

THE AUSTRALIAN CHURCH RECORD

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

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JULY 27, 1950

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Great Crowd Sees Opening of New Moore College Chapel

Nearly two thousand Sydney churchpeople stood in drizzling rain for an hour-and-a-half last Saturday to see opening of the John Francis Cash Memorial Chapel at Moore Theological College.

The Chapel, which has taken more than three years to build, was opened by the Governor-General, W. J. McKell.

was the gift of the Rev. Dr. Frank, Rector of Christ Church, Lavender Bay, and Mrs. Cash, in memory of son, who was killed in air action over the Mediterranean in 1941.

The Chapel, now completed, will not be opened until next year. The Archbishop of Sydney (Dr. Geoffrey Fisher) will consecrate the building on Saturday, November

1950, on Gillon Avenue, Newtown, where the chapel is situated, was closed to all traffic for the opening ceremony. The roadway some distance was packed with visitors. Moore College students formed a guard of honour for the arrival of the Governor-General, who was met by the Archbishop, the Bishop, and members of the College staff.

MR. McKELL SPEAKS.

On opening the chapel, Mr. McKell said he was deeply conscious of the great honour which had been given him. He regarded it a great privilege to be present.

The Chapel, he said, was a memorial to a brilliant airman, a loving son, a good citizen, and one who gave his life for his country.

His fervent wish is that we all may be inspired by his sacrifice, and that of the 10,000 members of the R.A.A.F. who lost their lives in the last war," Mr. McKell added.

Only those of us who are fathers and mothers can fully realise the tremendous blow to death was to his loving parents, Dr. and Mrs. Cash.

To have such a loved one suddenly taken away would test the faith of even the strongest.

May the spirit of love which is seen in the generous gift bring to fruition the service of all who are associated with it."

Mr. McKell spoke of the church as the pillar of society, and the bulwark of civil and religious liberty.

"Only when God's guidance, protection and love are brought into daily experience, could the Church become a vital force in the community."

The Chapel has two large stained glass windows, the gift of John's sisters, Miriam, Mary, and Elizabeth.

There is an intensely interesting story behind the gift of the memorial chapel.

On the first anniversary of John's death, at a meeting in connection with Moore College, Archbishop Mowll launched an appeal for a new College Chapel.

Dr. Cash's story continues: "My wife and I offered to rebuild the chapel in brick, at a cost of all the money we had then available—about £3000.

"Two years later a further sum of £4000 was available, and we gave the whole of it; but that was far too little to build a worthy memorial.

"The war held up construction work, and we had to wait.

"In 1945, the whole position dramatically changed. A Dublin firm of solicitors, after a long search in Australia, discovered that I was heir to the ancestral estate in Ireland.

"In order that the money might be freed to build the chapel, the Irish Parliament passed a special Act of Parliament allowing the estate to be disentailed, and the High Court of Eire declared me to be the absolute owner."

Dr. Cash said he had given every penny of the money towards building and equipping the memorial chapel.

Dr. Cash said that the Chapel and the memorial vessels had cost more than £20,000.

Sergeant-Pilot John Francis Cash was the first Sydney civilian to volunteer for the R.A.A.F. after the outbreak of the Second World War.

He won his wings in Australia, and on Good Friday, 1941, sailed for overseas. He was based on Alexandria as a Hurricane pilot.

On August 16, 1941, Sergeant-Pilot Cash joined in air battle over the Mediterranean with German and Italian planes.

Later his commanding officer told Dr. and Mrs. Cash by letter that their son had shot down two enemy planes before his "fellow-pilots saw him go down into the sea."



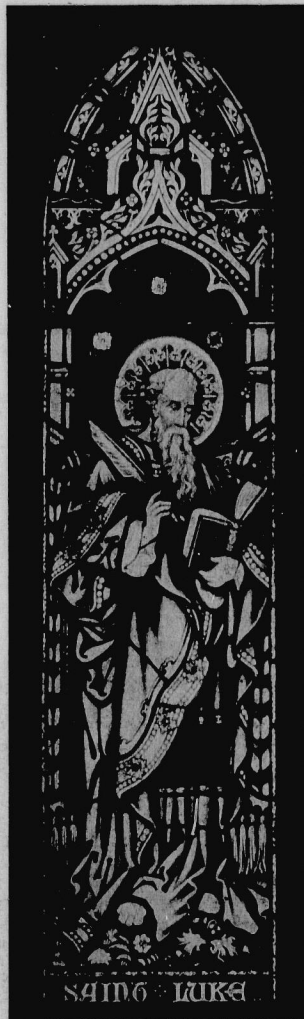
JOHN FRANCIS CASH

After the opening ceremony, the official party inspected the whole of the College.

COLLEGE INSPECTED.

It was nearly 1½ hours before all the visitors had inspected the new chapel. The solid gold and silver communion vessels, presented by Mrs. Cash, were on display in the new building.

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IS THE CHRISTIAN ATTITUDE TO SIN PSYCHOPATHIC?

At a meeting of the Sydney University Evangelical Union on Thursday, 22nd June, a panel of three speakers discussed the question: "Is the Christian attitude to Sin Psychopathic?" The Chairman of proceedings was the Very Rev. S. Barton Babbage, M.A., Ph.D., Dean of Sydney, and the speakers were Archdeacon Hammond, M.A., and the Rev. Broughton Knox, B.A., M.Th., both of Moore College, and Mr. W. E. Anderson, B.A., Dip.Ed., of Sydney Teachers' College.

Archdeacon Hammond gave first of all the theological conception of sin. He defined it as violation of law, rebellion against God and against the moral code imposed by God. This type of behaviour, which is common to all men, has sprung from man's desire to assert himself with a view to securing his own ends and ideas. Such sin, being established as a fact in our lives, ought to be recognised. But people are unwilling to afford it this recognition, preferring to regard sin lightly. And it is precisely this attitude, rather than the Christian attitude, Archdeacon Hammond said, which is psychopathic. For the Christian acknowledges the unpleasant fact, seeks a remedy and finds peace.

Mr. Anderson spoke concerning the psychological aspects of the Christian's knowledge of sin. He said it was important to distinguish between "psychological guilt" and a Christian knowledge or realisation of sin. "Psychological guilt" was an acute fear of exposure and punishment, which was out of all proportion to the "offence" perpetrated. It was characteristic of the adolescent attitude to sex, and one way in which it could develop was by a mother's domination of her son, imposing upon him standards which, as a man, he was incapable of attaining. The important part about such guilt is that it chronically reinforces the behaviour with which it is connected, rather than providing liberation from it; and this is due to a dread of establishing complete participation in the whole outer situation.

The Christian attitude to sin, however, was entirely different from this. Mr. Anderson referred to Professor McIntosh's analysis of the Christian experience of forgiveness, in which he points out that the Christian knows sin by comparison of himself with Christ, that sin is what is contrary to Christ. Thus the Christian's conviction of sin is not self-preoccupation, but self-comparison, and, rather than fear of establishing a relationship, if it is fear of anything, it is fear of not establishing a relationship. If there is no such thing as a real relationship with God, then, indeed, all Christians are psychopathic.

Mr. Knox, speaking third, asked whether all were well with the world or with each person within it? He said that everybody would grant that all was not well, so that a diagnosis and a cure were called for. He asserted that these fundamental disharmonies could only be remedied by the Christian method and that believing Christians must reiterate this, again and again. Only the power of God could recreate our private and social life.

WORK WANTED

For Saturday, 29th July.
LAWNS MOWED, SOCKS DARNED, BABY SITTING, any odd job. Proceeds to Graduate Missionaries. Sydney University Evangelical Union. Ring MW 1003, or write c/o The Union.

CONSECRATION OF BISHOP HAND.

RE-BROADCAST OF SERVICE.

A very colourful service, marking an important stage in New Guinea Christian history, took place at the Cathedral of St. Peter and St. Paul, Dogura, on June 29th, when Archdeacon W. J. Hand was consecrated as Assistant Bishop of New Guinea. The Archbishop of Brisbane, the Most Rev. Reginald Halse, presided and the preacher was the new Bishop's father, Canon Hands.

The building is a truly magnificent achievement of native labour and devotion. It was packed with a congregation of native people and clergy who bore witness to two generations of heroic endeavour. The Anglican mission's area in New Guinea on the North Coast suffered particularly heavily in the Japanese invasion and eight of its leading members suffered martyrdom. Many of the Fuzzy Wuzzy Angels who carried Australian wounded over the Kokoda trail came from its stations.

In the A.B.C. Radio Service on 23rd July, at 9.30 a.m. E.S.T. Interstate, listeners may hear a recording of the Consecration Service conducted on 29th June.

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Professor Raven's Address to Packed University Audience: "Science and Religion."

"Science and Religion" was the title of an address given by Professor Charles E. Raven in the Great Hall of Sydney University on Sunday, July 16.

Professor Raven, who is a Canon of the Church of England, is also Regius Professor of Divinity, and until recently, Vice-Chancellor of the University of Cambridge.

Professor Raven is visiting Australia as a university administrator, and is on his way to New Zealand where he will take part in the Commonwealth Conference of Vice-Chancellors.

Although Professor of Divinity, Dr. Raven is also widely known as a scientist.

He is a prominent zoologist, being especially interested in genetics and evolution from undergraduate days, and has also gained wide recognition for his works on botany.

One of his lifelong interests has been the reconciliation of science and religion.

He has published several books on this subject including "Science, Religion, and the Future" and his Riddell lectures "Evolution and the Christian Conception of God."

As a theologian Canon Raven is best known for his work on the evolution of Christian doctrine especially in the fourth and fifth centuries, and his study of Apollinarianism is regarded as the standard work.

Canon Raven, in his address on Science and Religion, briefly depicted the relationships between these two studies in his own student days.

Scientists, basing their confidence on the "closed universe" theory, held all things religious in, to say the least, a suspicious light.

The "closed universe" idea, the notion that scientists could discover from the things of the visible universe the way to bring certain and continuous improvement to mankind, had however proved a miserable failure.

While adhering to this idea scientists had only succeeded in reducing the world to the condition which Canon Raven described as a "mess."

Science has now been forced to recognise the fact that the standards which were held as ultimates are not sufficient.

Canon Raven then pointed out that twenty years ago Christian apologists had to depend on scientific inabilities to explain scientific phenomena, for ammunition with which to snipe at the scientist.

In these days, however, there is no need to convince the scientist that "there are more things in heaven and earth than are dreamed of in his philosophy."

The general attitude of the scientist to-day is one of almost sceptical humility.

Dr. Raven prophesied that the day would come when the gulf between the activities of the scientist, the artist, and the philosopher, will be bridged and the underlying unifying truths recognised.

For religion nothing is to be feared, and everything is to be gained, and we must take up the task of seeing the world of nature and super-nature as one and indivisible.

CHURCH DEDICATED IN HIROSHIMA

A new Anglican church was dedicated in Hiroshima by the presiding Bishop of Nippon Sei Kokai, Bishop Yashiro, recently.

Archdeacon L. W. A. Benn, an R.A.A.F. Chaplain in Japan reports that the atomic bomb not only destroyed many public and private homes, but also some churches, and the anglican people have replaced their former church with a new building.

Assisting Bishop Yashiro were Bishop Mann, who represents the Archbishop of Canterbury in Japan, and Bishop Powels, a Canadian who is assistant to the Japanese Bishop of Mid-Japan.

One Canadian priest was present along with several Japanese priests, while Archdeacon Benn was the only Australian clergyman present.

Another item of interest reported by Archdeacon Benn is the General Synod of Nippon Sei Kokai held recently in the city of Kyoto.

TASMANIAN CLERGYMAN FOR INDONESIA

The Rev. L. L. Nash, Rector of St. George's, Hobart, will leave Sydney next week on a mission of help to Indonesia.

Mr. Nash was farewelled at C.M.S. House, Sydney, last Friday evening.

While at Djakarta, the capital of Indonesia, Mr. Nash will be on the lecturing staff of the theological college there.

The college trains the clergy for the greater part of Indonesia, with the exception of the Batak Church which trains its own clergy.

WESTERN SUBURBS YOUTH WEEK

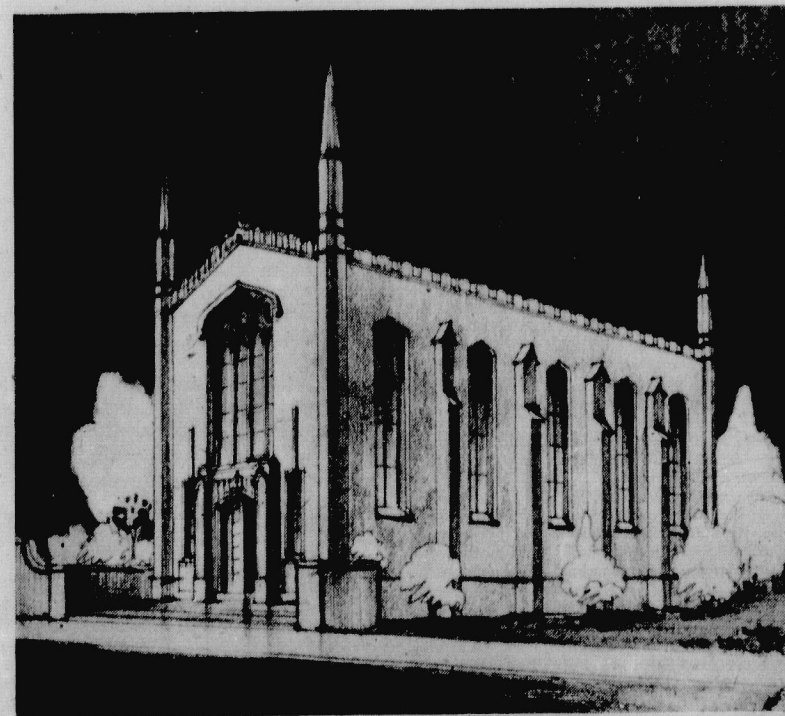
As an experiment in district youth work, the Sydney Diocesan Youth Department will hold a Western Suburbs Youth Week, commencing next Monday.

The youth week will be held at St. James' Croydon.

On Monday night, with the co-operation with the Church Missionary Society, an overseas evening will be held in St. James' House. The special speaker will be the Rev. C. E. Bellingham, M.A.

On Wednesday, there will be a film squash, featuring the J. Arthur Rank production, "Which Will Ye Have?"

The Rev. Graham Delbridge, Th.L., will be the speaker on Friday night.



The Architect's drawing of the John Francis Cash Memorial Chapel.

"GILBULLA" CHURCH OF ENGLAND CONFERENCE CENTRE, MENANGLE.

FIRST ANNUAL REPORT.

The objects for which "Gilbulla" was secured were:—

- (1) To enable the Archbishop to meet Clergy, Church Officers and members of the Church in Conference or Retreat.
- (2) A centre for Conferences and Retreat.
- (3) A place where individuals can receive physical and spiritual refreshment.
- (4) To carry out our Lord's example and precept—
"Come ye yourselves apart."

On 31st March, 1949, the Camden Park Estate agreed to lease to the Archbishop, "Gilbulla," Menangle, for two years with an option to extend, the lease to commence on 1st June. On 1st March the Archbishop had heard that the Red Cross had vacated "Gilbulla," and on 8th March, applied to the Camden Park Estate for the lease. On Monday, 28th March, Mrs. Mowll went to see "Gilbulla," accompanied by Mrs. Ross. The lease was for two years with about 14 acres of ground at £1,250 rent per annum. Mr. G. Anderson, as Manager, took up residence on 28th May, Mr. Starr, who had looked after the vegetable garden for 38 years, continuing to take care of that portion of the garden.

On Monday, 18th April, Mrs. Mowll, accompanied by Mrs. Richards and Mrs. and Miss Martin, visited "Gilbulla" and made a list of the furniture required, and, on 18th May, at an S.D.C.A. Rally at the CENE.F. Memorial Centre, it was announced that £835 had already been received towards the cost of the lease and the furnishing, and the S.D.C.A. undertook to work for "Gilbulla" as well as the Memorial Centre for Youth in Castlereagh Street.

An official opening was announced for the afternoon of Saturday, 18th June, the furniture being delivered on 16th June, and Mrs. Briggs, as hostess, arrived with Mrs. Mowll on 17th June.

Owing to heavy rain "Gilbulla" was completely isolated on the 18th, and no visitors from Sydney were able to arrive there. All clergy and interested friends were again invited for Tuesday, 5th July, or Saturday, 9th July, when the Archbishop explained the purpose of "Gilbulla."

The Camden Park Estate agreed to sell "Gilbulla" to the Diocese of Sydney on 5th July, 1949, the co-operation of the C.E.N.E.F. Board of Management and the Bank of New South Wales making this possible. Additional acreage was asked for, for grazing and cultivation. The contract was signed on 6th October for the purchase of the house and cottage and Red Cross additions, with 36 acres, 3 roads and 38 perches, for £22,833 11s. 3d.—£22,500 house and grounds and extra ground £333 11s. 3d.—the transfer of the property taking place on 21st December, and the rent being paid to that date. The vendors ensured the maintenance of an adequate supply of water and a right-of-way to the main road to be accessible at all times. An option was also given on the surrounding property if, at any time, the Camden Park Estate intended to sell it.

His Excellency, the Governor, Lieutenant General John Northcott, visited "Gilbulla" on Saturday, 3rd September, and unveiled a memorial plaque outside the main entrance, indicating that the property was now a Church of England, Diocese of Sydney, Conference Centre and Retreat House—"A Memorial to the wartime work of the Clergy of the Diocese of Sydney, and especially of the Church of England Navy, Army and Air Force Chaplains during the 1939-45 war." Gifts given for this purpose are allowable as rebates for income tax purposes.

A conference for Returned Missionaries was held on Monday and Tuesday, 10th and 11th October, the Rev. C. H. Nash giving the Bible Readings.

The Archbishop and Mrs. Mowll gave a garden party on Saturday, 5th November, preceding Synod meetings in honour of the Bishop of Chichester and Mrs. Bell, and Pastor and Mrs. Niemoller. Four hundred guests were present and had the opportunity of inspecting the property.

The Ordinands met at "Gilbulla" on 19th and 20th December for quiet days, conducted by the Rev. C. H. Nash, before their ordination to the priesthood on St. Thomas' Day.

The Australian Council for the World Council of Churches held its annual meeting at "Gilbulla" from 13th to 15th February, followed by a meeting of the Faith and Order Commission.

Members of the Standing Committee and others were invited from 17th to 19th March and Archdeacons and Rural Deans on Tuesday and Wednesday, 21st and 22nd March.

A week-end for members of the Home Mission Council and others was held from 24th to 26th March, and week-end house parties from 14th to 16th April and from 21st to 23rd April. The Rev. C. H. Nash took up residence on 11th April.

The National Missionary Council held its annual meeting from 25th to 27th April, and the Girls' Friendly Society Commonwealth Council met from 28th April to 1st May for its triennial meeting.

The Commonwealth Public Service Anglican Fellowship met from 9th to 12th June. The first birthday of "Gilbulla" was celebrated on 24th June. Donors were invited to spend the week-end, many other meetings of Christian organisations and groups have been held at "Gilbulla" during the year.

Amongst the gatherings already planned for 1950-1951 are:—Two quiet days for missionaries; two quiet days for the wives of the clergy; two week-ends for members of the Readers' Association; a meeting of the Faith and Order Commission; C.M.S. and C.I.M. Prayer Conferences; week-ends for churchwardens and members of parish councils; the All Australian Deaconess Conference; the Mothers' Union Conference with Mrs. Fisher; bishops' meetings; ordinands' quiet days; the L.M.S. summer school; the annual meeting of the Australian Council for the World Council of Churches.

Rooms have been furnished by individuals, parishes and schools. Donations in cash amount to £3,920 3s. 5d., acknowledged in detail in Diocesan Magazine. Others have given donations in kind.

Receipts from guests and conferences amount to £1,379 5s. 9d. The numbers attending the conferences have been 311; individual guests, 173; visitors on other occasions, 786, making a total of 1270 who have come to "Gilbulla" during the first year of operations.

It would not have been possible to carry on "Gilbulla" without the help of voluntary workers. To them and to all the many donors and friends, the Board of Management expresses its sincere gratitude.

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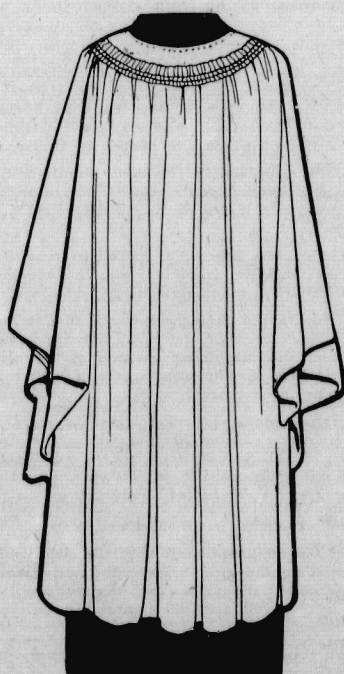
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NOTES AND COMMENTS

STATE AID FOR DENOMINATIONAL SCHOOLS

The A.L.P. in New South Wales by a very narrow majority passed a resolution asking the Federal Government to set free sums of money on a per capita basis to assist the teaching or the teachers in denominational schools. The resolution leaves a good deal to the imagination. We are assured by the President of the gathering that the resolution was in no sense sectarian. It reminds us of the old riddle, "When is a door not a door?" with the answer "When it's ajar." This sensitiveness about sectarianism seems to indicate that the promoters of the new movement are nervous as to the possible interpretation which might reasonably be put upon their action. Dr. Eris O'Brien quickly came on the scene. He suggested that the implementation of the scheme would remove an injustice under which a minority in the community labour. The whole matter requires the most careful consideration and we are frankly sceptical as to the efficiency of the resolution. The entire community abandoned the sectarian system of education and the great bulk of the people accepted the decision. The minority that Dr. Eris O'Brien represents refused the Government decision with very great bitterness, employing indefensible language in many instances. Religious bodies that had taken a leading part in education ceased to maintain their schools. Now there are, we are told, 100,000 Roman Catholic children in Roman Catholic schools. To subsidise these is to put a premium on resistance to State decisions which does not augur well for the success of democracy. When we are provided with a per capita grant, will the amount be calculated on a population basis or on the number of children accommodated in the schools? Again we have to ask what measure of supervision will be exercised over the schools or teachers who receive grants? Will public inspection of schools be enforced? Will teachers be required to satisfy any educational tests?

There are so many problems left unsolved that we cannot but feel the resolution is a kite-flyer. Is the A.L.P. trying to recover the ground amongst Roman Catholics lost at the recent election? Perhaps the revolt against subsidising a religious body may result in graver losses.

THE MINISTRY OF THE CHURCH.

The Opening of the Memorial Chapel at Moore Theological College which is given prominence in our current issue, brings very forcibly before the minds of church people the need of preparing for the supply of men for the sacred ministry. There is no use in attempting to create a true spirit in the community, a spirit of devotion to the highest ideals unless we organise a sound teaching ministry. The war years have interfered with normal procedure in many particulars. One consequence is that the supply of candidates for the ministry is not sufficient to meet the ever-growing need of the people. The Government has issued a statement that the population of Australia reached the eight million mark last November. New areas are being rapidly built up. Community centres are forming with every amenity except a Church, and yet we are invited to resist Communism with its Marxist creed of material dialectics. We are asked to fight without proper weapons. We are even in a worse plight. We have not instructors in sufficient numbers to train our Christian armies to use their weapons. Our young people have most attractive offers from commercial firms and from the Dept. of Education. They are told there is need of teachers. All such invitations offer careful training and immediate provision with great prospects in the future. But we can confidently affirm that no service for humanity can be greater than that of preparing souls to meet God. No labour is more fruitful in reward than the labour expended in the Master's vineyard. We trust that Sunday School teachers, parents, and all who have any voice in shaping the careers of our young men will earnestly set before them this avenue of service. We need men filled with the Spirit of God who will not shirk the task of long and arduous study in order to become fully equipped for the great task of feeding the Church of God.

May the example of resolute devotion which led a young airman to give his all for his country, act as a true stimulus to those who gather within the walls of Moore College and may the ceremony which has attracted such widespread attention lead to the enlistment of the right type of men for the highest form of service.

THE LIFE AFTER DEATH.

(By the Rev. W. F. Pyke.)

The important part of our outlook on life is that in which we look beyond the gate of death. Many questions arise as we lift our eyes to those far horizons. Yet it is extraordinary how little people think of the future life. Milton once said it was the devil's masterpiece to absorb us in this world which is slipping away from us every day.

What are the obstacles to a Christian view of life beyond death? There is the contrast between the unknown forms of life beyond and the warm familiarity of our human life that makes the unknown seem unreal.

Amongst other reasons for a decline in a belief in immortality is that a belief in immortality is not essential to a good life here, and that belief in a future life is an obstacle to social progress. Present tasks are too absorbing to permit distraction by attention to other interests. As Thoreau said to a dying man, "One world at a time my dear brother."

As individuals, are we going out or going on? The question of the immortality of the soul is the most urgent question of all.

What does our Lord Jesus Christ say about the future life? He has much to say. "Fear not them that kill the body and after that have no more that they can do. Fear Him who hath power to cast both body and soul in hell. God is not a God of the dead but of the living." Heaven for Jesus Christ was a definite sphere and home.

It is not a question whether there is a future life or not, we cannot escape it. We have to face a judgment in which all we have done will be revealed and our lives evaluated. Our Lord's outlook on the future life was the basis of all His teaching. "In my Father's House are many mansions." He taught the sacredness of personality that every soul is precious to God. In every man there is something of infinite value. "How much better is a man than a sheep."

This idea of human worth has been the moving force of all progress. It broke the power of slavery and has inspired all social reforms. It has sent men and women to rescue the fallen and missionaries to many heathen lands. What is the use if this life is all? The fact of immortality is a ground for believing that men are worth saving at any cost of sacrifice.

Christ deepened human, personal affections. He called men to serve God's Purpose. He kindled in the hearts of men His own love and created a bond with Himself—a love which nothing could separate. This presumes immortality. He asserts that by His Death and Resurrection, Life and Immortality are assured to men. When we give ourselves to God's Purpose and know His fellowship we are brought out of the bondage of a material world with all its values, into an eternal world and begin to live the life which belongs to it.

Jesus said "My sheep hear My voice and I know them and they follow Me, and I give unto them eternal life and they shall never perish." He gives His life to us here and now; a life of such quality and grace that it is a supernatural, new-born, resurrection life from Him. He who knows the strength and joy of this life has discovered enough of its potencies to believe with a hope amply justified by daily experience in the Resurrection of the dead and the Life of the world to come.

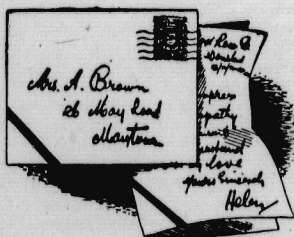
St. Paul says we have a certain opportunity—if we will take it. He knew this to be

true because it happened to him. Once he had a vacillating will with no power to overcome his sin. Then he met Christ and he became a new creature. Jesus Christ changes people now if they believe in Him. This fact of Christian experience makes life tolerable and we can face death and the day of judgment with perfect peace. He said, "I am persuaded that neither life nor death . . . can separate us from the Love of God which is in Christ Jesus our Lord." Jesus Christ is our Redeemer, the Author and Perfector of our faith and the Pledge of our Immortality.

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PERSONAL

We congratulate the Rev. R. P. Gee, rector of Neutral Bay, Sydney, on his appointment as Rural Dean of North Sydney.

The second daughter of Canon and Mrs. A. G. Powell, of Mudgee, N.S.W., Muriel Evelyn, is to be married in St. Andrew's Cathedral, Sydney, on the 16th August, to Mr. Donald Healey, of North Sydney, and formerly of Shanghai. The celebrant will be the Rev. Canon A. G. Powell, Th.Schol. Both bride and groom are graduates of Sydney University.

We offer our congratulations to the Rev. and Mrs. Ray Weir, of Mosman, on the birth of a daughter.

We extend our sincere sympathy to the Rev. F. W. Pyke, Rector of St. John's, Gordon (Sydney) in the death of Mrs. Pyke, which took place at a private hospital after several months of illness. There was a large attendance of parishioners and friends at the church for the funeral service on Thursday last. The service was conducted by Canon Knox. The Archbishop of Sydney read the prayers and gave the address. The Archbishop also conducted the burial service in the old church burying ground adjoining St. John's. Last year Mr. and Mrs. Pyke had the great sorrow of losing their younger son Philip who had shortly before completed a brilliant course at the Sydney University and had been given a teaching post in the department of History at the University.

Our readers will be glad to hear that Matron Shaw, M.B.E., has kindly consented to open our fete in the Chapter House on Friday, October 20th, at noon. We would be grateful if this could be made as widely known as possible. Many will welcome the opportunity of personally congratulating Matron Shaw on her well-deserved decoration. Luncheon will be served at 12.30.

Mr. and Mrs. Donald Robinson, of Sydney, and at present at Cambridge, England, are rejoicing in the birth of a son, Martin Bradley.

We offer congratulations to the Rev. H. N. Powys, who has been appointed Rural Dean of East Sydney, and the Rev. R. N. Langshaw, who has been appointed Rural Dean of Cook's River, Sydney.

The Bishop of St. Arnaud, Victoria, has signified his intention of resigning his see as from August.

THE BUSH CHURCH AID SOCIETY.

Sister B. Barber, of Auburn, and Sister E. Metcalf, of Melbourne, have joined the nursing staff of B.C.A. Sister Barber has been appointed to Wudinna, S.A., and Sister Metcalf to Ceduna, S.A.

The Acting Organising Missioner (the Rev. D. G. Livingstone) has just completed a comprehensive tour of the various stations operated by the society.

Sister L. E. Pritchard who has been with the society for many years, the last four being matron of the hospital at Wudinna, S.A.—is relieving Sister I. Gwynne at Cann River, Vic.

Sister Portch who has been assisting at Penong, S.A., for the past 12 months is now the Matron at Wudinna, S.A. Sister Portch came out from England 2 years ago as a result of hearing an appeal by the organising missioner (Rev. T. Jones).

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"GREAT CHRISTIAN CONTEMPORARIES."

Karl Barth of Switzerland

(By Dean of Sydney.)

In a moving autobiographical passage, Thurneysen, the friend of Karl Barth, has described how the Bible became for them both a living vital reality. "We read the Bible in a new way. We read it more respectfully, more as an eternal Word addressed to us, and to our time. We criticised it less . . . We read it with the eyes of shipwrecked men whose all had gone overboard. The Bible appeared in a new light. Beyond all interpretations, its genuine Word began to speak again; the word of forgiveness, the Gospel of the Coming Kingdom, coming not from men but from God."

It was during the days of the first World War that Barth found himself, as a young pastor in Switzerland, confronted with the perplexing problem of ministering to his people in the catastrophic maelstrom of World War. What was he to do? What was he to say? On the one hand, there were his people, engaged in the strange adventure called life; on the other hand, the Bible with its no less perplexing message. Somehow or other those two must be brought into vital contact with one another. "Often enough," he says, "these two magnitudes, life and the Bible, have risen before me (and still rise!) like Scylla and Charybdis; if these are the whence and whither of Christian preaching, who shall, who can, be a minister and preach?" It was in these circumstances that he turned afresh to the Bible seeking from it some authentic Word of God for our contemporary situation. As he wrestled with it, as he subjected himself to it, as he listened to it, he heard the still small voice of God speaking to him in Jesus Christ.

The product of this activity was his Commentary on "The Epistle to the Romans." It was immediately regarded, to quote a Roman Catholic theologian, "as a bombshell in the playground of the theologians." It was a commentary strikingly different from the generality of commentaries; it was forceful and explosive and volcanic and dynamic; a real exposition of the message of the Epistle for our day and generation. In the preface to the first edition Barth himself says: "My whole energy of interpreting has been expended in an endeavour to see through and beyond history into the spirit of the Bible, which is the Eternal Spirit. What was once of grave importance, is so still. What is to-day of grave importance—and not merely crotchety and incidental—stands in direct connexion with that ancient gravity. If we rightly understand ourselves, our problems are the problems of Paul; and if we be enlightened by the brightness of his answers, these answers must be ours.

Long, long ago the Truth was found,
A company of men it bound,
Grasp firmly then—that ancient Truth!"

What Barth complained about was the irrelevance of much modern exposition; its concentration on textual and philological matters, to the neglect of what comprises the essential message of the Epistle.

Barth acknowledges his indebtedness to Dostoevsky and Kierkegaard. From Dostoevsky he learnt something of the depths of sin and the abysses of the human heart; from Kierkegaard he learnt the infinite qualitative distinction between time and eternity, God and man.

No one was more surprised than Barth himself at the reception which was given

to his commentary. He had written it, as he himself says, as "marginal notes": he was embarrassed to find himself hailed as a prophet. He likened himself to a man climbing a steeple in a dark night; he stretches out his hand to steady himself, and finds to his horror that he has pulled the rope which has sounded the tocsin, causing it to echo and re-echo across the valleys.

Barth was dismayed that a "school" was beginning to gather about him. He complained that his speech and mannerisms, his "vagaries" as he called them, were being copied, as though these were his essential message. His epigrams, violent antitheses, audacious paradoxes, were being copied as the new language of theology. Barth saw that he must completely divest himself of the prophet's mantle and set to work in an ordered and thorough-going fashion in the theological field.

The result was the commencement of the "Church Dogmatics." He planned the work in five volumes: the first on the doctrine of Revelation, the second on the doctrine of God, the third on the doctrine of Creation, the fourth on the doctrine of Reconciliation, the fifth on the doctrine of Redemption. Only part one of volume one has so far appeared in an English translation. Nevertheless this part alone is a massive volume of almost 600 pages. It is difficult to convey an impression of the magnitude of Barth's achievement up to the present day. The "Church Dogmatics" can only be compared to Calvin's "Institutes of the Christian Religion"; there is, in connexion with them both, a lucidity, a depth, a learning, a profundity, a massiveness,

a finality, which is singularly impressive.

There were many who lamented the fact that Karl Barth appeared to be abandoning the role of the prophet; they regretted the loss of the dramatic forcefulness and impetuous vehemence of the Commentary on the Epistle to the Romans; the substitution of the careful and exact and balanced exposition of the systematic theologian.

Nevertheless, Barth soon showed that he was still capable of prophetic utterance and of prophetic leadership. Barth had been appointed to the Chair of Theology at Munster in 1925, and in 1930 to the Chair at Bonn. In the meantime, Hitler came to power in Germany. It was soon clear that the increasingly exorbitant claims of the totalitarian state would soon precipitate a conflict between the Church and the State. The issue came to a head over the appointment of a so-called "State-Bishop" by the Nazi State. Barth was in the forefront of those who denounced this political intrusion into ecclesiastical affairs. The result was a vigorous pamphlet "Theological Existence Today! A Plea for Theological Freedom." It immediately helped to clarify the situation by showing that this appointment was purely a political expedient: a worldly imposition upon the Church. Barth was ruthless and relentless in exposing the falseness of the situation. "We ask, Did the decision for the purpose and action issue from the Church itself? or, in other words, from the Word of God heard by the Church? Or, was it a suggestion not inwardly necessary, but one arising from political enthusiasm, or, perchance political scheming . . . If the first question cannot be answered in the affirmative, plainly, and with a good conscience then the dissatisfaction and discord of the previous proceeding can be no puzzle. Rather, the first question cannot be affirmed outright and with a good conscience."

(Concluded on page 14)

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TO AUSTRALIAN CHURCHMEN.

WHO IS THE TRUE CHURCHMAN?

An opinion has been steadily fostered in certain quarters that those members of The Church of England who call themselves Evangelical are held by very tenuous bonds to the Church of England.

It is contended that they have no claim to represent the historic position of the Church. They are the produce of circumstances. The true doctrine of The Church of England has been distorted and misrepresented and Evangelicals quite sincerely, but nevertheless mistakenly, have adopted these distortions and misrepresentations as indicative of a sound Church tradition.

Two questions present themselves in face of this contention:

- (1) Is the Evangelical presentation of truth Scriptural?
- (2) Is it in accordance with the teaching of the Church of England?

We confine ourselves to the second of these questions and to only a few important features by which the issue may be determined.

We assume that pronouncements adopted by Convocation and operative for nearly three hundred years of the Church's history are entitled to be regarded as decisive as to the doctrine of the Church.

The Objectors' Argument.

If we understand the argument to which we have referred, its propounders believe that the Church of England suffered an eclipse in 1552. Foreign Reformers pressed their opinions on the English bishops and secured a narrow and unlovely expression of hostility against truly Catholic practice and doctrines. As Dr. Frere presents it "English religion reached its lowest ebb. The Church recovered her balance and pursued a middle course between Roman excesses on the one hand, and Puritan extravagance on the other. If that be so, then the Homilies, the popular expression of Church doctrine appointed by authority in the reign of Elizabeth and required to be read in the Church by all who were not licensed to preach, ought to exhibit this happy mean. Further, if after over one hundred years' experience these popular presentations of the Church's doctrine are again imposed by authority the argument seems sufficiently convincing. Add to this that the sermons so enjoined must be assented to as containing sound doctrine by every clergyman when he seeks Orders and

subsequently whenever he is instituted to a cure of souls and no further degree of security can well be imagined. Let us apply this test and see what our church teaches in her official Homilies.

Justification by Faith Only.

Evangelicals have been condemned as unsound churchmen because they have taught Justification by faith only and decline to associate works in any sense with justification. Ward and Pusey in an earlier generation and Dr. Gore in later days, insisted that this attitude constituted a perversion of the Church's teaching.

As early as 1547 this subject is treated at length. This is what is said: "And so the grace of God doth not shut out the justice of God in our justification; but only shutteth out the justice of man; that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul declareth here (Romans VIII:4), nothing on the behalf of man concerning his justification, but only a true and lively faith; which nevertheless is the gift of God, and not man's only work without God. And yet that faith doth not shut out repentance; hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out from the office of justifying."

So long as these words stand as expressing the doctrine of justification as officially taught in the Church of England, the Evangelical can claim to be a true Churchman. The English Divine, Hooker, expresses this opinion tersely when he wrote: "The righteousness by which we are justified is perfect but not inherent; the righteousness by which we are sanctified is inherent but not perfect."

The Doctrine of Purgatory and Prayer for the Dead.

Evangelicals are charged with crude notions on sanctification. An enthusiastic young writer directed attention to Dr. Bicknell's statement that "some kind of Purgatory is almost a logical necessity." He reminded his readers that Bicknell was recommended as a text-book by the Australian College of Theology. He omitted to state that the same College recommends Dr. Griffith Thomas, "Principles of Theology," that distinctly repudiates Bicknell's view. Thus history sometimes is made. But the Evangelical can quote with confidence the following declaration: "Let these and such other places (from Aug-

ustine and Chrysostom) be sufficient to take away the gross error of purgatory out of our heads; neither let us dream any more that the souls of the dead are anything at all holpen by our prayers; but, as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightway either to heaven or else to hell, whereof the one needeth no prayer, and the other is without redemption. The only purgatory wherein we must trust to be saved, is the death and blood of Christ, which if we apprehend with a true and stedfast faith, it purgeth and cleanseth us from all our sins, even as well as if he were now hanging upon the Cross. . . . But we must take heed that we call upon this Advocate while we have space given us in this life, lest, when we are once dead, there be no hope of salvation left unto us. For as every man sleepeth with his own cause, so every man shall rise again with his own cause. And look in what state he dieth, in the same state shall he be also judged, whether it be to salvation or damnation. Let us not therefore dream either of purgatory, or of prayer for the souls of them that be dead; but let us earnestly and diligently pray for them which are expressly commanded in holy Scripture . . . to be short for all men living."

The Doctrine of the Mass.

But perhaps the most widespread charge against Evangelicals is that they have defective views of the Sacrament of the body and blood of Christ. Two distinct charges are levelled in this connection. It is commonly urged that the Sacrificial aspect of Holy Communion is ignored. Evangelicals never teach that there is an offering of the body and blood of Christ to God the Father in the Sacred Feast. In fact, Evangelicals repudiate the term "Mass" because it has been associated for many centuries with this notion of a Sacrifice presented to God by the priest with the authority of our Lord Jesus Christ. Evangelicals admit the charge. They believe that there is a Sacrifice of praise and thanksgiving in the Holy Communion and that there is also a sacrifice of consecration of the worshippers—their souls and bodies to God; but beside these there is no sacrifice. The Prayer of Consecration is not a sacrificial prayer, but a setting aside of bread and wine for a very sacred use. Is this a distortion of Church of England teaching? Let us consider the following extracts: "We must then take heed, lest, of the memory, it be made a sacrifice; lest, of a communion it be made a private eating; lest, of two parts, we have but one; lest, applying

it for the dead, we lose the fruit that be alive."

"For this is to stick fast to Christ's promise made in his institution; to make Christ thine own and to apply his merits unto thyself. Herein thou needest no other man's help; no other sacrifice or oblation; no sacrificing priest; no mass; no means established by man's invention."

The Doctrine of "The Real Presence."

Perhaps an even more frequent charge against Evangelicals is that they deny The Real Presence. There is a strange economy of language here. Why is it that we so seldom have the full statement: "The real presence of the Body and Blood of Christ," and still less frequently the addition to that full statement which would adequately describe the opposing view to that of the Evangelical, viz., "The real presence of the Body and Blood of Christ in the consecrated elements." What has the Church of England said officially on this important question?

"Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent; but, as the Scripture saith, **the table of the Lord, the bread and cup of the Lord, the memory of Christ, the communication of his death; yea, the communion of the body and blood of the Lord**, in a marvellous incorporation, which by the operation of the Holy Ghost—the very bond of our conjunction with Christ—is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality . . . so that to that without faith we may enjoy the eating and drinking thereof, or that that is the fruition of it, is but to dream a gross carnal feeding basely objectively and binding ourselves to the elements and creatures. Whereas by the advice of the Council of Nicea we ought to lift up our minds by faith, and, leaving these inferior and earthly things, there seek it, where the sun of righteousness ever shineth. Take then this lesson, O thou that art desirous of this table, of Emissenus, a godly father, that when thou goest up to the reverend Communion, to be satisfied with spiritual meats, 'thou look up with faith upon the holy body and blood of thy God, thou touch it with the mind, thou receive it with the hand of thy heart, and thou take it fully with thy inward man.'"

This being the official teaching of The Church of England, Evangelicals can afford to smile at the charge that they are not sound Churchmen.

CHURCH SCHOOLS AND CHRISTIAN EDUCATION

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

II: THE TEACHING STAFF.

At the commencement of the previous article attention was drawn to the honored and important place given to teachers and their work in the Christian programme as it is revealed in the Epistles of the New Testament . . . First apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings . . . Such is their place in the work of the Christian Church! Therefore it behoves the Church to see to it that the place of teaching is well-recognised in the Church, and to recognise that the Christian profession and example of those who are appointed to this office is of very great significance. Quoting Lord Caldecote again, "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." No doubt it was the recognition of this which lay behind the requirement of Canon 77 of 1603, which provided: "No man shall teach either in public school, or private house, but such as shall be allowed by the bishop of the diocese, or ordinary of the place, under his hand and seal, being found meet as well for his learning and dexterity in teaching, as for sober and honest conversation, and also for right understanding of God's true religion; and also except he shall first subscribe to the first and third Articles aforementioned simply, and to the two first clauses of the second Article."

The Archbishop of Sydney, in his Charge to the Diocesan Synod in 1944 said: " . . . The Church remembers that every child is an imperishable soul and that she has responsibility for his life not only in time but in eternity. On that account the Church cannot tolerate any system of education, however admirable in other respects, which does not afford the fullest opportunity for the development of the spiritual life of her children."

The Headmaster of Sydney Grammar School, which is not a Church School, wrote a pamphlet in 1945 which was entitled "Democracy and The Private School." It is worth quoting at length from it:—

"But there is a distinction to be drawn between Religious Instruction and Religious Education. The former, like Mathematics or History or Geography, is a subject of the curriculum . . . How is it to be taught?

Whether by staff specialists or visiting masters is a matter for Department or schools to decide. But it should be done only by competent teachers who are keenly interested in the subject."

"Religious Education, however, is an entirely different problem. It is not a subject of the curriculum or of specialist teaching, but is the concern of every member of a school staff. The Report of the Committee of the Secondary Schools Examination Council sets out this point of view very clearly. The development of the religious consciousness is not, and cannot be, the subject of a syllabus; it grows from the environment, favourably and naturally, if the environment is favourable and natural, atrophied or distorted, if the environment is materialistic in its values and purely competitive in spirit. It is a growth from a life that is lived. There can be and there are schools in which you are effectively taught that you find happiness by unselfishness and by helping your neighbour, and the ideal forms itself naturally from the life that is lived in them. There can be, and there are, schools in which truth and knowledge are taught for their own sakes, and there exists a jealously safeguarded tradition of sound learning, in which again the ideal of goodness lives in the standards of the school so that its members strive not to fall short of them, and beauty is felt to be relative to everything that is studied or made or done . . . There is a tradition that there can be inspiration in the dwelling together of the teachers and the taught, that the head and the staff, the Sixth Form, and the main body of the pupils can and do often find a common life which has a spiritual basis, a fertile seed-ground from which do naturally spring the love of God and the love of one's neighbour. It is obvious that these intangible spiritual values come not so much from what teachers say and teach, from curricula and examinations, as from what they are, and what they are seen to be, inside and outside the classroom." How far do our private schools conform to that standard of religious education? That is the first question to be asked of all schools. It is far more relevant than any trivial query as to the financial positions of the parents of pupils or the denomination by which the school has been founded. Is the school doing the work for which all real schools were established and by which alone they can justify their existence? . . ."

Without endorsing everything in the words which he quoted from that Report, one can yet feel that the words of Mr. Phillips contain a challenge. How far do our Church Schools justify their existence when considered in relation to the task of imparting a truly Christian Education? We are justified in asking the further question, how far do those responsible for the maintenance and development of our schools strive to reach the first objective that Religious Instruction should be given only by persons who are both competent to give it and keenly interested in the subject, and the further objective that every member of the staff should be one who, by reason of Christian conviction, experience and character, is competent and keenly interested to contribute towards

the great ideal of the Christian education, in the broadest and fullest sense, of those who shall be entrusted to his care and subjected to his influence?

In some church schools the subject of "Divinity," or, as it is better named, Religious Instruction, is given not only by the Chaplain or some other Ordained Minister who might be considered by reason of his ministry to be both competent and keenly interested to impart the knowledge of the Holy Scriptures and of their application to the life and needs of the children, but in addition to such clergy, or even instead of them, other teachers are required to give this instruction. If it is assured that those who are to be entrusted with this responsibility shall be only such as make a clear and definite Christian profession, and have revealed a true personal experience of Christ, then there is no reason why lay persons should not share to some extent in this part of the task. If a situation prevails, however, where a Chaplain in a school is devoting a large proportion of the lesson periods to the teaching of secular subjects while lay members of the staff are teaching "Divinity" there seems to be some ground for wondering why such a position should be allowed to continue. Some years ago, in a school of another Protestant denomination, a lay teacher was compelled to teach "Divinity" to the boys in his class. He was an Anglican with somewhat High Church sympathies, and he did not wish to give this instruction in the school. He met the situation by reading passages from Archbishop Trench's "Notes on the Parables." How much benefit the boys derived from the classes is hard to guess. The case is one which it is hoped would not occur in one of our schools, but it serves to indicate how ineffectively Religious Instruction is likely to be given by those whose heart is not in it. In the same school there was another member of the staff who claimed to be an Agnostic and I understood at the time that he also had to give such instruction.

Another side of this question is the problem of the nature and extent of the duties of Chaplains in Church Schools. Such men have expressed their dislike of the situation in which they have had to devote too much time to secular subjects while they felt that more of their time could be very usefully employed in giving more Religious Instruction and also in developing contacts with the parents and home-life of the pupils.

A greater problem than the question of who shall give Religious Instruction is that of the personal qualifications of the staff as a whole. How far, we may ask, do the persons chosen to fulfil the important task of guiding the thoughts and habits of the children in our schools demonstrate such a personal conviction and experience of the living Christ that the children can find in

them both the example and the means of guidance in spiritual things which are necessary in order that the highest ideal of Christian Education may be achieved to a reasonable degree? We may ask further, how much attention is given by those responsible for the appointment of staff to this aspect of their qualifications?

There have been cases where Roman Catholics or Agnostics have been appointed to fill positions in Church Schools. They have been appointed because of their qualifications from the standpoint of scholastic achievement or teaching ability. How could such people conscientiously or effectively contribute to a Christian education in accordance with the doctrines and worship of the Church of England? On the other hand the mere membership of a teacher in the Church of England is not a sufficient qualification. There are nominal Anglicans who are little better than pagan in their outlook and example.

It must be very confusing for a youth who has had the benefit of a Christian home and whose parents have taught him that gambling is wrong, when he discovers that the interest in the Melbourne Cup being taken by many in the school is not a purely sporting interest. If he should have learnt in addition that the Diocesan Synod has condemned such social activities as raffles and dancing in connection with Church activities, he would no doubt be perplexed to find that the school he attends in the same Diocese holds an annual dance for scholars and others or permits raffles or other gambling devices at functions held in connection with the school. It is no less confusing for him to learn (as they do learn sometimes) that one of his teachers follows some strange religious sect, and another refuses to accept the Christian faith at all.

When one has heard of pupils turning away from the Christian faith or refusing to be Confirmed because of the influence of a teacher who is atheistic or agnostic, one naturally feels that the time has come for a thorough investigation by the Church as a whole, and not merely by a group of educational "experts," into the system of selection and approval of teachers for our schools. There are churchmen who seem to think that these schools have completely failed and that the Church could do without them. We must not adopt such an outlook, for in the first place, to give up a good and necessary work in an attitude of defeat is not a right attitude for the Christian Church to adopt, and in the second place there is more than a question of policy involved, as teaching is a fundamental part of the commission of the Church. Through our schools we can reach some children who would never be taught the Gospel at home, and who would receive very little knowledge of it in some other types of private schools. There are private schools

where little or no Religious Instruction is given. Even this elementary part of Christian Education is not available to the pupils. I have prepared pupils from such a school for Confirmation. Had they attended a Church School they would have had some Religious Instruction there. We cannot afford to give up our schools and we must not fail to recognise the duty of the Church to take all necessary steps to discharge our responsibility to God for the spiritual education of the people. We must all do our utmost to see that our schools are so conducted and staffed that they can achieve their true purpose with a reasonable degree of success. Sincerity, scholarship and ability are admirable qualities which are necessary for fulfilling the task, but they are not enough to qualify persons who are to share in the work of Christian Education. Christian conviction, a sense of vocation from God, and a personal experience of Christ as Saviour and Lord are essential if the task is to be done successfully. If "men of honest report, full of the Holy Ghost and wisdom" were necessary for the work of serving tables, how much more are such men necessary for the work of Christian Education!

So many young people have come out of Church Schools with an outlook that is apparently pagan and sometimes even immoral that it seems certain that the challenge presented to us by the children of our schools must be met by all possible means. Of course the products of Church Schools may be no worse, on the whole, than those of any others. They should, of course, have a better spiritual and moral outlook, because they should have a better opportunity.

To what extent our schools provide a better education, from the Christian point of view, than do others is a matter for serious speculation. If they do it will be largely because of the personal influence of consecrated Christian men and women imparting both by precept and example the knowledge of the true Gospel of Jesus Christ.

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THE BLESSING COMES THROUGH FAITH

The second miracle in St. John's gospel introduces a person of rank. The word "nobleman" used here in our version translates a Greek word which indicates some special relationship to the King either by birth or office. Herod Tetrarch of Galilee was popularly known as King. Perhaps this nobleman was Manean his "foster-brother" or Chuza "Herod's Steward."

Now this nobleman had a son very sick. In those days there were no hospitals, medical schools, or trained physicians. The boy was thought to be dying. Any father or mother who has watched by the bedside of a dying child will understand the feelings in the heart of this father. He could do nothing himself; neither was there anyone in Capernaum to whom he could turn. In fact, he knew of no one in all the land that could help him — with one possible exception.

During the recent passover time at Jerusalem Jesus the prophet of Nazareth of Galilee had wrought wonderful works of healing.

Indeed "during the feast many believed on his name beholding his signs which he did."

Perhaps this nobleman had attended the passover. If he were a Jew as we suppose he was it would be his duty to do so. It is likely that he would hear of our Lord's works, if he had no personal knowledge of them.

Jesus had now returned to Galilee. A contrast is drawn between the attitude of the Church authorities in Jerusalem towards Jesus and that of the people of Galilee. "For Jesus himself testified that a prophet hath no honour in his own country. So when he came into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast; for they also went unto the feast."

Now if this nobleman was one of

those who attended that Passover it may well be that there were already questionings in his heart concerning Jesus. This new and urgent need in his own family turns his thoughts towards our Lord. The name of Jesus was being discussed in Galilee. We may be sure it was canvassed in the nobleman's home. They would have read of miracles wrought by Elijah and others of God's servants. We remember that when Nicodemus the ruler came to Jesus he said "Rabbi we know that thou art a teacher come from God for no man can do these signs that thou doest except God be with him." That was a natural thing for any man to say with the Old Testament in his hands. The nobleman could subscribe to that for we read, "When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son, for he was at the point of death."

This father came to Jesus: but it is important to consider more carefully what brought him. It is not enough to say his need brought him. That is true, but it is not the whole truth. He was in deep need and was conscious of it. His heart was burdened for his boy, but that alone could not have brought him. There must have been faith in Jesus as well. He must have believed in the Lord's power to meet his needs. It would not be wrong to say that faith led him to undertake that uphill journey of twenty-odd miles from Capernaum to Cana, and sustained him on the way. But while it was real faith it would seem to have been faith that was still on a low level. He believed in Jesus as a servant of God — perhaps a prophet. But this was not saving faith; although it might lead to it. This was not a faith that brings the experience of new life and a new heart. This was not the faith that the

apostle John covets for his readers — "that ye may believe that Jesus is the Christ the Son of God and that believing ye may have life in his name."

This man's faith needs to be lifted to a higher level. This our Lord now seeks to do. The use of the word "therefore" in the sentence that follows implies this. "Jesus therefore said unto him except ye see signs and wonders ye will in no wise believe." Here the nobleman is virtually asked whether he belongs to that class of our Lord's hearers who ask for signs. To that extent the words are reproof. But they are also an encouragement as they carry with them a call to a higher faith.

But the father is slow to appreciate this. He can hardly take it in. His heart is filled with the burden of his helpless child. All he can say is, "Sir, come down ere my child die."

It is then that our Lord utters the supreme challenge, "go thy way thy son liveth." These words are simple and decisive. And they evoked an instant response. "The man believed the word that Jesus spake unto him and went his way."

This fiftieth verse of the fourth chapter is undoubtedly one of the pivotal verses in John. Here we see a perfect illustration of Christian faith. Christian faith combines two vital elements. The first is a mind that believes, the second is a will that acts. First we believe, then we trust. First, we believe the word of Christ, then we commit ourselves to him. Before taking a journey by air we must first believe that the plane is trustworthy; when we step aboard belief passes into trust. We have then committed ourselves to the plane and its pilot. When Peter recognised Jesus walking on the water in the storm he said, "Lord, if it be thou bid me come unto thee upon the waters." Jesus said to him, "come." And Peter went down from the boat and walked on the waters to come to



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Jesus." Peter stepped out on the word "come." So with this nobleman. He "believed the word that Jesus spake unto him and he went his way." He went his way in faith. He went his way trusting that word of Christ, or rather trusting him who had spoken that word. The apostle Paul writes, "So belief cometh of hearing and hearing by the word of Christ." We to-day hear the word of witness and of testimony concerning Christ. We believe that word and trust him of whom it speaks.

This man trusted the word of Christ; he really trusted Christ through his word. And he found in his experience that Christ was true to his word. It was at the seventh hour our Lord spoke these words. Next day the man was met by his bond-servants with the glad news of his boy. "Yesterday at the seventh hour the fever left him." And the final result was "himself believed and his whole house." Evidently the whole household including the bond-servants became Christian believers.

Faith opened the door of this house to the Lord Jesus.

Every man and woman to-day is invited in the gospel message to exercise a like faith and to open the door of the heart to the Lord Jesus. It is his voice which says, "Behold I stand at the door and knock; if any man hear my voice and open the door I will come in to him and will sup with him and he with me."

Changed through Faith.

The healing of the nobleman's son is the only miracle recorded by St. John that was not wrought spontaneously. In this case Christ's help was sought. Faith is an active principle. Faith is the positive response of the

soul to the unveiling of the love and mercy of God.

Once when a crowd of curious people were pressing and jostling at the door of the ruler of the synagogue's house in the hope of seeing a miracle wrought, a poor incurably sick woman struggled her way behind Jesus and stretching forth her hand touched the hem of his garment.

What a pathetic sight! For twelve long years she had sought healing at the hands of physicians. In this quest she had spent all that she had; but was nothing bettered but rather grew worse.

Now what a change! She was healed instantly. And the change came through faith; for she was saying within herself: "if I do but touch his garment I shall be made whole." And Jesus turning and seeing her said, daughter, be of good cheer; thy faith hath made thee whole."

The heart that to-day reaches out the trembling hand of faith will find both cleansing from sin and newness of life in Christ Jesus our Lord.

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CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents)

DANCING.

(The Editor, "Australian Church Record.")

Dear Sir,

May I suggest to Mr. Brian Bailey who wrote on this subject in your last issue that his statistics prove nothing with regard to the dancing issue and its deadening effects upon spiritual life?

Admittedly, there are plenty of Sunday School teachers and "servers" who dance. Nobody denies this fact. The fact that large numbers of young people who attended a dance at St. Alban's, Epping, on the Saturday night were present at a "eucharist" the next morning simply begs the question. The man who shot at General French had been to Mass as an act of preparation for the intended murder. Surely Mr. Bailey would not suggest that this action proves anything about the would-be assassin's spiritual state?

I have worked in a number of parishes where a change of incumbency has resulted in dancing being disallowed on church property. In each instance it has been my privilege to see after a time the results of a great work of grace in the hearts of many who had been previously keen on dancing. Where previously there had been no deep love of spiritual things, there were many truly converted to Christ. Numbers offered for the ministry and missionary service. There arose a new keenness for prayer; the prayer meeting began and became the power house of the church's life. There came a new interest in the Word of God and a constant desire to study it. Those converted were so full of joy that they took care to lead others to Christ. These Christians gladly gave their time to devoted missionary work within the parish by personal witness and example and by effective open-air witness. Significantly, in each instance, I have in mind, the life of both church and Sunday School was re-invigorated, finances improved and missionary giving was at least doubled.

Readers of the "Record" would, I believe, be most impressed if Mr. Bailey or others could tell us of similar results being achieved by the introduction of dancing into parishes which had previously not allowed it.

Yours faithfully,

R. S. R. MEYER.

The Rectory, Rozelle.

(The Editor, "Australian Church Record.")

Dear Sir,

I have read Mr. Brian Bailey's recent letter on "the question of dancing"—with interest.

Please permit me to point out that young people who are "servers" or "Sunday School Teachers," preparing to be seen on their toes rather than on their knees before God, may be classified as members of the "Visible Church of God" but hardly true genuine members of the "Invisible (Ideal) Church of God."

Furthermore, statistical records referring to attendance at Holy Communion are never convincing; neither do feelings (as the scriptures certainly imply) tell us the quality of our spirituality.

If Mr. Bailey can prove to me that these young people, whom he mentions, are living a victorious life in Christ I am ready to endorse his remarks.

In order to be faithful uncompromising and earnest contenders—"for the faith once for all delivered unto the saints" (Jude 3), I am convinced that the Church must voice its united disapproval to dancing within its very precincts, otherwise we shall continue to be "... neither cold nor hot" (Rev. 3:15).

Yours very sincerely,

(Rev.) DON. W. DRAPER.

P.O. Box 45, Moe,
Gippsland, Vic.
15/7/50.

MASONIC SERVICES.

(The Editor, "Australian Church Record.")

Dear Sir,

We, the undersigned, have come into possession of some orders of Masonic Church Services held in churches in the Diocese of Sydney. After a careful examination of them, we are disturbed that Evening Prayer in the Church of England, should have been changed so drastically to suit the particular requirements of the Masonic Order. We feel that it is necessary to list some of the particular changes in these services.

Firstly, the Holy Bible is presented as the Volume of the Sacred Law, before the opening sentences and exhortation. We are informed that this is the full Bible and not the Old Testament alone. We know that seeking for Salvation by the observance of sacred law is Judaism. To the Christian, the Bible is Gospel, not a law volume.

Secondly, the services contain no canticles, but in their place are substituted odd assortments of anthems and songs. In the place of the Magnificat and the Nunc Dimittis we find songs such as "Where'er you Walk", "Beautiful Isle of Somewhere", "Goin' Home" and "In a Monastery Garden"; which are quite out of place in Christian worship. In one service, "Onward Christian Soldiers" is changed to "Onward, Brother Masons" with Our Lord's name carefully deleted!

Thirdly, in the place of the State prayers there is an intermingling of Christian and Masonic prayers. It is not our concern what prayers Masons may use privately or in their lodges, but we feel that in a Christian Church Masonic prayers are strangely out of place, e.g., "One prayer has these ascriptions, 'We praise Thee that under Thy Divine protection, our forefathers have been enabled to hand down from generation to generation, the principles and tenets enshrined in the ritual of the Craft...' There were no doubt many worshippers who could not join in this sentiment nor say Amen to the prayer. Then follows this sentence: '... grant that we may show forth our thankfulness unto Thee for all Thy mercies not only with our lips,

but in our lives, by living worthily of our high vocation as Freemasons.' In contrast the General Thanksgiving in the Prayer sets forth the Christian ideal, "... but in our lives, by giving up ourselves to Thy Service, and by walking before Thee in holiness and righteousness all our days..." Finally the prayer lists the virtues that are sought for. The Christian virtues of faith, hope and charity are omitted. Only the Stoic virtues of Prudence, Temperance, Fortitude and Justice are prayed for. The words are "... so that by Prudence, Temperance, Fortitude and Justice we may be enabled to hand on to our successors the traditions of our Order, pure and unsullied as we have received them." This prayer, as with several others, does not conclude through the mediation of Our Lord Jesus Christ.

Yours sincerely,

JOHN F. CAMPBELL.

JOHN STOCKDALE.

Newtown, N.S.W.
July 11, 1950.

[Our readers may be interested to compare the words spoken to the sovereign at the coronation. The following is from the Coronation Service of Queen Victoria.

"Then shall the Dean of Westminster take the Holy Bible which was carried in the procession, from off the altar, and deliver it to the Archbishop, who with the same Archbishop and Bishop as before going along with him, shall present it to the Queen first saying these words to her:

"Our gracious queen: we present you with this Book, the most valuable thing that this world affords. Here is wisdom: This is the Royal Law: these are the lively Oracles of God. Blessed is he that readeth, and they that hear the words of this Book; that help, and do, these things contained in it. For these are the words of Eternal Life, able to make you wise and happy in this world, nay, wise unto salvation, and so happy for evermore through Faith which is in Christ Jesus; to whom be Glory forever. "Amen." —Ed.]

H.M.S. SALE.

(The Editor, "Australian Church Record.")

Dear Sir,

When plans are being made for a Home Mission Society Sale next year, the place where it is to be held is of utmost importance. The Society is in great need of money, and there are many who would help with gifts for sale who could not give the same value in money. Such a sale must be well attended otherwise the donors have to purchase the goods.

Recent functions have shown once again that the Chapter House is not such a place, nor indeed is the Town Hall. Notices on George St. are not sufficient to bring passers by inside a building. As a result such sales are only attended by those directly interested in the parishes. The corner of George and Bathurst Sts. is in full sight of thousands, many of which would turn aside to look at attractive stalls, who would never be induced by notices to enter a building.

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Yours sincerely,

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(Continued from page 7)

The conclusion was a moving plea for spiritual freedom and a challenge to theologians: "The Church must be allowed to be true to her proper pragmatic function, and be willing to be true. In the particular concern entrusted to us, we theologians must be awake, 'as a sparrow in the housetops'; on the earth also, but under the open, wide, but infinite open heavens. If it so be that the German Evangelical theologian should still remain awake, on the watch, or if he have gone to sleep, to-day, to-day once more, oh! that once more he were awake!"

The result of Barth's fearless indictment of Nazi ecclesiastical policy was the consolidation of the Evangelical Church in its opposition to Hitler. In 1934 the Confessional Church (as it was henceforth to be called) confessed its faith in "The Confession of Barmen." It was a magnificent declaration of the spiritual independence of the Church and of the Lordship of Jesus Christ.

The Confessing Churches solemnly affirmed:

"Jesus Christ, according to the witness which the Holy Scriptures bear to Him, is the only Word of God, whom we must hear, trust and obey in life and in death. We condemn the false doctrine that the Church can and should recognise as a revelation of God, and so as a source of her preaching, any other Events, Powers, Personalities or Truths beyond and beside this One Word of God."

And, significantly enough, both Lutheran and Calvinist Churches united in this declaration: an event unprecedented since the Reformation.

In 1935 University Professors were required to take the oath of allegiance to Hitler. Barth refused. He was deposed from his chair, and refusing to bow the knee to Baal, was banished from Germany as an undesirable alien. He was appointed to the Chair of Theology at Basle in Switzerland.

In 1937-38 Barth was invited to deliver the Gifford Lectures in the University of Aberdeen. It will be recalled that the Gifford Lectures were established for the purpose of defending Natural Theology. Barth has been a consistent and militant opponent of all Natural Theology. It was this matter which caused the rift between Barth and Brunner. Brunner wrote a tract called

"Nature and Grace." Barth's reply was a vigorous denial of Brunner's thesis. It was published with the explosive title "No!" Now Barth found himself invited to give lectures in defence of this very thing. Barth writes:

"I certainly see — with astonishment — that such a science as Lord Gifford had in mind does exist, but I do not see how it is possible for it to exist, I am convinced that so far as it has existed and still exists, it owes its existence to a radical error. How then should I be in a position to further and to spread it?"

He proceeds to relate the circumstances which led to his acceptance of the invitation.

"In the face of this critical state of affairs I am happy to be in a position to mention that in the summer of 1935, after I had received the honour of being invited to give these lectures, I expressly reminded the Senatus of this University of the fact that 'I am an avowed opponent of all natural theology.' Since this invitation was none the less sustained and a part of the responsibility for the resulting situation has been taken from me, I would like briefly to explain in what sense I propose to bear any more of this responsibility and to satisfy the duty of good faith toward the will of the testator, since I have accepted this invitation."

Barth then announced his intention of expounding—in flat contradiction to the Testator's wishes—"Revealed Theology" since "It can only be to the good of 'Natural Theology' to be able once again to measure itself as the truth—if it is the truth!—by that which from its point of view is the greatest of errors. Opportunity is to be given it to do this here. And in this sense I propose to satisfy Lord Gifford's requirements."

These lectures which were, like all Barth's work, profoundly challenging and vigorous, were published in a volume "The Knowledge of God and the Service of God according to the Teaching of the Reformation." They were in the form of an exposition of the Scottish Confession of 1560.

(To be continued)

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Diocesan News

SYDNEY

COOKS RIVER.

A Rectorial Board has been presented by Mr. P. W. Gledhill, to the parish of Cooks River, to celebrate its 112th anniversary. There are 22 names on it, beginning with the first rector, Dr. Steele, 1838 to the present rector, Rev. R. F. Gray.

On the occasion of its unveiling Mr. Gledhill delivered one of his interesting historical talks on the parish and the other parishes which have been formed from it from time to time. Many of his listeners were unaware of the original size and age of the parish and Mr. Gledhill's information on the subject was most instructive. Many of our church people do not know that St. Peter's ranks third amongst the parishes in the Diocese, St. James, Sydney, 1st, and St. John's Parramatta, 2nd, being formed before it. Alderman P. L. Nolan, a member of the R.A.H.S., performed the ceremony of unveiling the Rectorial Board after which the Rev. Clive Goodwin of St. Mark's, Darling Point, delivered the address.

NEW POST FOR C.M.S. SECRETARY.

The Rev. E. G. Morley, Th.L., Acting General Secretary of the Church Missionary Society of Australia has accepted the position of Vice-Principal of the Sydney Bible Training Institute, Strathfield.

Mr. Morley has for some years lectured in Greek at the College, and was a Greek Prizeman at Moore College, prior to his ordination.

CANON BAKER'S LAST PLAY.

"Miriam," completed by Canon H. N. Baker, just before his death on July 4th, will be performed by the St. Augustine's, Neutral Bay players in St. Thomas' Hall, North Sydney, on 3rd August.

The play, written at the suggestion of the Archbishop of Sydney, seeks to proclaim in dramatic form the Social message of the Bible and uses a background of the times of Amos.

The proceeds of the function will be for the Christian Social Order Movement, in which the Canon took an active interest.

HOSPITAL CHAPLAINCY. COMMISSIONING.

At a special service in St. Andrew's Cathedral on Monday the 17th instant, the Most Rev. the Archbishop of Sydney commissioned the Rev. G. H. Feltham, B.A., Th.L., as Hospital Chaplain at the Royal Prince Alfred Hospital and Royal Alexandra Hospital for Children.

The work of this chaplaincy which has just been created is being wholly maintained by the Home Mission Society of the Diocese of Sydney.

DIOCESAN SYNOD.

The Sydney Diocesan Synod has been summoned for 25th September, 1950.

The last day for receiving from members of Synod notices of motion will be 25th Aug., 1950.

MELBOURNE

AIR CRASH MEMORIAL SERVICE.

A memorial service for the late Bishop of Riverina was held in St. Paul's Cathedral on St. Peter's Day. Dr. G. Calvert Barber read the sentences and the Bishop of Geelong read the lesson.

Those present had a leaflet of the service on which were printed extracts of Bishop Murray's last Charge to his Diocese.

The Archbishop (Dr. J. J. Booth) gave the address.

BRISBANE

YOUTH CAMP AT TALLEBUDGERA

An all Anglican Youth Camp was recently held at Tallebudgera, organised by a joint committee of youth societies in the Diocese.

The camp was under the chairmanship of the Rev. E. Hawkey and was visited by Bishop Yashiro.

NEWCASTLE

THE LATE DEAN BLOW.

Two memorial services for the late Dean arranged by the Bishop of Newcastle, were held in the Newcastle Cathedral on Thursday, June 29th.

Both services were attended by large congregations and were a fitting tribute to the

memory of one whom all, churchpeople and citizens alike, had come to respect and love. The Lord Bishop was the preacher at both services.

TASMANIA

NEW YOUTH ORGANISER.

Miss Beryl Sweetman, the new youth organiser of the Diocese was commissioned by the Bishop, in the Nixon Chapel in the presence of members of the Diocesan Council and Youth organisations.

Miss Sweetman hopes to receive invitations from rectors to visit parishes throughout the Diocese.

NEW DIOCESAN REGISTRAR.

Mr. L. N. Partington has been appointed to the office of Diocesan Registrar by the Diocesan Council.

Mr. Partington succeeds Mr. G. Hardman who won the respect of the whole diocese.

SYNOD.

The Synod will assemble on Tuesday, 12th September. The meeting will be preceded by a garden party at Bishops Court and a missionary rally.

BALLARAT

CAMP SITE TO BE PURCHASED.

The Diocesan Council of the C.E.M.S. has approved the purchase of a property on the shores of Fyans Lake, near the Grampians.

The council hopes that as time goes on the area will be developed into permanent camp serving the needs of all Church organisations in the Ballarat diocese.

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● GETTING OUT OF THE PARISH PAPER RUT

If there's one thing the Australian Church as a whole should be ashamed of it's the quality of her parish and diocesan magazines.

The whole matter is thrown into vivid relief by a new publication of the Press and Publications Board, Church Assembly — "Better Parish Magazines and How to Produce Them", by J. Blair-Fish. Speaking of the English situation, Mr. Blair-Fish says, "Very few of the producers of our parish magazines seem even aware of the poverty of their productions."

In Australia, you could count the first-class parish magazines on the fingers of one hand. We seem to fail to realise that the parish paper is the only regular witness that reaches thousands of homes.

Several parishes are attempting to get out of that rut. It will be interesting to see Holy Trinity, Concord West's new effort, when it appears next month. Edited by a Churchwarden, it will be simply titled "Concord," and will, we understand, strike out along new lines.

PLEASE. MR. PRINTER! Title line on page 103 of current "Newcastle Diocesan Churchman" runs: "THE NEWCASTLE AND MAITLAND CATHOLIC SENTINEL."

● CLERGY WIVES, COUNCILLORS LEARN THEIR JOB

Diocesan conferences of various groups of Church workers seem to be the order of the day lately.

- Sydney recently saw its first conference of clergy wives at "Gilbulla." Menangle. A large number attended, the Archbishop and Mrs. Mowll being the host and hostess. Discussions centred around the work of the wives of the clergy in the parishes, and proved most profitable.
- Thirty-four English dioceses sent representatives to a Conference of Parochial Church Councillors at Swanwick recently. The Bishops of Lichfield, Madras, and Manchester were present, leading discussion, which dealt largely with practical issues involved in the work of parish councillors.

FROM CANON 68 OF THE CHURCH OF ENGLAND: "No minister shall refuse or delay to christen any child, according to the form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holy Days to be christened . . . convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to christen . . . he shall be suspended by the Bishop of the Diocese from his ministry by the space of three months."

FROM THE WEEK'S READING: "There certainly is a deep and profoundly historical basis for that much-disputed sentence in the Apostles' Creed—"The third day he rose again from the dead." (Frank Morison: "Who Moved the Stone?")

—ANGLICANUS.

APPOINTMENTS & PREFERMENTS

CHAMBERS, Rev. N. W. S., to be priest in charge of Swansea (Diocese of Tasmania).
FORD, Rev. R. H., rector of Cobram, to be of the parish of Bright, Diocese of Wangaratta).

McWILLIAM, Rev. G. B., rector of West Coburg, to be rector of the Church of the Epiphany, Northcote (Diocese of Melbourne).

MORTLEY, Rev. E. G., Acting General Secretary of the C.M.S., to be Vice-Principal of the Sydney Bible Training Institute, Strathfield.

ROBINSON, Rev. C., rural dean of Central Deanery (Diocese of Tasmania).

ROSE, Rev. L. G. B., inducted to the parish of Rutherglen (Diocese of Wangaratta).

LEAVE OF ABSENCE.

LITTLEJOHN, Rev. F., from the parish of Sorell (Diocese of Tasmania), on medical grounds.

NASH, Rev. L. L., from St. George's, Hobart (Diocese of Tasmania), for one year to join the Theological College of Djakarta, Indonesia.

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PUBLIC TRUSTEE
CHURCH RECORD (ADEL) OF SALE OF WORK AND MEETING
WAGGON DRIVERS WANTED
DEE WHY, SEASONAL LETTINGS
HEADMISTRESS FOR DANEBANK
POSITION FOR PRINCIPAL FOR ST. PAUL'S NEWHAVEN
DEACONESS NEEDS TYPEWRITER.
CLERGYMAN'S WIDOW REQUIRES FLAT
CLERGYMAN AND WIFE WANT COTTAGE OR FLAT

OUT

HOM E MISSION SOCIETY
BARKER COLLEGE
G.C. SINGLETON
CATHEDRAL CHOIR SCHOOL
CHURCH FURNITURE
DEACONESS INSTITUTION
SYDNEY MISSIONARY & BIBLE COLLEGE
BRISISH & FOREIGN BIBLE SOCIETY
L.H.M.U. (FURNITURE FOR FLAT)
SYDNEY UNIVERSITY EVEN. UNION.

ALTERATIONS

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BUSH CHURCH AID SOCIETY

WANTED URGENTLY by Clergyman's Widow (In 9229 the City from 8 a.m. till 5 p.m.) a small unfurnished Flat or two unfurnished rooms with use of conveniences. Ring B.Y. 1212 before 1.30 p.m.

WANTED TO RENT. Clergyman and wife want to rent a small furnished Cottage or Flat, Sydney, for seven weeks from 25th. September. Reply "99" Church

● GETTING OUT OF THE PARISH PAPER RUT

If there's one thing the Australian Church as a whole should be ashamed of it's the quality of her parish and diocesan magazines.

The whole matter is thrown into vivid relief by a new publication of the Press and Publications Board, Church Assembly — "Better Parish Magazines and How to Produce Them", by J. Blair-Fish. Speaking of the English situation, Mr. Blair-Fish says, "Very few of the producers of our parish magazines seem even aware of the poverty of their productions."

In Australia, you could count the first-class parish magazines on the fingers of one hand. We seem to fail to realise that the parish paper is the only regular witness that reaches thousands of homes.

Several parishes are attempting to get out of that rut. It will be interesting to see Holy Trinity, Concord West's new effort, when it appears next month. Edited by a Churchwarden, it will be simply titled "Concord," and will, we understand, strike out along new lines.

PLEASE, MR. PRINTER! Title line on page 103 of current "Newcastle Diocesan Churchman" runs: "THE NEWCASTLE AND MAITLAND CATHOLIC SENTINEL."

● CLERGY WIVES, COUNCILLORS LEARN THEIR JOB

Diocesan conferences of various groups of Church workers seem to be the order of the day lately.

- Sydney recently saw its first conference of clergy wives at "Gilbulla," Menangle. A large number attended, the Archbishop and Mrs. Mowll being the host and hostess. Discussions centred around the work of the wives of the clergy in the parishes, and proved most profitable.
- Thirty-four English dioceses sent representatives to a Conference of Parochial Church Councillors at Swanwick recently. The Bishops of Lichfield, Madras, and Manchester were present, leading discussion, which dealt largely with practical issues involved in the work of parish councillors.

FROM CANON 68 OF THE CHURCH OF ENGLAND: "No minister shall refuse or delay to christen any child, according to the form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holy Days to be christened . . . convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to christen . . . he shall be suspended by the Bishop of the Diocese from his ministry by the space of three months."

FROM THE WEEK'S READING: "There certainly is a deep and profoundly historical basis for that much-disputed sentence in the Apostles' Creed—"The third day he rose again from the dead." (Frank Morison: "Who Moved the Stone?")

—ANGLICANUS.

FORD, Rev. R. H., rector of Cobram, to be of the parish of Bright, Diocese of Wangaratta).

McWILLIAM, Rev. G. B., rector of West Coburg, to be rector of the Church of the Epiphany, Northcote (Diocese of Melbourne).

MORTLEY, Rev. E. G., Acting General Secretary of the C.M.S., to be Vice-Principal of the Sydney Bible Training Institute, Strathfield.

ROBINSON, Rev. C., rural dean of Central Deanery (Diocese of Tasmania).

ROSE, Rev. L. G. B., inducted to the parish of Rutherglen (Diocese of Wangaratta).

LEAVE OF ABSENCE.

LITTLEJOHN, Rev. F., from the parish of Sorell (Diocese of Tasmania), on medical grounds.

NASH, Rev. L. L., from St. George's, Hobart (Diocese of Tasmania), for one year to join the Theological College of Djakarta, Indonesia.

MISCELLANEOUS ADVERTISEMENTS

WAGGON DRIVERS WANTED

By an old established Firm of Customs and Shipping Agents.

Good position for reliable men.

No Saturday work.

Ring MA 6361.

Mr. F. Phillips or Mr. K. Palmer.

THE LADIES' HOME MISSION UNION WANTED

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FURNISHINGS CAN BE SENT DIRECT TO:

Flat 6, Block 1,
Cnr. Redfern & Morehead Sts.
Redfern

Or to:

St. Saviour's Rectory,
119 Young Street,
Redfern. Tel. MX 1684

Enquiries also from

THE LADIES' HOME MISSION UNION,
Diocesan Church House,
George Street. Tel. MA 2852

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

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CHURCH RECORD SALE OF WORK

A progress meeting of Stall holders in connection with the Church Record Sale of work is to be held in Church House at 2.30 p.m. on the 30th. of August.

DEACONESS NEEDS TYPEWRITER. Has anybody one to give away, lend or sell on low terms. Reply "Deaconess" Record Office.