thirty students.

So far, no one has discovered how the sender came into possession of the students' addresses, some of which were three years out of date.

The booklet is based on the baptism of Prince Charles of Edinburgh at the hands of the "Venerable Archbishop of Canterbury." It bears the name of the "Fraternal Union for Bible Testimony."

• ALBURY ENLISTS THE LAITY

The livewire parish of Albury has come out with yet another innovation. On the second Tuesday of each month now, about 100 parishioners meet to hear a pastoral review from the Rector, to make plans for the extension of parish work, and to come to know one another.

Quite often a film is shown on the parish's own projector, to open the evening. This is followed by the Rector's report, in which he tells of the happenings, difficulties, and needs of the parish. Discussion follows, when the parishioners are invited to take full part. The Rector (Archdeacon F. M. Hill), mentions three main results so far:

- Forty-five lay people have almost completed a house-to-house survey of the entire parish.
- Volunteers organised themselves into a band to clean the Church regularly.
- A new spirit of co-operation is abroad in the parish.

WHERE DO WE GO FROM HERE? A correspondent sends a heavily marked copy of an Australian C. of E. Diocesan magazine, with the appended question, "Is this a C. of E. paper?" A few extracts: On Easter Saturday: "Hundreds of white everlasting daisies . . . made into a chain . . . wound around the Paschal Candle." On Good Friday: "This was followed by the Great Intercession, the Veneration of the Cross, and the Reading of the Reproaches. The Holy Sacrifice is not offered on this day but the priest alone makes his communion from the Host consecrated the previous day." References to "Father" and "High Mass" are frequent, and one Parish Register lists seven people as having received "Holy Unction."

• THEOLOGICAL STUDENTS TALK IT OVER

An event of real significance in the realm of denominational understanding occurred last month at the Churches of Christ Training College, Woolwich.

Under the auspices of the Theological Students' Fellowship (I.V.F.), students from six denominational colleges met to discuss differences in doctrine and order. One representative from each college (including Moore) had ten minutes in which to put his case.

Main impression left in the minds of the Anglicans present was the uncertainty of the other bodies as to the real teaching of their Church. Strangely, the matter of widest controversy was the difference between the Baptist and Churches of Christ teaching on baptism.

FROM THE WEEK'S READING: "To pray is to open the door to Jesus and to admit Him into your distress. Your helplessness is the very thing which opens wide the door to Him and gives Him access to all your needs." (Dr. O. Halleby: "Prayer.")

—ANGLICANUS.

APPOINTMENTS & PREFERMENTS

BROWN, Rev. H. S., to be rector of Boddalla from the parish of Boorawa (Diocese of Goulburn).

EGLINGTON, Rev. J., rector of Sutton Forest (Diocese of Sydney).

HARRIS, Rev. A. W., appointed canon of St. Saviour's Cathedral, Goulburn.

MILLER, Rev. F. W., to the staff of the Mission of St. James and St. John (diocese of Melbourne).

O'BRIEN, Rev. T. J., rector of Barmedman (Diocese of Goulburn).

OVERALL, Rev. H. H., to be priest in charge of Glandore, Plympton and Camden (Diocese of Adelaide).

PICKBURN, Rev. T. H., rector of Binda (Diocese of Goulburn), from the Diocese of Ballarat.

RICHARDS, Rev. L. S., to be rector of Richmond (Diocese of Sydney).

STOCKDALE, the Ven. R. I. H., collated Archdeacon of Moree, Diocese of Armidale).

WHYTE, Rev. A. J., to be rector of Caulfield (Diocese of Melbourne).

RESIGNATION.

JAMES, Rt. Rev. M. C., from the see of St. Arnaud, Victoria.

OBITUARY.

ASHBURNER, Rev. T. (retired), Diocese of Brisbane.

BLOW, Very Rev. N. J., Dean of Newcastle, killed in an air crash in Western Australia.

HOBBS, Rev. L. J. (retired), Diocese of Brisbane.

MURRAY, Rt. Rev. C. H., Bishop of Riverina, killed in an air crash in Western Australia.

MISCELLANEOUS ADVERTISEMENTS

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WANTED A COMPETENT ORGANIST immediately for St. Matthew's Church, Botany. Apply The Rector, MU 2178.

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